

AMERICAN SENTINEL

LIBERTY

TRUTH

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

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REFORM CLERGYMAN TO MODERN LEGISLATOR: "There's a flood of immorality sweeping over the land; you must stop it by legislation!"

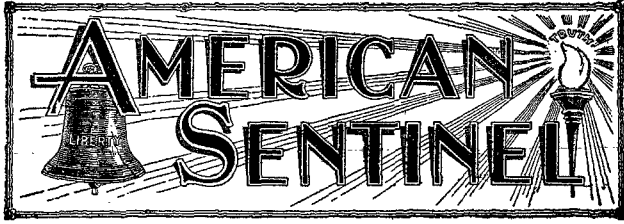
THAT the tide of immorality in the land is rising, is very true; but why is it true? Is it not because the great barrier against immorality has been broken down, so that it does not restrain the flood? That great barrier is the law of God, the Decalogue, which condemns evil in its very citadel—the heart. And who have attacked this barrier, to break it down before the world? Is it not the very clergymen themselves, who have been preaching that the Decalogue is abolished? Is it not the clergymen who have been preaching that the fourth commandment, which sanctifies the seventh day as the Sabbath, does not mean what it says? Is it not the clergymen who have been preaching the "higher criticism," which denies the truthfulness of Scripture and destroys its reproofing and convicting force upon the carnal mind? And now, when they have done all this, by which they have made God's Word of none effect to the masses of the people, and opened the flood-gates of immorality, they declare that we must have legislation to stay the rising tide. But what will human legislation avail where the law of the Infinite has been set aside? The inadequacy of such a remedy is only faintly depicted in the illustration.

"It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

ALL religious legislation is an effort to stagnate the tide of religious progress.

RELIGIOUS questions pertain solely to the sphere of the individual conscience; all civil questions pertain solely to the sphere of individual rights.

THE world is not wide enough to permit of two individuals living upon its surface in peace, if one of them is a religious bigot.



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.)

America's Right to the Philippines.

THE United States Government has acquired possession of the Philippine Islands by conquest and purchase from Spain, and now considers that it has a right to do with them as it sees fit.

It obtained this right—if such it is—from Spain. But what right had Spain in the islands? Spain's rights in the Philippines were only those of the robber and freebooter. Spain took what she possessed in the islands by force, just as any highwayman takes money and other valuables from the defenseless traveler. In the courts, this style of procedure is not considered as conferring any right of possession upon the highwayman. But where the robbery is a national act, it is different.

Does the United States Government mean to indorse the acts of Spain by which that nation got possession of the Philippines? Whether it means it or not, that is just what is actually done by the United States in assuming possession of the Philippines as it has now done.

There are human beings in the Philippines—eight millions of them. These people are the natural and rightful owners of the islands. These are the people who must be dealt with in securing any just title to a single foot of land in the Philippine group.

The United States Government drove Spain out of Cuba, because, as it says, Spain was a robber and oppressor of the Cuban people, who by her cruelty and injustice had forfeited all right to the island. If Spain had a right to the possession of Cuba, the United States had no right to deprive her of it. Spain had no right in Cuba—that is true; but she had exactly as much right in Cuba as she had in the Philippines; and now the United States claims possession of the Philippines by virtue of the very thing which, in the case of Cuba, it points to as nullifying all claim to possession. This is not quite consistent to say the least.

The United States might as well be a robber itself as to take away the spoils of a robber and hold them as its own. The right of possession still remains in the one from whom the robber took them, which in this case is the Philippine people. The United States cannot afford to expand by justifying and perpetuating a robbery.

Justifying "Expansion" by the Constitution.

ADVOCATES of "expansion" justify this policy upon the ground that the national Constitution gives Congress the power "to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States." The Philippines, they declare, are merely territorial property, and as such, can be ruled and regulated under this constitutional provision as Congress sees fit.

But the Constitution does not authorize Congress to dispose of property acquired unjustly, nor does any such power rightfully inhere in any nation or individual. This Philippine question, however, is more than a mere question of the disposal of a certain amount of land. The chief consideration in the transaction, from the standpoint of justice, is not the disposal of the land, but the disposal of the people upon the land.

Are those people to be considered as the property of the United States, of which Congress can dispose as it sees fit? That is just what is assumed in the course which has been pursued towards them by the nations without.

Every form of government which does not recognize the rights and liberties of the people, as set forth in the Declaration of Independence and the Constitution of the United States, assumes that the people who are governed are the property of the governing power. The government of the czar, for example, assumes the right to dispose of the people under it, and does dispose of them, as it sees fit. That is the assumption upon which every despotism is built. A government must either assume just this, or it must recognize the rights of the people, which is a recognition of their right to govern themselves. There is no middle ground. Not to recognize their rights is itself an assumption of the right to treat them as having no rights, and that is to treat them as property. And when the United States Government denies to the Philippine people the right to govern themselves, taking control over them as it does over their land, ignoring their will in the matter entirely, it thereby proclaims that it regards the people themselves as its property, in common with the land on which they live. Such treatment of the Filipinos cannot be harmonized with any other conception than that they are property, to be controlled and disposed of as one would do with any property in live animals. But this is the basis upon which the institution of negro slavery rested in the United States.

It cost this nation several billions of dollars and the lives of hundreds of thousands of its best citizens, to learn that the image of God—for all men are in his image—cannot be held and treated as the property of the United States or of any part of it. That lesson should have been well learned. And if at that fearful sacrifice it was not learned so as to be remembered, and the principles of truth and justice it emphasized are now to be re-

pudiated, what hope can remain for the nation which has been established expressly to exemplify the virtue of those principles of government before the world?

What Now Remains?

THE following from *Harper's Weekly*, of December 8, we republish as an important piece of news, as well as for the worth of the discussion itself:—

"Attorney-General Griggs is quite sure that the Constitution will have no application to the territories of the United States acquired by the war, beyond the grant to Congress to make only needful rules and regulations respecting the territory of the United States. In making these rules and regulations, according to Attorney-General Griggs, Congress is not bound by any of the limitations imposed by the Constitution upon the exercise of its power over the States.

"It is true that Congress has, in general, although not always, obeyed the Constitution in legislating for territory acquired from the original States, by conquest, or by purchase; and it has never attempted to deprive the citizens of our territories of any of the fundamental personal rights which seem to be guaranteed by the Constitution. But the time is evidently at hand when a strong party in the nation will make a point of insisting that territories may be ruled by Congress outside of the Constitution, and even against the instrument which Mr. Gladstone declared to be the most perfect of human political institutions made at a single moment.

"It is not so long ago that this great instrument, for it is very great, was established and ordained. In the life of the nation the time that has elapsed between the days of our fathers and our own days is but an instant. Times have not so changed, men have not so developed, conditions have not so revolutionized, that the essential truths of the eighteenth century have lost their character in the nineteenth. What was true as a political institution in 1789 is true to-day; and this is recognized even by those who are contending that the Constitution will not apply to the Philippines, or to Puerto Rico, or to Hawaii, although it is impossible to believe that they still recognize the truths of the Declaration of Independence.

"The theory that all governments ought to exist by the consent of the governed has been dropped, but the belief holds that the Constitution did not establish a government capable of ruling over distant territories and alien peoples. Therefore it is that Attorney-General Griggs and other expansionists take the ground that the new colonies lie outside of the Constitution, and may be ruled without regard to its provisions, whether these limit the powers of Congress, define the jurisdiction of courts, or guard the rights of the individual.

"If the Constitution does not apply or does not rule, what power is the last resort? Congress undoubtedly. If Congress possess the necessary two-thirds vote to override the President, it may establish governments for those distant islands in which the executive and judicial powers of the federal authority will have no place. Even

without such a vote, its will, perhaps, must be a law; for to it alone is given the power to rule and regulate territory, and Attorney-General Griggs, and those who think as he does, may successfully contend that the President has not the power to veto an act establishing a fundamental government, or legislation of any sort, for a territory. If they are right, then it follows that taxes and imposts collected in the Philippines and in other colonies need not be uniform with those collected at home. A despotic form of government may be established within the law. Even a king may be set up if Congress thinks well of kings for distant savages. The blessings of the writ of *habeas corpus* may not be extended to our subjects. The right to trial by jury may not be granted to them. Their houses may be searched at the will of any United States official, important or petty. They may be legally arrested without warrant, their liberty and property may be taken away from them without due process of law or without just compensation. They may be denied the right to bear arms. The forms of justice common to civilized lands may be refused them, and judicial functions may be lodged in the hands of the executive.

"We do not contend that the rights which the Anglo-Saxons wrung from the king at Runnymede, and which are preserved as sacred in every American constitution, Federal and State, are to be bestowed carelessly upon barbarians; but we are simply pointing out that when our Government was formed certain rights were regarded as fundamental and essential, and an equal as well as a just rule was to be the central idea of the new republic. It is now discovered that the Constitution is incompatible with the government of colonies of savages, and naturally the effort is being made to evade or destroy it, and to place absolute power in the hands of Congress. Practically, the question, as presented by Mr. Griggs, is, Shall we beat the Constitution by interpretation, or shall we amend it frankly, if we can, and remain a constitutional power a little longer?"

When the Government of the United States reaches the point where it seriously proposes, and sets about, to govern anybody *without the Constitution* it will be *in principle* no different from Russia. All that Russia does is to govern without a constitution.

That the chief law officers of the United States should take such a position is ominous enough. Yet since the Declaration of Independence has been renounced, it is not at all surprising that the Constitution should be abandoned. These two documents belong together. And the same spirit that will set aside the Declaration of Independence, is at once ready to abandon the Constitution. The United States is fast repudiating every principle of a republican government.

Harper's Weekly, of December 24, says that the above is a mistake as to Attorney-General Griggs, but is all true "of many expansionists, if not of Attorney-General Griggs." The *Weekly* was misled by an "interview published in a daily newspaper." As this is the opinion of many expansionists, the principle is worthy of serious consideration even though the attorney-general has not so expressed himself.

The Carping Pharisee.

BY FRANCES E. BOLTON.

WHEN Jesus was with us, O do ye not ken
That it was not the common-place faction
Of work-a-day women and work-a-day men
That hindered his soul-loving action:
But a carping, dry set of cold Pharisees,
Who thought themselves wonderfully pious,
Who looked on the Saviour with jealousy's eyes,
And measured his life by their bias.

One day as the Master came on through the corn,
His disciples plucked corn grains to eat them,
And the Pharisees drew down their visage in scorn,
And with withering blame stopped to greet them.
"Behold what your followers do on this day,
It is something unquestionably awful;
For to-day is the Sabbath, and we're zealous to say,
That their actions are wholly unlawful."

And the Lord of the Sabbath who made it for man,
Cut straight to the core of their sneering,
And laid out before them God's merciful plan,
That hindered their bold interfering.
For the Sabbath was made for man's good from above,
And his action to this was a witness,
And he said, "If ye knew of God's mercy and love,
Ye'd have never laid blame on the guiltless."

And is the world rid of the cold pharisee?
Or do we still hear the old carping?
There is somebody making a dreadful tee dee
And forever and evermore harping
About what is lawful, and about what is not,
And with eyes cruel-keen in inspection,
All ready to see and to put in the stocks
Any one that he thinks in defection.

Whose day is the Lord's day? we humbly inquire.
To whom must we yield or not yield it?
If men obey not, tread it down in the mire,
Who has given you the order to shield it?
Let God guard his own; you give heed to his law,
Lest there come upon you a disaster,
And for ordering another man's servant, with awe
You hear a rebuke from the Master.

For God from Mount Sinai spake this true word,
"The seventh day thou shalt keep holy;"
But you've changed the true day, and your spirit is
stirred
'Gainst those who obey and are lowly.
Your tradition makes void God's commandment, as
when
The Saviour said, "Vain is your witness."
Know more of God's mercy and love unto men,
And you'll cease to lay blame on the guiltless.

Unconstitutional Character of Sunday Legislation.

Speech delivered by Judge Arthur, late of the Supreme Court of Washington, at a trial for violation of the Sunday law, at Centerville, Md.

UNDER the laws of Maryland, you, gentlemen of the jury, are made the judge of both the law and fact in all criminal prosecution; hence in the case at bar it is your duty, first, to determine what is the law, and next, to say by your verdict whether the proven facts bring the defendants within its penalties. I shall claim your attention while briefly presenting the law of the case, incidentally alluding to the facts only where, and in so far, as it may be necessary to carry the argument, leaving their discussion chiefly to my colleague.

If the act complained of has no direct tendency to demoralize society or disturb the good order of the State, or endanger its safety, or infringe upon the laws of morality, or injure another in his natural, civil or religious rights, and is performed in the conscientious discharge of what the individual believes to be some divinely-imposed duty, or in the exercise of some religious rite or ceremony, whether it be the performance of common labor on the first day of the week, or some other manifestation of this religious conscientiousness, it is not a proper subject for legislative interference. I maintain this as a correct statement of a principle of American jurisprudence that will in time, in my judgment, prevail in every state of this Union, if civil and religious liberty are here to find their true exponents.

I am aware the great weight of authority in this country is on the side of the proposition that legislation on the subject of Sunday observance and such like, is not an encroachment upon the constitutional rights of a citizen, but is a proper exercise by the legislature of its general police powers to preserve the health and promote the morals of the general public.

Concede that the legislature has authority under such police power to enact laws restricting the right of a citizen to perform acts of common labor whenever and to whatever extent he wishes, whenever in its judgment such legislation becomes necessary to preserve the health or promote the morals of the community, still it does not follow that if common labor is performed upon the first, or any other day of the week in the discharge of a sacred duty, conscientiously believed to be divinely imposed, and as an exercise of religious faith and worship, that such labor so performed should be comprehended by such enactment. It might come within the purview of such a law, but for its distinctive characteristic of being a religious practice, worship or homage, as variously denominated in the different constitutions of the several states. To plead and show that the work performed is of such a character is a complete answer to any prosecution under this class of laws.

It might be kept in mind, the right of a state legislature to enact laws by virtue of its general police powers does not rest upon delegated authority, but upon its

THE Constitution of the United States, or any branch of the Government, national or state, cannot take cognizance of religious questions without taking sides with one or the other opposing parties which have raised such questions, and so denying the fundamental principle of republican government.

supreme power and authority as the sovereign representative of the people, except in so far as limited by constitutional inhibition. The constitution of Maryland contains just such a constitutional limitation upon the power of the legislature to enact laws of a religious character under the guise and pretext of the exercise of general police powers, having for its sole and only purpose and object the enforced observance of the first day of the week as a religious practice and duty. The thirty-sixth section of the Declaration of Rights of the Constitution of Maryland provides: "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 practice, 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." And while it is not now contended that this provision restricts the authority of the legislature in the exercise of general police powers to enact laws providing stated periods of enforced rest from common labor or the ordinary business affairs of life, it is most strenuously and earnestly insisted that it is intended to be understood as providing whenever such enforced rest or idleness does violence to the religious conscience of a citizen, and interferes with the free exercise of his religious faith and profession in the way of some practice, worship, or otherwise, such laws, to that extent, are inoperative and void, whether the legislature saw fit in accordance with the spirit of the constitution to incorporate in it such exceptions or not.

This provision of the constitution of Maryland was expressly designed to prevent this much-abused power, with its limits undefined and uncertain, from being prostituted to the purpose of religious persecution. The fundamental error of all the adjudicated cases upholding Sunday-observance legislation, is the failure of the courts to appreciate the full force and meaning of this constitutional exception, carved out of the general police powers of the legislature, which power is alone invoked when such laws are enacted.

To the Sabbath-keeper the divine command, "Six days shalt thou labor," is mandatory, and of as much binding force on his conscience as the divine command, "Remember the Sabbath day to keep it holy;" to observe both strictly is a religious practice, and an exercise of his religious faith and worship, and it would be just as consistent to say he could be compelled by command of the civil law to labor on the Sabbath in opposition to his religious convictions, as to contend he must refrain from labor on Sunday.

Would it not be an exercise of authority along exactly the same lines, if a law were enacted requiring the Sunday-keeper to do common labor or ordinary business

on Sunday against his religious convictions? Will it be contended for one moment that such a law would be constitutional? Where is the distinction between the two classes of cases? in the one you require a person to do something against his religious conscience, and in the other you require him to refrain from doing something equally against his religious conscience. Here is clearly a distinction without a difference. Nor does the constitution leave it either to the legislature or the courts to define or determine what particular acts or class of acts shall constitute religious practices or acts of worship, but itself defines the scope and limit beyond which it must not go. Whether this limit in any given case has been exceeded and the right of the State or any particular individual or class of individuals has been invaded is a question solely for judicial determination, controlled by certain fundamental principles hereafter to be alluded to.

It follows, then, that to bring the act of an individual or class of individuals, performed in the exercise of a religious practice or rite, within the penalties of the law in question, it must be charged and shown that the doing of the act disturbed the public good, peace, or safety of the State, or infringed the laws of morality, or injured the natural, civil or religious rights of another, or as contained in the act itself, was not a work of charity or necessity, none of which was shown or attempted to be shown in the case at bar.

(Concluded in next issue.)

Progress of Religious Intolerance in the United States.

THERE are many people in this country who do not know that the last twenty years of this nineteenth century have witnessed the rise and spread of religious intolerance in the United States. We wish all such might have their attention called to the following statistics on this subject, which a reader of the SENTINEL has prepared:—

- 1881.—Spasmodic attempts in various parts of California to enforce the law passed in 1861.
- 1882.—People aroused, and repeal of the California Sunday law made a political issue in State election. Repeal carried by a majority of about 17,000.
- 1883.—California Sunday law repealed.
- 1885.—Exemption clause of Arkansas Sunday law repealed.
- 1887.—Exemption clause of Arkansas Sunday law re-enacted, after twenty-one cases had been tried, which demonstrated to the people the intolerant nature of the prosecutions made possible under the law.
- 1888.—Blair Sunday Rest Bill introduced in United States Senate. Blair Educational Amendment to the Constitution, providing for teaching the Christian religion in public schools, introduced in United States Senate.

American Sabbath Union organized in Washington, D. C. Later an official of that organization stated that "the Woman's Christian Temperance Union and the Prohibition Party have become so entirely National Reform organizations that the regular National Reform organizations have ceased to organize local National Reform clubs as such, but work through these to spread the National Reform ideas."

R. M. King arrested in Obion County, Tenn., for doing ordinary work on Sunday. Sympathizers with the prosecution gathered in a mob on a *Sunday night*, and fired shots into a schoolhouse where Elder William Covert was preaching the doctrines held by the defendant.

- 1889.—The King case tried, and defendant's conviction affirmed by State Supreme Court, and appeal taken to the United States District Court.

Field Secretary of American Sabbath Union organized a branch in California, with a view to securing a State Sunday law.

Blair Sunday Rest Bill, modified with exemptions, etc., reintroduced in United States Senate.

- 1890.—A bill to prevent Sunday labor in the District of Columbia introduced in the House of Representatives by Representative W. C. P. Breckenridge.

- 1891.—Writ of *habeas corpus* in the case of R. M. King denied by Judge Hammond of the United States District Court for Tennessee; thus the State Sunday law was sustained by a Federal Court.

- 1892.—Bill to prohibit the sale of ice in the District of Columbia on Sunday, introduced in the Senate by Senator McMillan, and in the House by Representative Hemphill.

Decision of United States Supreme Court in Louisiana Lottery Case making Congress a censor of the press,—a blow to the First Amendment to the Constitution.

The United States Supreme Court declared that "this is a Christian nation," the foundation of the claim being laid in documents of Ferdinand and Isabella, the founders and supporters of the Spanish Inquisition and other pre-republic religious-political actions.

Congress passed the first law which virtually established the principle of Church-and-State government in the United States, namely, the appropriation of money for the Chicago Exposition conditioned on the gates being closed on Sunday.

- 1893.—Thirteen orderly Christian men, observers of the seventh-day Sabbath, indicted in Henry County, Tennessee, for doing ordinary work on Sunday.

Hettie Mansfield, who had kept the Sabbath "according to the commandment," was informed against by her brother for the crime of sewing on Sunday, in Queen Anne County, Maryland. In the same county Chas O. Ford was arrested and convicted of doing Sunday labor, on complaint of his brothers. See Matt. 10:21, 22, 36.

A minister and a schoolteacher, in Gainesville, Georgia, who had arranged some desks in a schoolroom on Sunday, preparatory to opening school on Monday, were convicted of violation of the Sunday law.

It was demanded of the President that Sun-

day closing of the Chicago Exposition be enforced by troops.

Y. P. S. C. E. State Convention of Ohio declared a boycott of Chicago Exposition if opened on Sunday.

- 1894.—A bill to protect the first day of the week was introduced in the United States Senate by Senator Gallinger. It provided for a number of exceptions, amongst others the "work of those who religiously observe Saturday."

A bill was introduced in the House of Representatives by Representative Johnson, designed "to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

A proposed amendment to the preamble of the Constitution for the purpose of formally acknowledging "the authority of Almighty God" in that instrument, was introduced in the House by Representative Morse.

By a papal rescript, the United States was declared to be a Catholic country.

- 1895.—Barbers' Sunday law (practically a rule of the Barbers' Union) enacted by the California Legislature. On a test case the law was subsequently declared unconstitutional.

Prof. George D. Herron, of Grinnell, Iowa, College, proclaimed his "Applied Christianity" theory from Boston to San Francisco, coming out boldly for Church and State Union, as no other man had in this country.

About thirty Christians, observers of the seventh-day Sabbath, were indicted in Rhea County, Tennessee, for laboring on Sunday. About one-third of these were imprisoned for a time.

A bill providing for the protection of Sunday as a "day of rest and worship," in the District of Columbia, was introduced in the House by Representative Morse.

- 1896.—The United States Supreme Court confirmed the constitutionality of the Georgia Sunday law, altho, under certain articles of the code, convicts under its penalties who should conscientiously refuse to work on the Sabbath day of the commandment, might be charged with "attempted insurrection," and suffer the penalty of death. Fines collected for the violation of this Sunday law are dedicated to the "promotion of Sabbath-schools in the country."

South Carolina makes the first amendment of the Federal Constitution a part of her Bill of Rights.

- 1898.—Special effort to utilize the Young People's Society of Christian Endeavor throughout the country in the circulation of the literature of the Lord's Day Defense Committee.

An official representative of the Papacy was received at Washington by the United States Government.

Two individuals were convicted of Sunday labor in Queen Anne County, Md., not as individuals, the prosecuting attorney admitted, but as representatives of a certain religious sect. Thus the denomination as a body was condemned by the Maryland Sunday law.

The Holy Spirit and Sunday.—No. 18.

BY C. H. KESLAKE.

AS WE have seen, with the Sunday issue before us at this time, we are standing now just where the Reformers stood three hundred years ago.

Nor is this all. The wheels of time have been slowly yet surely revolving so that the Christian people are made to stand, in a peculiar sense, just where Christ stood over 1800 years ago.

Now that it is proposed that Sunday shall be enforced as the Sabbath day, it could not be otherwise than that a controversy should be raised as to whether Sunday is after all the "Christian Sabbath." And especially would we expect this to be so when we remember that the advocates of Sunday rest the whole question of Christianity upon the keeping of that day. The whole gospel is thus involved in the correct settlement of this Sunday question.

The purpose of the gospel is to break down sin, to destroy it in the flesh, that the whole being—body, soul, spirit—should be brought into joyful submission to God and his righteousness, and all our members be a harmonious whole in the worship of God our Creator. But it is claimed that no one worships God who does not keep Sunday; and it is further claimed, and justly too, that he who does not worship God is lost. The conclusion therefore is inevitable that he who does not keep Sunday is lost.

But is it true that he who does not keep Sunday does not worship God? With such fearful results hinging upon this question it is only natural that those advocating this idea should be asked to give scriptural evidence—a "Thus saith the Lord"—to substantiate their claim. But when this is done (and it has been done) they confess the worthlessness of their claim, by acknowledging the utter silence of the Scriptures with reference to Sunday.

This being so, as any one can see for themselves if they will search the Scriptures, the enforcement of Sunday observance simply amounts to the compulsory acceptance of man's ideas as to the sacredness of the day. While it is clear that the Bible is silent upon the subject of Sunday sacredness, its friends themselves being witnesses, it is equally clear that it teaches that "the seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-11. It finds its origin in God, and is given to man through Jesus Christ. And throughout the Bible this day is the only recognized Sabbath. It follows therefore that not only in this matter of Sunday enforcement does it amount to the compulsory acceptance of man's idea of the Sabbath, but that it is in direct opposition to God's idea of it. The conflict then resolves itself into this: Shall God's idea of the Sabbath prevail, or shall man's?

This was the situation in the days of Christ; and the

history of our times furnishes almost an exact parallel to those days, the only exception being that the question was not then which day was the Sabbath, but how should the Sabbath be kept. The controversy now is not, how shall the Sabbath be kept, but what day is the Sabbath. In either case, however, the same principle is involved, and the same results will be reached in the end.

With reference to the Sabbath question in Christ's time, it is well known that he and the religious teachers were at variance. They both professed to keep the Sabbath, yet their acts affecting the day, and their ideas expressed both in their acts and words, were so utterly at variance, that the religious teachers did not hesitate to openly charge Christ with violating the Sabbath.

Of course it was not on this point alone that they differed. From the beginning of Christ's ministry it was shown that there was very little in common between him and the Pharisees. And it is manifest that the actions and teachings of Christ tended all the time to lead the people away from the influence of the Pharisees.

From all this it was plain enough to be seen, from their point of view, inasmuch as they were the custodians, as it were, of God's Word, and that to them was entrusted the expounding of the Word, that this man Jesus could not be the Christ of God.

Eventually the opposition of the Pharisees narrowed down to a controversy upon the question of the Sabbath. Not that they yielded, or were willing to compromise, on other points in general; but in the matter of the Sabbath in particular the conduct of Christ regarding it was such that to their mind it eclipsed everything else. Consequently the Sabbath question became the test of the Messiahship of Jesus; and upon it was made to hang the destiny of the Jewish nation.

This view of the question has not been overlooked, as indeed it could not be, by either faction in the present controversy over the Sabbath. And it is significant that those who are on the Sunday side of the argument, or to speak correctly, some of them, bluntly take the stand, as did a Baptist minister a short time ago in conversation with the writer, and without any qualification, that Christ did not keep the Sabbath, and that for that reason Christ was put to death. It is true that Christ did not keep the Sabbath according to the Jewish idea, and it is true that for this failure he was crucified.

In this article we have simply summarized the situation as it existed in Christ's day. But the importance of the subject demands more than a mere reference to it; and we shall therefore enlarge upon it, for the purpose of showing how this question of the Sabbath involves the sin against the Holy Ghost.

THE vital question is not, Who will haul down the flag? but, Who will haul down the principle of government by the consent of the governed, which the founders of this Republic set up?



UNLESS the State of Utah recalls Congressman Roberts, polygamist, from the seat which it has given him, in the National Legislature, a difficult as well as interesting problem will devolve upon the hands of the national authorities. Public sentiment loudly demands that he be debarred from Congress, but in what legal and constitutional way this can be done by Congress itself does not appear. The question of the personal fitness of a candidate for Congress is one left entirely to the people by whose votes he is chosen. The spectacle of the National Government disputing with a "sovereign State" over such a question, is a contingency which the framers of the Constitution did not contemplate, and for which that instrument does not provide. It was not supposed that any State would send to Congress as its representative any person whose coming would give a shock to the moral sense of the country at large.

* * *

BUT this contingency has arisen, and in it there is a most important lesson for the American people. By it their attention is again called to an evil which more than any other threatens the welfare of the nation. That evil is not polygamy,—not but that polygamy is an evil, and a very great evil; but the greater evil in the case is that of the union of church and state, of which the Mormon system is the embodiment. Utah was taken into the Union when the people of the territory pledged themselves to renounce polygamy; but Utah ought not to have been taken in until its people had pledged themselves to renounce the union of church and state. If the Mormons had renounced this, the problem of dealing with a polygamous congressman would not now be upon the hands of the American people.

* * *

POLYGAMY in Utah is a religious institution. It owes its appearance in politics solely to the fact that the Mormon Church is in politics; or, what is the same thing, that the members of the Mormon church are in politics, not forgetting their religious belief when they cast their votes. If religion in Utah had been kept out of politics, the institution of polygamy would never have found its way to a seat in the law-making assembly of the nation. It would have remained to be dealt with by the laws of Utah, or of any other state in which it might make its appearance. The purity-loving men and women of the nation would not to-day be engaged in the task of circu-

lating petitions and devising means for expelling the monstrosity of polygamy from Congress, under a pressing sense of obligation to maintain the honor and dignity of the nation.

* * *

THE lesson in this situation for the American people is that religion and politics should be kept separate. If they fail to see this lesson in it, they will miss the vital point of the whole matter; they will fail to give the evil an effective remedy. They may send Congressman Roberts back to Utah and seat an enemy of polygamy in his place; but the way will still remain open for some other religious institution just as dangerous and objectionable as polygamy, to get into the seat of national legislation. Polygamy is not by any means the only religious institution which aspires to a seat in Congress, where it would work incalculable harm to the reputation and constitution of the Government, and Mormons are not the only ones who do not forget their religion when they cast their votes. The papacy, for example, embodies a union of church and state as complete as that of Mormonism, and many times more dangerous to free government, because of its subtlety, wisdom, and strength. And there are other powerful churches in the United States which have shown that they are as ready to use political power for religious ends as are the Mormon or papal churches. The only absolute safety lies in keeping religion out of politics, and this can be done only by religious people keeping themselves out of politics, in harmony with their profession as followers of Him whose kingdom is not of this world.

* * *

ARCHBISHOP IRELAND, it is announced, will represent the United States at the czar's coming peace congress. A New York paper states that "Ever since his induction into office the President has been anxious to testify his appreciation of Archbishop Ireland's Republicanism, which took the form of strong interviews and speeches made during the campaign of 1896." Now the opportunity has come for him to do this, by making him the national representative at this extraordinary international gathering.

* * *

THAT this papal prelate took an active part in the political campaign of '96, on the Republican side, is well known; and doubtless he did much to put the President's party under obligation to himself. That is what papal prelates, and prelates of other churches also, go into politics for. They expect to reap a substantial advantage from it for the religious organization which they represent.

* * *

If this appointment is made, it will be an honor paid by this Government to the Catholic Church. There is nothing far-fetched about this conclusion; the truth of

it is perfectly plain. Archbishop Ireland cannot represent the United States at the peace conference, simply because he does not represent it here. He represents the papacy, and that only; and so long as he remains a prelate of that church, he can represent nothing else.

* * *

CAN any one seriously suppose that the pope would sanction for so important an office as that of archbishop, a man who would place any other interests before those of the church of which the Roman pontiff is the head? Whoever believes that Archbishop Ireland is an American citizen first and a Roman Catholic official second, is ignorant of the first principles upon which the papacy is built.

* * *

FIRST, last, and always, an archbishop of the Catholic Church represents that church and works for its advancement. And in so doing he cannot possibly represent or work for a republican government. He cannot possibly do otherwise than work directly against such a government, for the plain reason that the papacy is a system altogether contrary in character to republican government. It is a system embodying principles exactly the opposite of those announced in the Declaration of Independence and the national Constitution. It is a system which embodies a union of church and state, denies the fundamental human right of liberty of conscience, and utterly repudiates the doctrine of "government of the people, by the people, for the people," affirming in its place the doctrine of government of the people by the pope of Rome and his subordinates. It is a system which brought France to the French Revolution, and Spain to the ruin in which she lies to-day. It is a system which aims to subordinate every government to the papacy, to disintegrate every government until the power and authority of government the world over, both civil and spiritual, shall be in the hands of the pope and prelates of Rome.

* * *

For this system Archbishop Ireland, like every other archbishop, is diligently working. So long as he adheres to the principles of the papacy, he must work for it, for those principles do not admit of anything else. And therefore it is perfectly plain, as stated, that Archbishop Ireland cannot represent the United States Government either at home or abroad; and if in anything he does represent this Government, he does it not in the interests of this Government, but in the interests of the Catholic Church. He will represent nothing where the interests of that church are not the primary consideration.

* * *

And therefore, to make this prelate of Rome the representative of the American Republic at the international congress called by the czar, will be to honor the papacy, and in proportion as that is honored to humili-

ate the Government which stands for civil and religious freedom. Will the American people make no protest to this continued national obeisance to the papacy?

The Crime of Sunday Golf.

SEVERAL prominent citizens of Norwalk, Conn., were recently brought into court and fined each \$2 and costs, for having broken the Sunday law of that State by indulging in a game of golf.

The Sunday law was put into operation in the cases by a grand juror named Dauchy, who also conducted the prosecution. The defense was conducted by lawyer Kenealy. The spirit of the proceeding appears in the following extract from the account given by the *New York Sun*. It should be added in explanation that the Sunday law of Connecticut prohibits sport, but allows recreation. The defense, of course, naturally took advantage of this fine distinction to claim that the acts complained of were recreation, which the prosecution was obliged to disprove. We quote:—

"Kenealy then delivered an oration on the shameful-ness of dragging his clients into court and branding them as criminals, because they had taken a little needed exercise on Sunday. 'It's poor business, too,' he declared. 'Towns with accessible golf links were going to have the call with New York people, and if you drive the golf players out of here they're going to go somewhere else. This job you've done is mighty small business, and it's just to gratify personal spite.'

"His long and able argument clinched lawyer Kenealy's case with the audience, and disturbed the judge somewhat, but it didn't feaze Dauchy a little bit.

"I, as a grand juror, class that golf playing as sport,' he declared, in his stiffest dignity. 'Playing golf is nothing but playing the game. It's a disgrace to have that game going on when people are going to and from church. I shall have more complaints, whichever way your honor decides, and perhaps we can reach them in some way.'

"The grand juror is under a misapprehension about this,' said Kenealy. 'He supposed a game was going on, whereas these men were only exercising.'

"Then chopping wood would be recreation?' asked the judge.

"That's a necessity,' interposed Dauchy, 'but this thing was sport; I can't see it in any other way.'

"I suppose you'd arrest a man for playing marbles or playing the piano on Sunday,' remarked Kenealy.

"Yes, that's just what I would,' exclaimed Dauchy.

"For riding a bicycle, too?"

"There's nothing in the law about bicycles; otherwise I'd had them all up long ago,' answered the grand juror, regretfully. 'I've been run down by the blamed things four times.'

"The court is of the opinion that these men went there to have sport,' decided the judge. 'I find them guilty of playing golf on Sunday, which is really sport, and fine them each \$2 and costs. I expect it will be taken up and my decision reversed. I hope it will for

the good of the town, but playing golf, it seems to me, is sport."

"The reporter asked Grand Juror Dauchy for his definitions of the two words at issue. Here they are: 'Sport?' Why, you go out and knock balls around—I'm illustrating; that's 'sport.' 'Recreation?' Oh, you lay out in a hammock and smoke your pipe; that's 'recreation.'"

As this case illustrates, the Sunday laws are not calculated either to enforce justice or uphold the dignity of law itself.

Government Recognition of Papal Claims.

THE Indian Appropriation Bill which is now before Congress contains a paragraph which reads:—

"The Secretary of the Interior is authorized and directed to sell the lands and properties known as the Indian School, at Clontarf, Minn., purchased by the Government from Archbishop Ireland, the proceeds of such sale to be used for the improvement of Indian schools at the discretion of the Secretary of the Interior."

As Archbishop Ireland holds possession of this property only by virtue of such title as is derived from the pope through his episcopal office, which is no legal title at all, the proposition to purchase this property from "Archbishop Ireland" implies a recognition by the Government of papal claims, which are false in fact and contrary in nature to the principles of free government. In view of this the following remonstrance against it is being circulated for presentation before Congress:—

"A PETITION AND REMONSTRANCE.

"To the Senate of the United States:

"We, the subscribers, on behalf of ourselves and all other citizens of the United States who recognize and maintain the independent, inalienable, and indefeasible sovereignty of the United States, and who deny the right of any foreign prince, pope, or other potentate whatsoever to exercise sovereign powers in this country, represent that we have carefully examined the Indian appropriation bill (H. R. 11,217, 55th Congress, 3rd session; and that we find in the paragraph commencing with line 8 and ending with line 13, on page 50 of said bill, the words 'purchased by the Government from Archbishop Ireland;' which words refer to certain real estate at Clontarf, Minn.

"Your petitioners submit that these words necessarily imply and actually conceal an admission of the 'Right of Investiture,' which forms an element of the political and religious supremacy claimed by the Roman pontiff since the year 1045; and that, should the Senate concur with the House in the concession of a principle so fatal to human freedom, the foundation of our Republic would be undermined. We submit that the Rev. John Ireland is not in anywise the legal trustee of the real estate of the Catholic Church in Minnesota; that he is not a corporation sole under the name and style of 'Archbishop Ireland;' that he assumes the ownership of the fee in such real estate, not by reason of any grant from the local membership of his church, but by reason of his episcopal office, conferred by a foreigner, to wit, the Roman pontiff.

We submit that to allow such a claim by a legal enactment would be a repudiation of the principles of the Declaration of Independence and the Constitution of the United States, and a full recognition of the doctrine of the 'divine right' of the Roman pontiff to superintend the secular affairs of the United States. We submit that this is a dangerous doctrine; that when the minds of men are once erroneously persuaded to admit the spiritual and political supremacy of one man, their opinions are thorns in their sides, never suffering them to take rest until they have brought their speculations into practice; leading them every day forth by the hand into other more dangerous opinions, sometimes entirely contrary to their first pretended meanings. So that, what will grow out of such errors as go masked under the cloak of divine authority, it is impossible to foresee, till time has brought forth the natural fruits of such unfortunate opinions. For which cause it behooves every nation to entertain toward such opinions, and toward every practice derived from them, an attitude of fear and jealousy, beyond all apparent causes of fear. We submit that if archbishops are to be recognized as the owners of real estate by virtue of their episcopal office, our Government would become the patron of a particular sect of Christians, and the archbishops of that sect would become the officers of the United States, endowed with estates in land and with titles of nobility; contrary to that provision of our Constitution which declares that 'No title of nobility shall be granted by the United States.'

"We, therefore, pray that the word 'archbishop' may be stricken out of said bill; and in support of this prayer we refer to the Memorial and Remonstrance written by James Madison respecting the union of church and state, making the same a part of this remonstrance, basing our opposition to the union of church and state upon the arguments therein set forth by the great historian of the Constitution and author of the First Amendment."

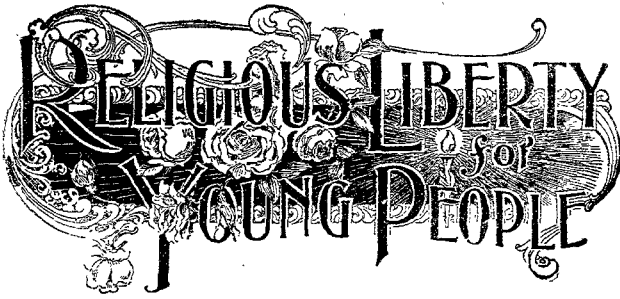
THE policy announced as that to be followed by the Government in dealing with the Filipinos, if the treaty of peace with Spain is ratified by the Senate, contains among its provisions the following:—

"Third—The United States is to take the Filipinos under its care; to teach them the principles of republican institutions; instil into them love for liberty and free institutions."

But already the Filipinos have so much love for liberty that there is sharp friction between them and the United States authorities, over the question of whether they shall govern themselves, or be governed by a foreign power some thousands of miles distant across the sea.

To teach the Filipinos love for liberty and free government by denying to them the liberty of self-government which they crave, is a procedure resting on a singular sort of logic, to say the least.

THE tendency of human nature to religious persecution was shown in the first recorded instance of human crime—the murder of Abel by Cain, "because his own works were evil, and his brother's righteous."



The War of Principle.—No. 13.

"CECIL, we must not be too hard upon men who persecute others. Right in connection with Stephen's martyrdom, we have an example of a man who was honestly in the wrong, and who verily believed that he was doing God service in haling men and women to prison."

"I rather think he had his eyes partly opened that day. How could he have looked on the death of Stephen and remained a persecutor?"

"And yet, Cecil, it was not Stephen's death that opened his eyes; for we read that in the great persecution that broke out in Jerusalem, Saul entered into every house to find heretics. It worked good for the cause of truth; for it sent Christ's followers abroad to proclaim his power. The power was made manifest in miracles, in the casting out of devils, in the healing of the sick, and in the great joy among the people. Even this exhibition failed to convince Saul, and breathing out slaughter, he went to the high priest for letters to authorize him to go to Damascus, to hunt out heretics and bring them bound to Jerusalem for punishment."

"That is so, Aleck. How hard it seems for me to truly take in the thought that divine illumination is essential to know and sustain truth."

"Well, let's study Saul's change of mind. It ought to give us great courage; for God is no respecter of persons, and can as marvelously illuminate our darkness as he did Saul's. If a miracle is necessary, we will have a miracle. How was Paul converted?"

"Just before he reached Damascus, a great light shined on him from heaven. He fell to the earth, and heard a voice saying, 'Saul, Saul, why persecutest thou me?'"

"What a question that was, Cecil. Christ suffers with his followers. In his ministry he had spoken of the poor, the outcast, the stranger, the sick, and the prisoner, and had said, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' But Christ knew Saul's ignorance of this fact. How many who to-day are unkind, uncharitable, or even cruel are as ignorant as he, as to where their cruelty reaches. What answer had Saul for this question?"

"Who art thou, Lord?"

"How pathetic that is! But the darkness was then to be dispelled. The honest questioner will always have

the true answer. 'I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks.'"

"It must be hard to be so set against men. I know I have never yet said a sharp word or done an unkind thing to another that has not pierced my own soul. How the grief is accounted for on the ground that it not only wounds the human soul; but pierces the breast of Christ. Sin does become exceeding sinful."

"How did Saul receive this revelation?"

"He trembled, and was astonished, and asked, 'Lord, what wilt thou have me to do?' That was the first time, I imagine, that he felt his insufficiency or asked anything of divine wisdom."

"God gave him time to realize his weakness. For three days he was sightless. For three days he fasted and prayed. God worked in his soul, as he says, mightily. Human strength was weakness. God connected him to himself, and he who had come to Damascus with credentials from men, was now to be ordained of God to oppose the power he had sought, to be a chosen vessel to reveal Christ to the world! What a change! Cecil, we need the spirit of Stephen. One at least who consented to his death shared the answer to his prayer. Now God would bring him among his people. How did they receive him?"

"Ananias was at first very fearful, so were the other apostles; but God did not leave them to their human and natural conclusions. Saul was not yet ready for the great work for which he was chosen. He had seen a great light, he had realized his sinfulness and weakness; but he had not yet received the Holy Ghost. This was to come to him through the ministry of Ananias. Through him he received his sight and was filled with the Holy Ghost."

"The same change is seen in him then as in the apostles. The people are astonished, dismayed; for Saul the persecutor is Paul the mighty advocate of truth."

"How about his former friends now?"

"They were gone," said Cecil. "In fact it was not long before they took counsel to kill him, and would have accomplished their purpose if the disciples had not planned his rescue in letting him down over the wall in a basket. But Saul had a peculiar experience in suffering. He was cast out by the Jews then, and the followers of Christ would not receive him. He had a dose of his own medicine to take the first thing."

"Surely; for God said he was called not only to believe but to suffer. He said, 'I will show him how great things he must suffer for my sake.'"

"Aleck, this has been a great lesson to me. I realize more and more how much I need the Spirit of Christ. Christ himself prayed for his murderers, as Stephen for his, and yet I am ready to be indignant and even vindictive to those who wrong me or others. The change must come to me that came to the early followers of Christ, or I am none of his."

F. E. B.

Studies in French History.—53.

"THESE *lettres de cachet* were the most unjust, unreasonable, and cruel documents," began Professor Carman, "that can be imagined. They were really letters sealed with the king's seal, ordering the imprisonment of any person who had been unfortunate enough to gain the displeasure of some rich man who had, or could procure, with money, influence enough to obtain one. Then the proud possessor of this unholy document could imprison any man who had offended him; or whom he wished, from any other motive, to get rid of."

"I believe that is giving altogether too much power to any man," said Joe Palmeto. "He might be tempted to abuse such a power as that, and make a tyrant of himself."

"This is precisely what was done, Joseph."

"When were these documents first made use of?" asked Edna Phillips, producing her note book.

"By Louis XI., toward the close of the fifteenth century."

"Why, I don't see but any man if he was only rich enough could get as many as he liked of these letters, and imprison just as many people as he chose," said Charlie.

"You are right, Charlie; in fact history states that one of the ministers of Louis XIV. gave them away, by the thousand. You see he wanted to be praised and flattered by the rich,—he wanted to be popular."

"But one of the cruelest and most inhuman schemes during the reign of Louis XV. was called the 'famine-bargain,' which forbade any Frenchman selling his grain to any other country. So you will readily see that after a while the French merchants would become so overstocked that the price of grain would go down very low. Then the Abbé Terray, the originator of this wicked scheme, bought large quantities of grain,—all he could get,—and shipped it to other countries, even using for the purpose ships which belonged to the government."

"I suppose all he had to do then was to wait until France needed some of the grain back again," smiled practical Jack.

"Certainly; then he had it shipped again to the country and sold it at his own figures—which on account of the great need of the people, he could force them to pay."

"But," said Julia March, "I don't see why King Louis ever allowed such a thing, unless it was of some private interest to him."

"Precisely; it was of the greatest personal interest to him, for he shared the profits arising from this wicked scheme. Of course no one dared say very much, or utter any protest for fear of imprisonment by a *lettre de cachet*."

"Louis XV. must have been an extremely selfish man!" exclaimed Milly Brown.

"He was selfish and cruel, Milly, and it is recorded

of him that he admitted that he did not care what became of his country when he was gone. So you see he was anything but a patriot. As long as they did not trouble him, he was perfectly willing that those about him, his favorites, should do anything they liked, and spend the people's money like water—and this the selfish and grasping Countess Du Barry and others of his favorites did, with ever-increasing prodigality. But it was still the same old story,—only it was yearly getting worse, as that horrible period of blood and war, the French Revolution, drew near. The poor people were so taxed that life was only barely supported. They were forced by law to buy a certain amount of salt, only for the bare purpose of compelling them to pay the tax thereon. Then, too, the farmers were obliged to leave their crops to spoil in the fields, while they were hurried off to attend to the king's highway."

"Didn't France have any one to whom she could appeal at all?" asked Max Smith.

"Yes; there were the courts at law, and they did all they could for their unhappy country. But Louis, finding that they were standing in the way of his personal pleasure, declared these courts to be abolished. So nothing was left between the people and utter ruin, but a cruel and eminently selfish man—their once loved but now abhorred and hated king."

"Why, I had forgotten that they ever loved him," said Fred Green.

"Yes, they did once," said Edna, "when they named him the 'Well Beloved,' and feared he would die, after a great victory over the English."

"Yes, Edna; but this was when he had not fully developed those cruel and selfish traits in his nature, which after a while began to show themselves; and so now, instead of fearing the king would die, they only rejoiced openly when they heard that he was sick of small-pox, and only feared he would recover."

"Dear me!" said Milly Brown, "did he really die of that awful disease? I wonder who ever took care of him, seeing everybody hated him."

"Not everybody, Milly; for in spite of his wicked life, he had some very devoted and faithful daughters. They took care of him constantly, until he died,—although history states that they had never had the disease themselves. It is refreshing, indeed, to find once in a while that the black pages of history are relieved and illuminated, as it were, by such deeds of unselfishness and devotion as this."

"Please tell me something about the funeral, and what the people said when they found he was really dead," asked Jennie Jacobs.

"O, my child," replied the teacher, smiling. "There wasn't any funeral at all, even if he were a king. And not only this, but his coffin was made too small for him, by mistake, and they did not trouble to get another, but tumbled the poor old king in, and hurried him away to his burial, with the horses actually galloping. As for the

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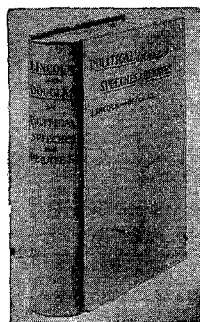
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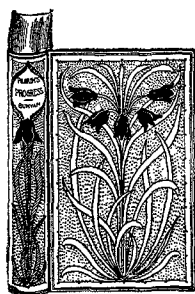
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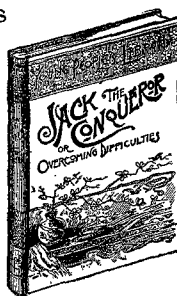


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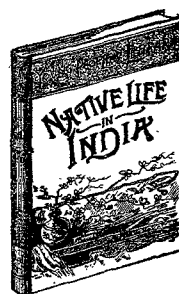
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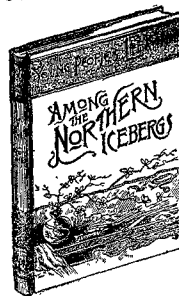
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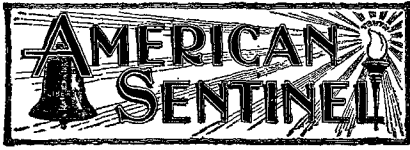
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PACIFIC PRESS PUBLISHING COMPANY,

KANSAS CITY, MO.
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39 Bond Street, New York City.



NEW YORK, JANUARY 5, 1899.

WE are not going to boast to our readers about what the SENTINEL is going to print that will interest them during 1899. All we say now is, Watch and see.

THE Government has dispossessed Spain from the Philippines, but the islands are still held by the pope, through his priests. And the pope does not intend to be dispossessed.

BABYLON, Medo-Persia, Grecia, and Rome, all present examples of national expansion. But their expansion abroad only made them weak at home, and brought them to their final overthrow.

It is decided that the standing army of the United States shall be increased from 25,000 to 100,000 men. For a Christian nation, this increase in its fighting department appears to be quite adequate.

Do you think there is no cause for the stir some people are making in defense of religious liberty in the United States? Read the AMERICAN SENTINEL for 1899, and then see if your views on this point have not been materially changed.

A PRESS dispatch dated at Washington, December 25, says that it is "the President's desire to see Archbishop Chappelle appointed papal delegate to the island of Cuba. The President was anxious to have the interests of the Catholic Church in Cuba looked after on behalf of the pope by a cleric who would understand American motives and institutions." The President's wish in this matter was communicated to the pope through Archbishop Ireland, and the pope, it is asserted, has ac-

ceded to the request. The pope has no official directly accredited to this Government, but this fact seems not to hinder him greatly in conducting negotiations with it.

AN Italian writer who has been making an estimate of what a general European war would cost to-day, fixes the amount at \$8,735,600,000 per year. Even at peace, Europe to-day pays over one billions dollars yearly for the maintenance of her armies and navies.

CARDINAL GIBBONS, in behalf of the papacy, has petitioned Congress, says a Washington dispatch, asking that the question of the contract school system be reopened, and that "Congress again go over the whole subject of Indian education." To be plain, he simply asks that Congress resume the policy of appropriating public money to support Catholic Indian schools.

IN Philadelphia recently twelve barbers were arrested and fined for doing business on Sunday, the fine in each case being \$4. They were convicted under the old Sunday law of Pennsylvania, which, as the court was reminded by the attorney for the defense, prohibited paid choirs in churches; street railway service on Sundays, etc. The agitation for Sunday enforcement is daily becoming more general, and no "law" is too obsolete or too contrary to modern enlightenment and progress to be overlooked as an instrument for furthering the cause.

As a result of a war which has been waged against Sunday barbering in Fort Scott, Kans., says the Louisville *Evening Post*, one of the city aldermen has proposed in the city council for enactment the following ordinance:—

"It shall be unlawful for any person within this city to work, act, or be engaged on the first day of the week, commonly called Sunday, as a barber, manager of baths, employé in a

railway shop, butcher, preacher receiving compensation for his services, baker, saloon man, motorman on a street car, confectioner, news dealer, bootblack, hack or carriage driver for pay, electrician, printer or newspaper editor, proofreader, reporter, or a domestic servant."

It is hardly likely that this proposed ordinance will receive the support of the Fort Scott clergy.

Do you believe in religious liberty? Do you believe in religious liberty for others as well as for yourself? Do you prize such liberty enough to make any effort to help preserve it? Do you prize it enough so that it is a matter of interest to you to keep track of the efforts being made in this land for its overthrow? If you can answer these questions in the affirmative, what reason can you give for not being a reader of the AMERICAN SENTINEL during 1899?

TO THE editor of an Italian political journal, Philippe Tonelli, who acts also as correspondent for a New York paper, the pope, in a recent interview, expressed his hope of seeing America "enter entire into the bosom of the Catholic Church," and added, "It is marching into it with rapid strides." Think of that, friends of American liberty! And the pope did not make that statement at random. He had reliable data to back it up; that is certain.

ON another page we print a brief summary of events showing the development of religious intolerance in this country during the last few years. The facts given are such as should be known and kept in mind by every American citizen. They remind us that "eternal vigilance is the price of liberty."

In this issue we give the first part of an argument on the unconstitutional character of Sunday laws, made recently by Judge Arthur, late of the Supreme Court of Washington. It ought to be read and pondered by every judge, lawyer, and legislator in the United States.

AMERICAN SENTINEL

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

VOLUME 14.

NEW YORK, JANUARY 12, 1899.

NUMBER 2.

THERE are no safe deposit vaults for individual rights.

THE true foundation of a government is not its laws, but the character of its people.

THE hardest and most hopeless task ever undertaken by man is that of effecting a moral compromise with God.

GOOD law is the result, not the cause, of right public sentiment. It can never be the starting-point in true reform.

A LEGISLATURE can pass laws, but it cannot turn out character. Only God can do that, and even he must have the coöperation of the individual.



PREPARING AN AMENDMENT TO THE LAW OF GOD.

THE law of God declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But mortal, fallible men have dared to make an amendment to that law, by declaring that the first day is the Sabbath, and that the seventh day is no longer to be observed. And they have even gone further than this, and are petitioning the legislatures to force this amendment upon all persons, by law! Shall such work have the support of lovers of justice and truth?

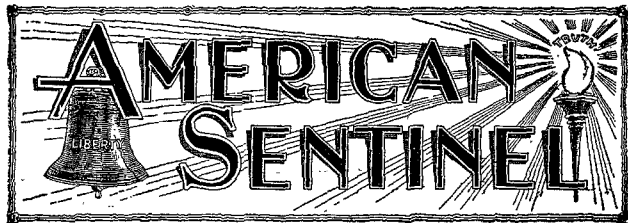
Love should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God! What is proposed?—To make an erasure in a heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of his law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as his power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare alter the testimony which lay within the ark. By the lasting authority of the whole Decalogue with which the fourth commandment is inseparably connected, which is the embodiment of immutable moral law, and by the very words used in framing the command, the Sabbath is shown to be an institution of absolute, universal, and unchanging obligation.—Rev. Geo. Elliott.

THE only safe way to avoid the last step in religious intolerance is to refrain from taking the first.

THE world needs not to be more firmly bound by the fetters of law, but to be loosed from the fetters of sin. It is condemned enough by law already.

LAWS which are designed to coddle men are the worst of all laws, because while they seem to be good, they tend always to weaken character in the individual.

At the fall of Adam, not the power of legislation, but the power of love, stood between mankind and moral ruin. And the situation is not different today.



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.)

Papal Advice to the United States.

IN previous issues the SENTINEL has referred to the papal advice—which was in fact a thinly-veiled threat—to the Government, against interfering with the Catholic program in Cuba. The Government was advised that it would do well not to antagonize the priests in Cuba, since the restoration of order and tranquility in the island depended almost entirely upon their will, through the great influence they exercise over the Cuban people. It appears now that the same threat has been made with reference to the Philippine Islands, and that by Archbishop Ireland, the close friend and adviser of the President. A recent interview had with the archbishop in this city, quotes him as saying:—

“Who in America knows anything about the Philippines? The church in the Philippines will, I have no doubt, accustom itself to the conditions under the new regime, as it did under the old. The church will accept the conditions that are to be just as she accepts them in this country. All the civilization that people of the Philippines have, has been received from the priests. They are the representatives of social and civil order in the islands. The people were taught by the priests, and they were taught too much. The priests will uphold this Government as they upheld the government of Spain. That is, as the representatives of order, they will uphold the existing Government. This Government will have to depend upon the priests to a large extent for their moral influence in the interests of law and order.

“This Government will do well not to antagonize the priests. And I will say I know it is not the policy of the Government to antagonize them, nor is there any disposition to do so in any quarter.”

In reply to the question whether his visit to Washington (from which city he had just come) was for the purpose of interviewing the President on this subject, the archbishop said further:—

“I saw the President, but I cannot say what the subject of conversation was. There is no truth in the published report that the Archbishop of Manila has issued a circular of an unfavorable character against the United States. Aguinaldo is jealous of the power of the priests and wants to rule absolutely himself.

“The conduct of the priests will depend entirely

upon the policy of the United States in the Philippines, and that I have no doubt will be the same as in this country.”

“This Government will do well not to antagonize the priests,” because it “will have to depend upon” them “for their moral influence in the interests of law and order.” In other words, if the Government does not accede to the will of the priests, the priests will prevent the restoration of peace and order; and in this way they will make so much trouble for the Government that it will be forced, in the interests of peace, to let affairs be managed in the islands as Rome wants them managed. And if the Government interferes with Rome’s program there, the cry of religious persecution will be raised, and the millions of Catholics in the United States will have it in their power to seriously embarrass the Government at home.

And what must the Government do to avoid antagonizing the priests? How much can it do in the direction of establishing civil and religious freedom in the islands without antagonizing the priests? How much of the papal program is in harmony with such liberty? How much of it has been taught the Philippines during the four hundred years that Rome has ruled in the islands as she pleased?

These questions answer themselves to every person who knows anything about papal history and the papal system. That system and the system of civil and religious freedom set up in America by the men who signed the Declaration of Independence and created the American Constitution, have about as much in common as have day and night. To establish the latter system in the islands would be to interfere directly with the system Rome has cherished for centuries; and who can suppose that this can be done without antagonizing the priests? And the papacy has warned the Government not to antagonize the priests.

Archbishop Ireland asserts that the Government has no intention of doing such a thing; and being in the confidence of the President, he is no doubt well informed upon that point. But how much will the United States be able to do toward relieving the Filipinos from the civil and religious despotism under which they have so long been held, without doing anything to arouse the antagonism of the priests?

The Filipinos know what papal rule is; their bitter and determined antagonism to the priests and the various religious orders in the islands speaks volumes upon this point. They are fighting for their freedom, and they know that this can never be enjoyed under the yoke of Rome.

Spain was the nominal ruler in Cuba and the Philippines, but the real dominion was that of Rome; the essence of the despotism which has oppressed them was the papacy’s. Spain has been driven out, but Rome remains; and she is determined to abate no part of her sovereignty. She has warned the United States not to

interfere with that; and now boldly asserts that the United States will heed the warning.

WITH such tempting plums as Porto Rico, Hawaii, and the Philippines, hanging before the eyes of American politicians, there will be found many who will be anxious to "shake the plum tree" by any means at their command.

"Solely for Humanity."

THE *Tribune* reports Admiral Sampson, when asked the question, "Will the people of Cuba generally prove amenable to the sovereignty of this Government?" as answering, "emphatically":—

"It does not make any difference whether the people of Cuba prove amenable to our rule or not. We are there; we intend to rule; and I guess that is all there is about it."

And that is American liberty and the love of it! That is the "expansion" of the great American principle that "governments derive their just power from the consent of the governed"—of "government of the people, by the people, for the people!" That is how the great, liberty-loving, liberty-exemplifying, American people, deliver people from oppression and from despotic rule. That illustrates how "the people of Cuba are and of right ought to be free and independent," as declared by the American Congress, April, 1898.

Hurrah for free Cuba! *Cuba libre* forever.

THE same day Dr. Depew, speaking in Buffalo, said:—

"We make war against a foreign power, and for the first time in the history of the world solely for humanity. The world cannot understand, and the world stands by to sneer and scoff. To maintain order in Cuba until her people shall be able to maintain a stable government of liberty and law, is humanity. To incorporate Porto Rico in our domain, relieve its citizens from oppression, and give them good government, is humanity."

It is not true that this is the first time in the history of the world when a nation made war against a foreign power "solely for humanity." Rome made war against Philip V. of Macedon in behalf of the States of Greece, "solely for humanity"—precisely such humanity as is here extolled. Rome was a republic. Rome was a government of the people. Rome was free. Rome was the great exemplar of liberty in the world. Rome being such a lover of liberty, could not endure to see peoples oppressed. Therefore "solely for humanity" Rome sent her fleets and armies into foreign countries to make war against a foreign power. And when at much sacrifice "solely for humanity" Rome had conquered the oppressor, and had assured the freedom of the oppressed peo-

ples she made the following proclamation "solely for humanity":—

"The Senate and people of Rome, and Titus Quintius the general, having conquered Philip and the Macedonians, do set at liberty from all garrisons, imposts, and taxes, the Corinthians, the Locrians, the Phocians, the Phthiot-Achæans, the Messenians, the Thessalians, and the Perrhæbians, declare them free; and ordain that they shall be governed by their respective laws and usages."

This is more than the Republic of the United States, with all her boasting, has yet done "solely for humanity," or for any other cause, in Cuba, Porto Rico, and the Philippines. Back there, in Rome's work "solely for humanity," the world thought she understood it; and so did *not* stand by to sneer and scoff. The world thought she understood such wonderful, and such disinterested, efforts "solely for humanity," and was charmed with it. The world congratulated herself upon the dawn of this new and blessed era of national sacrifice "solely for humanity," and kings and nations hastened to form alliances with this wonderful, new, liberty-loving, nation; and so assure to themselves the unspeakable boon of liberty which was being so widely extended "solely for humanity."

But very soon, and to her everlasting sorrow, the world discovered that she had not understood. Soon the world bitterly lamented, and for cause, that she had *not* stood by to sneer and scoff at Rome's pretentious efforts "solely for humanity." The world soon found that Rome's little finger was thicker than the loins of all that had gone before her: that where others used whips, Rome used only scorpions. But it was too late. The world had not understood. "He destroyed wonderfully and practiced and prospered; and through this his policy he caused craft to prosper in his hand; and even by peace destroyed many."

And Dr. Depew seems really to think that the world has forgotten all this, and that she can be persuaded now to think that she does *not* understand. Perhaps she can. Nevertheless there will be at least some who will still stand by to sneer and scoff at these pretentious claims of national sacrifice "solely for humanity." For though "you can fool *all* the people *some* of the time, and *some* of the people *all* the time, you can *not* fool *all* the people *all* the time."

A. T. J.

MANY well meaning and conscientious persons declare that our duty to humanity obliges us to take over the Philippines. They say that it is our mission divinely ordered; that the finger of Providence so directs. But how do they reason this? In so serious a matter we are entitled to some proof of their right to interpret the plans of the Almighty. Otherwise their dicta are mere opinions, of no more weight than the next man's; they are pure assumptions; they smack of irreverence, of ecclesiasticism. Far more general is the popular senti-

ment, commonly known as spread-eagleism, which swells the bosom of the unthinking citizen. Under its influence we are to do anything which will make this big country bigger, without regard to consequences. Such sentiment is not reason, and unfortunately it cannot be reasoned with. It is subtle, because it mistakes itself for patriotism; it is dangerous, because it assumes tasks and responsibilities which may be unnecessary and to which it may be unequal.—*Theodore S. Woolsey, Professor of International Law at Yale University.*

We Did Just Right.

It is being denied from Washington that there has been any arrangement or understanding between President McKinley, Cardinal Gibbons, and Archbishop Ireland as to the governmental support of the Catholic Church in Cuba. And some of the readers of the SENTINEL are ready to suggest that in the discussion of that matter we raised a false alarm.

We raised no false alarm. We had thoroughly good authority for all we said and printed in the SENTINEL, and in our first notice of the matter we distinctly gave the *Baltimore American* of Oct. 15, 1898, as our authority; and all that we presented was quoted bodily from that paper.

Now everybody knows that the *Baltimore American* is a reliable paper; and this that we quoted and followed from that paper was not simply a flying report, nor what some irresponsible correspondent might have said. It was an official communication from the Washington Bureau of the *Baltimore American*, and was printed under that head; and we have yet to learn that the Washington Bureau of the *Baltimore American* is given to sending out fake dispatches.

More than this, the communication bears on the face of it distinct evidences that it was written by a Catholic who understands things; and that this was not written as a piece of gossip, but as information.

All this fully justified us in taking it up, and calling the attention of the American people to it, that if possible they might awake to prevent it.

Yet there is much more than this to justify the SENTINEL in believing this communication, and discussing it, and making it public as possible.

1. It is well known that Archbishop Ireland dictated terms to the St. Louis convention; and this upon a direct issue of governmental favor to the church. A resolution had been framed, and was to be presented, opposing appropriations of public money for religious or sectarian uses, or anything tending toward a union of church and State. On receipt of a dispatch from Archbishop Ireland that resolution was killed in committee.

2. Last April the Congress and the people of the United States were for days hung up by the gills, awaiting the delayed message of the President. And a United

States senator, from his place in the senate chamber, plainly stated that the cause of this delay was "the fact that Archbishop Ireland had cabled to the Vatican," and "the President was waiting upon the pope to secure that which American diplomacy had failed to obtain." This statement of a United States senator was never denied by anybody we have yet heard of. In all that time Archbishop Ireland was the official representative of the pope to the United States Government; and it was publicly stated *in his behalf* that on account of "the close and cordial friendship which existed between Archbishop Ireland and President McKinley, and his whole cabinet, . . . made him a fit instrument through which negotiations could be conducted"; and by this "close and cordial friendship" Archbishop Ireland enjoyed such unusual facilities for understanding the situation of things in the innermost circles of the administration, that he could send to the pope "hourly bulletins, if necessary, of the attitude of the administration."

3. The fact that Archbishop Ireland is "a close personal friend of President McKinley" has been publicly stated more than once, and has been made much of several times in different connections.

4. Only three or four weeks ago Archbishop Chappelle also, through a published interview, announced himself as "a close personal friend of President McKinley." A little later the pope himself said to William T. Stead, of London, that the United States "is marching with rapid strides into the bosom of the Catholic Church."

Taking all these things together we were entirely justified in accepting as the truth the report sent out from the Washington Bureau of the *Baltimore American*, and in as widely as possible announcing and exposing the essential mischief of it. That report in the *Baltimore American* is in perfect accord with the attitude and work of Archbishop Ireland ever since the St. Louis convention, and especially since April, 1898. The SENTINEL has nothing to take back—nothing to apologize for. We did exactly the right thing. We will do it over again whenever such an occasion offers.

That the report is denied from Washington is not conclusive that it was never true. The original report did not say that the money had actually been paid, nor even actually appropriated. The report stated that as the result of "numerous conferences with Cardinal Gibbons and Archbishop Ireland on the subject," it was the "determination of President McKinley that the Catholic churches *shall be kept open*, and that public worship *shall be amply provided for*," and that "to this end sufficient money *will be advanced* by this Government to support the Catholic Church."

It was with the hope of so awakening the people on the question, that this determination should be frustrated, that no money should ever be appropriated for such a purpose—it was for this cause chiefly that the AMERICAN SENTINEL sounded the alarm, as is proper for

every sentinel to do. If what the SENTINEL has said has been in any way instrumental in awakening such an interest, we have our reward.

Further, the denial so far made is no more authentic, nor of any more authority, than is the original report published in the *Baltimore American*. All the people have more reason to-day for believing the truth of the report originally made in the *American*, and fully discussed in the SENTINEL, than they have for believing the denial that has been made. The original report in the *Baltimore American* tells what had occurred between Cardinal Gibbons, Archbishop Ireland and President McKinley. It tells this in such a circumstantial way as to bear in itself the evidence of truth. The denial so far published gives the word of *other parties entirely*, not one of whom was mentioned in the original report. Archbishop Ireland has not denied it; Cardinal Gibbons has not denied it; and the President has not denied it. When these three or any one of them shall publish a specific denial, it will be ample time for explanations. And even when the time comes for explanations, it will not be the AMERICAN SENTINEL that will have to explain; it will be the Washington Bureau of the *Baltimore American*. And we say plainly that we do not expect that there will ever be made room for any such explanation.

With Congress to-day there is lodged a long petition composed and signed by Cardinal Gibbons asking for governmental appropriations of money to the Catholic Church in the *United States*—asking indeed for a reopening of the whole question of governmental support of churches in Indian education. And when Cardinal Gibbons will do this in the face of the whole people of the United States, in behalf of the Catholic Church in the *United States*; there is nothing at all extravagant in the report that a like arrangement had been considered and agreed upon in behalf of the Catholic Church in Cuba, where it can be done by the local machinery without any action of Congress. We shall not print in the SENTINEL the Cardinal's petition, as we did the report of the *Baltimore American*; but for the benefit of the skeptics we will state that the Cardinal's petition is printed in full in the *Catholic Mirror* (also printed in Baltimore), of December 17, 1898.

The AMERICAN SENTINEL is not an alarmist in these things. We know that there is an immense combination of the religious elements in the United States to get control of governmental power and patronage. We know that there is an intense rivalry between the Protestant and Catholic elements of this combination, for the lead. It is our duty as lovers of the principles upon which this nation was founded, and as well wishers for the best interests both civil and religious of our fellowmen, to call attention to everything that occurs which is suggestive of governmental favor to churches, whether Protestant or Catholic, or both in combination, under the delusive phrase of "broad general Christianity."

All this is why we did what we did in the matter; and in doing what we did, we did just right. And we are waiting for the next thing to occur to give us another chance.

A. T. J.

Unconstitutional Character of Sunday Legislation.

Speech delivered by Judge Arthur, late of the Supreme Court of Washington, at a trial for violation of the Sunday law, at Centerville, Md.

(Concluded.)

In dealing with this subject the courts should keep steadily in mind as a limitation upon their authority, that fundamental maxim of both the common and civil law, viz., that "That rule of conduct is to be deemed binding which religion dictates."

Mr. Broom in his work on Legal Maxims, citing from the classics of the law, says: "It may, however, safely be affirmed that, if ever the laws of God and man are at variance, the former are to be obeyed in derogation of the latter: that the law of God is under all circumstances superior in obligation to that of man: and that consequently, if any general custom were opposed to the divine law, or, if any statute were passed directly contrary thereto, such a custom or such an act would be void." Also, "Neither are positive laws, even in matters seemingly indifferent, any further binding than they are agreeable with the laws of God and Nature." This last quotation from Fonblanque's Equity is particularly applicable to this class of cases; for the claim is made and strenuously argued that it is a matter of indifference which day of the week is observed as the Sabbath, so it is one of the seven. We do not want to be understood as admitting this proposition, but on the contrary, insist that the seventh and last day of the week, and no other, is the Sabbath of the Bible beyond any possibility of successful contradiction. But for the sake of the argument, admitting that it is a matter of indifference, we have the high legal authority last cited to sustain the contention that even in that case positive laws relating to that subject are binding only so far as they are agreeable to the law of God. What is the divine law in any given case is not wholly the province of the court to decide. Personal conscientious conviction being the chief essentials of religious faith and practice, it necessarily follows that each person for himself or herself must be largely and chiefly the judge of what is the divine law of binding force in each individual case, governed in the matter of practice by the principles heretofore laid down. But we find that this just and universally-recognized maxim of both the common and civil law and the principles which underlie it did not originate with either of them, but antedates both by many centuries.

It is always a safe rule to go to the sacred Scriptures for the verification of a principle whether in the domain of the law or any other field of human thought and action, for if true it will surely there be found exemplified. All true principles of law are of divine origin, and when

their application becomes necessary in the course of human affairs God does not leave us in ignorance of them, but as a just God, reveals them to us by precepts and examples, to be found in his Holy Word, if we but make the search with an earnest desire to be enlightened.

If, therefore, the principles we contend for are sound and true, we may turn to the Bible in the full expectation of finding, there, their true source; nor shall we be disappointed. We have but to look into the Book of Daniel, the prophet of God and great prime minister, first of the kingdom of Babylon, and afterwards of that of the Medes and Persians erected upon its ruins, to find the principles of law contended for exemplified in both phases of its application: in one phase, in the case of Shadrach, Meshach, and Abed-nego, and in the other phase, in the case of Daniel himself.

Shadrach, Meshach, and Abed-nego as joint rulers over the Province of Babylon occupied the highest place in the kingdom a subject could attain, except the office of vicegerent, then filled by Daniel. Though highly honored by Nebuchadnezzar as officers of the law, high in authority, and it being their duty to see the laws of the realm faithfully executed, yet they absolutely refused, at the command of the king, to bow down to the golden image which he had caused to be set up to be worshiped, though they had every reason to believe that punishment sure and swift by the way of death in a fiery furnace would certainly follow. They considered it of little moment what the dire consequences might be to themselves, so long as the principle was maintained that no human law must be obeyed when in derogation of the divine law.

Daniel, the companion of their youth and their associate in earthly honors, escaped this trial of his faith because of his exalted position within the gates near the throne as the king's visible representative and vicegerent. His day of trial, however, was near at hand. The mighty kingdom of Babylon was to perish, and from its crumbling ruins was to rise the still mightier kingdom of the Medes and Persians; and with it arose Daniel, again, to a position of the highest trust and honor as prime minister of Darius the king. And though himself the chief officer of the law, he recognized the principle and observed its practice in continuing to pray to the living God in direct disobedience of the king's edict, and when he knew, too, that unless there was direct interposition of divine power in his behalf, condign punishment would certainly be meted out to him.

The ultimate result of these attempts to enforce the civil law was not to substantiate its absolute supremacy, as might have been expected, but on the contrary, to establish this maxim as a recognized principle of the law of both kingdoms, that it was only supreme when not in derogation of the divine law. We have in these two cases a forcible illustration, in the one of an attempt

by civil enactment to enforce the performance of a certain act of religious rite or worship, and in the other an attempt to suppress an act of worship which was being performed in accordance with the dictates of the individual conscience. No distinction is made between the two classes of cases, nor can there be any, each being equally binding upon the conscience.

Under our peculiar system of constitutional government, jurists have attempted to draw a distinction between these two classes of cases, claiming that possibly the first named class might come within the scope and protecting force of the constitutional inhibition, while the latter did not. Such contention is illogical, and cannot be sustained upon any recognized legal principle, either divine or human; for as we have just seen, such distinction is repudiated by the examples taken from the revealed Word of God; and the right of the legislative body to enact laws on that or any other subject is based upon natural law,—which emanates from God,—and not upon any authority delegated by a written constitution, the work of human hands and brains. For it must be remembered, that the power of the State legislature is supreme, except where curtailed by the Constitution; differing in that respect from the Federal Congress which possesses only such powers as are delegated by the States in the Federal Constitution, and has no rights under natural laws, except such as necessarily flow from such delegated authority.

Every law that has ever been enacted by any state legislature on this subject of Sunday observance was conceived in a religious atmosphere, and I fear born in the spirit of religious persecution and bigotry; for no matter how we may seek to disguise the fact under the specious plea of legislation of a civil and not of a religious character, such laws have been invariably called into action by the prevailing religious sentiment of this country as a most potent engine of religious persecution. We honor the prosecution in this case for having thrown off all disguise and taken the position that the question involved is the decision of a religious and not a civil controversy.

This admission of the prosecution is a step in advance of the courts, and in the right direction, and if the judges will only be as honest with themselves and endorse it, it will serve to open the eyes of the law-making power to the true spirit and intent of all this class of legislation; and awaken them to a sense of their duty to sweep from the statute books all such laws which can be prostituted to the purposes of religious persecution by the prevailing religious sentiment of any given community. It has been argued that this abuse of these laws for the purposes of religious persecution, is a mere incident of their administration and at times necessarily attending their proper enforcement. If that is true, and they are capable of being so misused, does not that fact furnish a still greater reason why they should not be permitted longer to remain on the statute books as a dangerous menace to the liberties of the people?

Laws should be made for the protection of the weak against the encroachments of the strong, to protect the minority against the oppressions of the majority. This is the aim and purpose of all written constitutions and should be the spirit which permeates all laws, whether based upon a written constitution or not.

The pages of history abound in examples of the terrible persecutions in which the majority of society indulge when unbridled by constitutional restraints of any kind. We have but to turn to the closing scenes of the French Revolution to call to the cheek of humanity the blush of shame and indignation. Is it altogether within the category of impossibilities that these scenes may again be enacted at our very doors under the blighting hand of religious persecution?

Coming again to the cases at bar. As has already been said, the prosecution has thrown off all *disguise*, and does not claim that this law is of a civil character, but is religious in all essential characteristics, and in its execution necessarily invites the decision of a religious question. The claim is boldly made that this is a Christian community, and the right exists in the civil authorities to enforce the observance of Sunday, claiming it to be the Christian Sabbath, not only vesting them with the right to determine the question of manner and mode of observance, but also to decide the question of which day is the Sabbath of the Lord, regardless of divine law. This is indeed a move backward towards the Blue Laws of the early days of this century, and unless checked, will lead again to the fires of religious persecution being lighted all along the line and burning fiercer than ever, and the horrors of those days will be again repeated in all their harrowing details. It is passing strange that persons of experience, intelligence and learning cannot see the natural drift of such legislation, and of the attempt to enforce it, viewed in the light and lessons of history. God has visited with his wrath in time every people who have indulged in such persecutions. We need but to look at the fair and fertile countries of South and Central America, and then recall their history for more than a century, and see an example of a people sealed with the wrath of God for the sins of religious persecution.

The prosecution contends that punishment of these defendants for doing a little work on Sunday is not the important issue involved in the case, but it is to teach this obscure sect that they must recognize the sanctity of the Christian Sabbath (meaning Sunday) and learn not to profane it and offend the prevailing religious sentiment of the community. It is not even the open defiance of the law from a secular standpoint, upon which the prosecution claims a verdict of guilty, but it is contended the jury should find the defendants guilty, viewed from a religious standpoint, and thereby put the seal of condemnation upon the entire religious sect to which they belong.

I have endeavored, however imperfectly, to discharge my duty to God, society and these defendants, and now

leave the case with you. It remains for you to say by your verdict whether you will lend a helping hand to the devastating flood, or whether you will do your part to stem the backward flow of the tide, which threatens to destroy the last vestige of constitutional government, and bury the liberties of the people beneath the ruins beyond all hope of resurrection until the dawning day of the new heaven and the new earth.

It Sounds Strange.

BY T. E. BOWEN.

ONE thinks nothing of reading about the nations of Europe threatening one another, and telling one another they must do this and that, and not do so and so. For years they have been wrangling over the territory on their side of the world until the world has come to look at that as a matter of fact; but to read such utterances as the following, from the once peaceful government of the United States, certainly sounds strange:—

“Formal Protest Made. Uncle Sam Objects to French Extension of China. Washington, Dec. 24.—Instructions were sent by the State Department yesterday to Minister Conger, at Peking, to protest in the name of the United States against the granting by the Chinese Government to the Government of France of an extension of the French extra territory or foreign settlement at Shanghai.”

One brief year ago such a protest by the United States would have been considered very much out of place, even by Americans. But since the acquisition of the Philippines, our once free Republic, has become involved in all the disputes of the Kings of the East; for she has herself assumed to be one. And now she feels at liberty to dictate to those nations what they shall or shall not do.

This means that she stands ready to see that her suggestions are carried out; that instead of war being an almost unthought-of event as it was only a year ago and prior to that, we stand where at any moment our Government (and this means the people, and therefore means you) shall be plunged into the horrors of a foreign war, not with an old decaying power, but with nations drilled and more thoroughly equipped than is this nation.

To a class, inspired with this new infatuation of expansion, such threats smack of courage and valor; but to the true friends of the Republic, those who must pay the taxes and place carefully on almost everything war revenue stamps, such meddling with foreign affairs, such ticklings of the war spirit, such playings into the Eastern vortex of nations, do not smack of true courage, but of a braggadocio that some day may meet humiliating reverses, which may cause somebody to stop and think long enough to entertain the conviction that our Republic has entered upon the wrong road in its national career. True patriotism might not be an improper name for such thinking and acting *just now*.

Newburg, W. Va.



The Pathos of Peace.

G. T. B. Gillmore, in Chicago "Times-Herald."

"Crying, Peace, peace! when there is no peace." Jer. 8:11.

MAD moon-struck Man still mews and moans and maunders
Of times when wars and conflicts all shall cease,
As with unheeding step he further wanders
From paths of Peace.

Rude Russia's ruler rools his roving iris
O'er martial hosts from Kara's Sea to Greece,
The while he murmurs soft, "My chief desire is
Perpetual Peace."

Proud Prussia's puppet pranks his person petty
In martial garb, o'erhung with pure white fleece,
And deigns to honor thus the Holy City,
Proclaiming "Peace."

Big brutal Britain, braggart bravo brazen,
Proclaims her sons the Deity's police,
And thirty thousand "niggers" end their days in
The "Paths of Peace."

The screaming scribbler scabbles, scrawls, and screeches,
"To — with Peace! These massacres must cease!"
"Let us have war (and Cuba)," he beseeches,
"For sake of Peace."

A mammoth mound of molding marcid matter,
The moon-eyed Mongol's empire nears decease;
While hungry nations grab, with snarl and blatter,
And call it Peace!

With puling pansophy the preacher plans on—
But population still demands release.
Each man will want the space his neighbor stands on,
And where is Peace?

While whortling World whirls whizzing thro' the whereness,
And hungry human parasites increase,
Their cry will ever ring, in horrid bareness,
"To — with Peace!"

WHEN the principles of free government are discarded abroad by a nation, they will soon be repudiated at home. The policy of "expansion" concerns not alone the people of Hawaii and the Philippines, but the citizens of every state and territory of the Union.

WHILE events are so rapidly occurring which mark the decadence of free government in the land that was thought to be its lasting home, do not imagine that you can afford to stand in the position of a mere spectator. The Almighty is not giving a show for any person's amusement. The interests of all persons are involved in the contest of opposing principles of freedom and despotism. Every successive event is a new call to individ-

ual action. To be wise you must be able to discern the signs of the times, and to recognize and understand the call of duty.

THE decadence of religious freedom begins always in the hearts of individuals. If the principles of liberty are not cherished by individual citizens, they will not be respected in the laws and practices of the nation. There can be no question but that a new impulse from beneath is moving upon all hearts unfortified by the love of right, to sweep away every principle of freedom from the earth. On the other hand, the author of liberty is sending new power and light to every heart that is open to receive it. You must respond to the movings of the one spirit or the other; from this there is no escape. If you are an idle spectator now, you will be an actor in the drama sooner or later; but every day's delay lessens your chances for stepping in upon the right side of the controversy.

THE resolution drawn up by Congress and signed by President McKinley, in April last, declared that "The people of Cuba are, and of right ought to be, free and independent."

THIS was said when Spanish sovereignty was in force in the island—when that was apparently the only thing which stood between the Cuban people and the independence which was declared to be their right. Now that the obstacle of Spanish rule has been removed, it is apparent just how much real freedom and independence for the Cubans this manifesto contained.

ON the first day of January, 1899, Spanish dominion in the island came to an absolute end by the fiat of that power which had declared the independence of the Cubans before the world. The occasion was a momentous one, and the ceremony of the transfer to a new sovereignty was most impressive. It was the occasion on which the independence that had been asserted for the Cubans, and for which they had so long struggled, became—so far as Spain was concerned—a full reality. But what part in this triumphant ceremony was allowed to the Cubans by the conquering power? The extent of Cuba's share in the occasion was indicated by the presence of a few Cuban officers, who came in the capacity of invited guests. No Cuban troops were allowed to be present, and when the Spanish flag came down from over the Havana fortress, no flag of Cuba libre appeared in its place. That flag was conspicuous only by its absence.

IN this way did the United States make good its declaration that "The people of Cuba are, and of right ought to be, free and independent. For if they were free and independent, when this declaration

was made, they were certainly so when Spanish sovereignty in Cuba came to an end, and the ceremonies on that occasion must be harmonized with this fact, if the declaration meant anything at all. But harmony between them cannot possibly be established. The ceremonies indicated the sovereignty of the United States as succeeding to that of Spain, and the full subjection of the Cuban people to the new authority.

* * *

NATURALLY, the Cubans were not all quite contented over this treatment by a power which had professed to be their friend. It became evident that some of them were "malcontents." Whereupon General Brooke, the American in command, declared his intention of visiting all such with "absolute annihilation." This suggests nothing so much as the regime of the late Spanish General Weyler.

* * *

THE attitude of the United States on this occasion cannot be justified on the ground that it was solely a triumph of the American arms. During thirteen years out of the last thirty, the Cuban forces have been in arms against Spain, and but for their work in wearing out the forces and exhausting the resources of Spain, it is more than probable that the brief and victorious campaign at Santiago would not be an accomplished fact to-day. The American army was barely able to compel the surrender of the Spanish forces there before being themselves compelled to surrender to the deadly fever, and had Spain been in condition to make a more vigorous defense, the scale might have balanced in her favor. The American forces only struck the final blow, which the Cubans by heroic sacrifice had made possible; and now, to deprive them of participation in the final triumph, after a longer and more heroic struggle for freedom than that by which America achieved her own independence, and force them instead into the attitude of a conquered people, is a proceeding which speaks volumes concerning the amount of freedom and independence which the conquering nation is likely to bestow upon them.

* * *

CUBA at the present time presents a fair field for the enterprising speculator, and with a nation of enterprising speculators ready at hand to take advantage of the opportunities it offers, it is easy to foresee the time when the retention of American authority over Cuba will be imperatively demanded for the protection of the interests of American citizens. In view of all these facts, the day when the Cuban people will be actually "free and independent" as the resolution of Congress declared, is certainly not yet in sight.

* * *

OWING to the friction between the Vatican and the Italian government, the former was not invited to participate in the czar's peace congress. To manifest his

displeasure at this, the pope, it is reported, has refused to allow Archbishop Ireland to be present as the representative of the United States. We hope he will not reconsider his refusal.

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Sunday Law Agitation in Montana.

THE State of Montana is agitated by a movement to secure a Sunday-closing law. Petitions are being circulated for signatures, to be presented to the legislature, and an address "To the business men and women of Montana," has been prepared, signed by forty business firms in the State, setting forth "some reasons" why such a law should be had. No doubt a strong pressure will be brought to bear on the legislature to secure the law, and it is not unlikely that the legislature may accede to the demand.

The present Sunday law of Montana prohibits only the keeping open on Sunday of "any play house, theater, dance house, hurdy-gurdy house, prize ring, or race grounds," and "any house or other habitation wherein any game of chance is played," or "any banking game at cards." It is now proposed to include honest and useful employment in the various lines of business enterprise, with these occupations of a distinctly immoral nature.

The address makes a number of statements setting forth the advantages of a weekly day of rest, which are proper enough as an argument for a voluntary observance of the day, but fail entirely to prove the necessity or propriety of a rest enforced by law. An effort is made to show the necessity of an enforced Sunday, in the following statement:—

"The business men in numerous towns of our State, realizing the advantages of a seventh day of rest, have already tried to secure it for themselves by means of local agreements to close all competing businesses. In some places this plan has succeeded fairly well for a little while; but, sooner or later, some one generally breaks the agreement, which usually leads all the rest to open their doors on the rest day, let they lose their trade. Thus the majority are forced to submit to a life of drudgery because one or two disregard the agreement that otherwise would have secured to them all, the liberty of rest and social enjoyment with their families. Hence we need a State law with penalties adequate to insure to us our rights in this matter, with no fear of loss to us by untrue competitors who do not keep a local agreement."

The trouble with this statement is that it leaves out of consideration a most important fact touching this very point of a weekly rest, which has existed ever since the creation of man; and that is, that God himself has provided a weekly day of rest for all men, and that day is the seventh day of the week. "The seventh day is the Sabbath of the Lord thy God."

The business men therefore who have "realized the

advantages of a seventh day of rest," and all others as well, have no need to try to secure it for themselves, since God has already provided it; and more, they have no business to select another day than that one which he has provided. And especially have they no business to force that other day, or any day, upon other people who are amenable to God's requirements in common with themselves.

God designed the Sabbath day to be kept by an individual whether he lost trade by doing so or not. There are sacrifices in the Christian life; but an individual is not to be deterred from obedience to God's requirement by fear of the consequences. He is to leave all consequences in the hands of God, and believe that God is amply able to take care of them. That is the very essence of Christian faith.

The individual who is not willing to obey God without being guaranteed against temporal loss in doing so, thereby declares that he has no faith, and that his profession of Christianity—if he makes one—is a sham.

God's Sabbath law covers the whole field of a weekly rest for every individual on the earth; and there is no room for further legislation in the matter. Any such legislation by man is an intrusion into the sphere of individual duty towards God; for every individual is to-day in duty bound by that precept which commands rest upon "the seventh day." Such legislation therefore can be productive only of evil.

Man made laws for Sabbath observance have always been productive of evil, and of that only. History furnishes convincing testimony upon this point.

American Colonial Government Exemplified in Alaska.

AMERICAN colonial government, which is to be set up in the territory taken from Spain, will not be a new experiment. For thirty years the territory of Alaska has been practically a United States colony, and from its government one may fairly judge of the character of the government which will prevail in the new colonies, under American rule. It happens that the bishop of the Russian church in Alaska has just retired from his connection with the church in that territory, and has taken the occasion to address to President McKinley an appeal in behalf of his people there, asking relief from the evils they have suffered in consequence of the gross misgovernment which has prevailed up to this time. The memorial is a timely production, and gives food for profitable thought to every advocate of "expansion." It reads as follows:—

"MR. PRESIDENT: Called away by the will of the highest ecclesiastical authority in Russia, I am about to leave forever America and my ministry here, and, in wishing all heavenly and earthly blessings to yourself and to the country of which you are at present the rep-

resentative, I consider it my duty once more to address to you a few words on a subject not unfamiliar to you, owing to former communications from me, in the hope that these words of mine may find their way to your heart and induce you to take action in a cause dear not to me alone but to all Russia.

"Alaska stands in need of radical reform in all directions. This I wrote to you in a former memorial; this I repeat to you now. It is not enough that certain rights were secured to the country in the Treaty of 1867, by which it was ceded to America by the Russian government; those rights should be protected with firmness by the law and the authorities. A limit must be set to the abuses of the various companies, more especially those of the Alaska Commercial Company, which, for over thirty years, has had there the uncontrolled management of affairs, and has reduced the country's hunting and fishing resources to absolute exhaustion, and the population to beggary and semi starvation. A limit must be set to the abuses of officials who, as shown by the experience of many years, are sent there without any discrimination and exclusively on the recommendation of Alaska's unmovable guardian, Sheldon Jackson. And lastly—Alaska must be delivered from that man. By his sectarian propaganda he has introduced dissension, enmity and iniquity where those evils did not before exist. It was the Orthodox Church which brought the light of truth to that country; why then try to drive her out of it by every means, lawful or unlawful?

"In the name of humanity, of justice and freedom—of those very blessings for the sake of which you declared war against Spain—I make these requests. Will you be acting consistently if while waging war for the liberty of Cuba, Porto Rico, and the Philippines for their human rights you ignore all these things at home, in a part of your own country which has been waiting thirty years for the blessings promised to it? And are not we Russians fully entitled to demand of you for Alaska that in the name of which you have taken up arms against Spain? I have been for seven years the head of the Orthodox Church in America—and, Mr. President, I speak not from hearsay, but from my own observation and experience—knowing, besides, the history of past years anything but superficially. Whatever abnormal facts were pointed out to me by government agents—facts which were generally the product of the abnormal conditions in which our clergy are placed—I uncomplainingly corrected. Now, by the grace of God, there is nothing there, I believe, that could be laid to our charge.

"The only thing which may possibly be brought up against us is that we profess the true faith and have not yet divested ourselves of our sympathies for Russia, the land of our own faith. But is that really sufficient ground for blame and persecution? There is no danger whatever in that to American rule in Alaska, as some persons would perhaps have you believe—if only from the reason that our church never meddles with politics, and our clergy never busied itself, either at home or anywhere else, with intrigues of that sort. We should not be placed on one footing with the Jesuits. Our church allows us only to remonstrate with the highest authority on behalf of the oppressed and innocently suffering, which I have done repeatedly in this case, but never allows us to incite citizens to sedition or treason.

"And at this moment it is exclusively from a sense of duty, not from any other feeling, that I, as the late arch-

pastor of a country subject to your jurisdiction, Mr. President, address these words to you. I should feel that I had not fulfilled my mission, my duty before God and my flock, were I to leave my post in America without unburdening my heart to you of what oppresses it at this moment.

"And so, Mr. President, be indulgent and gracious to poor, hapless Alaska, and show to the Orthodox Church there the respect to which it is entitled, if not by its whole record in that country, yet at least by Articles 2 and 3 of the Declaration of 1867.

"Calling down the blessing of God upon you and your country, I beg you will receive the assurance of the respect with which I always have regarded and regard your excellency's person, and with which I sign myself,

"NICHOLAS,

"A Bishop of the Orthodox Church, late of Alaska and the Aleutian Islands."

THE American press is full of talk about the trouble the Government is having with the Philippine "rebels." How did the Filipinos earn that title? Spain has no authority over them, and never had any by right; nor has the United States any right in the islands save that of conquest, which is not recognized as any right by the principles of American government. To assume that the Filipinos are rebels because they do not want a foreign power to conquer and rule over them, does not reflect creditably upon the conceptions of justice and liberty which prevail in this reputed "land of the free."

Ex-President Cleveland on "Expansion."

To a press representative, recently, ex-President Cleveland gave his views on the subject of annexing the Philippines. We commend them to all expansionists, not excepting the clergy:—

"I do not care to repeat my views concerning the prevailing epidemic of imperialism and territorial expansion.

"Assuming, however, that my ideas on the subject are antiquated and unsuited to these progressive days, it is a matter of surprise to me that the refusal of certain natives of our new possessions to acquiesce in the beneficence of subjecting them to our control and management should in the least disturb our expansionists.

"This phase of the situation ought not to have been unanticipated, nor the incidents naturally growing out of it overlooked.

"The remedy is obvious and simple. The misguided inhabitants of our annexed territory who prefer something different from the plan for their control which we propose or who oppose our designs in their behalf should be slaughtered.

"The killing of natives has been a feature of expansion since expansion began, and our imperialistic enthusiasm should not be checked by the prospective necessity of destroying a few thousand or a few hundred thousand Filipinos.

"This should only be regarded as one stage in a

transcendentally great movement, a mere incident in its progress.

"Of course some unprepared souls would then be lost before we had the opportunity of Christianizing them, but surely those of our clergymen who have done so much to encourage expansion could manage that difficulty."

The Possibilities of "Expansion."

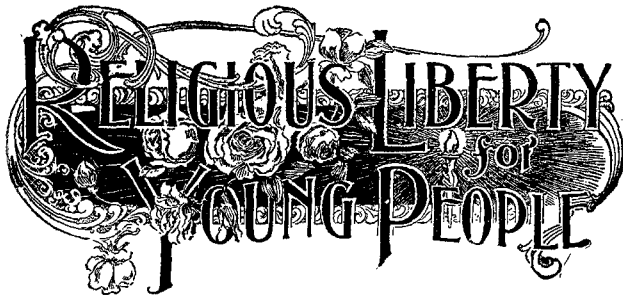
SOME idea of the natural tendency of the expansion policy to keep on expanding indefinitely, may be gathered from the following editorial in the *Minneapolis Tribune*, of December 10, last. It appears under the heading, "Do We Want Venezuela?" but the question might appropriately have been, Do we want the western hemisphere, and as much more of the earth as we can get? The *Tribune* says:—

"A New York gentleman who recently returned from Venezuela says he was surprised to find a strong sentiment among prominent Venezuelans in favor of annexation to the United States, and that if this country wanted that South American republic, it would have no difficulty, in the present state of feeling existing there, to bring about annexation. He adds: 'With the ownership of Porto Rico, it may be found necessary after a while for us to take in the countries bordering on the Caribbean Sea. This is all the more worthy of serious consideration when we reflect upon the longing with which European powers regard the countries of South America. Germany plans for future domination in Southern Brazil; Italy already has strong colonies in the Argentine, while Great Britain has made Chili next to a commercial dependency. In view of all these things, it will not do to say the time will never come when the United States will disdain the idea of pushing the Stars and Stripes further southward.'

"An examination of the map will show that Venezuela faces Porto Rico and possesses a fine coast looking northward towards the United States. It is one of the finest of the South American countries, both in its surface and resources, and in the character of its people. Under American auspices its development would be rapid and it would be the source of untold wealth. From the base furnished by Porto Rico, it would be within easy communication with the United States, and its possession would tend to the building up of an important ocean marine trading to southern waters.

"If the people of Venezuela want to come into the United States and would be content to remain for a probationary period of say 25 years in the territorial condition, the annexation would be mutually advantageous. Within that period the emigration from the United States to Venezuela and the establishment of American enterprises there would so thoroughly Americanize the country that it could safely be admitted to statehood with a restricted suffrage, something like that which is proposed for Hawaii.

"If the policy of expansion is adopted, the way to expand is to expand. Ultimately the United States must control both American continents. Venezuela would be an important stepping-stone to the rest of South America."



Studies in French History.—54.

"It was quite an unfortunate thing," began Professor Carman, "that Louis the Sixteenth was born to be a great king. The one thing that he was really fitted to do, was the work of a locksmith. He did not at all enjoy doing his kingly duties, and it was quite as unfortunate for the people as for himself that he was not more of a king."

"Was he a royal looking man?" asked Milly Brown, at which everyone smiled—because she rarely forgot to ask that question.

"No, Milly; he was not even kingly looking. He had a very plain face—unlike his royal grandfather—and his manner of walking and carrying himself was quite clumsy and odd. Yet the king really did have a kind heart, and would have been glad to make his people prosperous and happy, if he had known how."

"Couldn't his minister help him?" asked practical Jack.

"The first minister, named Count de Maurepas, was no help to him or to France; but the king did better when he appointed Turgot as Minister of Finance. This man was really one of the greatest statesmen of the eighteenth century. But the queen became displeased with him because he insisted upon strict economy even in the royal household, and poor Marie Antoinette was not at this time accustomed to economizing; little did she think that the day was not far distant when she who so loved luxury and pleasure would have no place to lay her head save within the four walls of a well guarded prison."

"O I am so anxious to hear all about her!" exclaimed Julia March. "When will you give us a little account of her, professor?"

"When we come to the study of the 'Revolution,' we will hear more about her; but I am thinking that we will have a rest for a few weeks before beginning this," smiled her teacher.

"Well, the come out of it all was that this excellent man Turgot was dismissed from office, at which the rich lords were very much pleased. A man named Necker took his place. He was a good financier,—he was a banker from Switzerland—also, and seeing at once that there was much of the people's money squandered by those who had been placed in petty office, he wisely did

away altogether with these, and lest some might think he was saving money simply to enrich himself, he refused to receive any payment at all for his services."

"He must have been a very unselfish man," remarked Charlie White.

"Yes; more so than most men are nowadays.

"It was about this time that the war of the American Revolution was begun. And as the poor French people were having such a hard time of it, they began to wonder why, if America could resist England, and be independent of royalty altogether, *they* might not also refuse to endure any longer the terrible injustices that had been heaped upon them."

"I wonder if it wasn't this feeling of sympathy which made France so kind and helpful to us," suggested Max Smith.

"I think so; and besides our Congress seemed to imagine that France would espouse the cause of freedom, and so sent the grand old patriot Benjamin Franklin over to see if they would be willing to join us. Of course you all know how it turned out. Although the king was disinclined to have any trouble with England, he could not refuse the united desire of the people; so he sent some ships over here,—and finally in 1778 espoused our cause by acknowledging that we were independent. Who can name some of the French commanders who were of great help to America in that dreadful struggle?"

"Of course General La Fayette ought to be mentioned first," said Ed. Barnaby.

"Yes, and then there are De Grasse and Rochambeau and D'Estaing," said Edna Phillips.

"Good. Well, when Franklin appeared before the vain court of France, among the ruffles and embroidery and powdered wigs and jaunty three-cornered hats, he must have looked very plain and old-fashioned to the fine lords."

"What did *he* wear?" asked Milly.

"A good, warm, fur cap, for one thing, and there was nothing silly or vain in his dress. Yet the French ladies petted him a good deal, and if he had not been so old and so sensible, they might perhaps have turned his head."

"I think America ought to be real grateful to France—even yet," said Will Barnaby.

"I do not think she has ever ceased to be thankful," replied the teacher. "Of course England and France at once went to war on the account. But finally peace was declared between the three countries in 1783."

"I'd like to ask," said practical Jack, "if Queen Marie Antoinette had learned to be a little less extravagant by this time."

"I was just about to speak of her," answered Professor Carman, "and I am sorry to tell you, Jack, that the historian assures us that she continued to grow more extravagant—at least she and her fine friends used so much money that the treasury was quite empty. Necker was doing his utmost to replenish it all the time, but to

no purpose. Finally he was refused a seat in the State-council, simply for the reason that he was a Protestant."

"That's something like Americans refusing to put a man in office because his religious belief doesn't suit them," said Joe Palmeto, and he added very earnestly, "I don't see what religious convictions have to do with the affairs of the State."

"They should have nothing to do whatever with them," was the reply of his teacher. "So M. Necker thought, and he decided to go back home to Switzerland. Then a reckless man took his place, named M. de Calonne, whose senseless extravagance was the last drop in the bitter cup, which brought on the crisis of the bloody revolution. He proposed to help the nation out of debt by *borrowing*; but as in private affairs, one debt cannot be paid by incurring another. At last it was decided to recall M. Necker, and finally, after innumerable troubles, it was proposed that the States-General, which had not been summoned for 175 years, should assemble and see if the unhappy and tax-ridden people could not find some redress and some way out of their troubles. The first meeting was on the fifth day of May, 1789, when the French Revolution may be said to have begun.

"Now, girls and boys," continued Professor Carman, "we will discontinue our 'Studies' for a few weeks, and have a rest, when we hope to be ready to begin the thrilling study of THE FRENCH REVOLUTION."

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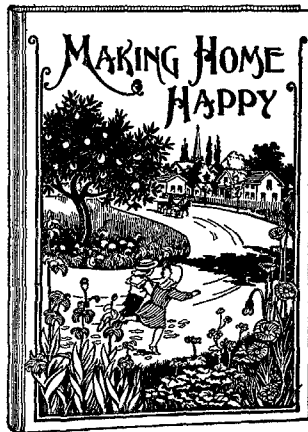
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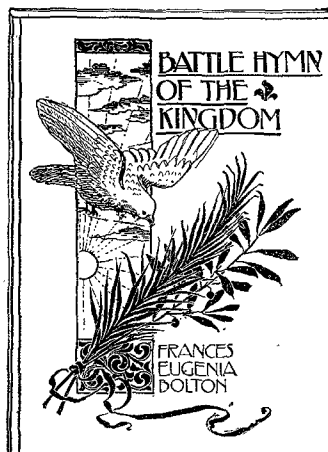
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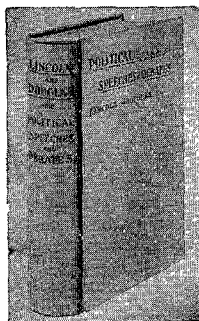
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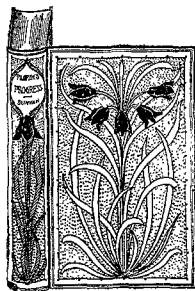
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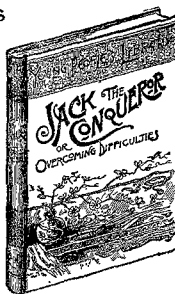


Contains two good stories, the first being of the struggles of a family, the head of which having gone, according to baby Phil, "Away 'cross the big sea, and perhaps he'd tumble out of the ship and get drowned." The second tells of the faithful efforts of a boy to support his sister and widowed mother.

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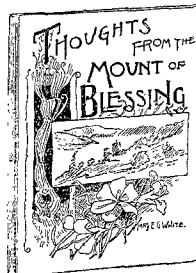
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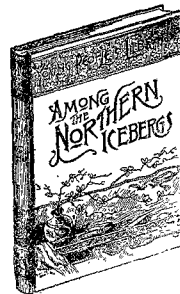
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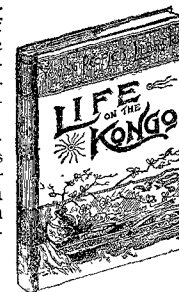
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TWO CANNIBAL ARCHIPELAGOES



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NEW YORK, JANUARY 12, 1899.

THE proper petition for Christians begins, "Our Father, which art in heaven;" not, Our legislature, which art on earth.

THE States are quite rapidly falling into line in the matter of passing upon the validity of Sunday legislation.

WITH this issue the "Studies in French History" cease for a time, after which it is expected they will be resumed, taking up that most interesting and important epoch in modern history, the French Revolution.

AFTER thirty years of American colonial government in Alaska, that country, says the retiring Bishop Nicholas, of the Russian Church, "stands in need of radical reform in all directions." See article on page 26.

"SUNDAY laws mean enforced idleness for the non-worshiper; hypocrisy for the man that goes to worship at their bidding; persecution for him whose religious convictions require him to observe another day; while they are perfectly worthless for him whose conscience leads him to recognize Sunday as holy time."

THE United States is determined to take possession of the entire group of the Philippines, because of its victory over Spain at Manila; although Spain, as is well known, did not have any hold at all upon a large part of the territory which the islands comprise. In pursuance of this determination the President has issued a proclamation to the Filipinos, telling them that the mission of the American army and navy to their shores

is a purely benevolent one, and is for their "greatest good."

"It will be the duty of the commander of the forces of occupation," says the proclamation, "to announce and proclaim in the most public manner that we come, not as invaders or conquerors, but as friends, to protect the natives in their homes, in their employments, and in their personal and religious rights."

And if any of "the natives" should be so unreasonable as not to want to be protected on their lands by a foreign power with a big army and navy, then they are to bear in mind that "all persons who, either by active aid or by honest submission, co-operate with the Government of the United States to give effect to these beneficent purposes, will receive the reward of its support and protection;" but "all others will be brought within the lawful rule we have assumed, *with firmness if need be* [italics ours], but without severity so far as may be possible."

Of course, if the Filipinos are so foolish as not to see the beneficence of the Government's mission—if they have no sense of how nice it is to be told what to do and how to do it by a nation so great and strong as the American Republic, they will have no excuse. They will show themselves to be incorrigible, and people upon whom no sympathy should be wasted. For are they not all familiar with American history, and do they not know that the great power which has come to them is a free republican government? Have they not read the Declaration of Independence and the American Constitution, and do they not know that the American Government is founded on the principles these documents set forth, and strictly adheres to them in all its practice? And have they not, moreover, heard the thunder of Dewey's guns in Manila Bay, and seen the remains of the Spanish fleet which got in Dewey's way, as he sailed in that May morning on his mission of benevolence? In view of all this, and more that we might mention, what possible excuse can the Filipinos have for refusing to want to be governed

by the great American nation across the sea? Who will say that they ought not, in case of such refusal, to be treated "with firmness," until they are convinced of the benevolent intentions of the superior power?

Certainly the world ought to be convinced, by this time, that the war with Spain was undertaken "solely for humanity." And yet the world only scoffs at the idea.

A CORRESPONDENT in Fort Scott, Kansas, informs us that a decision on the Sunday law of that State is pending in the courts there, in the case of a barber arrested for following his trade on Sunday. Until recently the barber shops did business on Sundays without molestation; but finally one barber who wanted the patronage of people who advocated Sunday closing, gave notice that he would prosecute all barbers keeping open thereafter on Sundays; and all the shops were closed, with one exception. The prosecution, we are informed, would not risk this case before either of Fort Scott's justices of the peace, knowing they would decide the proceedings to be unconstitutional; so the case was taken to the district court, and is expected, in case of an adverse decision, to be taken to the Supreme Court of the State.

THE demand for extra copies of the SENTINEL, of almost every issue, has been so great, that we have decided to print each week a sufficient number to meet if possible all calls for them. Last week's, and the present issue, are excellent for missionary purposes, and our friends should see to it that every lawyer and judge in their respective localities be supplied with these two numbers, which contain the important article from the pen of ex-Judge Arthur. These will be sold at the rate of one cent per copy. Wrappers directed and mailed from this office at a cent and a quarter per copy.

THE true religion is intolerant of evil; false religions are intolerant of men.

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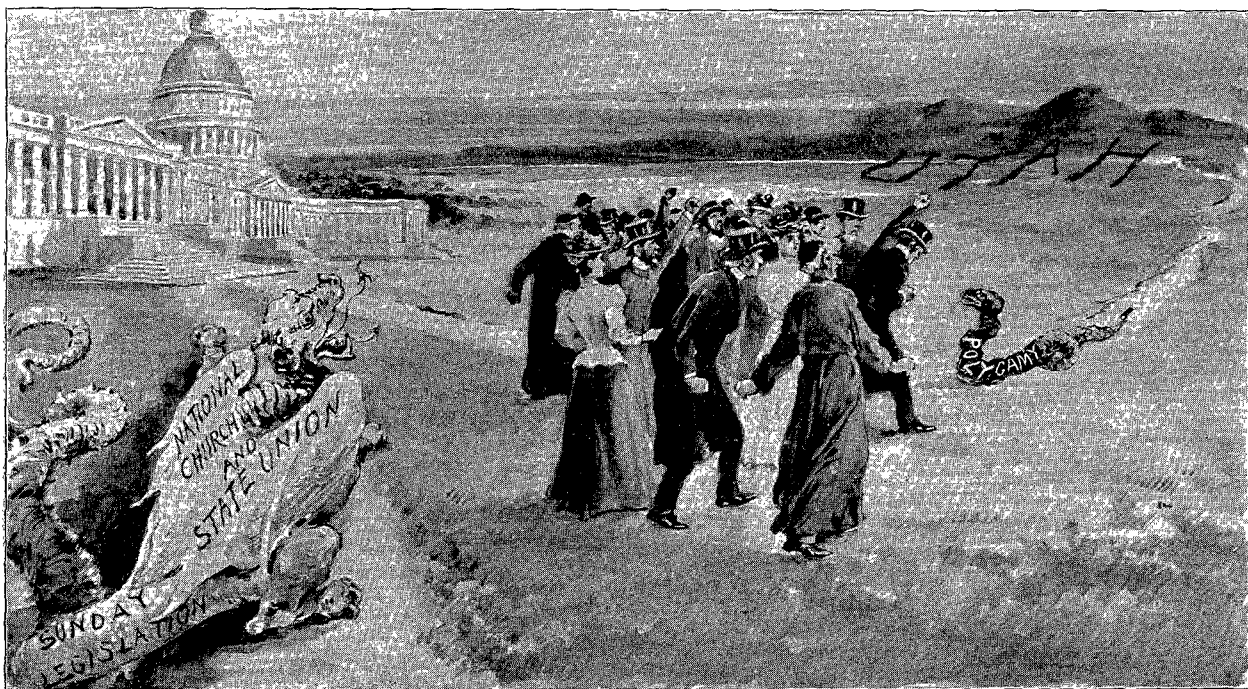
TRUTH

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

VOLUME 14.

NEW YORK, JANUARY 19, 1899.

NUMBER 3.



TWO ENEMIES OF AMERICAN INSTITUTIONS.

THE American people see the enemy which is advancing from Utah, but they do not see the much more formidable enemy which is advancing from an unsuspected quarter. They are up in arms against polygamy, and denounce the Mormon system in Utah as a union of church and state; and that is true. But it is no less true that the system which would join religion with the national Government is also a union of church and state, and a much worse one than could possibly be formed by the people of a single state. If religion joined with the civil power is bad in Utah, as it is, the like system is bad in any other state; and in the nation as a whole it is as much worse as the United States is greater than a single state. And at this very time there is a widespread movement in progress for just this union,—there is a widespread clamor for legislation, both state and national, in support of religion. The great religious societies,—the Christian Endeavor Society, League for Social Service, Good Citizenship League, Epworth League, the W. C. T. U., American Sabbath Union, and other bodies, are clamoring and agitating for this. Congress is almost continually besieged by them with petitions for a national Sabbath law, or an acknowledgment of God in the Constitution. This national movement is going on, and is daily growing in power, while the American people seem to be unconscious of the danger which it threatens to their liberties. If Mormonism ought to be combatted and kept out of the seat of national Government, ten times more ought this national union of religion with the state to be kept out of the same place.

WHEN a nation is really Christian, it will not need to be governed under a written constitution.

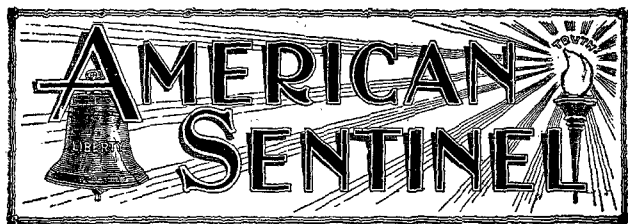


WHEN the nation gets so far gone morally that nothing will save it but a national Sabbath law, it is a sign that it is past redemption.

POLITICAL religion is worth nothing in the sphere of morals.



WHEN Cæsar stumbles, it will not be well for religion if she is leaning on his arm. Jesus Christ offers the only support which is unfailing.



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OF the Americans under Washington, when they were fighting for independence against the soldiers of King George III., the latter said:—

“I merely desire to restore to them the blessings of law and liberty which they have exchanged for the calamities of war, and the arbitrary tyranny of their chiefs.”

And now the American Government merely desires to restore to the Filipinos “the blessings of law and liberty,” in the same way that their own ancestors were invited to receive them by the English king.

The centuries have witnessed many attempts to dispense the “blessings of law and liberty” in this fashion, but history has failed to record one instance in which a people have acquired the blessings of liberty by being forced to take them against their will.

A people can win their liberty by successful resistance to the power trying to dominate them; that has often been done; that was done by our forefathers under Washington. But the blessings of liberty cannot be crammed down the throats of an unwilling people at the point of the bayonet.

WHAT has brought the blessings of civilization—the real blessings, and not the curses, of civilization—to peoples sunken in the lowest depths of ignorance and barbarism? Is it the mailed hand of imperialism,—the army and navy of a conquering power? Is it not rather, beyond all question, the gospel of brotherly love, taken to the darkest and most forbidding regions of earth by the missionaries of Christ?

He who is inclined to be skeptical upon this point can, very profitably to himself, take time to read the history of Christian missionary effort made during the present century among savage peoples the farthest removed from civilization,—as those inhabiting the islands of the southern seas.

Give the Filipinos to-day the blessings of the gospel, and the blessings of liberty and law will come to them without the instrumentality of the American army and navy. The Government cannot, of course, give the gospel to the Filipinos, but it has only to leave the way

open for the gospel, and it will go there without its help

But the Government proposes to maintain Rome in her hold upon the islands, and to depend upon the priests for the restoration and maintenance of law and order. Under this plan the force of a formidable army and navy in the islands will no doubt be continually in demand. The peace and order which are imposed upon a people by the pressure of superior power, never remain long unbroken.

THE American Constitution, article XIV., section 1, declares: “All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside.”

This provision of the Constitution clearly forbids the policy of making the Hawaiians, the Filipinos, and others subject to the jurisdiction of the United States without granting them the privileges of American citizenship.

The Hawaiians, Filipinos, and others on the territory lately taken from Spain, are not, it is true, within the United States; but they are subject to its jurisdiction, and this being so, the place of residence becomes a secondary consideration. It is only necessary that they should be born or naturalized in the United States, to comply with the letter as well as the spirit of this part of the fundamental law.

The Government might deny to such individuals the right of naturalization; but it cannot deny them the right of being born in the United States, unless it should exclude all of them from the privilege of setting foot on these shores. The inhabitant of Porto Rico, or of Hawaii, or even the Filipino, may freely come to the United States, and his children born here will be citizens entitled to all the rights of the Anglo-Saxon, whether they remain here or return to the land of their fathers. To distinguish between individuals subject to the jurisdiction of this Government, and equal in point of intelligence and capability, merely because one happened to be born in this country while the other was not, would be an absurdity and utterly incapable of justification by the Constitution of the United States.

The intent of Articles XIV. and XV. of the Constitution is clearly to provide that no person subject to the jurisdiction of this Government shall be treated as unworthy of the privilege of citizenship, save, of course, such as have forfeited this privilege on account of crime. These articles conferred citizenship upon the hitherto enslaved negroes, and clearly, the framers of this part of the Constitution did not contemplate that any others save criminals would afterwards be denied this privilege. To take such a step would be to retrograde from the position taken in these Amendments, to that maintained in support of negro slavery.

The Government to-day can carry out the program of the imperialists only by going contrary to the plain

intent and spirit of the Constitution, if not to the letter of it. And to go contrary to the spirit of the Constitution is in effect an actual repudiation of it. The practical result is not altered by mere technicalities which provide a loophole of escape from the charge of violating the exact letter of the law.

And under the lead of the imperialists and the religious-political associations, the nation to-day is fast repudiating every principle of republican government.

The Army Chaplain.

BY R. M. KILGORE.

THIS adjunct to the army and navy of the United States is like the mistletoe, which grows and flourishes while attached to the tree from which it draws its life, though it is no part of the tree, and does not belong to it. This official, commissioned by the Government to minister to the spiritual needs of the soldiers, draws his salary not from those to whom he ministers, but from the State. In this union of church and state, he is not a free man to reprove and rebuke sin. He is compelled to shut his eyes to much that he knows is evil.

Chaplain McIntyre, at Denver, was court-martialed and dismissed from service because his speech was not respectful toward an officer outranking him. He accepted the position and should not complain at the treatment which such relations and conditions forces upon him.

The chaplain holds a joint commission—from Heaven and the United States—and by virtue of the first he obtains the second. By accepting the latter he must surrender the advantages and power granted to him under the former. The authority and emoluments embodied in the commission from Heaven must be greater than those conferred by any earthly power. The servant of God who is not fettered by office, rank, or station, is free. His mouth is not muzzled in the presence of captain, admiral, president, or king.

Nathan entrapped David, caused him to declare his own sentence of condemnation, and with "Thou art the man," exposed him before the world, as the guilty one. The king humbled himself, confessed his sin, and the servant of God was not answerable to any earthly court. An image was erected on the plain of Dura, and all the people were commanded to fall down and worship it. Three humble servants of God were brought before King Nebuchadnezzar to answer for their refusal to comply with the earthly mandate. Their indifferent reply, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up," enraged the king; they were cast into the furnace of fire heated seven times hotter than it had been before. A higher power annulled the king's decree, reversed the penalty, and the men who trusted in their God were

brought forth with no smell of fire upon them, and not a hair of their heads was singed. These servants of God, instead of being discharged for their disrespect of the king's order, were then "promoted" to a higher position "in the province of Babylon."

When Christ was commanded, "Get thee out, and depart hence," and threatened with death at the hands of Herod, his reply to the Pharisees was, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." This language Herod doubtless regarded as disrespectful, while Christ, as a servant of a higher power, continued prosecuting his work, without interruption or intimidation.

The Jewish Council could arrest, threaten, and command Peter and John "not to speak at all nor teach in the name of Jesus," and their reply, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," doubtless startled the rulers; while such intrepidity and daring conduct bewildered them, and wrung from them the question, "What shall we do to these men?" Had these ministers of the gospel held commissions from the Government, they could have been withdrawn, and they, in disgrace, dismissed from the service. But being powerless to close the mouths of these men they let them go, and being let go they boldly proclaimed their message from heaven.

Our experience with army chaplains for more than three years in the service of the United States creates a doubt in our mind as to the utility of such an appendage. Their opportunities for doing gospel work are greatly hampered, if they are true men, burdened for the souls under their charge. If they are not, then they are a by-word among the rank and file, and a reproach to the name of Christ. Here is a department, in this union of church and state, which might be abolished. A ministry paid by the State becomes contaminated by its environments and conditions. It cannot remain pure.

The Rev. Sam Small, in an interview at Savannah, Ga., while on his way to Cuba, to enter upon his duties as chaplain of the Third Engineers' United States army, expressed, in a terse manner, the proper view of this subject. He said:—

"The chaplains are a sort of sop to the church sentiment without much substance to them. They just take a minister and put a uniform on him with a silver cross on the shoulder, pay him \$200 a month and turn him loose on 1,200 men, without any of the implements of the spiritual warfare to fight with. I've been disappointed.

"When I get out I am going to suggest that they do away with the chaplains. I suppose there will be a howl, but it is better to raise the issue and have the whole system revised. When we get down to Cuba I'll wager most of the men would rather go to a cock fight or a bull ring than attend services. To tell the truth, I am beginning to think there is a heap of balderdash about what the

chaplains do accomplish outside of meeting the sentiment that calls for their presence with every body o troops."

Were it not for this "church sentiment" the office of army chaplain would be relegated to oblivion where it belongs. It is to be hoped that the efforts of Chaplain Small to have the "whole system revised" may prove successful, even though a "howl" should be heard in the church department.

Religion in the House of Commons.

"Morning Herald."

VISITORS to the House of Commons are not a little puzzled by the fact that before a great debate the first two benches are empty at prayer time, though the rest of the house is invariably well filled. A writer in the *Nineteenth Century* explains that this peculiar circumstance does not argue that the party leaders stand less in need of devotions than their followers; it is due to an unwritten law of the House, which cannot accommodate more than half the members. Here is the explanation in full:—

"On the table, in a little box, is a supply of small, white cards with the words, 'At Prayers,' in large old English letters. Obtaining one of these cards, and writing his name on it under the words 'At Prayers,' the member slips it into a receptacle in the bench at the back of the seat, and thus secures the place for the night against all comers. He may immediately leave the House, and remain away as long as he pleases; the place may be occupied by another member in the meantime; but whenever the master of the seat—the gentleman whose autograph is written on the card in the little brass slit—returns to the chamber, the temporary occupant of the seat must give place to him. Thus does piety in the House of Commons meet immediately with the substantial reward of a seat in which to listen in comfort to a long debate. The consequence is that at times of great excitement in the House there is a most edifying display of devotion on the part of members; but in the dull seasons the attendance at prayers is deplorably lax. And as the occupants of the front benches have their seats secured to them by custom—a custom which now possesses all the force of a law—they never lend the eclat of their presence to the daily devotions of the House."

This curious custom is a pretty good illustration of the way in which religion is regarded by the average politician; it isn't a bad thing when it helps him to a seat in the halls of legislation.

ENGLISH clergymen have decided on an international demonstration in behalf of the czar's proposal for peace. The clergy could do more to promote peace by ceasing to quarrel among themselves, than by any other means that could be devised. The discord and strife which exists in the religious world, are only the counterpart of that which appears in politics. Both are prompted by the same spirit, and are equally contrary to the gospel.

A Mad Marriage.

BY FRANCES E. BOLTON.

"No," said the Church to her suitor, the State,
"A union with you would but ruin my fate.
Your proposals are vain, for my pledge and my love
Have both been bestowed on my Suitor above."

Sir State half-disheartened turned back to his throne.
"Now have you no fear," said a demon's soft tone;
"For I will in person beseech her to hear,
And bring the persuasions that please the fair ear;
Wait on, sir, in hope, she shall yet be thine own
And thou'lt have a mistress to brighten thy throne."

The evil one surely exerted his power;
And slowly he tempted her hour by hour,
Presenting the kingdoms of earth, till at last
The hand of the Church and the State were made fast
But bitterly, bitterly, did she repine,
Till she came once again to her lover divine.

Sir State, ill-requited, would never return;
For he dreaded the fire he once had felt burn,
And knew that the Church was no mate for his heart,
That the world was blest most when they kept most apart,
The demon's proposals the State would not hear.
Nor seek ere again to the fair lady's ear.

But the demon determined to wound her dear King,
And place on her finger the State's wedding ring;
So he wooed her away from her dear Lord again,
And showed her earth's throne, where as queen she might reign.
Through the power of the law she might make sure her claim,
And force men to bow to her in the State's name.

Then bold grew the Church; for SHE now came to woo,
And said to the State, "I would wed, sir, with you."
She pleaded, and tempted, and teased him, until,
She tarnished his reason, and weakened his will;
And lo, once again in an uncanny hour
The State gave the Church the control of his power.

Woe to the world; for how sad was the day
When a false-hearted Church through the State had her way!
False to high heaven, with a dream of high fate
She lived to unman, and undo the grand State.
Tool for her jealousy, fool for her whim,
A most evil mistress she made unto him;
Jezebel never was given to more evil,
Nor lent swifter ear to the schemes of the devil,
And men and high angels bewailed for the hour
That gave to the hands of the Church the State's power.

But oh, shall the Lord she had left be alone
With no one to love, or to share his high throne?
No; for he chooseth a church that is white,
Robed in fair purity, crowned with love's light,
Loving him loyally, true to her vow,
He placeth his seal of high power on her brow.

Bitterly scorned by the false Church to-day,
She waiteth the hour that shall bear her away.
Doomed now to death by the Church and the State
She looketh to heaven to alter her fate;
And He who beholdeth, now moveth all heaven,
To save her the fate that their hatred hath given.

Thousands of chariots speed from the throne.
The King of all kings comes to rescue his own.
Angels of splendor shall bear her above,
To crown her with glory, and robe her in love,
Fair as a queen she shall sit by his side,
The high elect lady, the heavenly bride.
But the false Church shall fall by the sword of her fate,
And sink in oblivion's depth with the State,
But he who seeks love in the high worlds above,
Shall go in to feast at the marriage of love.

"Lese-Majesty" in the United States.

AN exchange remarks that giving utterance to language derogatory to the Roman Catholic priesthood, appears to constitute the crime of "lese majesty" in the United States; and in support of the assertion quotes the following from the press despatches of recent date:—

"The Richmond Borough School Board, which has been investigating charges against Mme. Alma de Belprat, a teacher in the Stapleton High School, concluded its work last evening. Mme. de Belprat was charged with assailing the Roman Catholic Church in connection with a recitation in geography, and particularly the rule requiring celibacy among its priests.

"Many witnesses testified that she said she pitied the poor priests, who could not get married.

"The board unanimously found the teacher guilty of gross misconduct in her classroom, fined her five days' pay, and transferred her to the high school in Tottenham, the transfer to take effect after the regents' examinations in January. She will be formally warned not to offend the religious sensibilities of any pupil in future."

Governing the Filipinos.

THERE is much force in the inquiry of Archbishop Ireland, addressed to a representative of the press, "Who in America knows anything about the Philippines?" There is practically no knowledge in this country of the Filipinos or the conditions under which they exist, yet it is proposed to take the whole responsibilities of government in the islands into American hands.

Some pointed remarks on this subject were made recently in Congress by Senator Mason, of Illinois. He inquired whether the chief of Tammany Hall should be sent to the islands "to teach the untutored Filipinos cleanliness and municipal reform. Shall we," he continued, "teach them to worship money and the man who has it, regardless of how he got it? Shall we send special instructors to teach them how to kill postmasters and their wives and children, whose complexion does not suit them? We have murdered more men by mobs in Illinois than have been murdered in the Philippines. Shall we take that branch of our civilization and inject it in the Filipinos with 13-inch guns? Shall we change Mr. Lincoln's famous words so as to make this a Government of some of the people, by a part of the people, for a few of the people? What senator is anxious to legislate for the Filipinos? We do not know their language or their religion. I never even saw one of them."

Here, the American people govern themselves, under the advantages of being familiar with their own conditions and needs, and of bringing a popular judgment to bear upon every measure of government that is proposed. And even under these circumstances the Government is none too good. What then would it be, and

what must it be, where the governing power is in the hands of one man, or at most a few individuals, who are not familiar with the circumstances and needs of those who are to be governed?

Whatever abilities the Filipinos may possess in the matter of self-government, they can certainly evolve a better government for themselves than can be set up over them and carried into effect by a people who know nothing about them and are too far away to ever know or care what is going on among them.

But the archbishop's query implied something more than this. There is a governing power in the Philippines which is familiar with the people and conditions there, since it has been there for hundreds of years; and that power is the Catholic Church. What could be more natural, therefore, than that the Catholic Church should become the adviser of the Government in solving the problem of government for the Philippine people?

This is just what the Catholic Church proposes to do, and is in a fair way to secure, through the position occupied by Archbishop Ireland as the confidential friend of the administration.

And how much will the Filipinos gain by their liberation from Spanish rule, if they are to be governed according to the suggestions of the Catholic Church?

THE United States has nothing to gain by descending from the high plane of a teacher of the principles of free government, to the level of a power which makes its conquests by the sword.

Manifest Weakness.

BY E. W. CAREY.

A FEW Sundays ago as the writer was passing along the street of this city to attend a mission Sunday-school he was accosted by a well-dressed young man, who presented a card of appeal as follows:—

"SALESMEN APPEAL TO THE PUBLIC.

"We are endeavoring to close ALL stores on Sunday, thus securing one day of rest for the retail clerk and his employer. You can assist us by not buying any goods on Sunday. Will you do it?

"Yours truly,

"SALESMEN'S BENEVOLENT ASSOCIATION."

At the next corner a similar card was presented by a representative of the same association. Thus these cards were scattered all over the business part of the city.

It was a strong "appeal" to the arm of flesh. Instead of looking up for power, the cry was made to weak mortals like themselves. The Word says, "Put not your trust in princes, nor in the son of man, in whom there is no salvation." Ps. 146:3 (margin).

They want to be good, and ask sinful man to make,

or help them, to be good; but "there is none that doeth good, no, not one." They have appealed to the wrong source for rest and righteousness.

This cannot be the appeal of Christians, for they are "kept by the power of God"—not by the arm of flesh, nor by the power of the State. And Bible Christians are not heard pleading that all temptations or tests be removed from them; but their cry is, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." With the noble-hearted Paul we hear them say triumphantly, "We glory in tribulations also."

Temptations and tests have their place in the development of Christian character, and "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." To appeal to man in view of this assurance of our Father's care is to deny him, and make manifest to the world a weak and faithless generation.

Louisville, Ky.

The Holy Spirit and Sunday.—No. 19.

BY C. H. KESLAKE.

CHRIST did not begin his ministry until he was baptized with the Holy Ghost and with power. From that time, throughout his ministry he was under the immediate control of the Holy Spirit, by it accomplishing all his work. This is plainly to be seen in the life of Christ, so that for the Pharisees to reject Christ was to reject the Holy Spirit.

As has been stated, the words and acts of Christ conflicted with those of the religious teachers of his time. An instance is given in Matthew 15: "Then came to Jesus scribes and Pharisees which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your traditions?" Showing how they had done this, he continued, "Thus have ye made the commandment of God of none effect by your tradition." And again, "In vain they do worship me, teaching for doctrines the commandments of men." Verses 1-9.

Thus far we can see clearly that whatever the Pharisees taught, it made of none effect the commandments of God; nor could it be otherwise, for against God's commandments they put the commandments of men.

What the net result of their work was is expressed by Christ in the following terrible denunciation, "Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and

of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23:27, 28. And all this shows that the teachings of the Pharisees in making void the commandments of God could have no other effect than to make one appear outwardly religious, while inwardly they were full of iniquity. It is plain, therefore, that they taught neither the law nor the gospel.

Christ's preaching being directly opposite to that of the Pharisees, it must therefore have had an exactly opposite effect—it upheld the law of God, teaching the people, not only that the law should be kept, but also how they should keep it. And as Christ preached under the direct control of the Holy Spirit, it follows that when the gospel is faithfully preached, through the guidance of the Holy Spirit, it will lead sinners to reverence God's law and to keep it. And unlike the teachings of the Pharisees, it will make so complete a change in the believer that it will cleanse him within and without.

But it was Christ's attitude in regard to the Sabbath that particularly aroused the opposition of the Pharisees, and because of it they began to persecute him and to plan to kill him.

It is well to bear in mind that Christ was "Lord of the Sabbath day." Mark 2:28. He it was who made the Sabbath in the first place. Compare John 1:1-3; Mark 2:27. That being so he knew exactly what Sabbath-keeping was, and therefore nothing that he could do on the Sabbath day could by any means be a violation of the Sabbath.

And beyond all this, "God was in Christ," "manifested in the flesh;" and therefore every act of Christ on the Sabbath day was a manifestation of God's idea of Sabbath-keeping.

Christ's preaching of the gospel was accompanied by the working of "miracles and wonders and signs, which God did by him in the midst" of the people. Acts 2:22. And the most of the miracles recorded were wrought on the Sabbath day. This led the Pharisees to charge Christ with breaking the Sabbath and to deny that he was the Messiah. Thus the Pharisees said, "This man is not of God, because he keepeth not the Sabbath day." John 9:16.

From this scripture and others it can be seen that the Sabbath had become the test as to whether Jesus was or was not the Messiah.

AMERICAN expansionists have decided that the Filipinos are not capable of governing themselves. It would be interesting to know what the Filipinos would decide concerning the capacity of Americans in this respect, if they could be furnished with statistics of a political campaign and a Tammany administration in New York City.

GOVERN yourself before you seek to govern others.

Keep the Civil and Religious Authorities Separate.

BY A. SMITH.

ALTHOUGH it is true in a limited sense that the devil has usurped the dominion of the earth, yet God, for wise and beneficial purposes, overrules the rise and destinies of nations and peoples.

Babylon, the first universal kingdom of the world, was, by the command of God, given into the hands of Nebuchadnezzar (see Jer. 27:1-8); but when that proud king boasted that by his own power he had acquired the great dominion which he exercised, God humbled him until he learned the lesson that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:25.

Paul says that God has "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

When Jesus was arraigned before Pilate, that ruler said to him, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." John 19: 10, 11.

The abuse of the civil power given to man constitutes one element of Satan's dominion in the earth. Paul says, "The [civil] powers that be are ordained of God." Rom. 13:1. Of civil rulers he says, "They are God's ministers." Verse 6.

While those who properly fill legitimate civil offices are called "God's ministers," there is another class of men who are called "the ministers of God" (see 2 Cor. 6: 4) to whom is committed quite another work, even the ministry of the gospel (good news of salvation), and whose office is to persuade men, not to coerce them. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.

God ordained the "powers that be" to attend to civil matters, and he will hold civil rulers accountable for the use they make of entrusted power. Also, God appoints men to minister in sacred things, and holds them also accountable for the manner in which they fill their office.

Neither of these classes of ministers have any right to interfere with one another in their legitimate callings.

It is not ordinarily considered honorable to meddle with other men's business.

Saul once undertook to officiate as a priest, and as the result lost his kingdom. See 1 Sam. 13:8-14.

Uzziah, a king of Judah, made a like error and was smitten with leprosy for his temerity. See 2 Chron. 26: 16-21.

A most noted example of interference with the civil power by the religious is given in the trial, condemnation, and death of Jesus. The priests, elders, and people

who were the orthodox religionists of that day, so clamored for the crucifixion of the Saviour that it overpowered the courage and better judgment of Pilate the governor, and he gave sentence of death upon one whom he declared to be innocent.

The same religious element did their utmost by the civil power to prevent the resurrection of the Son of God. The result was that the Jews lost their nationality, and Pilate is said to have spent the closing years of his life in self-banishment and remorse, and finally to have committed suicide.

Let civil and religious ministers alike be instructed by such warning examples.

Cæsar and Religion.

"Southern Sentinel," Melbourne, Australia.

THE question of religious instruction in the State schools has again been brought before the Victorian Parliament.

In urging its support, Mr. Deakin, M. L. A., advocated a course of instruction such as, he claimed, could be religious without being denominational. "It could be simply Christian." But what would appear simply Christian to him might be deemed rank denominationalism by another. No standard has yet been found by which the "simply Christian" can be defined.

It was admitted that, at best, the provisions proposed would only supply a small proportion of the religious needs of the young, and that the effect of the elementary lessons would be infinitesimal compared with home training. Why then ask Cæsar to pose as a religious teacher with such an infinitesimal result in view. Far better leave to the home and the church a task that promises so little.

But the smallness of the anticipated results is not the greatest objection. In this question there is the danger of the church delegating to the state the very work that God and humanity demand she shall do. This would, in itself, blight her spiritual life, and cripple her power for good. Then there is the still greater danger of the state, with its power, becoming the obsequious mouth-piece of an intolerant ecclesiastical system.

A conscience provision would be made for the Jews, but that does not remove the danger of Cæsar's rude hand interfering with the religious liberty of those who desire to think and act for themselves in matters of religion. Better let Cæsar attend to earthly things, knowing that it is no part of his work to attempt to manufacture Christians.

The darkest page of all the Dark Ages reveals a time when the interests of the church became the business of the state.

THE only force which can of right enter the domain of religion, is the force of love.



THESE are days that are bringing impressive object lessons before the American people on the subject of the evil of uniting religion with the power of the State. One such lesson is furnished by Utah, where the union of the Mormon religion with the State has sent an apostle of polygamy to the national legislature. And another is now furnished by the new American possession, Porto Rico, where the Roman Catholic religion has been joined with the State. It makes no difference what religion it is; when it is joined with the State the result is unmitigated evil.

"FATHER" SHERMAN has just returned from the island and made a report on its condition as regards religion. He says, in short, that religion in Porto Rico is dead. What has killed it? The unmistakable answer is, Union with the State. The union killed it long ago, and what is now coming forcibly to light is the fact that it has been dead all this time, and that it was State "support" that killed it. Let us look at the press statement of "Father" Sherman's report.

"FATHER SHERMAN says that the state of religion on the island is very unsatisfactory. Though in every town of any size there is found a large and handsome edifice, the services are very poorly attended. All the inhabitants of the island, with few exceptions, are nominally at least Roman Catholics. Very few of the men are more than Catholic in name. They are baptized, married and buried by the priest; that is the extent of their Catholicism."

"Now that the priests are deprived of governmental aid," the report continues, "Many are leaving the country, and more intend to depart before the winter is over. The church in Porto Rico has been so united with the State and so identified with it in the eyes of the people that it must share the odium with which the Spanish rule is commonly regarded."

WHEN a thing becomes odious, and that thing is joined with something else, it must inevitably be that that other thing shares in the odium; and if this other thing be religion, that religion becomes odious. And as there is no certainty that the State will not become

odious, there can be no certainty for religion, when it is joined with the State, that it will not likewise become odious. Enforced religion, moreover, always becomes odious in proportion as its doctrines and practices are "protected" by the civil law; and the authority of the State, when so exercised, becomes odious to all lovers of freedom and justice.

AND when the State goes down, upon whose arm the church has been leaning, what becomes of the religion of that church? It suddenly finds that it is not able to stand alone. This is just what has happened in Porto Rico. "Many of the priests are leaving the country, and more will go before the winter is over," and as a result most of the churches will be empty and the whole religious system will be paralyzed, as it is in a large degree already. "It would seem," the report continues, "that a change in the ecclesiastical system was too sudden, causing a kind of paralysis and consternation among a body of men accustomed to lean on the government and find in it their normal means of support. Religion is dead on the island. Whether it can be revived as a living influence is highly problematical. There is little or no observance of the sanctity of Sunday."

FOR hundreds of years the State has stood loyally by religion in Porto Rico, giving all "Christian institutions and observances an undeniable legal basis in the fundamental law of the land"—just as the National Reformers want it in this country—and yet "there is little or no observance of the sanctity of Sunday." Do we then want State enforced religion in the United States in order to secure here an increased regard for the "sanctity of Sunday"? We hope American people who note these facts will take this lesson to heart.

SOME other fruits of church and state union in the island remain to be noted. With remarkable candor "Father" Sherman proceeds to report on the moral status of the people who have been so long under this religious regime, and we are informed that "the state of morality can be inferred from the fact that the number of illegitimate children exceeds that of the legitimate. Concubinage is said to be common, and is not sufficiently discountenanced either legally or socially. The eradication of this great evil presents one of the most difficult problems in Porto Rico, owing to the mixture of races there."

AND this brings up another point worthy of consideration, especially while so much stir is being made over polygamy in Utah. The Government has had much trouble in dealing with this social evil as it has existed among the people of that State, and the problem seems

to-day more difficult of solution than ever. It would seem that the Government would not be anxious to incorporate with its subjects another large class who have long been wedded to the same evil. American government in Porto Rico and in every other colony ought to be as good as it is in the United States. But if the Government has not been able to deal successfully with polygamy at home, where public opinion could be aroused and brought to bear heavily against it, can it be expected that it will succeed against polygamy among the 500,000 inhabitants of Porto Rico, of whom the American people know but little, and for whose social customs they will never feel much concern?

"A Funny Country."

SO THINKS AN ITALIAN WHO CAME TO AMERICA BECAUSE IT WAS THE "LAND OF THE FREE," AND NOW HAS BEEN ARRESTED FOR THE CRIME OF CHOPPING WOOD ON SUNDAY.

New York "Press," January 9.

FRANK VINDOT was arrested for unloading a wagon load of wood in front of his house in North Fourth ave., Mount Vernon, yesterday, and then attempting to chop the wood. Chief of Police Foley was passing the house when he caught Vindot chopping a limb of a tree.

"See here," said the chief, "don't you know it is Sunday?" You must not be chopping wood out here on the Sabbath."

"This is a free country," Vindot answered. "There ain't no law against my chopping wood, is there?"

"We will see about the law," said the chief. He called patrolman Thistleton and ordered the arrest of Vindot on a charge of violating the Sunday law.

"This is a funny country, and I am going back to Italy to live," was all the prisoner had to say.

The Evil of Annexation from a Military Standpoint.

From Speech by Congressman John F. Shafroth.

I TAKE it as a general proposition that the consensus of opinions of statesmen is that solidarity of territory presents the most invulnerable form of possessions. No better demonstration of this can be found than in the present war with Spain. We have made the attack upon Spain, where? Not on her home territory. If this war were waged upon her home territory, it would take ten times the number of men and ten times the amount of money to produce the same result we are now accomplishing.

We have attacked Spain at her weakest points, namely, in her outlying possessions. If we acquire colonies, the first attack upon us will be through them. As long as you have a compact territory no nation will dare invade it, because nothing can be made thereby. There

is no way of holding a slice of territory cut from a nation located such as ours. Sooner or later it would be retaken. When nations find that nothing can be gained by war with such a country the idea of conquest vanishes even if they covet our possessions. We should not exchange concentration for diffusion.

We have heard much in this debate of England's greatness. England is great, but not to be compared to the United States. On account of her small home territory, England could not have a large population without colonial possessions, but we have a territory so large in area that it can easily accommodate ten times its present inhabitants without overcrowding. But even British statesmen have doubted the wisdom of that country having colonial possessions. Mr. Gladstone once said:—

"The United States have a national base for the greatest continuous empire ever established by man. . . . The distinction between a continuous empire and one severed and dispersed over the seas is vital."

Even India has been a source of depleting the British treasury, and it is said in England that, more than any other part of the British Empire, India gives their statesmen sleepless nights. Besides, England is continually at war with her provinces in suppressing uprisings and revolts, at the expense of her treasury.

The United States need have no fear of the outcome of a contest with any foreign power. Great Britain is the only dangerous power, and her outlying dominions make her so vulnerable that she dare not attack us. Even if her navy is larger than ours, she realizes that the minute war is declared the armies of the United States would cross the Canadian borders and wrest from her grasp the gem of her colonial possessions. Canada is our hostage and is a sure preventive of war.

When the Hawaiian Islands are annexed, the point of attack by any foreign power will be there, because it is so far from our strength and power. There they can meet us on equal terms, and it will make our wars of the future contests upon the high seas instead of upon the land, where our great natural strength lies.

Why should we throw away our natural strength—land power—in order to grasp that which is expensive and not necessary to us—sea power?

The Hawaiian Islands have a coast line of over 800 miles—as large as that of New England. If we annex them, they must be fortified and defended. It puts the outposts of our defense 2,100 miles into the Pacific. As we know it will be the point of attack in case of war with foreign powers, it must be fortified more strongly than the other portions of our country. It means, therefore, the expenditure of millions in fortifications and an unnecessarily large navy.

TO HAVE the power to do great things, without the wisdom to exercise it properly, is worse than to have no power at all.

"THE vast property of the Augustinians in the Philippine Islands, and the stand taken against them by the natives," says a writer in the *Washington Post*, "will require in the adjustment that must come the most silken gloved diplomacy on the part of church and state."

This view is quite consistent with the idea that the "vast property" which the Augustinians have taken from the natives shall be retained by the church intact, and no part of it surrendered to the rightful owners. That this shall be so, is a matter to which Rome is now giving earnest attention. The "prior general" of the Augustinians, Dr. Rodriguez, it is stated, "is expected to come to the United States to help in the rescue of his order so perilously situated in our new Asiatic possessions." And the attitude of the administration is such that there is little doubt that the order and all its "property" will be "rescued," if the force of American authority can suffice for that purpose.

Is it any wonder that when the American Government sends a papal priest to the Filipinos and manifests an intention to perpetuate the religious institutions of which the Filipinos so much desire to be rid, the latter should not take kindly to American domination?

The Real Purpose of a "Protectorate."

"Chicago Times-Herald."

ENGLAND went into the Sudan ostensibly as the friend of Egypt. She opposed French claims with ancient Egyptian rights which were supposed to extend indefinitely in almost all directions. Now she places that famous Egyptian, Lord Kitchener, of Omdurman, in control of the territory which he so recently conquered. "For the future," said Lord Cromer, in addressing a convocation of Sudanese sheikhs, "you will be governed by the queen and the khedive. The sole representative in the Sudan of the two governments will be the sirdar, in whom both the queen and the khedive have the fullest confidence. No attempt will be made to govern the country from Cairo, still less from London."

We imagine, however, that London will be heard from occasionally. England is in fact getting ready to throw off the mask, and this speech is, as the *London Times* declares, the assertion of British sovereign rights, and means the establishment of a protectorate. The Egyptian and his pretensions have been a sham all along for use against other European powers, and, having served their purpose, they are relegated to the back-ground.

THE papal prelates who claim that this is a Catholic Christian nation would do well to remember that there is a law of Congress in existence which forbids the lottery business, and see that this law is repealed or so amended as to represent Catholic sentiment upon that point. In

support of this we quote the following from the *Chicago Times-Herald*:—

"ST. LOUIS, January 3.—Rev. C. F. Lavery, pastor of the Roman Catholic church at Macon City, Mo., returned from Chicago this morning, whither he had gone in the interest of his niece, Miss O'Connell, who, with Dr. P. T. Cunningham of this city, drew a \$3,750 prize in a lottery said to be run by J. T. Brady, whose office is at Dearborn and Monroe Streets, Chicago.

"Miss O'Connell and Dr. Cunningham paid 25 cents for ticket No. 33,477, and this, they claim, won a \$3,750 prize. They experienced trouble in collecting the money, and Father Lavery went to Chicago to make a demand for the cash. He met Brady and his assistant, Dr. Higgins, he says, but was refused payment in full. He says they wanted to pay \$1,500 on the ticket and call it square. Father Lavery refused to accept this.

"Quite a number of St. Louis people have been buying this company's tickets, and several others besides Miss O'Connell and Dr. Cunningham won part of the \$15,000 prize, and they say they cannot collect the money. They have no legal recourse, but threaten to make it hot otherwise for the lottery people if matters are not satisfactorily settled."

THE Creator endowed all individuals with "certain unalienable rights," because he knew that men would not be disposed to deem their fellowmen worthy of equal privileges with themselves.

Filipinos as American Citizens.

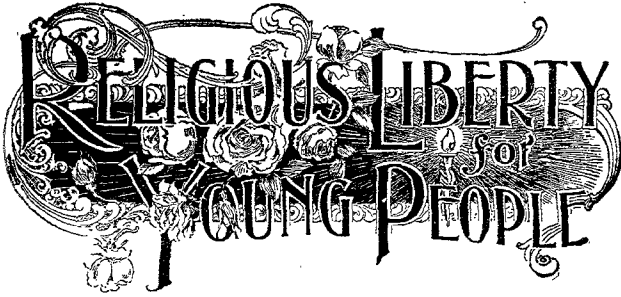
By Senator George F. Edmunds.

ALL the people of these islands who were the subjects of Spain will become citizens of the United States by the mere act of cession unless the treaty of cession should provide that those who wished could remain subjects of Spain and aliens as to the United States. This has been a necessary rule of international law for hundreds of years; and the rule is founded upon the obvious fact that the people of every country, or of any part of it, must owe allegiance to and be subject to the government of some sovereign power, be it a tribe, or emperor, or king, or republic, and must, unless they are slaves or serfs, have the rights of such.

But a republic can have no subjects. Its people must be either citizens, slaves, or aliens.

If aliens they are the subjects or citizens of some other power which is bound to protect them. The transfer, therefore, of the sovereignty of Spain over the Philippines to the United States makes all her subjects at once citizens of the United States.

If citizens of the United States, they have all the rights that belong to other citizens in the territories, whether on the mainland or on islands of the sea. Neither geography nor distance has anything to do with it.



Modern Samaritans.

"They did not receive him, because his face was as though he would go to Jerusalem." Luke 9:53.

THERE are two gospels; there have always been two; the one is the gospel of love,—such an one Christ preached; the other is the gospel of force—of hate.

Once when the blessed Master was on earth—an ill-treated Guest among his brethren—he journeyed with his disciples toward Jerusalem. Evidently he intended to go up to this famous city of the Jews to meeting. So he sent some of his disciples on ahead to prepare him a place. These messengers stopped at a little village of the Samaritans, and informed the people that Jesus was coming, and they would better prepare for him.

But the sensitive villagers mistrusted from all appearance that the great Healer was originally intending to go to Jerusalem—the city of the hated Jews—and that he intended to worship there. They had been brought up from childhood to believe that this was an altogether wrong procedure. They did not think God would hear a man if he worshiped in Jerusalem. So they made the fearful mistake of their lives,—they refused to entertain the Majesty of heaven.

Suppose he *did* determine to go to Jerusalem. What then? Ought they to refuse the courtesies due a stranger because he differed from them in religious belief? Why be angry about it? Would this course be at all apt to convince him—supposing him to be in error—of the mistake he was making? Had he not a perfect right to go over to Jerusalem to worship if he chose?

It is quite evident that the National Reformer is not a product of the nineteenth century alone. "No sir," they reasoned, "we will not entertain anybody in our houses who sympathizes with those fellows over in Jerusalem. Of course it is customary for travelers to expect entertainment, and we Eastern people always have prided ourselves on our hospitality; but *this* thing we cannot endure. Neither this man nor his company believe as we do. We can't very well force them to; but *this* we *can* do: we can boycott them—every one of them—and we will. We will refuse even to let them enter our city."

"O," you say, "I couldn't have done that! think what those Samaritans lost—the wonderful privilege of enter-

taining as an honored Guest, the Son of the Infinite."

Yes; they lost a great deal. So does every one who does essentially the same thing.

There are a good many ways in which we may act to-day as those Samaritans did almost nineteen hundred years ago.

Deacon A says to Elder B (Deacon A is Elder B's right hand man in church matters), "I heard to-day that John Blank is quite sick and needs help. But I think it's well to remember that the apostle said we were to do good, 'especially to them that are of the household of faith,' and so I thought I wouldn't trouble myself about him. He attends that little church on the corner. I've seen him working in his shop before now all day on Sunday, and I don't consider that he belongs 'to the household of faith.' So I let him alone entirely. Am I not right, elder?"

"Let's see," says Elder B. "That's the fellow who keeps the little store over in Green's Alley? He belongs to that poor little sect who make it a point to dishonor the Lord's day. Yes, you are right, Brother A; we better let them alone entirely. If we aid them in any way, we are only encouraging them in their evil. They don't worship *as* we do, nor *where* we do, nor *when* we do. They keep the old Jewish Sabbath. I suppose if they were near Jerusalem, they'd go there to worship—and we don't believe in worshipping over in Jerusalem. No, we will none of them. Of course we must have a little sport about them—they're so strange—a queer set. Some of them called on my wife the other day, but she didn't go to the door; we didn't care to receive them."

Ah, Brother B; that's the way the Samaritans felt when Christ was going to call on them. *They wouldn't "go to the door," either.* They lost a great deal. Perhaps you lost something also. The Samaritans were forgetful to entertain strangers,—so were you. They allowed the preconceived notions and prejudices of their unregenerate heart to cause them to turn from their door the Saviour of the world. You have allowed the same reasons to influence you in your treatment of the purchase of his blood—the priceless souls for whom he died.

Are you not both guilty?

(Concluded next week.)

MRS. L. D. AVERY-STUTTLE.

The War of Principle.—No. 14.

"ALECK, Paul must have experienced some strange emotions as he turned away from the walls of Damascus in the darkness and journeyed back to Jerusalem. What a complete change of purpose had taken place; for he returned to the place of the martyrdom of Stephen and the death of Christ, no longer a mad persecutor, but a subdued brother and fervent disciple. But then, Aleck,

if such miracles happened now-a-days, we might see just such astonishing changes."

"But just such miracles do happen, Cecil. Look at my own case. I was a skeptic. I thought Christ a myth and religion a delusion. I attended divine service simply to find fault and criticise. The very people who brought the truth to me I once thought the worst of fanatics. Yes, I even thought them a menace to society, and foes to good government."

"Well, how were you converted?"

"By the word of Christ,—the way Paul himself was converted."

"Why, did you see a great light at noonday, and hear a divine voice?"

"I did not see a literal light, nor hear a voice in my ears; but my mental darkness was as great as the darkness of midnight, and the light that came to my soul as bright as that of noonday. Truly, Cecil, with me the change was as marked as with Paul; for the things I once loved I hate, and the things I once hated I love. The people I had despised I cherish, and I have the evidence that I have passed from death unto life."

"I've heard of people receiving the evidence. What is it?"

"It is the word of God fulfilled in your heart. We know that we have passed from death unto life, because we love the brethren. This is given as an evidence of salvation. The natural heart is full of enmity toward the true follower of Christ, even as it is full of enmity toward God and his law."

"But who are the brethren, Aleck? All the sects of Christendom?"

"The Word says, 'By this we know we love the children of God, when we love God, and keep his commandments.'"

"But, Aleck, do not the commandments require you to love all men, to love your neighbor as yourself?"

"Certainly."

"Well, that is way beyond my comprehension. It is certainly impossible for me to love my neighbor as myself, or to love some of my neighbors in any degree whatever."

"'He that loveth not knoweth not God; for God is love.' Dear Cecil, open your heart to God's sweet Spirit, and you will find your comprehension broadened so that you will comprehend this hard saying. Where God is, love is. This is the divine proof that we are changed in heart. 'He that loveth is born of God, and knoweth God.' Look at Paul. He hated the Christians because their lives were directed by the principle of divine dependence, which he in his self-strength could not tolerate. But when he gave himself to God, did he hate the Jews who still believed in the principle he had renounced? Did he hate the self-strong because he had come to love the love-strong?"

"N-no," said Cecil, slowly.

"O no," reiterated Aleck. "God's love makes a man

a universal lover. The only thing a Christian can afford to hate is that which God hates,—that is, sin. The sinner claims his compassion, his love. Paul could but love his enemies because he was God-strengthened."

"I should think he would have known how to pity them, as he himself was so lately a persecutor."

"Let us follow him on his journey toward Jerusalem. I can imagine how his heart rejoiced in the reality of divine love and guidance, and in his hope that the Jews would be convinced by the proof and experience he had to bring them. He would prove to the Jewish leaders the verity of Christ, and lead them to trust where they had betrayed and murdered. Poor Paul! What kind of a reception did he receive? Read Acts 9:26."

"And when he was come to Jerusalem he assayed to join himself to the disciples: but they were afraid of him, and believed not that he was a disciple.' I wonder why the disciples had not been told of his conversion, as Ananias had been informed."

"Because there was a better way, Cecil, and one that would work more good to Paul and his brethren. He had a friend among the believers—one who was convinced of his sincerity, and whose confidence in Paul begot confidence for him in the hearts of his brethren."

"Well, it was no wonder they did not believe in him, Aleck. Just think what a persecutor Paul had been."

"Yes, Cecil. I think that the disciples of Christ to-day would act in the same suspicious manner were they tested in the same way."

"O well, Aleck. Nobody persecutes to-day. Where do you find men who hale heretics to prison to-day?"

"Not so far away, Cecil. I have known of a score or more of men who have gone to prison for conscience' sake. They have been spied out, hunted down, and haled to prison in this very age and generation by it may be as sincere and deceived religious zealots as was Saul himself."

"You don't say, Aleck. Such an experience as this goes a long way toward convincing me that there is something in the religion of Christ. Tell me about these persecutions."

"I will, Cecil, when the time comes. For to-day let us close our talk with this thought: If we find ourselves zealous in spying out, in hunting down, and punishing men and women who do not believe as we do, and whose practice is out of harmony with ours, we may conclude that we are of the old persecuting tribe of the Pharisees."

"Oh, well, Aleck, there are any number of large-hearted, great-brained people in the world, who are true to republican principles, and who would put in a violent protest against intolerance."

"No doubt of it, Aleck, and those who would, are not far from the kingdom of God. But, Cecil, the day is coming when we shall not find men simply neutral. Those who oppose intolerance will have to feel its power. The only tolerant people will be those who love God and who

keep his commandments: 'for this is the love of God that we keep his commandments, and his commandments are not grievous.'"

F. E. B.

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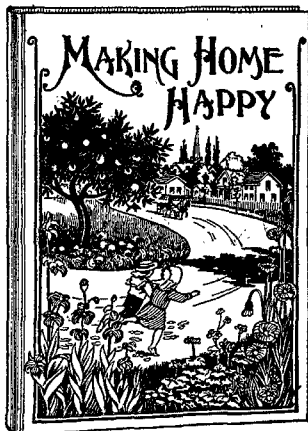
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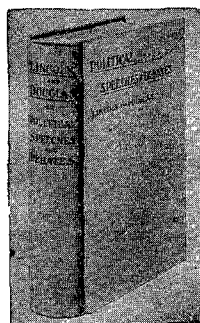
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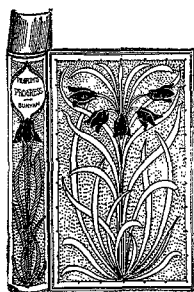
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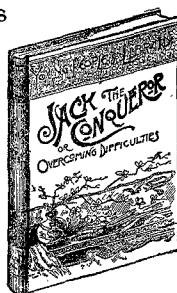


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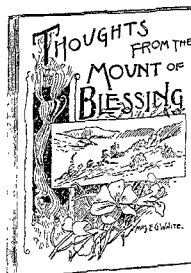
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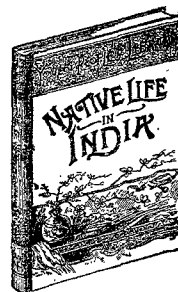
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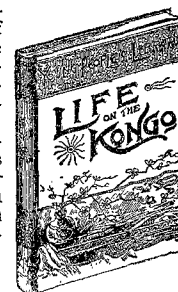


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NOT the extent of territory which it covers, but the soundness of its principles of government is the essential condition of national success.

It may be fortunate for America that it does not rest with the Filipinos to pass upon the question whether or not the Americans are fitted for self-government.

THE United States has nothing to gain by descending from the high plane of a teacher of the principles of free government, to the level of a power which makes its conquests by the sword.

If no person were allowed the privilege of self-government so long as in the opinion of some others he was unfit for it, there would be practically no self-government in the world to-day.

THE Creator has supplied every individual with the power of self-government, and it is not for one man or one nation to decide for others whether they are capable of exercising that power or not.

THE vital question as regards the national policy is not what the Government has the power to do, but what it has the right to do, in accordance with the principles of free government upon which it professes to rest.

THE Creator never made a man good enough to lay down rules of moral conduct for other people, or a man bad enough to have no right to conduct himself according to his own inclinations, so long as he does not invade the rights of others.

CHURCH people who disclaim against polygamy may well remember that the very worst form of "plural marriage" is seen when a church which professes to be joined to Christ seeks the support of the State.

ALL questions of morality are settled by the law of God; for it alone can with truth and authority define what is moral transgression. No man or body of men has the wisdom or authority to add to the transgressions of that law by new prohibitions, or to define in what a transgression of that law consists.

THE Supreme Court of Pennsylvania has decided that Senator S. M. Quay must stand trial on the charges brought against him of fraudulent use of public funds. Now that his downfall appears imminent, why do not the advocates of Sunday enforcement rally as 'one man to his support? Have they forgotten that Senator Quay championed their cause in the U. S. Senate in the summer of '93?

THE bishop of Havana, it is reported, has issued a letter to the various parishes, directing them to "impress upon their parishioners the necessity of making contributions" for the support of the church. Unless the scheme for a "voluntary loan" by the American Government shall be put into effect, the support of the church in Cuba will rest upon a system of "voluntary contributions" made by the Cubans in lieu of the taxes collected from them formerly by the church under Spanish authority. If the people really love the Catholic Church, they will of course cheerfully support it under this new system.

GERMANY, it is said, is backing up the Filipinos in their resistance to the authority of the United States. Of course! what else was to be expected than that some one of the jealous Powers would seize this ready oppor-

tunity of making trouble for this Government? This is a part of the diplomacy the Powers of Europe have been trained in for many years, and of which they are full masters. And while the opportunity remains—which will be as long as the Filipinos desire to be independent of American rule—what can be expected but that Germany or Russia or some other Power will be inciting them to revolt, and involving this nation in continual trouble, and complications with the nations of the Old World which may easily result in war? It ought not to be difficult for any truly patriotic American to rightly answer the question, Do we want the Philippines?

CIVIL rule in Havana has been turned over to the Cubans, two Cuban officials having been sworn into office at noon of the 14th inst., who will be at the head of the government in that city. This is pointed to as proof that the American policy formerly announced for Cuba is to be carried out, and we trust that this inference is correct. The oath of office was administered to the Cuban officials by the American General Ludlow, and binds the officials to perform the duties of their office "in conformity with the law and the orders of the military governor," so that the military government still remains really paramount.

THE German emperor has demanded a stronger army, so the latest dispatches from Berlin affirm. New army bills have been introduced in the Reichstag, which call for "large increases" in the military forces. A member of the Reichstag, Herr Richter, upon hearing the bills read arose and inquired if the czar's peace manifesto was due only to "an excess of sentimentality." He was answered by another member who said that the czar's manifesto was to be taken seriously, but that nevertheless the proposed increase was necessary, because the "dual alliance" (France and Russia) had grown to be stronger than the "dreibund."

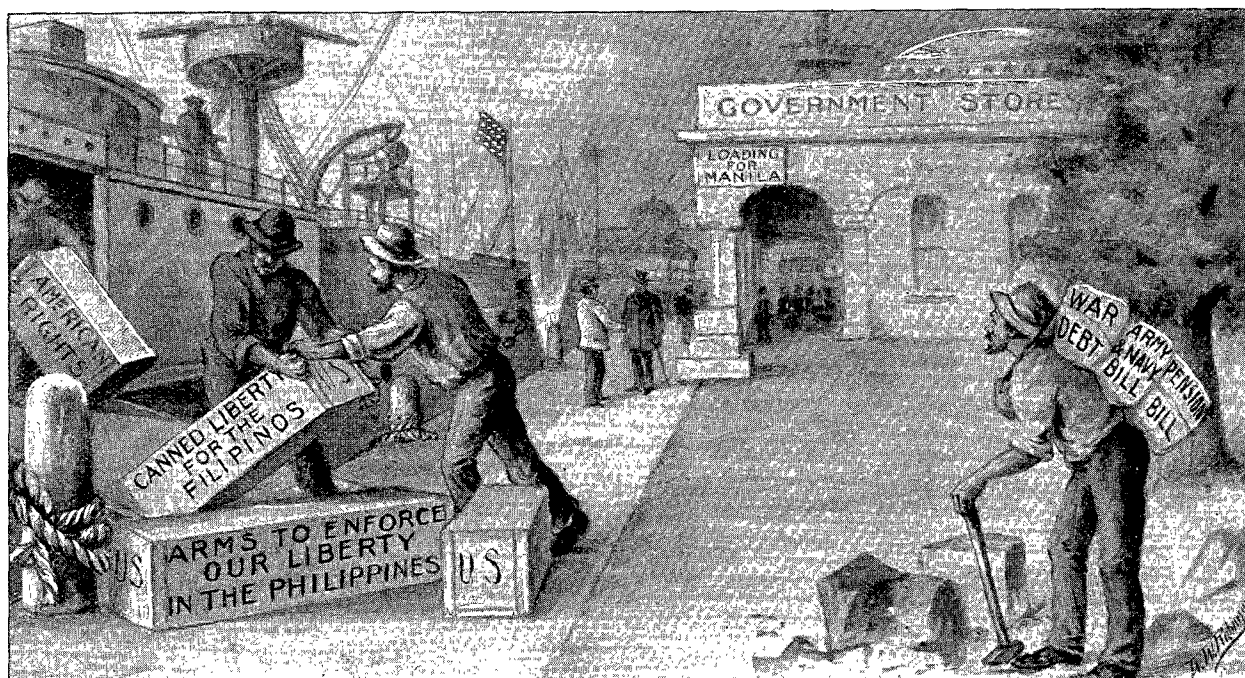
AMERICAN SENTINEL

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

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SOME OF THE GLORIES(?) OF AMERICAN IMPERIALISM.

TO THE Filipino, it means the privilege of doing what a foreign military governor, with the advice of the papacy, tells him to do, and not only doing what he is told to do, but doing it as he is told to do it. It means for him the enjoyment(?) of what has been aptly termed "canned liberty,"—the liberty of a dominating power for a subject people—such liberty precisely as King George III. offered the American colonies. To the American workingman, on the other hand, it means heavy burdens to be borne, in the shape of bills for a great army and navy, for a larger pension list, for extensive fortifications in the new possessions, and for the cost of meddling in the political quarrels of the Eastern Hemisphere. These are some of the glories(?) of this policy, and others are set forth in this issue of the AMERICAN SENTINEL.

"WHY is my liberty judged of another man's conscience?"—*St. Paul.*



HE who will not stand by the Declaration of Independence, will fall by dependence upon man.



AS JESUS CHRIST never attempted to dictate to Caesar, so must his professed representatives of this day never attempt to be dictators in politics.

ANY tyrant is willing that people should be free and happy in the way he himself prescribes.



THE despot lives by governing other people; the patriot lives by governing himself.



ONE nation cannot declare independence for another. Each nation must declare and maintain independence for itself.



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

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Second-Class Americans.

THE use of this ominous expression has come to be warranted, prospectively at least, by conditions which exist to-day in the United States. Upon this point the eminent scholar and deep-thinker, Carl Schurz, than whom no man better understands American institutions, in an address before the convocation of the University of Chicago, said:—

“If we do adopt such a system [the system of subjected provinces], then we shall, for the first time since the abolition of slavery, again have two kinds of Americans—Americans of the first class, who enjoy the privilege of taking part in the Government in accordance with our old constitutional principles, and Americans of the second class, who are to be ruled in a substantially arbitrary fashion by the Americans of the first class, through congressional legislation and the action of the national executive—not to speak of individual ‘masters’ arrogating to themselves powers beyond the law.

“This will be a difference no better—nay, rather somewhat worse—than that which a century and a half ago still existed between Englishmen of the first and Englishmen of the second class, the first represented by King George and the British parliament, and the second by the American colonists. This difference called forth that great paean of human liberty, the American Declaration of Independence—a document which, I regret to say, seems, owing to the intoxication of conquest, to have lost much of its charm among some of our fellow-citizens.”

When there are Americans of the second class in Porto Rico and the Philippines, it will not be long till there will be Americans of the second class in the United States, and that too among people of Anglo-Saxon blood.

When the distinction of first class and second class is allowed among Americans upon a basis of difference in race, the like distinction will soon find a basis in differences of condition, as for instance, the difference between the man who has wealth, and the day laborer. There is too much distinction, socially and politically, made upon this basis already.

Are *you* willing to become an American of the second

class? And if not, are you willing for all Americans to be of the first class, so far as concerns their individual freedom?

The Reason Why.

WHY is the AMERICAN SENTINEL, and why are certain people in Congress and elsewhere, making so much stir in defense of the old ideals of American government?

For answer we quote from the language used by two leading journals of this city, in support of the policy of “expansion.” Let the readers note, and remember that this represents the general sentiment of the American press.

The New York *Sun* says this:—

“The Declaration of Independence was made to suit a particular existing condition of things. . . . The proposition [that governments derive their just powers from the consent of the governed] was general, but the application was to a particular situation. Obviously Thomas Jefferson, the framer of the Declaration, did not intend to apply it to all people, for the social and political conditions would have made such an application absurd. The consent of the Indians as to their government had not been asked then, nor has it been asked at any time since then. The consent of the negro slaves was not asked. The consent of the people shut out from the franchise by a property qualification long existing subsequently was not asked.

“The Declaration meant simply that the colonies had become tired of the British domination, deeming it oppressive, and intended to set up a government of their own by the right of revolution. They were not laying down a principle for anybody except themselves, and they had no conception of the ‘consent of the governed’ as it is proclaimed by Mr. Bryan and the generally hypocritical gang who are sympathizing with him in the hope of cheating us out of our rightful conquests.”

This is a flat assertion of class or race superiority between man and man in respect of their rights. Let this become established American doctrine, and “rights” will mean for Americans simply such privileges as one has the power to get and maintain. And with this the nation with one gigantic stride will go back to the institutions of despotism.

The same day that the above was said by the *Sun*, the *New York Journal* said:—

“What our anti-expansionists mean when they speak of liberty is something quite different [from liberty under the American flag]. They mean power. They mean that unless the Filipinos have unchecked authority to run their government as they please, even if they run it to smash, they are not free.”

Liberty without power! What kind of liberty is that? Who wants that kind of liberty? And is this the ideal of liberty which is to prevail in the United States?

The veriest despotism that ever was would have been willing to allow the people under it all the liberty that

could be had apart from power. Let it retain the power, and the people might have what else they would. And when the struggle for liberty came, it was a struggle for the possession of power. Nor did any people ever count themselves free, until they possessed the power to exercise that freedom according to their own ideas of liberty.

Power is the very essence of liberty. When God gives a man liberty he gives him power; the very essence of his liberty is in the fact that he is "endued with power from on high." And people who have a form of godliness but "deny the power thereof," are set forth in Scripture (2 Tim. 3:5) as having no real godliness at all.

Liberty without power,—that is an ideal of liberty which will suit every despot well, not only in the islands of the seas and for the Filipinos, but in the United States and for American citizens.

Every free people possess the power to run their government "to smash;" they must possess it to run their government at all. The American people possess it; and the plain evidence that they do is visible in the fact that they are running it—or letting it be run—to smash with almost lightning speed.

Who Will Stand By the Declaration of Independence?

THE *Tribune* of this city, January 9, sets forth the meaning of the Declaration of Independence, as follows:—

"It is a favorite notion now to quote the words, 'Governments are instituted among men, deriving their just powers from the consent of the governed,' as if these embodied a law of application to all inhabitants alike. But of the men who signed the Declaration there were many who held slaves, and these slaves were governed without their consent. . . . It was never the intention to assert that the negroes or the savage race must give consent before just government should be established over them. . . .

"The Declaration of Independence was a formal notice that inhabitants of the colonies consented no longer to British rule. It declared their right to withdraw consent when government became subversive of their rights, and openly appealed to the god of battles. The consent of the governed was then withdrawn in the colonies, and from that time it was held that Great Britain had no longer just right to govern here. That is precisely the meaning of the language."

That identical argument, in substance and almost in words, was made just forty years ago. And it was as popular then as it is now. This argument was then sanctioned even by the great authority of the Supreme Court of the United States.

Forty years ago also this argument was thoroughly answered. The answer was made by Abraham Lincoln, and is good for all time. It is well that the people can have Abraham Lincoln's answer to these denials of the

Declaration that are made to-day. Read *Tribune* for Douglas, and here is Abraham Lincoln's answer to the *Tribune's* argument:—

"I think the authors of that noble instrument [the Declaration of Independence] intended to include all men; but they did not intend to declare all men equal in all respects. They did not mean to say all were equal in color, size, intellect, moral developments, or social capacity. They defined with tolerable distinctness, in what respects they did consider all men created equal—equal with 'certain inalienable rights, among which are life, liberty, and the pursuit of happiness.' This they said, and this they meant. They did not mean to assert the obvious untruth, that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact, they had no power to confer such a boon. They meant to declare simply the right, so that the enforcement of it might follow as fast as circumstances should permit.

"They meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to; constantly labored for; and even though never perfectly attained, constantly approximated; and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors everywhere.

"The assertion that 'all men are created equal,' was of no practical use in effecting our separation from Great Britain; and it was placed in the Declaration, not for *that* but for *future* use. Its authors meant it to be, as thank God, it is now proving itself, a stumbling block to all those who, in after times, might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack.

"I have now briefly expressed my view of the meaning and object of that part of the Declaration of Independence which declares that 'all men are created equal.'

"Now let us hear Judge Douglas's view of the same subject, as I find it in the printed report of his late speech. Here it is:—

"No man can vindicate the character, motives, and conduct of the signers of the Declaration of Independence, except upon the hypothesis that they referred to the white race alone, and not to the African, when they declared all men to have been created equal—that they were speaking of British subjects on this continent being equal to British subjects born and residing in Great Britain—that they were entitled to the same inalienable rights, and among them were enumerated life, liberty, and the pursuit of happiness. The Declaration was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance from the British crown and dissolving their connection with the mother country.'

"My good friends, read that carefully over some leisure hour, and ponder well upon it—see what a mere wreck—mangled ruin, it makes of our once glorious Declaration.

"They were speaking of British subjects on this continent being equal to British subjects born and residing

in Great Britain!' Why, according to this, not only negroes, but white people outside of Great Britain and America were not spoken of in that instrument. The English, Irish, and Scotch, along with white Americans, were included to be sure; but the French, Germans, and other white people of the world are all gone to plot along with the Judge's inferior races.

"I had thought the Declaration promised something better than the condition of British subjects; but no, it only meant that we should be equal to them in their own oppressed and unequal condition! According to that, it gave no promise that, having kicked off the king and lords of Great Britain, we should not at once be saddled with a king and lords of our own in these United States.

"I had thought the Declaration contemplated the progressive improvement in the condition of all men everywhere; but no, it merely 'was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance from the British crown, and dissolving their connection with the mother country.' Why, that object having been effected some eighty years ago, the Declaration is of no practical use now—mere rubbish—old wadding left to rot on the battlefield after the victory is won.

"I understand you are preparing to celebrate the 'Fourth' to-morrow week. What for? The doings of that day had no reference to the present; and quite half of you are not even descendants of those who were referred to at that day. But I suppose you will celebrate; and will even go so far as to read the Declaration. Suppose, after you read it once in the old-fashioned way, you read it once more with Judge Douglas's version. It will then run thus: 'We hold these truths to be self-evident: that all British subjects who were on this continent eighty-one years ago, were created equal to all British subjects born and then residing in Great Britain.'

"And now I appeal to all—to Democrats as well as others—are you really willing that the Declaration shall thus be frittered away,—thus left no more at most than an interesting memorial of the dead past—thus shorn of its vitality and practical value, and left without the germ or even the suggestion of the individual rights of man in it?

"These Fourth of July gatherings I suppose have their uses. If you will indulge me, I will state what I suppose to be some of them.

"We are now a mighty nation; we are thirty, or about thirty [*now* (1899) about eighty] millions of people, and we own and inhabit about one-fifteenth part of the dry land of the whole earth. We run our memory back over the pages of history for about eighty-two [a hundred and twenty-three] years, and we discover that we were then a very small people in point of numbers, vastly inferior to what we are now, with a vastly less extent of country, with vastly less of everything we deem desirable among men; we look upon the change as exceedingly advantageous to us and to our posterity, and we fix upon something that happened away back, as in some way or other connected with this rise of prosperity.

"We find a race of men living in that day whom we claim as our fathers and grandfathers; they were iron men; they fought for the principle that they were contending for; and we understood that by what they then

did it has followed that the degree of prosperity which we now enjoy has come to us. We hold this annual celebration to remind ourselves of all the good done in this process of time, of how it was done and who did it, and how we are historically connected with it; and we go from these meetings in better humor with ourselves; we feel more attached the one to the other, and more firmly bound to the country we inhabit. In every way we are better men in the age and race and country in which we live, for these celebrations.

"But after we have done all this we have not yet reached the whole. There is something else connected with it. We have—besides these men descended by blood from our ancestors—among us, perhaps half our people, who are not descendants at all of these men; they are men who have come from Europe,—German, Irish, French, and Scandinavian,—men that have come from Europe themselves, or whose ancestors have come hither and settled here, finding themselves our equals in all things. If they look back through this history to trace their connection with those days by blood, they find they have none, they cannot carry themselves back into that glorious epoch and make themselves feel that they are a part of us; but *when they look through that old Declaration of Independence*, they find that those old men say that 'We hold these truths to be self-evident, that all men are created equal;' and then they feel that that moral sentiment, taught in that day, evidences their relation to those men, that it is the father of all moral principle in them and that they have the right to claim it as though they were blood of the blood, and flesh of the flesh, of the men who wrote that Declaration [loud and long-continued applause]; and so they are. *That is the electric cord in that Declaration that links the hearts of patriotic and liberty-loving men together; that will link those patriotic hearts as long as the love of freedom exists in the minds of men throughout the world.* [Applause.]

"Now, sirs, for the purpose of squaring things with this idea . . . that the Declaration of Independence did not mean anything at all, we have Judge Douglas giving his exposition of what the Declaration of Independence means, and we have him saying that the people of America are equal to the people of England! According to his construction, you Germans are not connected with it. Now, I ask you in all soberness, if all these things, if indulged in, if ratified, if confirmed and indorsed, if taught to our children and repeated to them, do not tend to *rub out the sentiment of liberty* in the country, and to *transform this Government into a government of some other form?*

"Those arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow,—What are these arguments? They are the arguments that kings have made for the enslaving of the people in all ages of the world. You will find that all the arguments in favor of Kingcraft were of this class; they always bestrode the necks of the people, not that they wanted to do it, but because *the people were better off for being ridden*. That is their argument, and this argument of the judge is the same old serpent that says, You work, and I eat; you toil, and I will enjoy the fruit of it.

"Turn it in whatever way you will, whether it comes

from the mouth of a king as an excuse for enslaving the people of his country, or from the mouth of men of one race as a reason for enslaving the men of another race, it is all the same old serpent; and I hold, if that course of argumentation that is made for the purpose of convincing the public mind that we should not care about this, should be granted, it does not stop with the negro. I should like to know if, taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a negro, why not another say it does not mean some other man? If that declaration is not the truth, let us get the statute book, in which we find it, and tear it out! Who is so bold as to do it? If it is not true, let us tear it out! [Cries of 'No, no.'] Let us stick to it, then; let us stand firmly by it, then.

"It may be argued that there are certain conditions that make necessities and impose them upon us; and to the extent that a necessity is imposed upon a man, he must submit to it. I think that was the condition in which we found ourselves when we established this Government. We had slaves among us, we could not get our Constitution unless we permitted them to remain in slavery, we could not secure the good we did secure if we grasped for more; but having by necessity submitted to that much, *it does not destroy the principle*, that is, *the charter of our liberties*. Let that charter stand as our standard.

"My friend has said to me that I am a poor hand to quote scripture. I will try it again, however. It is said in one of the admonitions of our Lord, 'As your Father in heaven is perfect, be ye also perfect.' The Saviour, I suppose, did not expect that any human creature could be perfect as the Father in heaven; but he said, 'As your Father in heaven is perfect, be ye also perfect.' He set that up as a standard; and he who did most toward reaching that standard, attained the highest degree of moral perfection. So I say in relation to the principle that all men are created equal, let it be as nearly reached as we can. If we cannot give freedom to every creature, let us do nothing that will impose slavery upon any other creature. Let us then turn this Government back into the channel in which the framers of the Constitution originally placed it.

"I adhere to the Declaration of Independence. If Judge Douglas and his friends are not willing to stand by it, let them come up and amend it. Let them make it read that all men are created equal except negroes. Let us have it decided whether the Declaration of Independence, in this blessed year of 1858 [and 1899] shall be thus amended.

"In his construction of the Declaration last year, he said it only meant that Americans in America were equal to Englishmen in England. Then, when I pointed out to him that by that rule he excludes the Germans, the Irish, the Portuguese, and all the other people who have come among us since the Revolution, he reconstructs his construction. In his last speech he tells it meant Europeans. I press him a little further, and ask him if it meant to include Russians in Asia; or *does he mean to exclude that vast population from the principles of our Declaration of Independence?* . . . Who shall say, I am the superior, and you are the inferior?"

A. T. J.

The Great Advocate of "Expansion."

WHY is this Government in favor—as it undoubtedly is—of "expansion"?

What serious argument can be offered in its support? What argument is offered, beyond the "spread-eagle" one which boasts of the national prowess and asserts the "rights of conquest"?

Every principle of justice and sound policy, on the other hand, is against it. It repudiates the Declaration of Independence and the Constitution. Its most ardent friends admit this by putting forth in its defense the amazing assertion that the Declaration of Independence does not assert the right of government by the consent of the governed *for all people*, but only for a certain class of people—the class in power.

As regards mere business policy, it is wholly uncalled for. There is no territory to be settled and added to the Union; the Philippines and Porto Rico are already settled, and the climate shuts out the white man from any permanent occupancy. Nor is there any advantage to be reaped in trade; the Philippines are thousands of miles nearer to British shores than they are to the United States. And if there were anything to be gained in trade, it could be gained as well without military conquest, as with it.

Americans will bear all the expense of maintaining the government, and other countries will get all the trade.

A large army of men from American homes will need to be stationed in the Philippines to preserve order and hold the islands against other powers—and to sicken and die under the unhealthy climate; and a large navy will also be required for their defense; besides which, an immense sum will need to be expended in the erection of fortifications. And the money to meet the expense of all this must come out of American pockets.

How then can it be, in the face of all this, that this Government can for a moment seriously think of taking and holding the Philippines?

Let us seek for light on the point by asking who they are that favor the annexation policy.

Are they those who have the interests of republican government at heart?

Aside from the class whose judgment is dazzled by the new vision of world-wide empire, there are some who favor the policy as a means of associating America with Great Britain in military enterprise in eastern Asia. This, as Lord Salisbury remarked, would conduce materially to the advantage of Great Britain, but not to the maintenance of peace. The alliance would be one of great cost for America, to the profit of England.

But there is another power in this country in favor of American expansion, and which is working for that policy most diligently—Rome!

First, last, and always since the Philippines, Cuba,

and Porto Rico were wrested from the control of "most Catholic Spain," the papacy has been in favor of American expansion over all this territory. And in the person of Archbishop Ireland, the papacy has had opportunity to work in very close touch with the Administration.

Archbishop Ireland, Martinelli, the papal ablegate, teacher in the Catholic University at Washington, and influential members of the church, in touch with senators and representatives, are all ardent advocates of the scheme, even to the extent of working openly for the annexation of Cuba, in the face of the express promise of the Government made before all the world, to secure Cuban independence. And Cardinal Gibbons has moved to Washington for the winter, that he may the better employ all his resources in bending the Administration to this policy.

And why does Rome want annexation of this territory to the United States? Oh, she has great interests in these islands, in the shape of property taken from the natives and rightful owners by every species of robbery practiced under Spanish dominion; and she wants all this property secured to her under the new order of things. A very substantial reason in her view for favoring "expansion," truly!

Rome has robbed the people, and by this and other acts of oppression has aroused their enmity and even their hatred. In the Philippines, especially, the religious orders are held in the deepest detestation. Aguinaldo, it is reported, has released all the Spanish prisoners held there, except the friars. If the government of the islands is left to the people that inhabit them, Rome will be obliged to surrender the enormous holdings of land and other property made over to her under Spanish authority, and which rightfully belong to the people. And she wants the American Government to interpose its power and authority to prevent it.

Rome knows that this expansion scheme is contrary to the Declaration of Independence, to the Constitution, to every principle of free government, and to everything that the nation has done in behalf of downtrodden races. She knows there is no advantage in it for the American people, but only great expense and unending trouble. She knows, in short, that it is a ruinous policy for this country. Yet she asks the nation to adopt this suicidal course, in order to uphold for her, her most unjust claims in the islands lost by Spain!

This is Rome; and this is the scheme she is working to-day against the United States.

LAST spring, all over this broad land, with great enthusiasm and universal approval, the Cuban flag was displayed with the flag of the United States. Jan. 1, 1899, when the flag of the United States was run up in place of the Spanish flag in Cuba, two companies of an Indiana regiment in Cuba held in their hands little Cuban flags. For this the two whole companies were court

martialed, and sentenced to spend three days in confinement, on bread and water. The officers of the two companies petitioned that *they*, instead of the men, might be allowed to bear the penalty. Their petition was granted; and they were confined to their quarters for a week. And that is how Cuba has been made free!—*Review and Herald*.

The Holy Spirit and Sunday.—No. 20.

BY C. H. KESLAKE.

NOTWITHSTANDING that the Pharisees claimed that it was unlawful for Christ to heal upon the Sabbath day, there is perfect harmony in the acts of Christ upon the day with the nature of the day itself.

When the foundation of the earth was laid, and the "morning stars sang together, and all the sons of God shouted for joy," the Sabbath was made for man. The earth and all that was in it was in perfect harmony with Him who had created it. And He had created it all by His word. So far as this earth was concerned, sin was unknown, and throughout all there was peace. The love of God was manifested in all things, and the Sabbath was its sign.

But sin entered, bringing death and woe. All the sickness and disease that ever was, was due to sin. Therefore the perfect salvation brought by Christ in the gospel included the deliverance from disease as well as from sin of all who would accept it. Thus it is said of the redeemed when they shall enter upon their eternal inheritance: "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

This being so, how natural it was for Christ in forgiving sins to also heal the sinner of his physical maladies. And it was done in precisely the same way that the world was created—by the power of his word.

To forgive a soul his sins, to cleanse him from all unrighteousness, is to bring him into harmony with God; and between that soul and God there is peace—rest. Hence Jesus says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." How appropriate, therefore, it was that Christ should heal on the Sabbath day,—the day of God's rest,—the very rest promised to every sin-sick soul, and obtained in Jesus Christ.

But the real intent of the Sabbath, its beneficence and blessing, were wholly lost sight of by the Jews in the senseless and burdensome requirements which they had heaped upon the Sabbath day.

To set forth the true import of the Sabbath was to do away with the unwarranted traditions of the Pharisees; but this would be (apparently) to belittle *their* religion in the eyes of the people. But "the Word of God is not bound;" and, says Christ, "every plant which

my heavenly Father hath not planted shall be rooted up."

Instead of yielding their hearts to the truth, and receiving Christ as the Son of God, they steel their hearts against him; and because he heals the sick, as at the pool of Bethesda, on the Sabbath day, they proceed at once to persecute him and seek to slay him. John 5:16.

On another occasion Christ entered the synagogue, wherein was a man with a withered arm. The day was the Sabbath. "And they (the Pharisees) watched him, whether he would heal him on the Sabbath day: that they might accuse him." Mark 2:2. Christ knew that they had murder in their hearts toward him; but undaunted he asked, "Is it lawful to do good on the Sabbath day, or to do evil? to save life or to kill? But they held their peace." With this question Christ healed the man.

Determined to bring about the destruction of Christ for his alleged violation of the Sabbath, the Pharisees immediately went forth, and took counsel with the Herodians (up to this time they had hated each other) against him how they might destroy him.

In none of the instances cited above did Christ charge the Pharisees openly with purposing to kill him, although he knew it perfectly well. But in the seventh chapter of John it is recorded that he did this, and reference is made to it here because of the reply that the Pharisees made. Said Christ, "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, *Thou hast a devil: who goeth about to kill thee?*" Verses 19, 20.

Christ is here charged with having a devil. Comparing this with what is recorded in Matthew 12, we can more fully understand its significance. There we learn that Christ had wrought his miracles through the Holy Spirit. And yet the Pharisees in the hardness of their hearts attributed the work of the Holy Spirit to that of Satan. This was the sin against the Holy Ghost. See verses 24, 28, 31.

What had led them to such an awful climax? We answer: their attitude to Christ with reference to the Sabbath. Not that we claim that the miracle wrought by Christ as recorded in Matt. 12:5, and that immediately called forth the charge of the Pharisees, as stated above, was done on the Sabbath. The connection of this terrible charge of the Pharisees with their attitude toward the Sabbath is none the less real; and it was only the logical result of their position concerning the Sabbath in the premises.

As before stated, from the beginning of Christ's ministry, his teachings were at variance with those of the Pharisees; but notwithstanding this, nearly one half of his ministry was past before any open opposition against him was manifested. They were unable during that time to determine where his work would lead. But when they saw what Christ did on the Sabbath day, which was such

a flagrant violation of their idea of Sabbath-keeping, they could see that it would be utterly impossible for Christ eventually to stand with them on this point.

Christ being, as they alleged, a Sabbath-breaker, and yet doing that which was, to say the least, superhuman, they could easily come to the conclusion that "this man is not of God," that he has a devil, and through that devil did his wondrous works. And so opposing Christ in the matter of the Sabbath, they could not possibly escape attributing the work of the Holy Spirit in him to that of Satan. Hence we see that the sin against the Holy Spirit is involved in this question of the Sabbath.

Grave Cause for Alarm.

BY GEO. B. WHEELER.

In the United States Senate Report on the Sunday mails, in 1829, by Hon. Richard M. Johnson, it was said:—

"All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences." *American State Papers*, pp. 95, 111.

History testifies to the truth of this statement, and the fact that this same combination and influence is already beginning to operate upon the political institutions of the country, is certainly a grave cause for alarm. Reform societies and religious organizations are now combining for the purpose of forcing their ideas of reform upon the country, prominent amongst which is the compulsory observance of a religious institution by law,—Sunday-keeping. And not only this, but they declare their purpose to make the will of God to be done in this country, with themselves of course, as the interpreters of his will, which will make them the rulers of the country.

The Reform Bureau in Washington, aided by various religious organizations, which are supporting it, has already begun a campaign to defeat the reelection of members to Congress for the reason that they do not favor their reforms, the principal one of which instead of being a reform is a measure of absolute intolerance. Their arguments do not commend themselves to the intelligence of the committees before whom they have argued, and for that reason they are trying to force Congressmen to do, by fear of losing their positions, what their arguments fail to do.

We would warn all who value the great principles of liberty and equal rights upon which our Government was founded, to oppose this would-be religious despotism which is already beginning to act upon the political institutions of the country, before it gains sufficient headway to cause the civil power to bend under it.



SAMOA, with its continual strife and frequent attempts at revolution, is an illustration of the practical working of the plan of teaching a people self-government by holding them under military domination.

* * *

It is often asserted as an argument against self-government by semi-civilized races, that the small republics of Central and South America are almost continually in a state of revolution. We reply: Take the papacy out of those countries, and the revolutions and civil strife will vanish with it. Where the papacy is it will either dominate or make trouble.

* * *

GENERAL WOOD, commanding the American troops in Cuba, is calling for an army of 50,000 troops. The climate is so unhealthful, he says, that half the men stationed there will be sick, and 50,000 will be needed in order to have enough well men left to constitute an effective force. Query: How many lives of American citizens is it worth while to pay out in holding tropical or semi tropical countries for the sake of national "glory"?

* * *

TEN thousand Indians, it is announced, are to march from Vinita, a small town in Indian Territory, to the capital of Mexico, and settle in various localities in that country, where they have already made large purchases of land. The paper making the announcement states that "The main reason for their leaving is alleged mistreatment on the part of the United States."

This is the way savage tribes enjoy self-government under United States authority at home.

* * *

STATE SENATOR RAINES, of New York, announces that he will amend his well-known liquor law so as to prohibit the sale of liquor in the "fake" hotels to which his law gave being—and in all other hotels as well—on *Sundays*. He says it is not a measure aimed at New York City alone, but at saloons throughout the State. "I have never noticed any difference," he is quoted, "between the saloon-keepers there and those in other sections of the State. They are all anxious to make a penny, and they don't seem to care whether it is made on Sunday or on any other day. I will teach these people that there is a God in Israel."

AND Senator Raines and the people on whom he relies for support in this matter do not seem to care whether saloon-keepers "make a penny" or not by their nefarious business, so long as it is not made on Sunday. It is because they thus desecrate Sunday that they must be taught, by legislation, that Senator Raines is a god "in Israel," enthroned in the senate chamber at Albany, and that they must bow to him on Sundays or suffer the penalties of the civil law.

Temporary Sovereignty in the Philippines.

Washington, D. C., January 14, 1899.

EDITOR AMERICAN SENTINEL: The proposition to take for the United States the sovereignty of the Philippines temporarily has been put forth by Senator Foraker as the policy of the Administration; and it is sought to secure the ratification of the proposed treaty with Spain in order to secure for us this temporary sovereignty. *Cui bono?*

Would it not, under the terms of the treaty with Spain, devolve upon us the obligation to secure to the monastic orders of those islands all the property they claim there, without regard to the rightfulness of their claims? And would not we be obliged to stipulate for the security of such claims, in case we should eventually resign the sovereignty to the natives. If we failed to do so would not the United States be bound to reimburse the monks for all monastic property which the native government might confiscate? If the monks were banished, would they not come here, and with the money paid them by this Government in pursuance of its obligation to protect their property in the Philippines, establish monasteries in these States or in Washington itself? Would they not be entitled under the treaty to do that?

I am forced to view the position of the Administration with suspicion—to regard it as a dangerous scheme in the interest of the monastic orders. We have had enough of monastic subtlety. It never brought peace to any nation. It will not bring peace to ours. It would erect a Spanish hell on the ruins of our Republic.

But under the treaty we should be obliged to take the sovereignty of the Philippines either permanently or temporarily. The Constitution does not empower Congress to assume sovereignty permanently, except of territory designed to be admitted into the Union as States. Sound policy forbids us to bring the Philippines into the Union upon such terms. The only rational course left, therefore, is to reject the treaty. Temporary sovereignty would prove only a cloak for fraud and an incitement to revolution at home.

JOSEPH BRADFIELD.

THE essence of true liberty is moral power.

TO OUR SUBSCRIBERS: There has started with the new year a great movement all over the country on the Sunday question, and an immense amount of literature in favor of Sunday laws is being placed in the hands of the people. Petitions are being circulated, and in almost every State bills for the enactment of religious laws are already under discussion. Do YOU not want to do something in this crisis to get the SENTINEL into the hands of the people in your community? If you do, now is the time to do it.

THE PUBLISHERS.

American Principles Contrary to the Policy of Expansion.

Extracts from Speech in U. S. Senate by Senator Mason, of Illinois.

It is with the law of liberty as it is with the law of love—the more you give the more you have. Mr. President, if you, by your prejudice against me, bind me in a chain, your soul, as well as mine, feels the imprint of the bond. When Lincoln, as the instrument of God, struck the shackles from a million slaves, he struck the same shackles from your arms and from mine as well.

You cannot govern the Philippine Islands without taxing them. You have not yet their consent to tax them. You propose again to tax without representation. Look out for tea parties. Those semisocial functions are liable to occur, for Yankee Doodle and Dixie and the Star-Spangled Banner have been heard in the Archipelago.

Mr. President, in the light of the construction given to liberty by one of the distinguished Senators of this body, who has amended the Declaration of Independence in his speech here by inserting the words “some of the people,” let me read, in the light of that definition, the definition of liberty as given by Webster. Webster said:—

“There is, gentlemen, the great element of human happiness mixed up with other. We have our social affections; we have our family affections; but then we have this sentiment of our country, which imbues all our hearts and enters into all our other feelings; and this sentiment of country is an affection not only for the soil on which we were born; it not only appertains to our parents and sisters and brothers and friends, but our habits and institutions, and to the government of that country in all respects.

“We may talk of it as we please, but there is nothing that satisfies the human mind in an enlightened age unless man is governed by his own country and the institutions of his own government.”

Hear this sentence, and remember this if you forget all I shall say to day.

No matter how easy the yoke, though our dearly

beloved friends who are going to govern the Philippine may use a silken cord, a golden chain, Webster says:—

“No matter how easy may be the yoke of a foreign power—”

And we are a foreign power so far as the Philippines are concerned; we can not speak their language; we can not read their newspapers—

“No matter how easy may be the yoke of a foreign power—no matter how lightly it sits upon the shoulders, if it is not imposed by the voice of his own nation and of his own country, he will not, he can not, and he means not to be happy under its burden.”

No matter how easy the yoke, he means not to be happy. But, Mr. President, we are told that they can not govern themselves. Where is the student of evolution who talks like this? Where is the man who has read who does not know that all government is made to fit the people and does not rise either above or below the people themselves? Who does not know the difference between “canned liberty,” as the distinguished Speaker of the House calls it, and the genuine liberty which we enjoy?

No, no; they can not govern themselves. I was told so the other day by one of my beloved constituents, who never governs himself fifteen minutes at a time; but he was willing to take an assignment under the present Administration to govern all the Philippines at a fair salary!

Can not govern themselves! Every man who ever owned a slave always said: “Why, you poor, downtrodden slave, I own you for your own good, just to help you; I eat my bread in the sweat of your face just to keep you safe and sound from the ways of danger; and in order that I may continue to exercise this Christian duty do not let me catch you with a spelling book in your hand.”

Can not govern themselves! And we are to say that to-day to the poor, God-forsaken, downtrodden people of the Philippine Islands; and while we whisper the words of consolation into their ears that we are to give them liberty and life, we wink the other eye to the merchants of the country, and say: “We will extend commerce and sell more calico.”

But we are to exercise the right of taxation without representation. We are to govern the ad valorem and the specific duties. Ah, my friends, look out; for once the spirit of imperialism governs the poor and weak 10,000 miles away, look out that that spirit does not touch you nearer home.

When Kossuth wrote the declaration of Hungarian independence he had in mind our own Declaration of Independence. So he said here in Washington. For over one hundred years every lover of liberty has pointed to this sentence within this resolution: “All just powers of government are derived from the consent of the governed.”

This sentence, Mr. President, has been a pillar of fire

by night and a cloud by day to the downtrodden and oppressed all over the world. In the light of this sentence crowns have fallen to the dust and men have stood anew in their own manhood. In the light of this sentence Simon Bolivar, the liberator of South America, laid in blood and carnage the foundation stones of the South American republics. In the light of this sentence Kosciusko led his Spartan bands against the hosts of Russian and Austrian oppressors of his native Poland.

This burning sentence attracted the attention of Lafayette, across the water, and his ships set sail for our relief. In the light of this sentence Garibaldi struck down Bourbon tyranny and carved his name not only in the hearts of lovers of liberty in Italy, but all over the world. No, Mr. President, we will not amend that sentence now. We will not insert the word "some" just yet. It has passed beyond the power of this country to amend the Declaration of Independence.

We are told by others that we must govern the Philippine Islands or abandon them and turn them back to Spain. Have we got to govern or abandon Cuba? Is that an honest excuse for grabbing something in violation of the common, honest law of nations?

Let me tell you what our good friend Fox said in the English Parliament, that some of you expansionists read when you were boys and have long since forgotten. I quote his exact language, from the volume of Fox's speeches:—

"The noble lord who moved the amendment said that we were in the dilemma of conquering or abandoning America. What have been the advantages of America to this kingdom? Extent of trade, increase of commercial advantages, and a numerous people growing up in the same ideas and sentiments as ourselves. Now, sir, would those advantages accrue to us if America was conquered? Not one of them."

Let me read just a little further from what Fox said in answer to this proposition, made so far by all the people who are in favor of taking the Philippine Islands, whether the people of those islands want us to do so or not. Fox, following on in the same speech on the same day, in reply to the Crown, said:—

"Such a possession of America must be secured by a standing army—"

Is not that true here?

"and that, let me observe, must be a very considerable army."

Is not that true here? Aguinaldo has 50,000 men and one climate. Mr. Fox, continuing, said:—

"Consider, sir, that that army must be cut off from the intercourse of social liberty here, and accustomed in every instance to bow down and break the spirits of men, to trample on the rights and live on the spoils cruelly wrung from the sweat and labor of their fellow-subjects. Such an army employed for such purposes, and paid by such means, for supporting such principles, would be a very proper instrument to effect points of a greater, or at least more favorite importance nearer home; points,

perhaps, very unfavorable to the liberties of this country."

Not one expansionist, not one who advocates the taking of these islands against the consent of the people, but what will tell you in the same breath, "Yes, it is going to be a great tax upon the people of the United States, but we will let the Filipinos pay that tax." They are to pay for our standing army. They are to pay the price of their own chains.

Mr. President, suppose England had accepted that advice of Fox, the great lover of liberty. They said he was America's friend. Ah, but in the light of history he was a better friend to England. If England had accepted that advice and made us their friend, the hundred years last passed would have shown a different state of affairs between England and the United States of America.

Tell me why we should adopt one plan for Cuba and another for the Philippines. Do you say, with the explosionists—I mean the expansionists—"We promised we would not steal Cuba, but we did not promise not to steal the Philippines?" Do you say, with Shylock, "It is so nominated in the bond?" You remember Jack in the Two Orphans was charged with stealing a coat. He said, "You lie; it was a cloak." Will you tell me, please, how grand larceny and criminal aggression in Cuba become high Christian civilization in the Philippines? Is there some place in the Pacific Ocean where we change the code of ethics and good morals as we change the calendar and the ship's clock in crossing?

Mr. President, we can not teach them to govern themselves. There is only one road to self-government. That is through the gate of responsibility, along the rough and rugged road of experience. You can't teach liberty and self-government with a Mauser gun. Spain has tried it for centuries; at least, with guns similar if not of the same pattern. For centuries she has been for expansion, more land, more property, more poor people she could ride over with some cheap politician with a crown on his head. Are we going to keep the crown room there that Spain occupied? Is the throne room to be kept intact for Tammany Hall or the Republican party, when we send our envoys there?

Spain is an expansionist and has been for centuries. And say, my friends, have you forgotten the first rule proved by all history, without exception, that every square inch of territory taken by force has to be held by force? Go to your children, who are in the first year of the high school, and they will tell you the rule, that in all history every square foot of ground taken by force from an alien nation has to be kept by force.

But distinguished gentlemen who claim a monopoly of patriotism, who do not seem to observe the difference between expansion and explosion, say that we who believe in getting the consent of the governed before we govern them want to give back the Philippines to Spain. Everyone who makes the statement knows that is not what we want. May I repeat the old story of Lincoln?

Driving in his carriage one day, he alighted to turn a tumblebug to his legs. Replying to the Cabinet minister within the carriage, he said: "I merely wanted to give him a show with all the other bugs of his class." He did not want to annex the bug or to tell him how to run his business. He did not seek to tax him or to tell him that he did not know how to govern his bugship. He set him along the highroad, along the line of the survival of the fittest.

Do you remember when Mexico was invaded by the French and Uncle Sam said, "Go; there is the Monroe doctrine; Mexico is covered by the shadow of its wing," and the French soldiers left, and the brave little Republic of Mexico is slowly but surely climbing the ladder to a better education, a better civilization. Ah, Mr. President, that is the expansion I believe in. That is the imperialism the fathers taught.

Gentlemen may say I belittle my own institutions. I do not. I should like to call attention to a few of the beams in the eye of the Americano that he may not stretch and break his neck reaching 10,000 miles away to find the mote in the eye of the Filipino.

Oh, but gentlemen say there is something in it. There is the sale of rum and tobacco and calico. If you want the land, there is Canada; that is nearer. Take Canada. They talk our language. But when I say that to my expansionist friend, he says, "That is different." Oh, yes; it is different, and I will tell you the difference. It is the difference between the fleet of a Victoria and the fleet of Aguinaldo. That is all the difference. There is no difference in principle, for if you have a right to take the Philippines and govern them and tax them without their consent, you have the right to take Canada.

Mr. President, who wants to govern the Philippines, let me ask in conclusion? Where is the ambitious Senator who wants to make laws at this desk to govern people 10,000 miles away? Who is the kind-hearted statesman? You can not speak their language. You do not know their schools. You can not read their newspapers. You do not know their religion. Why, I never even saw one of their newspapers. I am told there is a bogie man here who represents Aguinaldo, but I have never even seen him. I have an idea that their homes are sacred to them and that their government, like the fountain head, is what the people will make it; that it can never be better until they make it better, and that government can not be learned by inheritance any more than you can inherit a trade.

Who craves the power to make laws for men 10,000 miles away whom you never saw? Who seeks to go there as the governor? If Democracy succeeds, tell me the name of the man in this Chamber who wants to go, covered with the tinsels, the gewgaws, and flubdubs of sovereignty that come from royalty, and have the natives receive you and keep the flies off of your sacred person while you listen to the interpreter. What man

ever breathed American air in Illinois or Wisconsin who would stoop to this?

I have almost prayed for some magnetic power that I could turn the tide for the liberty of those people, for some magnetic power that I could draw you so close that I could write in living letters upon your hearts the word "liberty." Not liberty, Mr. President, for your family as I prescribe it, not liberty for me or my children by your dictation, not Austrian liberty for Hungary, not Spanish liberty for Cuba, not English liberty for the United States, aye, and not American liberty for the Philippines, but universal liberty—universal liberty for which our fathers died.

Not Wanted in Cuba—the "American Sabbath."

A "CUBAN-AMERICAN" states in the *Sabbath Recorder* what he thinks of the "cut and dried" plan of evangelization for the Cuban people proposed by the "Protestant Alliance." He speaks, of course, not only for himself, but for the people among whom he has been raised. He says:—

"Cubans dread the incoming of Protestant sects. They wish, however, to be free from Roman Catholic Church domination, of which they are sick and suspicious. They do not ask the Protestant denominations to settle the matter in any cut-and-dried manner in which they are contemplating it in the United States. They see nothing ahead but future strife in the Church of Christ, to apportion different provinces of Cuba off to this denomination and to that. When provincial boundaries become marked by sectarian bodies, religious and civil wars will commence in earnest, and it will be with Cuba as it was with the cats of Kilkarney.

"The Cubans plead for some *one* evangelical church on the island. Something similar to the French Evangelical Church; or to what is called Old Catholicism: or, as the Swiss prefer to say, 'Christian Catholic.' Those movements in Europe which have been away from the Roman Catholic Church, while holding to the universal and unifying idea whose aim is biblical, primitive, evangelical, apostolical Christianity is what they will much more heartily accept than the absurd plan of the 'Protestant Alliance.' They recognize that the whole face of Protestantism must be reformed before it will be biblical, and care not for the mistakes of the past to be introduced into the New Cuba.

"Such statements as Dr. Plum and his compeers have made recently, in regard to the 'civil Sabbath' are looked upon with more favor in the United States than in Cuba. Cubans nor Roman Catholics in general will never accept, with any serious well wishes, any body or set of people who insist that 'we must force the blessing of the American Sabbath upon these islands recently come into our possession.' Let me hit the Rev. Dr. Plum right in the pit, together with all those who are trying 'to force' anything on Cuba contrary to clause IV. of the Joint Resolution of Congress, signed by the President and made public to the world; together with attempts to lay hands upon the God-given consciences of the Cubans.

The plan suggested in my letter to the Judson Memorial Baptist Church for a return to biblical Christianity would much more readily meet an acceptance by Cubans, than to enforce upon them what they do not believe in, the 'American Civil Sabbath.'

Lese Majesty and Lese Puritanism.

"New York Journal."

ARE you not filled with a noble scorn for the German nation, which without serious protest allows a man to be jailed for criticising the Kaiser?

Don't you despise a country that tolerates such attacks on liberty? . . . Are you not outraged at such German submission?

You are?

All right. Then what do you suppose a sensible German thinks of a nation where a man is arrested for drinking a glass of beer on Sunday?

What do you suppose the Frenchman thinks of a land that forbids a man with his family to sit and listen to good music and drink whenever he likes?

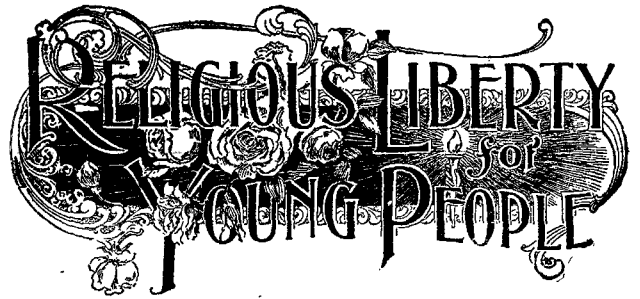
Don't you think a Chinaman would lean back and laugh until his queue-tip touched the ground at sight of an American arrested for playing golf on one of these seven days?

There are funny things in Germany, kind friends, and in Timbuctoo there are some odd sights. But we still hold the record here with our modern nonsense grafted on to the stupidity of the Puritans.

AN exchange says: "The Roman Catholic priests at Ponce, Porto Rico, have issued a proclamation directing their people not to go near Protestants, nor to receive presents from them, and forbidding them to enter the houses of Protestants. The priests denounce as illegal marriages performed by others than themselves. General Henry, the military commander of the island, has notified the alcalde, or mayor, of Ponce, to inform the priests that they must stop issuing such disquieting proclamations, and that the denouncing of religious denominations will not be tolerated. The alcalde is further instructed to tell the priests that if the action complained of is persisted in, the military will put an end to it."

THE United States should not undertake to govern the Eastern Hemisphere till it displays more proficiency in transacting the business already on its hands in the Western Hemisphere.—*Dr. Chas. H. Parkhurst.*

THE first man, Adam, never complained about the Sabbath or failed to observe it on the ground that it was not specified as being the seventh day of the week.



Modern Samaritans.

(Concluded.)

HISTORY tells us that the name of this little village which formerly rejected our Saviour was En-Gannim, now called by the Arabs "Jenin," and containing a population of about 2,000 souls, of whom the greater part are, to-day, Moslems. Since their rejection of Christ, they have drifted still farther and farther away from the true Light, until midnight darkness now surrounds them.

In the days of Christ the inhabitants of this town were looking for the Messiah, just as were the Jews. The latter had rejected him because he did not appear in the glory and splendor that they had supposed he would assume; and the Samaritans would have none of him because he did not worship in Mount Gerizim; so, on this his last recorded journey in this poor world which he came to redeem with the price of his blood, they too, refused to acknowledge him.

But now, let us consider the conduct of the apostles James and John. To our astonishment we see that gentle, loving disciple, he who leaned upon the breast of his Master, and into whose care that Master shortly afterward committed his beloved mother,—we see him, with his kindly eyes now burning with anger, and his soft voice harsh with rage, ask of his gentle Master whose name was "Love," a strange question:—

"Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did?" Why did they refer to Elijah?—"O," they reason: "Elijah was a good man, surely we cannot go wrong if we follow his example. Let us in this one instance step aside from our usual methods and practice the gospel of *force*. Although ordinarily our Master is mild and gentle toward all, though his language has ever been that of love, still this is a notable exception. He is going now, as we believe, down to Jerusalem to be crowned, and to manifest his power. What an excellent opportunity is this for a beginning to be made! We are anxious to make an example of these ungodly Samaritans. Give us the liberty, Lord, *bid us!*"

Trembling with excitement, and with hands raised high to heaven, awaiting the word of the Master, the impetuous disciples stood before the meek-faced man of Nazareth. What a moment! Little did those hard-

hearted Samaritans realize that one brief word from the lips of him whom they had refused to receive would seal their destiny. How they would have trembled had they heard the fearful question fall from the eager lips of the zealous disciples! But had they known the character of Him to whom the question was put, there would have been no need to tremble. But they did not know him; if they had, they would not have refused him entrance. Neither are his own followers acquainted with him; else would this disposition to avenge an insult never have made itself manifest by their savage question.

Listen! The Master speaks. That same voice low and sweet, which a little later bade the impetuous Peter put up his sword into its place, is making reply. Raising his sacred hand toward the men eagerly awaiting permission to call down the vengeance of God upon their enemies, he sadly answers:—

"Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

What a rebuke upon any who would so far forget their Master and his teachings, as to think for a moment to employ *force* in matters of conscience! These Samaritans had insulted the Christ; and so the disciples proposed at once to *force* an acknowledgment of his supremacy and power. But oh, those blessed hands were never raised to avenge himself or to call down fire upon any. They were never raised to heaven save to bring healing and blessing upon the poor ungrateful sons and daughters of men.

Shall we—you and I, reader—follow his example?

MRS. L. D. AVERY-STUTTLE.

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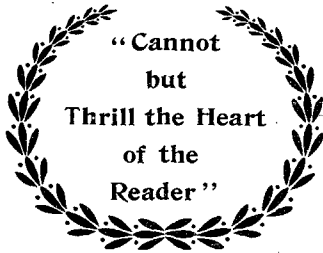
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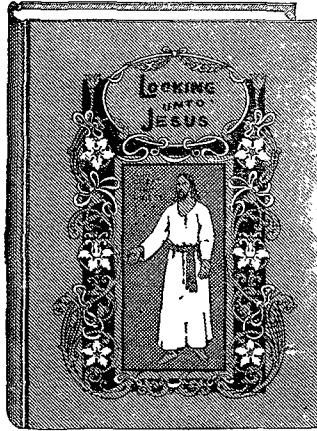
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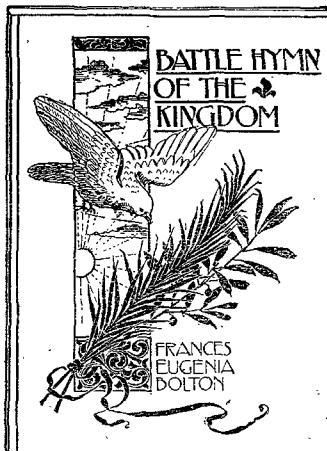
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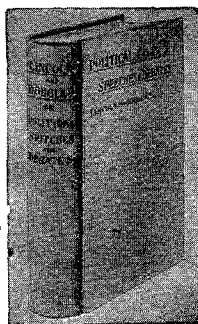
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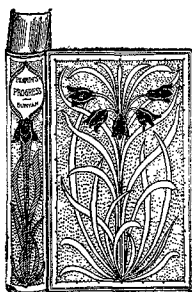
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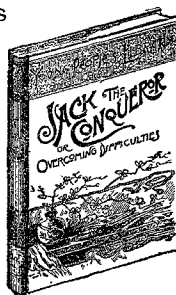


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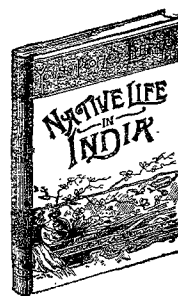
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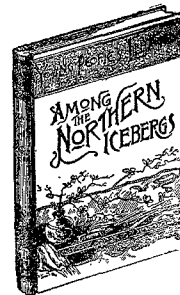
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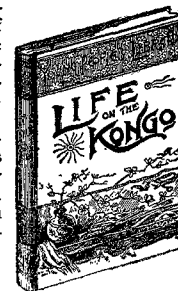
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NEW YORK, JANUARY 26, 1899.

A RECENT Sunday law decision at Newark, N. J., by Judge McCarter, affirms the legality of Sunday fines.

IN his speech in Congress from which we quote in this issue, Senator Mason correctly defined the advocates of American imperialism as men who "cannot tell the difference between expansion and explosion." See page 57.

THIS issue of the SENTINEL contains two articles of unusual length. They are given space because they are of unusual interest and value. Don't skip them. They treat on a subject concerning which you positively cannot afford to be ignorant.

THE lightest and most volatile of all substances—hydrogen—has been forced at the dictate of modern science to assume liquid form, at a temperature the lowest ever measured by man. The air in a closed tube dipped into the liquid is immediately frozen, securing a more perfect vacuum than is possible by any other means.

THE plea that a people cannot govern themselves is the tyrant's justification of his usurpation of power. Christianity affirms the right and the duty of every man to govern himself; and to say that a people cannot govern themselves is therefore to deny the truth of Christianity. A people who have had little contact with civilization may not be able to govern themselves in the complex fashion of "highly civilized" nations, but their government will be no less self-government because it must needs be simple. Very much that pertains to "advanced" civilization might be dispensed with vastly to the profit of the losers. Even the beasts and birds of the forest have the capacity

to govern themselves according to their natures, and are a good deal happier and better off in doing so than when under the control of man.

SCARCELY a day passes without the announcement of the consolidation of business enterprises in a certain line of industry, into a "trust;" the object in every case being, of course, to control the output of the goods, and through that to dictate the price to the people. All restrict the sphere of individual enterprise, and by this interfere with individual independence. All are essentially bad; but the worst one of all is the religious trust, which aims to freeze out and stamp out by legislation every religion except its own.

By a decision of Attorney-General Van Deventer, of the Department of the Interior, Washington, D. C., Archbishop Ireland has secured title to 20,000 acres of land along the line of the St. Paul, Minneapolis, and Manitoba railway. The archbishop claimed 34,000 acres, but the settlers on the land were in some cases able to prove a better title thereto than that of the Catholic official; hence will not be molested. Other settlers will contest the archbishop's claim.

WHAT difference does it make to me," some one may ask, "what policy is pursued by the Government in dealing with the Philippines or other islands taken from Spain? What has that to do with American government at home?" This question is answered by American history, and quite recent history, too. There was a time not very far back when the American Government denied the rights of a semi-civilized class in this country, as it is now disposed to deny the rights of a like class under its authority across the sea. That was something which for a long time didn't seem to concern the interests of white men particularly, but a time came when white men saw that it did concern them personally, and that in the most serious way. The prin-

ciples of free government were denied, and because of it hundreds of thousands of white men in America laid down their lives on the battle-field and in military hospitals and prisons. That was what national repudiation of republican principles meant to American citizens forty years ago; and we may be assured the like thing has no less serious import for American people to-day.

WE have failed as a nation to live up to the high ideal of government set forth in the Declaration of Independence, as shown by various practices, institutions, laws, and court decisions contrary to this ideal, which mark the nation's history from 1776 to 1899. Therefore let us throw that ideal aside altogether and set up a different one with which these failings can be harmonized(!) This is the sum and substance of one of the main arguments put forth in favor of imperialism.

WE do not know that the language which we quote in this issue from the *New York Sun*, on the meaning of the Declaration of Independence, was written by a Jesuit. But we do know that the papacy has a controlling hand upon the press almost everywhere in this country, and that the sentiments in question are just such as a Jesuit would express.

ACCORDING to statements made by Rev. Mr. Diaz, recently, before a committee of the U. S. Senate, Cuba was taxed between \$1,500,000 and \$2,000,000 annually under Spanish rule for the support of the Catholic Church. No wonder Archbishop Ireland and the papal hierarchy in general do not relish the idea of a Cuban republic.

WE have still a supply of Nos. 1, 2, and 3 on hand. These are excellent papers for missionary work, and can be had in bulk at the rate of one cent per copy. We will address wrappers and mail to individuals at the rate of one and a quarter cents per copy. Send in your orders.

AMERICAN SENTINEL

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

VOLUME 14.

NEW YORK, FEBRUARY 2, 1899.

NUMBER 5.

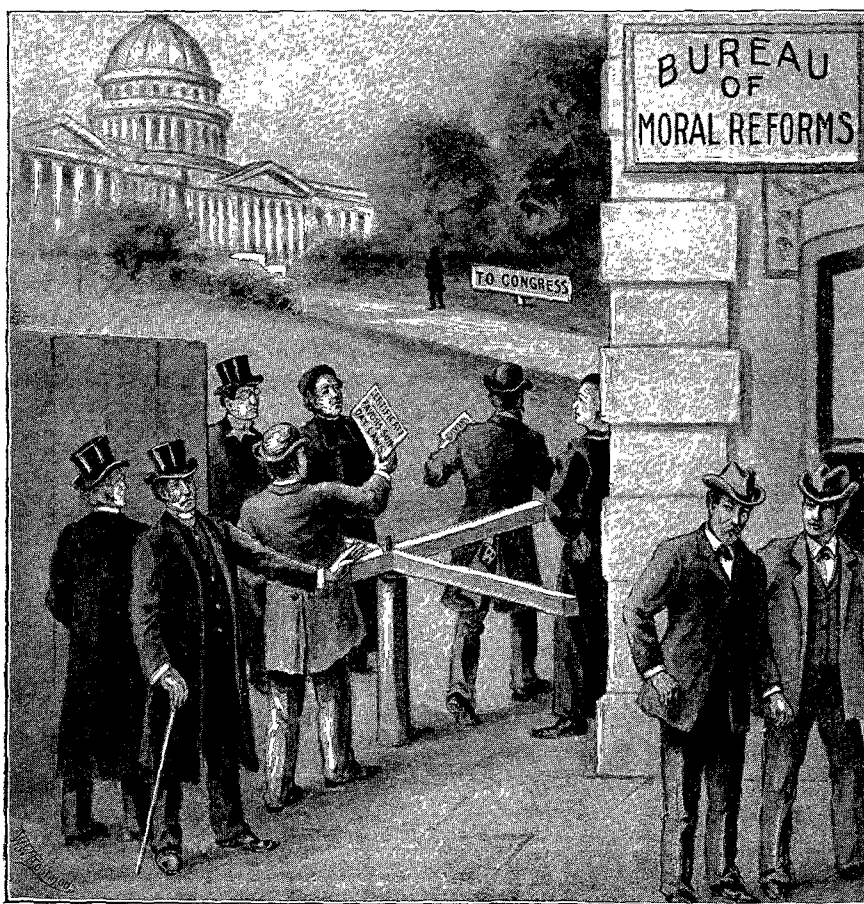
THE "Sabbath of the Lord" has nothing to gain by being Americanized.

THE result of "moral reform" by force is always reform backwards.

TRUTH depends upon its power to convict people; error always wants to employ force.

POLITICAL "pull" for the church is a pull that opens her doors to political hypocrites and knaves

THERE are some men in the pulpits who seem to imagine that a diploma from a theological seminary is a certificate of their ability to manage both the spiritual and the temporal affairs of their fellows.



CIVIL GOVERNMENT AS IT WOULD BE UNDER THE "REFORM BUREAU," AT WASHINGTON.

A "REFORM BUREAU" has been set up at the seat of the national Government, for the purpose of introducing moral issues into national legislation, and instructing members of Congress how they must vote on the same. The central idea of this institution is that the clergy are pre-eminently qualified for statesmanship,—the same idea with which the papacy started in the early centuries. While they seek now to persuade, they would dictate if they had the power. Through the large religious organizations with which these clerical "reformers" are in touch, they would control the popular vote, and so shut out from Congress every person who could not show a certificate of moral character issued by them; in other words, every person who would not declare his readiness to vote for religious legislation,—which, of course, would not debar any knave who was not above being a hypocrite. It is time now if ever in the history of this nation, to bear in mind the warning words of Hon. Richard M. Johnson, in the U. S. Senate Report on Sunday Malls: "All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

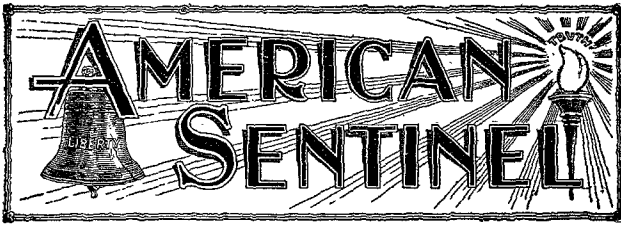
THE man who has a price for his conscience has no conscience that is worth buying.

MORAL reform by law means letting go of the consciences of men to grasp for their ballots.

THE self-made man is a vast improvement on the government-made man. Legislation cannot give a man backbone.

A PROFESSION of righteousness is not moral reform, but it is all that can be secured for an individual or a nation by law.

THE man who cannot find the gospel in the Declaration of Independence has not yet found it as it is in the Word of God.



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.)

More Sunday Arrests in Tennessee.

RELIGIOUS freedom is again denied in that section of this "land of the free" constituting the State of Tennessee. At the town of Sanford, McMinn County, four persons—two men and their wives—are under arrest on the charge of "violating the Sabbath." A letter from one of them, Mr. G. M. Powell, gives the following particulars.

Mr. Powell and his wife, both observers of the seventh-day Sabbath, went to that section of Tennessee about five months ago to work as self supporting missionaries. They secured a piece of land, on which they started a private school,—an enterprise which was appreciated by the people, as was shown by the enrollment of between twenty and thirty pupils. But there were some in the neighborhood who were opposed to Mr. Powell's religion, and whose moral status was such as to cause them to manifest their opposition to religion by becoming enemies of the man who held it, and of all others of like religious views; thus presenting a contrast to Christianity, which manifests only love for all men, no matter what their religious views may be.

Mr. Powell writes that two warrants were sworn out against them for two different charges of the same nature. "Brother and Sister Bristol, who recently began the observance of the Sabbath, were also arrested, but we were permitted to go on each other's bond, which was \$250 in each case." The trials will be held at the April term of court.

The prospect is, of course, that the school will be broken up; but this will not matter to the advocates of Sunday enforcement. The thing of importance with them is to vindicate the "American Sabbath." Better is it in their view that there should be no educational enterprise in their midst, than that any person should be permitted to conscientiously disregard the claims of this traditional institution.

The Sunday law is the ever-ready instrument of religious intolerance. The whole history of Sunday legislation only reveals it in this light.

The charge brought by the civil authorities against

these defendants is that of "violating the Sabbath." How do the civil authorities in this part of Tennessee, or in any part of the country, know what the Sabbath is, and what is a violation of it? How does any man know these things? The Bible alone gives an answer to these questions. And the truths of the Bible are understood not alone by reading what the Bible says, but by the agency of the divine Teacher, the "Spirit of truth."

What then have the civil authorities in any place to do with the settling of religious questions? And when the civil power assumes to settle the purely religious questions involved in an assumed "violation of the Sabbath," what less can be represented in it than a union of church and state? Whether it be done by a state, or a county, or only a town, or by the whole United States, the principle is the same, and is precisely that which is embodied in and gives character to the papacy.

Some Mormon Queries.

THE opposition which has become manifest to the seating of Congressmen-elect Roberts, of Utah, leads the *Deseret News*, of Salt Lake City, to propound a few questions touching the general principles of the issue involved and the facts to which they are applicable in this country. They are questions which cannot be too often sounded in American ears, and lose none of their force or logic by coming from the official organ of Mormondom.

The *News* says:—

"If a 'Mormon' elder uses the right of franchise and the right of free speech, in support of a public measure or a nominee for public office, the cry is raised at once that the 'Mormon Church is dominant in politics,' and that 'the church regulates the state in Utah.' But when ministers and dignitaries of any number of denominational churches unite for the purpose of overawing United States senators and representatives and of dictating the course of Congress, no objection is offered by the anti Mormon agitators.

"Why? Have the various sectarian preachers a monopoly of the 'church-and-state' business? Is it life and salvation for a Presbyterian or Methodist bishop to instruct Congress as to its duties, and death and condemnation for a 'Mormon' elder to advocate the cause of a candidate for election to that body? Is it proper for 'Christian' conclaves to instruct legislators what to do, and improper for 'Mormon' ministers to exercise the privilege of citizenship? If so, why?"

The answer to this "why" can never be given by any representative of a denomination which meddles in politics. In principle, every such religious body stands on a par with the Mormons whom it denounces. Religion in politics is the same in principle everywhere.

The *News* attempts to justify Mormon connection with politics on the ground of the "rights of an American citizen." It says:—

"The statements that are being made by preachers in the East and published in some of the wild cat papers,

that the 'Mormon' Church is endeavoring to regulate political affairs in this State, are entirely without foundation in fact. Nor is it true that the leaders of the church have taken a prominent part in recent politics. If any prominent 'Mormon' has said or done anything in this direction he has simply exercised his rights as an American citizen, and voted for and supported men whom he thinks best suited for the positions to be filled. And that right has been used as much in favor of Gentiles as of Mormon candidates for public office. What is there wrong in that? And why does anybody with common sense raise any objection?"

It is in this same way that other churches justify their connection with politics, and the justification is just as good for the Mormon Church as for any other. But other churches can see that it does not hold good for the Mormons; the "rights of an American citizen" do not shut the Mormon Church out of politics, nor prevent the Mormon majority in Utah from getting the political control of the State. Yet these other churches cannot see that their own activity in politics must lead just as surely to a union of religion with the civil power, and that on a wider scale than is possible in a single State.

They do not, or at least profess not, to see this; but it is nevertheless true, and a truth than which there is none more important demanding the attention of the American people.

"To the Clergy."

THE following editorial from the *Outlook*, addressed "To the Clergy," is worthy of the widest circulation possible. It is wise and true in itself, and from that source it is especially interesting. It is most devoutly to be wished that "the clergy" would conform strictly to the principle here laid down. This is the principle for which the AMERICAN SENTINEL exists:—

"The public are apparently most interested in public questions; but far more important than any public questions are those which are purely personal. The minister shares the universal interest in such problems as, What shall be done with the Philippines? Who shall be the next governor? By what legislative method shall the State deal with the liquor problem? He has before him on Sunday morning a congregation interested in these and kindred problems. If he speaks upon them and has anything to say, his sermon will make good copy for the daily press, and will be reported, or misreported. The temptation is strong to fall into the current, to turn his pulpit into a platform, and his sermon into a political or a sociological address.

"The temptation is the more seductive because moral principles are involved in these questions, and it is not always easy to distinguish between the moral principle which it is his duty to inculcate and the political method which it is not his function to urge; between the virtue of temperance and the legislative method of prohibition; the virtue of honesty and the triumph of his own party; the virtue of patriotism and the policy of expansion or its reverse.

"Nevertheless the community as well as the church is a loser when the preacher yields to this temptation, and ceases to be a preacher of righteousness and becomes an instructor in politics or sociology. For the latter function he has no special equipment. His library is not rich in political and sociological departments. He has no expert knowledge and no special information. He is as dependent as his congregation for his knowledge of the facts on the daily papers, and generally also for his understanding of principles. He is either much more or much less than the average man if he is not subject to partisan prejudices, is not a Republican, a Democrat, a Populist, or a Prohibitionist. It is not safe for him to assume that he is superior to those prejudices which are common to humanity; and if he is unprejudiced because he is indifferent, he is unfit to be a teacher. The fact that the press will report his political sermon and no other, is rather a reason against preaching it than the reverse. For the kingdom of God cometh not with observation; and he who preaches for the newspapers rarely preaches with real effectiveness to his own congregation.

"On the other hand, if he turns aside from his specific function of illuminating and inspiring the individual life, there is no one else in the community to take up his work. And his work is by far more important than that which beckons him away from it. It is far more important that the individuals in the community should be inspired by habits of self-control than that the State should have any particular form of legislation on its statute-books; that the citizens of all parties should be educated to abhor that which is evil than that political power should be transferred from one party to another; that Americans should govern themselves with honor in their individual lives than that they should assume the government of a new and distant people. For the solution of all political and sociological problems depends on this spiritual illumination and inspiration of the individual. Without it there will be the grossest licentiousness and self-indulgence in spite of laws on the statute-book; political reforms will only transfer the State from one set of robbers to another, and the expansion of America will be the expansion of selfish and corrupt misrule.

"What more natural than that the minister should make his pulpit instructions bear directly upon these public themes? But we are convinced, and we should like to convince our clerical readers, that they should do so very rarely, if at all. This is not at all because the congregations are divided in sentiment on these questions, nor chiefly because they are wearied with the over-discussion of them in the press, nor altogether because the minister is not generally better informed upon them than most of his people; it is because the people have come to church under the pressure of a different need. Some of them are consciously perplexed by problems of personal duty on which they desire light; all of them unconsciously suffer from some unrecognized atrophy and need life.

"The minister who fails to understand this need and to find in the Gospel of his God a means of ministering to it, whether he turns his pulpit into a lecture platform in order to attract the crowd, or neglects his pulpit altogether and endeavors by social calling to build up a congregation, or suffers his church work to fall into a second place and gives himself to civic reform, law en-

forcement, sociological discussion, and educational progress, misses the opportunity which the peculiar privilege of the pulpit gives to the preacher. This is an opportunity to *add to the sum of life* rather than to direct life into any particular channel.

"To interpret to men their own restlessness, their half-conscious sense of need; to pierce the armor of their self-conceit and awaken in them a divinediscontent where it does not already exist; to set before them in the life of Jesus Christ a type of human excellence and so inspire in them an ambition to be better than they are; to arouse in them a spirit of loyalty to him, obedience to which is the sum of human duty; to recover them from that dull despair whose end is death, by showing them in the free gift of God a power to do all and be all that the highest aspiration sets before them; to put into their exhausted lives a new heart of hope and love—*this is the function of the ministry.*"

They Are Very Likely to "Fall Out."

ENGLAND is anxious to secure an Anglo Saxon alliance; in the interests, professedly, of peace.

England is anxious that the United States should firmly establish its power in the Philippines, in order that English interests in the Orient may be safeguarded by the proximity of a formidable Anglo-Saxon ally.

If this situation should come about, however, would it contribute to the establishment of peace? This is an important question just now, and its importance is clearly defined in the answer given to it by Carl Schurz, the eminent authority on American political institutions from whom we quoted last week. In his speech before the convocation of the University of Chicago, Mr. Schurz said on this subject:—

"A singular delusion has taken hold of the minds of otherwise clear headed men. It is that our new friendship with England will serve firmly to secure the world's peace. Nobody can hail that friendly feeling between the two nations more warmly than I do, and I fervidly hope it will last. But I am profoundly convinced that if this friendship results in the two countries setting out to grasp 'for the Anglo-Saxon,' as the phrase is, whatever of the earth may be attainable—if they hunt in couple, they will surely soon fall out about the game, and the first serious quarrel, or at least one of the first, we shall have will be with Great Britain. And as family feuds are the bitterest, that feud will be apt to become one of the most deplorable in its consequences.

"No nation is, or ought to be, unselfish. England in her friendly feeling toward us is not inspired by mere sentimental benevolence. The anxious wish of many Englishmen that we should take the Philippines is not free from the consideration that, if we do so, we shall for a long time depend on British friendship to maintain our position on that field of rivalry, and that Britain will derive ample profit from our dependence on her.

"British friendship is a good thing to have, but, perhaps, not so good a thing to need. If we are wise we shall not put ourselves in a situation in which we shall need it. British statesmanship has sometimes shown

great skill in making other nations fight its battles. This is very admirable from its point of view, but it is not so pleasant for the nations so used. I should loath to see this Republic associated with Great Britain in apparently joint concerns as a junior partner with a minority interest, or the American navy in the situation of a mere squadron of the British fleet.

"This would surely lead to trouble in the settling of accounts. Lord Salisbury was decidedly right when, at the last lord mayor's banquet, he said that the appearance of the United States as a factor in Asiatic affairs was likely to conduce to the interests of Great Britain, but might 'not conduce to the interest of peace.' Whether he had eventual quarrels with this Republic in mind I do not know. But it is certain that the expression of British sentiment I have just quoted shows us a Pandora box of such quarrels.

"Ardently desiring the maintenance of the friendship between England and this Republic, I cannot but express the profound belief that this friendship will remain most secure if the two nations do not attempt to accomplish the same ends in the same way, but continue to follow the separate courses prescribed by their peculiar conditions and their history."

Is This Saying Worthy of any Acceptation?

BY JOHN D. BRADLEY.

"If we can govern ourselves, by that token we can govern others."

WITH this sentence, which was evidently regarded as a very wise saying, the attorney-general of the United States recently closed an argument on the capability and aptitude of Americans for the government of dependencies. The occasion was the annual banquet of the New York Chamber of Commerce, and the attorney general "spoke for the administration on the subject of expansion." It is said that these banquets of the Chamber of Commerce, like the lord mayor's dinner in London, "afford occasion for public men to speak in an unofficial way upon the great questions of the day and to indicate the policies of parties or of administrations."

There have been two important epochs in American history in which the question of the government of one people by another has been thoroughly canvassed and discussed, and at the end of each, conclusions were reached on the question and were imbedded in the fundamental law of the Republic. It was the adoption of these conclusions that made the American Government a Republic. In each instance there was a conflict, a great struggle, between the principles of liberty and the principles of despotism. Let us briefly glance at these two epochs that we may see upon which side of the conflict in each instance was found the principle contained in this utterance by the attorney-general.

The first of these epochs produced the Declaration of Independence, delivered the American colonies from the oppression of Great Britain, and established the Republic itself under a Constitution that meant "a new order of

things." In this first conflict who put forth in substance the proposition that "if we can govern ourselves by that token we can govern others?" Surely not the founders of the Republic, for it was not that they might govern others, but that they might govern themselves, for which they pledged their lives, their fortunes, and their sacred honor. Their purpose was not the establishment of their rule over others, but the disestablishment of others' rule over them. Their declaration was one of equality, not of superiority; of *independence*, not of domination. So far were they from holding to the above proposition that they left on record certain self-evident truths that are in eternal antagonism with the doctrine that one people should be governed by another people. It is unnecessary to quote their language. It is firmly fixed in the minds and hearts of those who value liberty, and those who do not, who are ready to turn back into the "hateful paths of despotism," are finding in that language, even as Lincoln declared, a "stumbling block" and "a hard nut to crack."

As everybody knows, it was George III. and his ministers who, at that time, claimed the right to govern others. They reasoned that if they could tax and govern England, by that token they could tax and govern the American colonies. And certainly, if they could rule and rob India, they could, by the same token, rule and rob America. And it will not be irrelevant in this connection to refer to the case of India; for the attorney-general in the course of his speech declared that "we have sprung from a race that has governed India."

At the very time when the fathers found that they could no longer endure alien Anglo-Saxon rule, or remain a dependency of an Anglo-Saxon power, that same rule and authority which they overthrew in America was being firmly fixed and established over the populous countries of India. This case is correctly quoted as an illustration of Anglo-Saxon rule in the interests of humanity, civilization and *trade*. It is in fact the greatest example of such rule. Here were millions and millions of people who, according to their Anglo-Saxon benefactors(?) were unfit to govern themselves. Those who have become entranced with the hallucination that the rule of Anglo-Saxons in such cases is the embodiment and perfection of enlightenment, liberty and justice; that the virtues and blessings of Anglo-Saxons and their civilization are so great that the acceptance by them of the "responsibility" of governing such people without their consent, and even against their will, is on their part an act of such benignity and humanity that it should awaken the unbounded gratitude of the people thus favored and place them under everlasting obligations to their Anglo Saxon benefactors,—we say that those who have become enraptured with these sentiments or their equivalents should study the example to which the attorney-general has referred them. They should allow an Anglo Saxon, and one who knew whereof he affirmed, to break the spell for them.

The benefits(?) and blessings(?) which the introduction of Anglo-Saxons and their civilization brought into India were amply portrayed by Edmund Burke in the following speeches: "On the East India bill of Mr. Fox," in the House of Commons, Dec. 1, 1783; "On the Nabob of Arcot's Debts," in the House of Commons, Feb. 23, 1785; and his speech before the lords, Feb. 15, 16, 17, and 19, 1788. These speeches cover the ground quite thoroughly up to the time of their deliverance, and those who wish to know in advance just what Anglo-Saxons can do in such cases, will find them full of meaning. Precious little will be found in the condition of things there portrayed that will make it worth one's while to talk of having "sprung from a race that has governed India."

Have we reached a time when *American* statesmen find the principles of George III. and of Warren Hastings better suited to their purposes than those of the Declaration of Independence? Evidently that time has arrived.

(Concluded in next issue.)

War For "Expansion."

THE United States began the war with Spain for purposes which had, professedly at least, no connection with "expansion." Now, this nation seems about to undertake another war for the express purpose of "expansion," and that alone.

The scene of the difficulty is the Philippine islands. The Filipinos want to be free—free to govern themselves in their own way. The United States wants them to be free, with "freedom" imported from a foreign shore and administered under the authority of a foreign power. The Filipinos see no difference between this theoretical freedom and actual subjection to this foreign power; and are determined, it is reported, to resist American domination if need be by force of arms.

Advocates of "expansion" have been loudly shouting that any failure to ratify the treaty with Spain, in which Spain "cedes" the Philippines to the United States, will throw the country back into war with Spain. Anything more absurd than this assertion could hardly be imagined. Anybody with the least intelligence ought to know that Spain has neither the disposition nor the power to renew the war, and there would be no war unless it were renewed by the United States. The real truth is that there is every prospect that war will result directly from the ratification of the treaty, in attempting to establish the authority which is "ceded" by it to the United States.

The Filipinos want to set up a republic; the United States is now ready to strike this infant republic a death blow. The Filipinos looked first to this nation for recognition and sympathy. From it first they receive opposition and scorn. Has the United States become

the enemy of republican government, after having so long posed as the champion of every people struggling for liberty?

The Bible, Protestantism, and Papacy.

THE GENIUS OF PROTESTANTISM.

BY S. B. HORTON.

THE New York *Sun*, speaking apropos the subject of Dr. DeCosta's recent sermons, mourning the absence of power toward the unconverted by Protestantism, because of the multiplicity of sects into which Protestantism is divided, has this to say:—

"The division of Protestantism into many sects is made inevitable by its very genius. Its assertion of the right of individual judgment forbids uniformity and produces a multiplicity of divisions, in contradistinction to the unity created by the sole authority of interpretation asserted by the Roman Catholic Church."

We cannot agree with the view that "many sects" and "a multiplicity of divisions" are the necessary outcome of *true* and *genuine* Protestantism. We take it that true Protestantism is not simply and solely a revolt against the Roman Catholic Church as such, but it stands for the propagation of a principle underlying individual relations between man and God and between man and man. What does true Protestantism stand for? We quote in reply a part of the celebrated declaration and protest of April 19, 1529, upon which Protestantism professedly stands:—

"Moreover, [and this is the essential part of the protest] as the new edict declares that the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now, seeing that there is great diversity of opinion in this respect; *that there is no sure doctrine but such as is conformable to the Word of God*; that the Lord forbids the teaching of any other doctrine; *that each text of the Holy Scriptures ought to be explained by other and clearer texts*; and that *this holy book is in all things necessary for the Christian easy of understanding, and calculated to scatter the darkness*: we are resolved with the grace of God, *to maintain the pure and exclusive preaching of his holy Word*, such as is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us." (Italics ours.)

In commenting upon this bold and very necessary declaration and protest, the historian D'Aubigne says:—

"The principles contained in this celebrated protest of April 19, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil

magistrate, and the second the arbitrary authority of the church. Instead of these abuses Protestantism sets the power of conscience above the magistrate; and the authority of the Word of God above the visible church. . . . It lays down the principle, that all human teaching should be subordinate to the oracles of God. . . . In this celebrated act of Spires no doctor appears, and the Word of God reigns alone."

It will be seen from this protest as intended then and as sacredly true now, that the question of teaching any and all doctrine and duties of life as well as the interpretation of the text shall be confined to the Bible and the Bible only,—not as the "doctor" would interpret, but "each text explained by other and clearer texts"; for "it is in all things necessary for the Christian easy of understanding," and "is the sure rule of all doctrine and all life." The "genius" of Protestantism certainly conduces to uniformity and unity. Moreover, this principle is the underlying genius (if we may use the expression) of the holy Scriptures themselves. The Saviour constantly referred to and taught in harmony with them. In his prayer for his disciples (John 17:14-21) he was anxious that they might be set apart for their holy calling by the Word, and that they all might be one. The apostles also appealed to and taught in harmony with the holy Scriptures.

The conclusion must inevitably be reached that true Protestantism forever stands for "the Bible and the Bible only" as against "the tradition of men," "the rudiments of the world," whether advocated by the Roman Catholic Church or any other religious society. This position in the very nature of the demand for an infallible standard or rule of faith (to be found in the Bible, says Protestantism), invites rather than forbids uniformity. In succeeding articles we shall enlarge upon the thoughts herein suggested.

The Holy Spirit and Sunday.—No. 21.

BY C. H. KESLAKÉ.

THE course pursued by the Pharisees with reference to the Sabbath question, and which resulted, among other things, in their attributing the work of the Holy Spirit as being the work of Satan, and so committing the sin against the Holy Spirit, is worthy of careful study.

In the matter of Sunday the whole world is now standing face to face with the same issue that confronted the Saviour. As we have already stated, the only difference is that in his time the question was not what day is the Sabbath, but how should the Sabbath be observed: while now it is not simply how the Sabbath shall be kept, but what day is the Sabbath. And the same results will be reached now as were reached back there, no matter on what side of this question one may be found. If we stand with Christ and accept God's idea of the Sabbath,

it will mean the same for us as it did for Christ—persecution, and imprisonment or death: while if we stand on the other side—the wrong side—it will mean our ultimate destruction.

This is not because there is anything arbitrary in this thing. In the Sabbath question there is the working out of principles that are as old as creation itself, and it is the recognition or the rejection of those principles that will land us finally in one or the other of the positions set forth above.

It was an awful thing for the Jews to put Christ to death because he did not keep the Sabbath according to their ideas. They would not have done this had they known that he was the Lord of glory. 1 Cor. 2:8. Nor would they have done despite to the Spirit of grace had they discerned it. Why then did they do it? The answer is very simple. It was because they rejected God's idea of the Sabbath. And this serves to show how closely the Sabbath is related to Christ and the Holy Spirit. And it is as certain that two and two make four that in the rejection of God's idea of the Sabbath now, is involved the rejection of Christ and the Holy Spirit. Principles are no respecters of persons, and they are the same in all ages.

But the answer to the question asked above suggests the further question, Why did they reject God's idea of the Sabbath? The answer to this question is just as simple as the other. It was because they were not willing to receive God's Word wherein God's idea is set forth.

Had they known the law of the Sabbath they would have known that it was "lawful to do well on the Sabbath days." See Matt. 12:1-13. But could they not have known? Certainly they could. Every Sabbath day the book containing the law of the Sabbath was read in their hearing. And when Christ showed them from this book, which they professed to believe, the truth of the matter, they simply refused to believe or to accept it.

Had they accepted this testimony it would have led them unerringly to see that Christ was "God manifest in the flesh," and knowing this, they would not have crucified him. But "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" 2 Cor. 4:4.

And so it is to-day. Like causes produce like effects. The Sabbath question now means the same that it meant in the time of Christ. Shall God's idea prevail? The same Book that contains the law of the Sabbath is in nearly every home. You, reader, doubtless have it. From it alone we have revealed God's idea as to the day of the Sabbath. As plainly as it is possible for words to express it, the statement is, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. The Lord of the Sabbath is our example, and he kept the seventh day. Thus we have both precept and example

of the highest authority for the keeping of the seventh day. Following these there can be no possible mistake.

In the course of these articles, we have shown that the Sabbath now is the test of one's loyalty to Christ and his gospel. The advocates of Sunday, the first day, freely admit this; and they admit too, as has been shown, that there is no scripture authorizing the observance of Sunday as the Sabbath or Lord's day. Their designating the day thus is purely an arbitrary act on their part. It is purely *man's* idea.

To what will this lead? We do not have merely the evidence of logic, based upon the action of the Pharisees, to give us the answer. We have before us indisputable proofs. Already it has resulted in persecution, imprisonment, work in the chain-gang, etc., to those who, standing upon the plainly-written word of God, keep the seventh day in obedience to the law of their Maker, and as exemplified by their great Pattern. And this is only a beginning. "If they do these things in a green tree, what shall be done in the dry?" Truly, as Gibbon forcibly said: "It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment." "Decline and Fall," chap. 37, par. 23, part 5.

But bad as it will be for those who keep the day that Christ kept, it will be infinitely worse for those who reject it. For as the Sabbath, the seventh day, is inseparably connected with Christ and the Holy Spirit, they cannot reject it without rejecting these, any more than could the Jews. But in rejecting the one do they mean to reject the others? Not any more than the Pharisees intended to reject the "Lord of glory." But that step was in the course that the Pharisees took; and the same is true now. Do they see this? Of course not; and simply because they will not accept the plain statement of God's Word that the "seventh day is the Sabbath." Were they to accept it they would see it just as clearly as the Pharisees would have seen what was in their course had they accepted the Word of God.

And true Protestantism to-day is that which protests against the papal Sunday and those so-called Protestants who are seeking to have this papal institution enforced upon the consciences of the people: through which protest the truly honest will be led to discern the trend of these things, and their results, and above all, that there is no agreement between the Holy Spirit and Sunday.

THE character of a government must be a reflection of the character of the men who make it.



SPAIN lost 80,000 soldiers in Cuba during the last few years of her attempt to govern the island. Most of this number died from disease. This statement is published in Madrid, and is a good one for American expansionists to keep in mind.

* * *

THE pope has been formally invited by the czar to send a representative to the latter's peace congress. If the pope reconsiders his refusal to participate in a congress containing a representative of the Italian government, the way will be open for the United States to be represented at the congress by Archbishop Ireland, as planned at Washington.

* * *

PRESS dispatches from London state that a ritualistic dissension has arisen in the Church of England, and that the controversy, which relates to confessionals and "high ceremonies," has become very bitter. The Queen, who is greatly disturbed over the matter, has directed Lord Salisbury to effect a thorough understanding between the government and the bishops before attempting any legislation affecting the church. The crusade against "high church" practices, it is added, is assuming a decidedly political aspect.

* * *

RECENTLY a Chicago clergyman wrote one thousand letters to as many representative men in various quarters, asking why so many men are absent from church. Samples of the replies received are: "I can worship alone." "Can be better entertained elsewhere." "No confidence in the churches." "I do not need the church, and I guess it does not need me." "The church is a hospital, and I am not sick." "Indifference." "Lack of religious feeling."

* * *

THESE can be all summed up in two reasons: first, the churches are preaching politics and giving lectures instead of preaching the gospel; and second, "The carnal heart is enmity against God," so that men naturally prefer some place of amusement or of the pursuit of wealth, to the house of God. The church lacks power, as she is confessing by seeking for power through an alliance with the state. Men are always attracted by ex-

hibitions of power, and if the church of to-day had the power that was with the early church after Pentecost, there would be no trouble about getting congregations. And that power was a power which drove out hypocrites so that of these the record is that "no man durst join himself to them;" but "believers were the more added to the Lord, multitudes both of men and women." Acts 5: 13, 14. There is no mystery about the modern phenomenon of empty churches. The church has only to turn to the inspired Word to learn perfectly the cause of the difficulty, and the remedy as well.

* * *

THE representative of the Philippine government in this country, Agoncillo, has addressed a letter to the Secretary of State calling attention to existing conditions which indicate hostility on the part of the United States towards his government, and asking for explanations and an assurance that the United States does not contemplate an attack upon it. The letter closes with the words: "I consider it my imperative duty to call your attention to these disturbing conditions [at Manila], to the end that I may receive such assurances as will satisfy my government that it is not the intention of America to make war upon the new republic of Asia, and which will explain to it the reason why large armies and navies should be dispatched to the Philippine Islands and which will relieve my countrymen of the fear that now possesses them that their liberties are in danger at the hands of the republic whose name we have always associated with freedom, and to which we first come for recognition."

* * *

"THE Filipinos cannot govern themselves," say the imperialists. Perhaps they cannot, but they have the right to try it, and they might come as near it as is done by some nations calling themselves civilized. It would be interesting to know how the criminal statistics in the Philippines compare with those in the country that wants to govern them. How many murders occur in the islands in a year? In the United States the yearly average is about 10,000. How many of the Filipinos commit suicide in a year? There were 6,600 suicides in the United States in 1897. How many persons were lynched in the Philippines last year? In this country the number was 122. In 1897 the sum of \$11,248,084 was lost in the United States by embezzlement, forgery, and defalcation; the Filipinos, it is safe to say, know little about such species of industry. Probably they are not as much addicted to the use of intoxicants as are the people in many sections of this country. And while these figures apply to the United States as a whole, there are sections of it where the showing would be very much worse; yet it is never suggested of the people in any part of this country that they are not able to govern themselves.

Church and State Exemplified in California.

SPEAKING of political occurrences in connection with the opening of the legislative term, the Sacramento correspondent of the *San Francisco Star* makes the following reference to the contest for the office of the State chaplaincy:—

"Religion has also been seriously prostituted during the week. Ministers of the gospel have frequented the barrooms and lobbies of the hotels, begging of drunken politicians the small boon of a four-dollar-a-day job as prayer-maker in Senate or Assembly. It has been a sad sight. The writer was present when one of the ministerial job-hunters was whining for a job from a group of half-drunken members of the San Francisco 'push,' whom he evidently mistook for assemblymen. He had asked for their votes, and the following conversation ensued:—

"See here," said one of the fellows, "the legislature of California costs the people of this State fifteen hundred dollars a day. We are in for economy. You ministers take up five minutes a day praying, at a cost of seventy-five dollars' worth of the legislature's time. We pay you five dollars for it, which—"

"We only get four dollars," whined the preacher.

"Well, four dollars, then," continued the speaker, "which makes seventy-nine dollars a day, or over \$5,000 for the session for—fool prayers. It's an outrage."

"That minister did not take offense. He was too good a politician for that. Besides, he had been getting similar treatment all the evening. Instead of turning away in disgust, he only smiled at the 'jest,' and attempted to explain.

"Say," broke in another of the group, "what do you consider God's time to be worth?"

"Everybody laughed, even the minister. The writer had not the patience to listen further to the conversation.

"The reverend gentlemen who are praying at the rate of four dollars a prayer before Senate and Assembly must be extremely good politicians, and have a very long pull, for they had many opponents in the field, who had themselves long pulls."

The comment of the editor of the *Star* was: "Read what our correspondent says, and become convinced, as we have long been, that this 'chaplain' business is a desecration, blasphemy, and abomination."

THE czar's plan for initiating his universal peace movement at the coming peace congress, as outlined in a circular addressed to the Powers by the Russian Minister of Foreign Affairs, provides for the discussion at the congress of the following propositions:—

1. "To agree not to increase naval or military forces and the corresponding budgets for a fixed period.
2. "To endeavor to find means of reducing the forces and budgets in the future.
3. "To interdict the use of any new weapon or explosive of a power fuller than now made.
4. "To restrict the use of the most terrible of exist-

ing explosives, and to forbid the throwing of any explosives from balloons or similarly.

5. "To forbid the employment of submarine torpedoes and similar contrivances.

6. "To undertake not to construct vessels with rams.

7. "To apply the Geneva convention to naval warfare.

8. "To neutralize vessels saving those wrecked in naval battles.

9. "To revise the declaration concerning the laws and customs of war elaborated at Brussels in 1874.

10. "To accept the principle of mediation and arbitration in such cases as lend themselves thereto."

The circular reaffirms that nothing touching existing political relations shall be discussed. It suggests that the ultimate conference be held at the capital of a secondary power, probably Brussels or Copenhagen.

Sunday Prosecutions in Fort Scott, Kans.

THE following are the leading features of the case of the prosecution against barber J. A. Tite, for shaving on Sunday. The complainants in the case are two professional barbers who have run their shops on Sundays for a long time. A short time ago one of these barbers employed the Ft. Scott planing mill to remove and set up the fixtures of his shop on Sunday, the work amounting to about six dollars; and since swearing to the complaint against J. A. Tite, this barber has shaved two of his customers on Sunday.

In the trial it was in evidence that the complaining witnesses had on Sunday, the 18th of December, walked six blocks through mud and rain to spy out Mr. Tite, to get a prosecution against him. They saw him shave two men. These two men were subpoenaed as witnesses for the State. They both claimed that they had called on barber Tite to shave them on Sunday; that they wished to go to church and that they would feel very uncomfortable to go to church unshaved; that it was a matter of necessity for their comfort.

Mr. Tite, the defendant, was then called to the witness stand. He admitted shaving the two men on Sunday as a work of necessity. In answer to the question whether he had shaved any one else on Sunday he replied that he had shaved a dead man on Sunday. The prosecuting attorney admitted that shaving a dead man on Sunday was a work of necessity to make a respectable appearance; while the defense claimed that shaving a living man was doubly a work of necessity as both respectable appearance and comfortable feeling were involved. The prosecuting attorney stated that he had no further remarks to make.

The attorney for the defense argued at some length on the plea of necessity, stating that to make a respectable appearance at church or among his friends and to feel comfortable, it was an absolute necessity for a man to put on a clean shirt, have a fresh shave, a fresh-washed

face, and have his hair newly combed, on Sunday; that one of these was just as much a work of necessity as the other.

The two complaining witnesses testified that they saw Mr. Tite shave two men on Sunday but did not testify that it was not a work of necessity. The other two witnesses for the State both testified that it was a work of necessity.

Had the jury made up their minds in the case from the testimony, it would not have taken them five minutes to agree on a verdict of acquittal; but as it is, it seems that six of them made up their minds from their religious views instead of the testimony offered, as after twenty-four hours of deliberation they stood six for acquittal and six for conviction.

Two of the leading barber shops in Ft. Scott have been open every Sunday and will continue so, and probably in a short time the complaining witnesses will also open their shops again on Sunday.

G. STOCKMYER.

Has Spain Conquered the United States?

CERTAINLY the Spaniards themselves have not conquered this country, but if Spanish ideas and principles are to prevail over those hitherto embodied in American government, as real a conquest will have been made here as if a foreign army had landed on these shores and established its supremacy over the military forces of the Government.

This was the theme of a lecture recently delivered by Professor Sumner, senior professor of political economy at Yale University, in New Haven. He pointed out that imperialism had resulted in the demoralization of the Spanish empire, and that a like policy must be followed by a like result in the United States.

Alluding to the false and prostituted idea of patriotism which has come to be prevalent, the professor said:—

"At present the whole periodical press of the country seems to be occupied in tickling the national vanity to the utmost by representations about the war which are extravagant and fantastic. There will be a penalty to be paid for all this. Nervous and sensational newspapers are just as corrupting, especially to young people, as nervous and sensational novels. Patriotism is being prostituted into a nervous intoxication which is fatal to any apprehension of truth. It builds around us a fool's paradise, and it will lead us into errors about our position and relations just like those which we have been ridiculing in the case of Spain.

"There is a set of men who have always been referred to in our Northern States, for the last thirty years, with especial disapproval. They are those Southerners who, in 1861, did not believe in secession, but, as they said, 'went with their States.' They have been accused of moral cowardice. Yet within a year it has become almost a doctrine with us that patriotism required that

we should hold our tongues while our interests, our institutions, our most sacred traditions and our best established maxims have been trampled under foot. There is no doubt that moral courage is the virtue which is more needed than any other in the modern democratic State and that trucking to popularity is the worst political vice. The press, the platform, and the pulpit have all fallen under this vice, and there is evidence that the university also, which ought to be the last citadel of truth, is to come into it likewise."

The steps by which the Spanish conquest of the United States would be completed, were enumerated by Professor Sumner as being "War, debt, taxation, diplomacy, grand governmental system, pomp, glory, a big army and navy, lavish expenditure, political jobbery," all of which were summed up in the one word "imperialism."

Professor Sumner concluded his lecture by referring to the saying that "Americans can do anything." "Many are willing," he said, "to run into a hole, trusting to luck and cleverness to get out. There are some things that Americans cannot do. Americans cannot make 2 plus 2 equal 5. You may answer that that is an arithmetical impossibility and is not in the range of our subject. Very well. Americans cannot collect \$2 a gallon tax on whiskey. They tried it through many years and failed. That is an economic and political impossibility, the roots of which are in human nature. Americans cannot govern a city of 100,000 inhabitants so as to get comfort and convenience in it at a low cost and without jobbery.

"The Fire Department of this city is now demoralized by political jobbery. Spain and all her possessions are not worth so much to you and me as the efficiency of the Fire Department of New Haven. The Americans in Connecticut cannot abolish the rotten borough system. Americans cannot reform the pension list. It is very doubtful indeed if Americans can keep up an army of 100,000 men in time of peace. Americans cannot assure the suffrage to negroes throughout the United States. Worse still—Americans cannot assure life, liberty, and the pursuit of happiness to negroes inside of the United States.

"When the negro postmaster's house was set on fire in the night in South Carolina, and not only he but his wife and children were murdered as they came out, and when, moreover, this incident passed without legal investigation or punishment, it was a bad omen for the extension of liberty to Malays and Tagals by simply setting over them the American flag. Upon a little serious examination, the off-hand disposal of an important question of policy by the declaration that 'Americans can do anything,' proves to be only a silly piece of bombast. The laws of nature are just as valid for Americans as for anybody else, and if we commit acts we shall have to take consequences just like other people.

"My patriotism is of that kind which is outraged by the notion that the United States never was a great nation until in a petty three months' campaign it knocked

to pieces a poor, decrepit, bankrupt old state like Spain. To hold such an opinion as that is to abandon all American standards and to put shame and scorn on all that our ancestors tried to build up here, and to go over to the standards of which Spain is a representative. The reason why I am opposed to expansion and imperialism is that I am not ready to throw away American notions and to accept those of Spain."

Sunday and Republicanism.

THE *Christian Herald*, of this city, sounds a note of alarm over the increasing desecration of Sunday. It repeats the familiar assertion that if Sunday desecration continues the Republic will go down, and points to France and Spain as warning examples. We quote the *Herald's* words for the sake of calling attention to the truth of the matter, which the *Herald* in its devotion to Sunday overlooks:—

"Effort on all sides is being made to banish the Lord's day, or turn it into a scene of pleasure. When the Sabbath goes down, the Republic goes down. Men who are not willing to obey God's law in regard to Sabbath observance, are not fit to govern themselves. Sabbath-breaking means dissoluteness, and dissoluteness is incompatible with self-government. What is the matter with republicanism in Italy and Spain? No Sabbath. For ages they wanted a republic in France. After a while they got a republic; but one day Napoleon III. with his cavalry rode through the streets, and down went the republic under the clattering hoofs. They have a republic there again; but who would be so bold as to prophesy its continuance for twenty years. France never will have a permanent republic until she quits her roystering Sabbaths, and devotes one day in every week to the recognition of God and sacred institutions. Abolish the Sabbath, and you abolish your religious privileges. Let the bad work go on, and you have 'the commune,' and you have 'the revolution,' and you have the sun of national prosperity going down in darkness and blood. From that reign of terror may the God of Lexington and Gettysburg deliver us!"

"What was the matter with republicanism in Italy and Spain?" "No Sabbath," says the *Herald*; and that is true, but not as the *Herald* means it. Italy and Spain were and are to-day countries dominated by the papacy; and the papacy is that power which, in the belief and practice of men, changed the Sabbath from the seventh day to the first day of the week. That meant "no Sabbath" to the countries which she ruled, for the first day of the week is no Sabbath in any real sense whatever.

That also was the trouble with France. For centuries what religion France has had has been the papal religion; and the papal religion is contrary to republicanism in every principle. It is no wonder that republicanism cannot flourish where that religion prevails. It would be an unaccountable thing if it could.

Where Protestantism has prevailed, there has been no trouble about the establishment of republican government; for Protestantism and civil freedom are in perfect harmony with each other. But as Protestant countries lose their Protestantism—which they are now doing, the United States not excepted, by legislating in support of religion, and that too in behalf of the very sign of the papacy, Sunday—they lose their capacity for republican government; and the republic will go down as surely as the movement for such legislation attains success.

DR. CHAS. H. PARKHURST, of this city, has addressed to the President the following protest against the forcible subjection of the Filipinos now apparently determined upon by this Government:—

"As an American citizen I respectfully protest against any slaughter of the Filipinos as false to the spirit of our religion, false to the American doctrine of liberty, false to the spirit of the pledge given by Congress on April 19 and false to the assurance stated in your own words when you said: 'I speak not of forcible annexation, because that is not to be thought of, and under our code of morality that would be criminal aggression.'"

Good Citizenship.

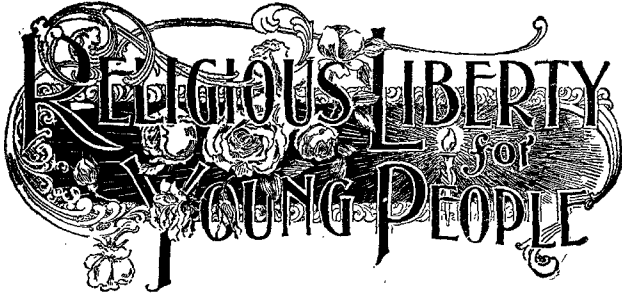
"Watchword and Truth," Boston.

THE movement to make the world better by educating men so as to have them discharge their duties to civil government with greater intelligence and with more conscience, has so much that is commendable that we have hitherto said nothing about it. There are, however, so many dangers lurking beneath it that not to warn Christians to beware would be wrong.

A great leader in this movement recently said, "God's ministers are appointed to administer in civil as well as religious things." Now that is unscriptural, and only a repetition of the sin of Rome in a Protestant form. That is what the Jesuits teach, and they are moving heaven and earth to bring it about. But they are "God's ministers," who are divinely appointed to "administer" in civil and religious affairs. Against this, our "good citizenship" people rebel with indignant defiance. They will never submit to the rule of Romish priests, and why? Because they wish to rule themselves. Aye, "there's the rub." The truth is, Christ is now rejected in the world. Christians cannot go into that place of rejection without being disloyal to their Lord. The church must not seek to reign where Christ is cast out.

Good citizenship on earth is a beggarly substitute for a nobler citizenship which is in heaven—the reform of the kingdoms of man is but a deception when compared with the introduction of the kingdom of God, which never needs reforming. "Let the potsherd strive with

the potsherd," but let ministers give themselves "continually to the prayers and to the ministry of the word." "Let Jack stick to his last."



The War of Principle.—No. 15.

"PAUL soon had a taste of his own medicine," said Cecil. It says, 'He spake boldly in the name of the Lord Jesus, and disputed with the Grecians, and they went about to slay him.'"

"How strange it is that men of all nations are so sensitive in regard to a difference in religious opinion," said Aleck. "It seems that the Grecians were as bitter persecutors as the Jews."

"Yes, that's about the sum of the whole matter. I wonder if there really is any toleration in any body's heart for a man who honestly differs with him? Aleck, to be right up and down honest, don't you think people are tolerant simply because they are powerless to be intolerant? Is it not the testimony of all history that every sect that has become of influence, and has had civil power to back it up, has been a persecuting sect?"

"As far as I know, Cecil, I believe that is so. But a persecuting sect is an apostatized sect, and is two-fold more the child of hell than a man who makes no profession. Christ is the only example for his followers. He had power on his side; but never once used it to enforce his doctrine. You remember when John suggested calling down fire on the Samaritans because they did not receive him, he said, 'Ye know not what manner of spirit ye are of.' Christ provided that his church should have no civil power to back it up; but should depend solely on the power of God, manifested through his word, his spirit and his providences. Wherever a church or an individual has acted contrary to this divine dependence, he has fallen away, gone back to the beggarly elements of the world, and is in a position to be used more successfully by the arch fiend than ever before. Wherever you find a church or an individual seeking earthly power for the enforcement of religious observances or doctrines, you may know that Christ is not in it. It is the out-working of apostasy, the development of the papacy, the beginning of persecution."

"There is a vast difference surely, then, between the profession and the possession of Christianity."

"Indeed there is; but where God is, love is."

"But, Aleck, to outward appearances, the church is left in a rather forlorn position. By what manifestation of power were men won over? Was there nothing to inspire evil-doers with awe except the threatening of judgment to come?"

"Indeed there was. Signs and miracles were to follow those who believed. What could have been more awe-inspiring than the death of the two dissemblers, Ananias and Sapphira, who came with a lie on their lips, declaring they had sold their property for less than they received for it? What could have been a greater testimony to the manifestation of power than the healing of the palsied Æneas, and the raising from the dead of Dorcas?"

"Surely these things are wonderful evidences of supernatural power; but, I suppose, men were as skeptical then as they are now."

"O yes, and yet they will be without excuse; for many were convinced by these evidences, and may know to-day their divine authenticity."

"It seems that Peter was of the intolerant order, even after he had received the Holy Spirit," said Cecil, turning over the leaves of his Bible.

"True; but God who had begun a good work in his heart, did not leave him to go on in intolerance because of his blindness to the divine plan. The Jews of all people had seemingly more cause for intolerance than other people, because they had been educated to look upon themselves as the peculiar chosen people. They did not see that their election was in Christ, and that he is a Jew who is one inwardly, and whose circumcision is in the heart. But Cecil, you have the story of Peter's change of mind. How did God teach him his mistake, and lead him to see that divine love embraced all men?"

"Peter was on the roof praying about dinner time, and was very hungry. Then he fell into a trance, and saw a vision—a white sheet let down by the four corners in which was all manner of unclean beasts and creeping things. He was commanded to 'kill and eat;' but true to his Jewish prejudices, he refused, saying, 'Not so Lord, for I have never eaten anything common or unclean!' Then Peter heard a divine rebuke, 'What God hath cleansed, that call not thou common.'"

"Well, what application would you make of this, Cecil? I have heard it literally applied to prove that it was right to eat all manner of abominations."

"The sequel shows the application; for while Peter was having this vision, a gentile, Cornelius, a man who was truly God fearing and man-loving, had been instructed by an angel to send for Peter, and find out still further what God required of him. If Peter had not been thus prepared, he doubtless would have dismissed the messengers as dogs and unclean beasts. As it was he went with them, without argument, and recognized Cornelius as a man, even as he was."

"You can see in this narrative the same principles we have been discussing right along. Naturally Peter

would have depended on tradition, would have excluded the gentile as a dog; but now he lays aside his prejudices, is convinced by the word of God, and obeys, relying on divine power. Cornelius, also, had to lay aside his gentile prejudice, and submit, too, to God's word. What unity this Word ordains for men, breaking down the middle wall of partition between soul and soul, that the prayer of Christ may be answered, 'that they may be one in us.'"

"There is a verse here that is truly sublime in its declaration, as Peter's conclusion, drawn from his vision and the sequel. He says: 'Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted of him.'"

"What further evidence did Peter receive that demonstrated this principle?"

"Why, further on in the chapter, it is said that the Holy Spirit fell on Cornelius and his household, and that they heard them magnify God. Peter was fully convinced, and said, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?'"

"His test for discipleship was not the observance of some Jewish rite, enforced by law. Divine power witnessed to the fact that Cornelius was a child of God. How much better that God should witness by divine power than that men should declare who is and who is not righteous by the test of mere outward act, insisted on by civil power!"

"Perhaps everyone would not have recognized the work of the Holy Spirit, and for failure to observe the rite, would send to prison and to death, those whom God acknowledged."

"That's the very point, Cecil. The very reason why the devil wants to put civil power in the hands of a fallen church is to persecute those who depend on God."

F. E. B.

TO OUR SUBSCRIBERS: There has started with the new year a great movement all over the country on the Sunday question, and an immense amount of literature in favor of Sunday laws is being placed in the hands of the people. Petitions are being circulated, and in almost every State bills for the enactment of religious laws are already under discussion. Do YOU not want to do something in this crisis to get the SENTINEL into the hands of the people in your community? If you do, now is the time to do it.

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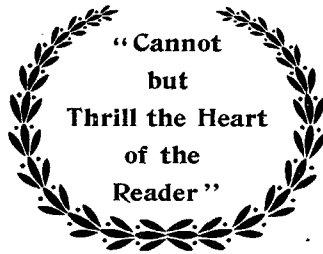
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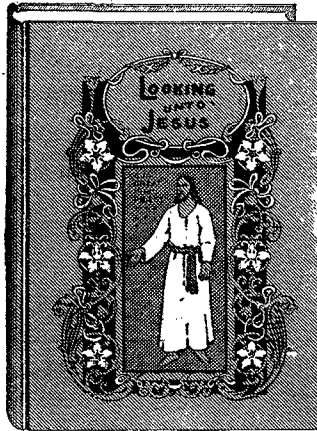
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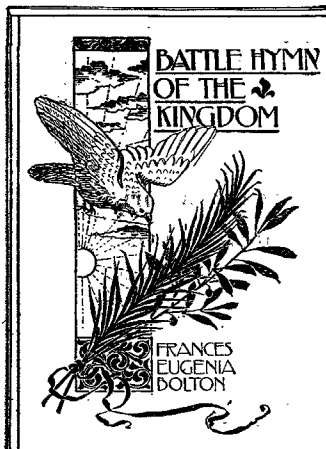
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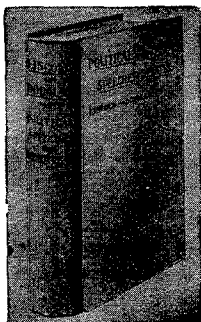
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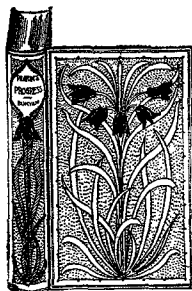
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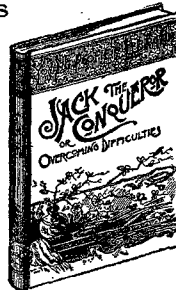
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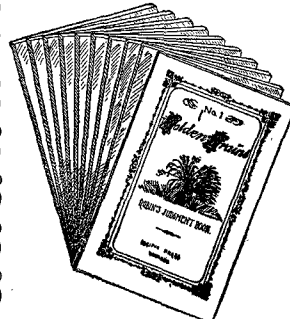
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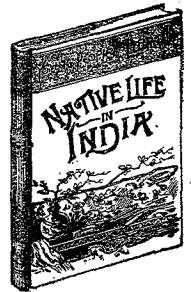
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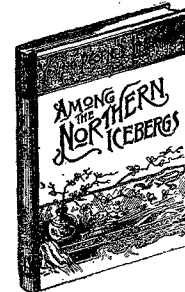
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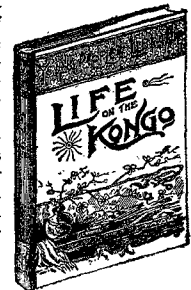
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NEW YORK, FEBRUARY 2, 1899.

TO EXPAND in less than one year clear across the Pacific Ocean, is not healthy national growth, but the worst kind of inflation.

If there are any interests to be served by the annexation of the Philippine Islands, other than those of the Roman Catholic Church, we have yet to see a clear statement of what they are.

READ what we quote in this issue from that eminent political seer, Carl Schurz, on the subject of the bearing of an Anglo-Saxon alliance upon this country's prospects for peace. See page 68.

In Tennessee they now propose to put women in jail for the "crime" of "violating the Sabbath," in having kept the seventh day of the week instead of the first day! See page 64. Reader, does this suggest to you anything worthy of serious thought?

God has the power to compel all people to observe the Sabbath, yet he compels none. But in the face of this, frail, erring mortals are not abashed to try to force those equal with themselves, to the observance of Sunday! Truly do "fools rush in where angels fear to tread."

THIS is what that well-known London journal, the *Saturday Review*, says of the meaning of American imperialism, as exemplified in the annexation of the Philippine Islands:—

"The American commissioners in Paris are making their bargain—whether they realize it or not—under the protecting naval strength of England. And we shall expect, to be quite frank, a material quid pro quo for this assistance. We shall expect the States to deal generously with Canada in the matter of tariffs; we

shall expect to be remembered when she comes into her kingdom in the Philippines; above all, we shall expect her assistance on the day, quickly approaching, when the future of China shall come up for settlement. For the young imperialist has entered upon a path where she will require a stout friend, and lasting friendship between nations is to be secured, not by the frothy sentimentality of public platforms, but by reciprocal advantages in their solid material interests."

It is one thing to shout "Hurrah for American expansion!" and quite another thing to sit soberly down and count the cost. Few Americans seem now to be doing the latter.

HAVE you noticed how new definitions are being given to "patriotism," "treason," and such terms, and new meanings found for the Declaration of Independence and the Constitution, all within the space of a few months? Things are moving rapidly these days. Are you moving? or are you standing still?

EVER and anon we get a criticism from some good friend whose zeal is just a little in advance of his knowledge, to the effect that the SENTINEL is doing itself just what it preaches that Christian people should not do. For example, a critic writes: "On the first page of to-day's paper you declare, 'Jesus Christ never attempted to dictate to Cæsar,' etc. Now this paper is almost full of anti-expansion, or in other words, dictation to Cæsar."

We are sorry there are any readers of the SENTINEL who do not see that liberty—the liberty of inalienable human rights—is as the SENTINEL asserts, both Christian and Constitutional. We think they will see this if they will investigate the subject a little further.

It is not true that the SENTINEL has ever attempted to "dictate to Cæsar." If those in this country who want to reform the public morals by civil law will never try to dictate to Cæsar, save in the way the SENTINEL has done, we shall have no

fears of an American union of church and state.

The SENTINEL contends for American principles of government because they are Christian as well as Constitutional. It therefore opposes "expansion" and imperialism; because the principles of these are opposed to the principles of human freedom and those unalienable rights which are the gift of the Creator. It is an eternal principle of God that all men—the Filipinos and all others—are by divine right free men; and when civil government denies the rights of any man, the act has a religious as well as a political significance.

That the American Government should now deny these sacred rights and before all the world reject the divine principle of government by the consent of the governed, is an act of the utmost significance, and one which this paper cannot fail to challenge, if it would be an AMERICAN SENTINEL in truth.

SOME imperialists in this country are so fatuous as to think this nation can carry out an imperial policy with an army of less than 100,000 men; and they are as loud in decrying the proposition for such an increase in the army, as they are in demanding that the nation retain the "spoils" of war. But General Brooke calls for 50,000 men in Cuba, and 30,000 are called for in the Philippines, with Porto Rico and Hawaii yet to be heard from, to say nothing of the men that will be needed in arms at home. Evidently, it would be a great blessing to the people of this country just now if they could be given a good object lesson that would impress upon them some idea of what imperialism will cost.

WE are all out of No. 2, January 12, but have a few of Nos. 1, 3, and 4 still on hand. Our friends have responded nobly. Let the good work go on. Will send above papers in bulk at one cent per copy, and address wrappers and mail to individuals at the rate of one and a quarter cents per copy. Send along your orders.

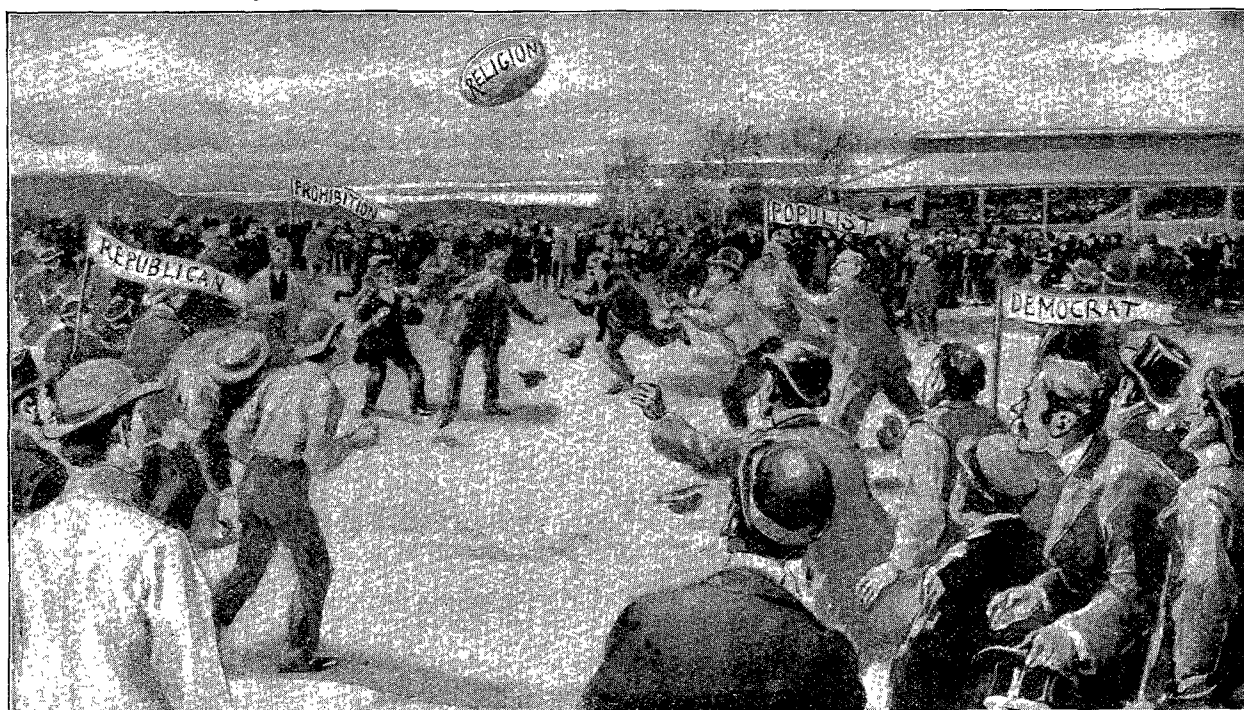


"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT,"—Jesus Christ.

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RELIGION IN POLITICS—"THE FOOTBALL OF CONTENTING MAJORITIES."

A GREAT demand is being made to-day for religion in politics. But if religion is joined with politics, what will be the result? It must necessarily follow that religious questions will then be settled as political questions are—by the decision of the majority. And as majorities are constantly changing with the changes in public sentiment, and the power which they confer constantly alternating between one and the other of the contending political parties, religion will necessarily be subject to change with every political election, and will become as has been aptly stated, "the football of contending majorities." No true friend of Christianity would wish to see it subjected to such conditions, or to see erected constantly varying standards of religious duty. The true standard of Christian duty is above all standards of human origin, and is unchanging through all ages.

No individual ever attained to true greatness by launching out upon a wave of popularity.



The man of principle seeks to create public sentiment; the man of policy only wants to find it.



When religion is made a football, it must naturally follow that multitudes will often find it beyond their reach.

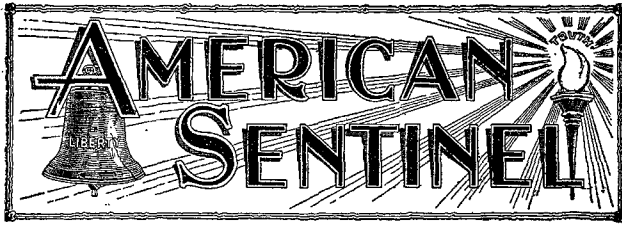
Religion never gained anything from the approval of human majorities.



A government cannot longer be called republican when it begins to reap where it has not sowed.



The person who forsakes right principles to gain popularity or wealth, lets go of eternity to grasp at the fleeing shadow of Time.



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 Reflex of Imperialism.

JANUARY 6, 1899, Hon. Wm. J. Bryan, in a speech at Cincinnati, O., said:—

"If we enter upon a colonial policy, we must expect to hear the command 'Silence!' issuing with increasing emphasis from the imperialists. When the discussion of fundamental principles is attempted in the United States, if a member of Congress attempts to criticise any injustice perpetrated by a government official against a helpless people, he will be warned to keep silent, lest his criticism encourage resistance to American authority in the Orient."

January 25, 1899, Representative Johnson, of Indiana, made a speech in Congress against American imperialism in the Philippines. In replying to this speech Representative Dolliver, of Iowa, "amid another outburst of applause, declared that the crisis of the hour was due to 'the almost treasonable utterances in this chamber and in the Senate chamber.' There was some excuse for the rioters at Madrid, but none for those who at home joined in reviling their country and denouncing the Peace Commissioners for what they had done." He declared that "their arguments were drawn from General Blanco himself."

The above words of Mr. Bryan have come true, much quicker than even he supposed. But there is no doubt that they *have* come true, and that in only three weeks. And this being so, the following also from the same speech may be expected to come true in due time and order:—

"If an orator on the Fourth of July dares to speak of inalienable rights, or refers with commendation to the manner in which our forefathers resisted taxation without representation, he will be warned to keep silent, lest his utterances excite rebellion among distant subjects. If we adopt a colonial policy, and pursue the course which excited the Revolution of 1776, we must muffle the tones of the old Liberty Bell, and commune in whispers when we praise the patriotism of our forefathers."

And if they do these things in a green tree, what will they do in the dry? Yet for all this, Mr. Bryan well says:—

"We cannot afford to destroy the Declaration of Independence; we cannot afford to erase from our constitutions, State and national, the Bill of Rights, we have not time to examine the libraries of the nation, and purge them of the essays, the speeches, and the books that defend the doctrine that law is the crystallization of public opinion, rather than an emanation from physical power."

"But even if we could destroy every vestige of the laws which are the outgrowth of the immortal law penned by Jefferson; if we could obliterate every written word that has been inspired by the idea that this is a 'government of the people, by the people, and for the people,' we could not tear from the heart of the human race the hope which the American Republic has planted there. The impassioned appeal, 'Give me liberty, or give me death,' still echoes around the world. In the future, as in the past, the desire to be free will be stronger than the desire to enjoy a mere physical existence."

A. T. J.

By holding every individual on earth amenable to his law, God himself asserts that all individuals are equal before him.

Justice Harlan on Expansion.

THE Chicago *Times-Herald* quotes Justice Harlan, of the Supreme Court, as "handing down" the following opinion touching the proposed annexation of the Philippines, at a recent church meeting in Washington:—

"After the Philippines have come into our possession we shall govern them on the same footing as a territory, and when they demonstrate that they are a fit people to be incorporated into this Union they must be admitted. If the course of time shows that they will never be far enough advanced to become part of us we can trade them for some place that will. You must remember that we are going to pay \$20,000,000 for the Philippines."

"It will be observed," adds the *Herald*, "that the speaker is not bothered in the least by constitutional scruples, and that he is concerned chiefly with what is expedient, sensible, and practical. Our right to the islands he believes to be indisputable because it is inherent in a sovereign power that has conquered foreign territory and sealed the conquest with a treaty and a purchase. As he is the oldest member of the United States Supreme Court, which is the ultimate authority on constitutional questions, no little importance attaches to what may be called the professional part of his opinion."

The sentiment that "we can trade" nine or ten millions of human beings if it becomes good commercial policy for "us" to do so, is certainly of "no little importance" when it is held by a prominent member of the highest national court. It would be quite fitting, not to say necessary, that one holding this sentiment should be "not bothered in the least by constitutional scruples."

Regard for the principle of the political equality of all men, which the Constitution embodies, would certainly be fatal to such a sentiment, and the two could not possibly go together in any mind.

It is of "no little importance" that the doctrine of the right of American white men to treat men of an inferior race as property—a doctrine thought to have been buried by the Civil War—should be seen reviving as it is to-day. And it is very suggestive of duty to every lover of the principles of just government.

Is This Saying Worthy of any Acceptation?

BY JOHN D. BRADLEY.

(Concluded.)

THE other great epoch in American history, to which we referred last week, was that which resulted in the abolition of chattel slavery in this country. Very much was said then on the question of the government of others. No two men had more to say, or were listened to with greater interest, than Abraham Lincoln and Stephen A. Douglass. They were, for a time at least, the champions and representatives of the opposing principles. Which of these men maintained the principle announced by the attorney-general in the saying, "If we can govern ourselves, by that token we can govern others?"

Lincoln declared: "When the white man governs himself that is self-government; but *when he governs himself and also another man, that is more than self-government—that is despotism.*"

Judge Douglass frequently, with bitter irony and sarcasm, paraphrased this by saying, "The white people of Nebraska are good enough to govern themselves, but they are not good enough to govern a few miserable negroes!" The implied affirmative is that if the white people of Nebraska are good enough to govern themselves, they are good enough "to govern others."

Lincoln replied (and by the way Lincoln was regarded as a good Republican in those days): "Well, I doubt not that the people of Nebraska are, and will continue to be, as good as the average of people elsewhere. I do not say the contrary. What I do say is that *no man is good enough to govern another man without that other's consent.*"

Here is Douglass' view of the phrase, "all men are created equal:" "No man can vindicate the character, motives, and conduct of the signers of the Declaration of Independence, except upon the hypothesis that they referred to the white race alone, and not to the Africans, when they declared all men to have been created equal." He then proceeds, like a great many people to-day, to narrow the meaning to Anglo-Saxons; but the view here expressed is certainly narrow enough.

In order that we may get the full force of these utterances as they apply to-day, let us, without changing

their principles or spirit a particle, revise them to date:

Lincoln.—When the American governs himself, that is self-government (not the token that he is to govern other people); but *when he governs himself, and also the Filipino and the Cuban, that is more than self-government—that is despotism* (not expansion in the interests of liberty and humanity).

Douglass.—The people of America are good enough to govern themselves, but they are not good enough to govern a few miserable Filipinos and Cubans.

Or, as I have heard it expressed in specific language from the pulpit: "Aren't 70,000,000 enlightened people able to take care of a few million half-breeds?"

Lincoln.—I doubt not that the people of America are, and will continue to be, as good as the average of people elsewhere. I do not say the contrary. What I do say is that *they are not good enough to govern the Filipinos and the Cubans without their consent.*

Douglass.—No man can vindicate the character, motives, and conduct of the signers of the Declaration of Independence, when they declared all men to have been created equal, except upon the hypothesis that they referred alone to themselves, their posterity, and those to whom their posterity should see fit to extend such privileges, and that they had no reference to such inferior peoples as the Filipinos and Cubans.

There will be little difficulty in locating in these utterances the principle, and even the saying itself, announced by the attorney-general. Have we reached a time when *Republican* statesmen find the principles of Stephen Douglass and the upholders of slavery better suited to their purposes than those of Abraham Lincoln? Evidently that time has arrived.

The opposition to the policy of expansion by two prominent men of otherwise widely differing political views has seemed to afford a leading daily considerable amusement, and it remarks that "anti-expansion makes strange bed-fellows." That may be true, but there is evidently one thing that it can never equal in this respect: namely, the desire to rule other people because of advantage—because of increase of power and of revenue. Not only does this desire make at one George III., Warren Hastings, and American statesman of to-day; not only does it make at one Stephen A. Douglass, the upholders of slavery, and Republican statesmen of to-day; but it makes at one and unites that great lover of liberty and champion of oppressed peoples—the United States—with that government which was so recently a blot upon the civilization of the nineteenth century, the very embodiment of despotism and tyranny, a government fit only to be wiped off the face of the earth—Spain—in the suppression and subjugation of a people who have struggled for years that they might enjoy some freedom in their own country upon the soil where they were born and where they have spent their lives. It is to be hoped that the contemplation of these "bed-fellows" will afford no amusement.

The man who governs himself will not govern another, because when he governs another he ceases to govern himself. He tramples upon justice by which alone government is possible. He becomes a despot, and those whom he rules are slaves. Such a state of things is not government in any sense; it is anarchy. The despot does not govern himself, but is dominated by the evils of his nature; namely, iniquity, or "lawlessness," which is the very opposite of government. It is evident that government cannot spring from a source where only its opposite exists. So the despot's alleged government of others is not government at all, but is misgovernment, oppression, and tyranny. All this is true whether the despotism be administered by one man or by millions of people.

All history has shown that those people who govern themselves most govern other people least. Those who have had the best control of themselves, have and desire the least control of others. When the Romans were "kings over their own appetites, passions, and inclinations," they governed themselves. Becoming the slaves of these appetites, passions, and inclinations, they established despotic rule throughout the earth. It was the early Romans who possessed the faculty of self-government. This faculty was lost when they got the power to govern others.

When the Romans had pursued the policy of expansion to its utmost limit and were at the very zenith of the power which that policy gave them, it was then that they multiplied laws in order to control themselves, and those who made them were frequently the first to break them; it was then that crimes of every description were open and unrebuked; it was then, in fact, that the Romans were in abject slavery, and were furnishing to the world one of the most awful examples in its history, of the abject condition to which man can be brought when self-control is lost and only the evils of his nature, stimulated by the prince of evil, are given loose rein. This was in fact the worst example in the world's history; for it was then that "the fullness of the time had come," and men were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:29-32.

Even the desire to rule others is a loss of self-government. The prevalence of such a desire throughout the United States to-day is simply a proclamation that that faculty or principle by which alone a republican government can endure is being lost by a large number of people in this country. It would, therefore, have been far more fitting and appropriate in view of the actual con-

dition of things, if the attorney-general had uttered a saying somewhat like this: "If we *cannot* govern ourselves, by what token are we to govern others?" If absolute self control does not confer the right to dominate others, under and by virtue of what authority is that right claimed when self-control has largely disappeared?

Religious Liberty Guarded by American Constitutions.

THE following on this subject is laid down in Judge Cooly's great work on Constitutional Limitations (sixth edition, page 571):—

"A careful examination of the American constitutions will disclose the fact that nothing is more fully set forth or more plainly expressed than the determination of their authors to preserve and perpetuate religious liberty, and to guard against the slightest approach towards the establishment of an inequality in the civil and political rights of citizens, which shall have for its basis only their differences of religious belief.

"The American people came to the work of framing their fundamental laws after centuries of religious oppression and prosecution which sometimes by one party or sect and sometimes by another, had taught them the utter futility of all attempts to propagate religious opinions by the rewards, penalties, or terrors of human laws. They could not fail to perceive, also, that a union of church and state, like that which existed in England, if not wholly impracticable in America, was certainly opposed to the spirit of our institutions, and that any domineering of one sect over another was repressing to the energies of the people, and must necessarily tend to discontent and disorder. Whatever, therefore, may have been their individual sentiments upon religious questions or upon the propriety of the State assuming supervision and control of religious affairs under other circumstances, the general voice has been that persons of every religious persuasion should be made equal before the law, and that questions of religious belief and religious worship should be questions between each individual man and his Maker. Of these questions human tribunals, so long as the public order is not disturbed, are not to take cognizance, except as his voluntary action in associating himself with a religious organization, may have conferred upon such organization a jurisdiction over him in ecclesiastical matters.

"These constitutions, therefore, have not established religious toleration merely, but religious equality; in that particular being far in advance not only of the mother country, but also of much of the colonial legislation, which though more liberal than that of other civilized countries, nevertheless exhibited features of discrimination based upon religious beliefs and professions.

"Those things which are not lawful under any of the American constitutions may be stated thus:—

"1. Any law respecting an establishment of religion. The legislatures have not been left at liberty to effect a union of church and state, or to establish preferences by law in favor of any one religious persuasion or mode of

worship. There is not complete religious liberty where any one sect is favored by the State and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based upon religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege.

"2. Compulsory support, by taxation or otherwise, of religious instruction. Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary. It is not within the sphere of government to coerce it.

"3. Compulsory attendance upon religious worship. Whoever is not led by choice or a sense of duty to attend upon the ordinances of religion is not to be compelled to do so by the State. It is the province of the State to enforce, so far as it may be found practicable, the obligations and duties which the citizen may be under or may owe his fellow citizen or to society; but those which spring from the relations between himself and his Maker are to be enforced by the admonitions of the conscience, and not by the penalties of human laws. Indeed, as all real worship must essentially and necessarily consist in the free-will offering of adoration and gratitude by the creature to the Creator, human laws are obviously inadequate to incite or compel those internal and voluntary emotions which shall induce it, and human penalties at most could only enforce the observance of idle ceremonies, which, when unwillingly performed, are alike valueless to the participants and devoid of all the elements of true worship.

"4. Restraints upon the free exercise of religion according to the dictates of the conscience. No external authority is to place itself between the finite being and the Infinite when the former is seeking to render the homage that is due, and in a mode which commends itself to his conscience and judgment as being suitable for him to render, and acceptable to its object."

The Bible, Protestantism, and Papacy.

TRUE PROTESTANTISM IS BIBLICAL.

BY S. B. HORTON.

TOUCHING the principles of Protestantism the church historian Dowling says:—

"The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the *genuine* Protestant, *how early* a doctrine originated, if it is not found in the Bible. . . . The consistent and true-hearted Protestant, standing upon this rock—'the Bible and the Bible only,' can admit no doctrine upon the authority of tradition; . . . he who receives a *single doctrine* upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from papacy, and can give no valid reason why he should not receive

all the earlier doctrines and ceremonies of Romanism, upon the same authority."

We have learned, moreover, that the protest of April 19, 1529, dealt with not only the question of the sufficiency of Holy Scriptures, but with another and very vital point, that of interpretation; viz., "*that each text of the Holy Scriptures ought to be explained by other and clearer texts.*" Upon these two essential features the protest is in strict accord with the Bible. Note these Scriptures:—

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast learned the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:14-17. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:1, 2. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Peter 1:19, 20.

That these features of true Protestantism, the sufficiency and self-interpreting of Holy Scriptures, are tacitly advocated more or less by Protestant sects, we have but to refer to their published literature composing creeds, confessions, articles of religion, etc. We quote from a few leading denominations.

The Baptist "Articles of Faith," say:—

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."

The Methodist Discipline and the Protestant Episcopal Church articles of religion teach alike on the sufficiency of Holy Scriptures, as follows:—

"Art. V., par. 7.—The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testaments of whose authority was never any doubt in the church."

The Protestant Episcopal Church adds to this fundamental article one on the subject of the authority of the church:—

"Art. XX.—The church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation."

The Presbyterian Church expresses itself on the sufficiency and interpretation of Holy Scriptures in this language:—

"Chapter 1, Art. 1.—Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself and to declare that (revelation) his will unto the church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the samewholly unto writing; which maketh the Holy Scripture to be most necessary," etc.

"Art. IX.—The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly."

The language of these articles of belief concerning the sufficiency of Holy Scriptures and the interpretation thereof needs no interpretation. Each is plain and right to the point, and shows at once that the vital issue as between the traditional teachings of men and that of the divine revelation is at least professedly understood and advocated by these great bodies of Protestantism. In the language of Rev. J. L. Burrows, author of "What Baptists Believe," we suggest a concluding thought on this underlying principle of Protestantism:—

"God has given you, on the one hand, the Bible; and on the other, mind and conscience, and you are untrue to yourself, and to God's Word, if you do not use them in the investigation of truth. We never should hear from a disciple of Christ such utterance as, 'It does not matter what we believe on such subjects,' 'One way is as good as another.' It does matter, or the Lord would not have inspired his apostles to write for our instruction. One way is not as good as another. The only good way is that which God has revealed."

We inquire now, What position is occupied by the papacy with reference to the sufficiency of Holy Scriptures and the interpretation thereof? See the next issue of the SENTINEL.

WHEN the Sunday laws of a State are invoked against only those violators of Sunday who conscientiously ob-

serve the seventh day, it is perfectly plain that the real offense for which these prisoners are prosecuted is not their desecration of Sunday, but their observance of the Sabbath. And it is precisely under such conditions that numerous prosecutions under the Sunday laws have been of late and are yet being conducted in Tennessee, Maryland, and other States of the American Union.

The True Basis of Sabbath Reform.

BY C. H. KESLAKE.

SABBATH reform work of two kinds is now attracting the attention of the people. These, however, are so opposite in their aim and purpose, and the methods adopted for the carrying out of each are so dissimilar and antagonistic that it does not require a mind of great calibre to see that they cannot both be the work of God under the guidance of the Holy Spirit.

Inasmuch as this reform work has in view the keeping of the first day of the week, or Sunday, as the Sabbath, on the one hand; and the keeping of the seventh day, as such, on the other, it is not to be wondered at that some good honest souls should be perplexed for a time as to which day is the Sabbath, and which phase of Sabbath reform is the true one.

Of course there is one infallible guide to which one can always look, and which will always be found speaking with no uncertain sound—the Word of God. From Genesis to Revelation it consistently testifies that there is only one weekly Sabbath for God's people both in time and eternity.

But it is a sad truth that only a very few comparatively have familiarized themselves with the Bible so as to be able with confidence to accept its testimony, though uniform, upon this momentous question.

Apart from the plain scriptural statements as to which day is the Sabbath, one who is at all acquainted with the character of God will be able to judge pretty accurately as to the truth in the matter by the methods that are being followed to bring about the observance of these days respectively.

"God is love." God is the "God of truth: He is the living God, and the King of eternity." Jer. 10:10. (margin.)

Everything therefore that God does must be done in love, "in truth and uprightness." Ps. 11:7, 8.

With regard to the days in question, their advocates respectively claim to base their work of Sabbath reform on the fourth commandment of the Decalogue. Without stopping to observe what the testimony of the commandment itself is, we will note that Christ tells us that the law of which the Sabbath forms a part hangs upon two great commandments. The first and greatest of these commandments is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy mind." "And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:36-40.

As before stated, "God is love;" therefore "love is of God." From this it follows that these two commandments both find their root—their origin—in "Love." It is therefore absolutely impossible for them to be obeyed without the love of God being in the hearts of those upon whom these obligations devolve.

As the ten commandments hang upon these two greater commandments, it is perfectly plain that with them these ten find their origin in Love, and therefore must themselves be love, and *in love only can be obeyed*. Hence we read that "Love is the fulfilling of the law." Rom. 13:10.

All this being true of God's law as a whole, it must be equally true of each commandment of that law. Therefore there is no such thing as Sabbath-keeping on the part of the one in whose heart the love of God has no place. This is true; and the only way that that love can be obtained is by having it "shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

It surely then cannot be hard to see that any Sabbath reform that does not begin with getting the love of God in the heart is not true Sabbath reform.

Nor is this all: As the love of God is shed abroad in the heart by the Holy Spirit, any reform that does not depend upon the Holy Spirit wholly and entirely, cannot be true Sabbath reform. For it is written: "Not by might (army, marg.), nor by power, but by my Spirit, saith the Lord." Zech. 4:6.

Yet again: As "love is the fulfilling of the law," and "love is of God," in that "God is love," any Sabbath reform that is not wrought in love, and depends upon any power other than love, is not true Sabbath reform. And it might well be questioned that the day whose advocates find it necessary to rely upon any other power than the love of God for its observance, is the Sabbath of the Lord.

That it is true that the advocates of the Sunday Sabbath are courting the aid of a different power than that of the power of love, can easily be verified by an examination of the literature which is being scattered abroad throughout the country; and this very method furnishes strong proof of the true origin of Sunday. Human power being invoked for the preservation of the day, suggests that it has not a particle of divinity—of the character of God—in it. 'Fancy a *divine* institution depending upon human enactments for its support! Could anything be more incongruous? And to think of the idea of "preserving" the Sabbath! The Sabbath that God instituted needs no preservatives. It is eternal; it never can fail. That which makes God's Sabbath what it is, is his own presence in it. Its very nature is that of love, and "love never faileth." 1 Cor. 13:8.

The attempt, therefore, to support the Sabbath by human enactments is not simply irreligious; it is blas-

phemous. Its success cannot be anything else than the exaltation of man—the "man of sin," too, whose day Sunday is—above all that is called God; and the worshiping of the power so represented instead of God.

This pseudo-Sabbath reform work has been faithfully portrayed in the "sure word of prophecy," and is found in Rev. 13:11-17. This the writer has dwelt upon at length in the articles "The Holy Spirit and Sunday."

That the true Sabbath reform is also a subject of prophecy cannot be doubted. That it would be placed by the side of the other, and in contrast to it, we would naturally expect, and that it is so we shall truly find; and from first to last it will be found that this reform will be carried on, not only without its adherents seeking the aid of earthly powers, but in the face of the bitterest opposition by the powers of earth, and relying only upon the power of God's love—the only true basis of Sabbath reform.

THE gospel proclaims liberty to all men—not liberty to do wrong, for that is but bondage and slavery, from which the gospel delivers; but freedom to do right, freedom to obey God's righteous law. This is the only soul-liberty there is. "I will walk at liberty," says the Psalmist, "for I seek Thy precepts."—*Oriental Watchman*.

Proposed Sunday Legislation in Oregon.

THE following bill has been introduced in the legislature of Oregon, which, as will be seen, is a sweeping measure for the enforcement of Sunday observance:—

"If any person shall keep open any store, barber shop, shop, grocery, ball alley, billiard-room, shooting alley, tippling house for the purpose of labor or traffic, or any place of amusement or any house or building where goods, wares, and merchandise are sold or offered for sale on the first day of the week, commonly called Sunday or the Lord's day, such person, upon conviction thereof, shall be punished by a fine of not less than \$10 nor more than \$100; provided, that the above provision shall not apply to the keepers of drug stores, doctor shops, undertakers, livery-stable keepers, hotel keepers, butchers and bakers, and all circumstances of necessity and mercy may be pleaded in defense, which shall be treated as a question of fact for the jury to determine when the offense is tried by a jury."

It is fitting to observe in connection with this and every similar piece of proposed legislation, that it takes a radical departure from God's standard of Sabbath observance, not only in naming a different day to be observed, but in providing an exemption for certain trades, such as liverymen, druggists, butchers, bakers, etc. This is a plain intimation that the legislature knows more about the proper observance of the Lord's day, than God himself knows. And this assumption is inseparable from every instance of Sabbath legislation.



"THE great powers," says a prominent "expansionist" journal, "are content that the United States shall step into the shoes of Spain, and become responsible for the international relations of the [Philippine] archipelago."

No doubt they are; but should the United States Government itself be content to "step into the shoes of Spain"? Those shoes were not made for a republic; besides being too nearly worn out to be of service to the United States.

* * *

WHILE the war with Spain is over, the war is evidently not yet over in the United States, but is still going on among the various figures of military prominence. The center of contention at the present time is the Embalmed Beef Trust—as it may be called—and an effort is being made to determine whether more American soldiers were killed by this Trust than by the Spanish army.

* * *

DISPATCHES from Europe dated February 1, tell of the discovery of a desperate anarchist plot which was meant to compass the destruction of the entire detective force of the city of Leghorn, Italy, and of certain prominent public officials as well. And this follows close upon the announced intention of the European governments to adopt severer measures than had been previously employed for stamping anarchy out of existence.

* * *

THE United States Constitution provides that no person subject to the authority of this Government shall be deprived "of life, liberty, or property without due process of law." How this provision of the fundamental law is to be observed in effecting the proposed annexation of the Philippines, has not been pointed out by advocates of that policy.

* * *

THE Citizens' Temperance League and Christian Endeavor Society of Elizabeth, N. J., have begun a crusade against the Sunday saloons of that city, by the use of spies to discover and get evidence against all violators of the Sunday law. Public sentiment is to be awakened in favor of the movement by public meetings, at which the clergy will speak in support of the law, and denounce

the laxity with which the laws relating to the closing of the saloons and the granting of licenses have been enforced.

* * *

PRESS dispatches state that "Great plans are being made for a wonderful ceremony in the Vatican, to begin on Christmas day of 1899," in which the pope will be a prominent figure, and which is intended to be the "grandest religious ceremony of the century." The papacy is preparing to make herself a conspicuous figure before the world in connection with the closing of the nineteenth century.

—♦—♦—♦—

Fined for Refusing to Work on the Sabbath.

INTERFERENCE with freedom of conscience under the sanction of law in these days usually takes the form of prosecution for failing to observe the Sabbath of tradition and popular custom. But the spirit which demands that the Sabbath of tradition shall be observed, demands just as strenuously that the seventh-day Sabbath shall *not* be observed; hence it sometimes happens that an individual is prosecuted for refusing to do on the seventh day that which he would be punished for not refusing to do on the first day.

The same sentiment and means are behind the prosecution in the one case as in the other; and the demand for the sanctification of Sunday is shown to be one in spirit with the demand for the violation of the seventh day.

An illustration of this is reported in the following letter which comes to us from Washington. A young man in that State, an observer of the seventh-day Sabbath, was arrested and fined for refusing to serve as a juror on that day. The letter is from his father. He says:—

"George was drawn on jury for the December term. He notified the judge at once that he could not serve on the Sabbath, taking a noble stand for the truth in open court. He was drawn on a case which extended into the Sabbath. When the court adjourned on Friday he went to the judge again and told him he could not serve further and asked to be excused. The court refused. George came home, was arrested next day, taken back, and fined \$50 for contempt; and given till the close of term to settle. Of course, he refused to pay the fine. The court then took a recess of ten days, and the jurymen were instructed to return on the 21st, unless notified to the contrary.

"On the 20th the jury (George included) received notices from the clerk informing them that they need not return, as their services were no longer needed; so of course George did not go; and there the matter rests at present. We do not know how it may come out, but hope for the best.

"We heard a few days ago that the judge said to a friend that unless McLafferty came up soon and settled

he should send for him. The matter is being talked of everywhere and public sentiment is very much opposed to the action of the court. We are trusting in the Lord, and shall stand firm for the truth no matter what comes.

"Yours,
"D. McLafferty."

Majesty of the Sunday Law Upheld.

THE WRITER OF AN ANONYMOUS LETTER CAUSES THE ARREST OF A MAN FOR SELLING A SHOESTRING.

"New York Press," January 30.

NOT since the day that "Praise" Alden caused the arrest of Mrs. Gale in Salem Town for running with unseemly haste on the Sabbath day has there been a more zealous performance of duty than that of Detective Churchill of the East 126th Street Police Station, who yesterday brought before the bar of Magistrate Crane's Court Alexander Krein of No. 2186 Fifth Ave.

Churchill is a valiant, wide awake officer of the law. . . . So when he received an anonymous letter informing him that the Sunday law was being violated by Alexander Krein it did not take him two hours to make up his mind.

Without assuming any disguise or even arming himself, he went to Krein's little fancy goods shop yesterday and walked in as unconcerned as though about to pay a social call.

"Good morning," he said, pleasantly, to the proprietor. "Feels like winter, doesn't it?"

"Yes," said Krein, "it is a cold day, sure enough. Wouldn't be surprised if we had a little snow."

Churchill's mind was working with lightning-like rapidity. His keen eye had taken in the contents of the show case at a glance. He noted the inflection of Krein's tone and marked the hidden meaning in the veiled wish for a little snow.

"Have you any shoe laces?" he asked, carelessly.

The great Vidocq himself could not have been more nonchalant. It was an admirable bit of acting.

"Yes," said Krein, "I have shoe laces."

"Let me have a pair," he said, as he threw a nickel on the counter. "Wrap them up, please."

The shoe laces were taken from the case, made into a compact little package and handed over. As the detective grasped them his manner changed. In an instant he was transformed from the innocent purchaser to the agent of the law. "You are my prisoner," he said, with the air of authority that was his alter ego. "Come!"

Krein was arraigned in the Harlem Court, charged with selling a pair of shoestrings on the seventh day of the week, commonly called Sunday. He was discharged.

Churchill was told that he had no right to pay attention to anonymous letters.

Crusade Against Sunday Theaters in Tacoma, Washington.

THE W. C. T. U. of Tacoma, Washington, have started a crusade in that city against Sunday theaters, from which much discussion of the subject has followed among the residents, with the arrest of the manager of one of the theaters, on complaint made by a representative of the Union. The law of the State prohibits the opening of theaters on Sundays.

To get evidence against the theatrical managers, two W. C. T. U. women attended some of the Sunday evening plays. One of these plays was "so vile and disgraceful we could hardly bear to stay to the finish," and another was so bad that they left after the first act.

And because such is the character of the exhibitions, the W. C. T. U. of Tacoma demand that the theaters of that city be closed—on Sundays.

The good women of this noble organization doubtless do not mean to sanction and uphold the institution of which they speak in such terms. But have they considered that they are virtually doing just this when they attack the theaters with a Sunday law? The Sunday law forbids the running of the theaters *on Sunday*; and by that very token it sanctions them on the other six days of the week. And sanctioning them thus, it establishes them on those six days by law. Have the opponents of the Sunday theaters considered this?

Are the purity-loving women of this Christian Temperance Union really willing to endorse and support, six-sevenths of all the time, exhibitions which they themselves characterize as too disgraceful to be endured by decent people?

So long as no law touches the matter, the theater stands simply on its own merits; and if it has no merits to stand on, it is manifestly at a disadvantage because of the opposing sentiment of right-minded people. But when a law is passed prohibiting the theater on Sunday, by that same law it is sanctioned on all other days of the week; from this conclusion logic affords no possible escape. And by observing that law, the theater becomes a law-abiding institution, and as such can claim the protection of the law. And what is this short of its actual establishment by law?

The same argument, of course, applies to the liquor saloon.

It must be admitted, if there is any force in logic, either that the objections raised against the Sunday theater really call for the abolition of the theater on all days, or that the real purpose of such objections is the exaltation of Sunday as a day separated from other days of the week on religious grounds.

THE church has never gained aught by persecution. It may compel lip service, but cannot drive love and respect into the hearts of men with a maul. A just and

humane policy on the part of the church; more charity and less arrogant dogmatism; a recognition of the right of every sentient creature to his own opinion; a confession of the fact that the wisest theologian is but groping toward the light, and may misinterpret God's message; *the absolute elimination of religion from secular affairs*; less thunderous pulpiteering and more examples of the true Christian kind, would eliminate atheism from this land, for the spirit of Christ when made manifest in men, appeal to all humanity with irresistible power.—*The Transcript*.

Supreme Court Decisions in Minnesota.

THE Sunday laws of Minnesota contain a clause prohibiting "servile labor," with a provision "excepting the works of necessity or charity"; followed by this proviso:—

"Provided, however, that keeping open a barber shop on Sunday for the purpose of cutting hair and shaving beards shall not be deemed a work of necessity or charity."

The fine for the violation of the Sunday laws is a sum "not less than one dollar nor more than ten dollars." The Barbers' Union has been most active in securing arrests for violation of the barbers' clause, but the fines assessed were of the lowest amount. Recent efforts have been made to make the law more stringent, and prosecutions more numerous.

It was finally determined by non-union men that they would make a test case. The violator of the law, a barber of Minneapolis, through his attorney, set up the defense that the law was a species of class legislation, and therefore unconstitutional. The lower court decided that the law was not class legislation, and that it was constitutional. The case was carried to the Supreme Court of the State, which affirmed the decision of the lower courts. The decision was handed down by Judge Mitchell, last December. But the defense took an appeal to the Supreme Court of the United States.

As a matter of fact, if this special feature of the Sunday laws is constitutional, all others are constitutional as well. It was, however, but a few years ago that the Supreme Court of California rendered a decision that the Sunday laws of that State were unconstitutional. Thus we have the Supreme Court of Minnesota in conflict with the Supreme Court of California. The final decision of the highest court of the nation will be waited for with interest; as the decision in this case will establish a precedent for any other case under any other feature of the Sunday laws. If the decision should affirm the constitutionality of this one clause, it would go a long way, in the opinion of the courts, toward establishing the question of the constitutionality of all Sunday laws. But these laws would not be constitutional, even though all the courts in the world should so affirm.

But now comes another decision from that same court; this time in regard to the legality of Sunday contracts. The decision is by Associate Justice Collins, who decides that as the Sunday law forbids "all manner of public selling and offering for sale publicly of property on Sunday, except certain specified articles;" and that as "by the common law judicial proceedings on Sunday were forbidden, any other business could lawfully be transacted."

This is equivalent to saying that it would be perfectly constitutional for barbers to shave men in any way other than publicly. But why draw the line on the publicity of the act? If the act is right as between man and man, if the act does not infringe the right of another, in the very nature of the case it must be constitutional, whether a private or a public act; and so far as all human standards of measurement are concerned, it is not a wrong.

H. F. PHELPS.

Seriously Inconsistent.

EDITOR SENTINEL: The impropriety and unconstitutionality of the position reported, by the Baltimore *Daily American*, to have been taken by President McKinley, has been well demonstrated in the SENTINEL. But there is another point which is worth considering. In the article to which reference is made (dated October 15, 1898) it is asserted that: "The Cuban priests, as in all countries whose population is densely ignorant, exercise complete control over their parishioners." Further on, reference is boldly made to the evil influence "that is in the power of a hostile clergy to exercise." Therefore it is their own admission that the only "dangerous enemies" that the United States Government will meet, if it does meet any such enemies, will be those same "Cuban priests."

Now the priests of the Roman Catholic Church have always claimed to be the only true representatives of the Lord Jesus Christ to this world. Christ was the very embodiment of peace, and the friend of every man in the world, and it is a puzzling question how anyone who represents Christ could in any way become the enemy of any man. The followers of Christ were often accused of treason and of stirring up insurrection. But when these charges were investigated it was always found that the only treason of which they were guilty was that they taught men to worship the one true God, instead of the multitude of false gods which they were in the habit of worshiping; and that, instead of exciting insurrection, they patiently bore whatever came against them.

Not only did they thus, themselves, set an example, but they also carefully taught their followers to do the same. We do not find the Apostle Paul, when he was unjustly held in prison at Phillipi, making trouble for the unjust governor; and when it was intimated to him that for a sum of money he might be set free (Acts 24: 26), we do not see him preferring charges of corruption

in order to have the governor removed. In fact, he attended strictly to his own work, which was to represent Christ, to the world, in his own life; and let the Roman Empire run its government to suit itself. By admitting that the United States, if she follows her established course and looks after the political needs of Cuba, leaving the church interests to freely take care of themselves, may build up "a dangerous set of enemies" they have, themselves admitted that the priests are not followers of the apostles, and are not directed by "the wisdom that is from above," which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without wrangling [see margin], and without hypocrisy."

But there need be no trouble, even if the priests have not the Spirit of Christ, which from the above it is evident that they do not have. The pope is the head of the church, and as such, has complete control over the priests, while the priests have "complete control over their parishioners." And is not the pope friendly to the United States? Has he not expressed himself as satisfied with the new order of things? Then the only thing necessary to avoid any trouble in establishing any authority of the "American Government in Cuba," is for the pope to instruct the Cubans, through the priests, to recognize that authority and to make no trouble. And if trouble does arise, or if the United States has to pay this corruption fund to prevent trouble, it would seem that the pope's professions of friendship for the United States, and his declaration of satisfaction with the new order of things, is only pretended and not real.

J. O. BEARD.

Baily, Iowa.

"Benevolent Assimilation."

EDITOR SENTINEL: December 27, 1898, President McKinley in sending a message of instruction to General Otis, in command of American troops in the Philippine Islands, after briefly sketching how America came to assume command there, says:—

"In fulfillment of the rights of *sovereignty thus acquired* and the responsible obligations of government *thus assumed*, the actual occupation and administration of the entire group of the Philippine Islands become immediately necessary. . . . It will be the duty of the commander of the forces of occupation to announce and proclaim in the most public manner that we [United States] come, not as invaders or conquerors, but as *friends* [italics ours] to protect the natives in their homes, in their employments, and in their personal and religious rights."

How can a power professedly republican, a government by the people, receive from another power ruled by a king or queen sovereignty without becoming sovereign itself? What difference can there be to the people of the

Philippine Islands in one sovereign power ruling over them or another? What significance can there be to their untutored minds in the exchange of flags and troops from Spanish sovereignty to American sovereignty?

It is not clear to the minds of all the American-born citizens what right our Executive has in terming America a sovereign power. Is there anything in the Constitution binding the States to such a compact? If the people of these Islands have risen up in rebellion against the *sovereignty* of Spain, may we not expect them to continue against this *sovereignty*, although in words to them said to be administered under the "free flag of the United States"?

As friends! Why, then, this array of battle ships? these trained troops? This is certainly a new kind of friendship. So long as they are submissive all goes well. This new sovereign power speaks clearly to them upon this incidental point: "All persons who, either by active aid or by honest *submission*, coöperate with the Government of the United States to give effect to these beneficent purposes, will receive the reward of its support and protection. All others will be brought within the lawful rule we have assumed, with firmness [military power] if necessary, but without severity so far as may be possible."

But the natives do not take kindly to these proposals. They are preparing to fight for their freedom against the so-called "free flag" floating over them. Is not that what our forefathers did? Who can blame these men for loving their homes, and questioning the motives of a power ten thousand miles away, of whom they have no knowledge?

But the thing most strange of all is that all this assumption of territory across the Pacific, this assimilation of the possessions of others, should go for "benevolent" work. Then according to this rule it is a benevolent work for England to seize all she can of China, for Russia to get her part, and France "benevolently" to assume her control over all she can get. Here is what the American officers in the Philippines were instructed to keep in mind and endeavor to do:—

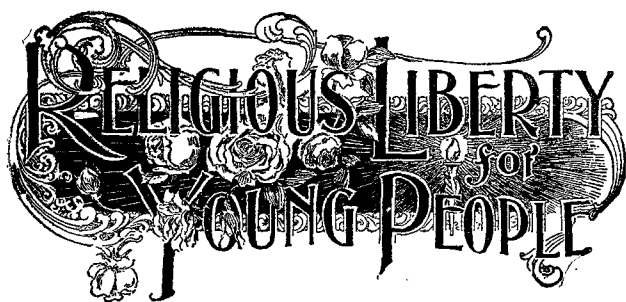
"Finally, it should be the earnest and paramount aim of the military administration to win the confidence, respect, and affection of the inhabitants of the Philippines by assuring to them in every possible way that full measure of individual rights and liberties which is the heritage of free peoples, and by proving to them that the mission of the United States is one of benevolent assimilation, substituting the mild sway of justice and right for arbitrary rule."

If these Islands can be "benevolently assimilated" by the United States, what shall hinder the same power from going onto the Continent to which they belong, and there continuing the good work? Let us stop before we begin. This is the safe course recommended to us by our forefathers, and who of us love our country more

than did they? They said, "All men are created equal."

Let us call such work by the right name, which Mr. McKinley gave it last spring—"criminal aggression." By forsaking right principles we cannot hope for success. "Life, liberty, and the pursuit of happiness," in *their* way, too, belong to the Filipinos as well as to others. If they need reforming, persuasion and education can be resorted to.

T. E. BOWEN.



The War of Principle.—No. 16.

"THE thought brought out in our last talk, Aleck, that men might not recognize the operation of the Holy Spirit in the true follower of Christ, is forcibly illustrated in the 12th chapter of Acts."

"So it is, and it illustrates the two warring principles as well; for Herod, his prison and his guards, stand for man-dependence, and Peter, imprisoned for Christ's sake, the company of Christians praying for his release at the home of Mary, represent reliance on God. But Cecil, what made Herod take the course of persecution that he did?"

"It says, 'because he saw it pleased the Jews.'"

"There is another illustration of this principle's weakness. Man-pleasing, man-fearing, and oppression go together. If he had looked only for what would have pleased God, he would have been a free man."

"But Aleck, Peter, James, and others of the church had looked only to please God, and they were killed and imprisoned. How does your principle account for that?" asked Cecil.

"Four walls do not a prison make? 'If the Son shall make you free, ye shall be free indeed,'" quoted Aleck. "Beside, it was not bondage that could be so easily broken as was Peter's. The prison was to him simply the out-working of divine providence. 'They conquer though they die.'"

"Peter's experience was wonderful. But Aleck, why do we not hear of such experiences to-day?"

"No doubt we shall hear of just such occurrences, when circumstances make it necessary."

"Well Aleck, one might almost covet Peter's place, if he could have such a miraculous deliverance."

"How was it, Cecil? The details of the narrative are dim and disconnected in my mind."

"Herod ordered that Peter should be kept in prison till after Easter. Then he intended bringing him forth for the same kind of trial as had been given to James and Jesus—a trial in which the death-penalty was forecast and predetermined."

"They have just such trials to-day, Cecil. Some of the trials have not even as much semblance of justice as had those trials."

"What do you mean Aleck? Where do they have such trials?"

"Here, my friend; in the enlightened, justice- and liberty-loving land of the supposed free and equal."

"Give me an illustration."

"Not long ago, I heard of the lynching of a colored man, and the burning of another. The trial as to their guilt or innocence was held the day after their death."

"O well, no doubt they suffered their just desserts."

"No Cecil; justice demands that they have an unprejudiced hearing. And beside, such arbitrary, unreasonable action on the part of accusers, menaces the liberty and life of every one else, and make steps for mob law and wholesale murder. But let us not digress. We'll discuss this later. Go on with your story."

"The very night before the trial, when Peter was sleeping between two guards, an angel came in, struck off his chains, bade Peter bind on his sandals and wrap his cloak about him, and led him out. Bars, doors, chains, guards, soldiers, and prison walls made no resistance. While the story is awe-inspiring, it also presents to my mind a humorous side. Think how Herod and his bulwarks were non-plused and out-generaled! It does me good to think of it."

"O Cecil, what a deal of human nature there is in us all! God was seeking by this miracle, not simply to out-general Herod and his guards, but to give them evidence of his omnipotence, that haply they might feel after him and find him."

"The evidence he gave them, as far as the record goes, was useless. Herod ordered the guards slain, and went off about his business in apparent unconcern. The very fact that he had the guards slain, denies supernatural intervention, and charges the guards with unfaithfulness or treachery."

"Poor man! 'There are none so blind as those who will not see.' By every effort we make to dodge truth, and escape duty, we step on toward Herod's blindness and cruel selfishness. Well, what's the rest of the story?"

"Aleck, you have a way of making every narrative or idea take on a personal aspect. Since we began these talks I am haunted quite as much as Eugene Field's boy in the poem 'Seen' Things.' However, that thought brings me logically back to Peter; for he thought he was in a dream until he found himself alone. Realizing that he had been set free by an angel, in joy he hurried to the home of Mary, where the brethren had been and still were, praying for his deliverance. Rhoda, a young girl,

came to the door; but instead of letting Peter in, she rushed back to tell the people Peter was at the gate. That's just like a girl, for all the world. I've seen girls act just as impulsively and unreasonable. This part of the story struck me as rather comical. The brethren, instead of going to the door, argued that it could not be Peter, but his angel. And yet they had been praying for his deliverance! Did you ever hear of worse inconsistency?"

"Faithless human nature, Aleck. O, how slow we are to really take in the idea that God hears and answers prayer. When the answer comes we are still unbelieving and ungrateful."

"However, Peter was persistent. He pounded away, and finally they let him in. They had substantial evidence that it was really Peter. He rehearsed the story, told them to go and tell the other brethren, and then he hurried out of the place. Aleck, with such a deliverance as he had had, why did he need to leave the place?"

"He was acting wisely in so doing, and in harmony with the Saviour's instruction, 'When they persecute you in city one, flee to another.' Peter's remarkable experience must have strengthened the church."

"It did. Herod died soon after, being eaten of worms, and the next verse says, 'The word of God grew and multiplied.' You see, Cecil, the testimony of history is, that persecution, or prosecution as men would call it, does not hinder the growth of truth. I am looking for the manifestation of real vitality among true Christians, when persecution breaks out against them."

"Aleck, you are forever hinting about persecution. Some time, I hope, you'll explain what you mean. Something that would give me a vital sense of the need of God's protection and help, is just what I am looking for to make me step over the line."

"That something will not long be lacking. But you may prove it by following the rule laid down by Paul, 'Whoever will live godly in Christ Jesus, shall suffer persecution.'"

F. E. B.

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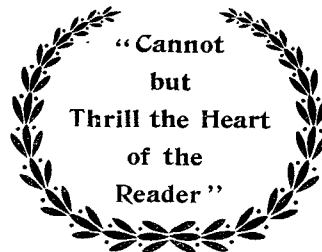
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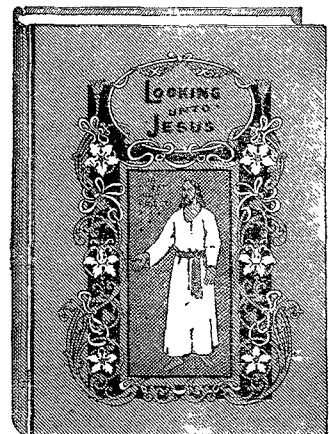
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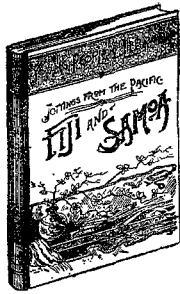
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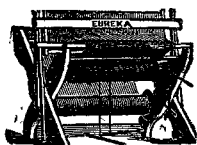
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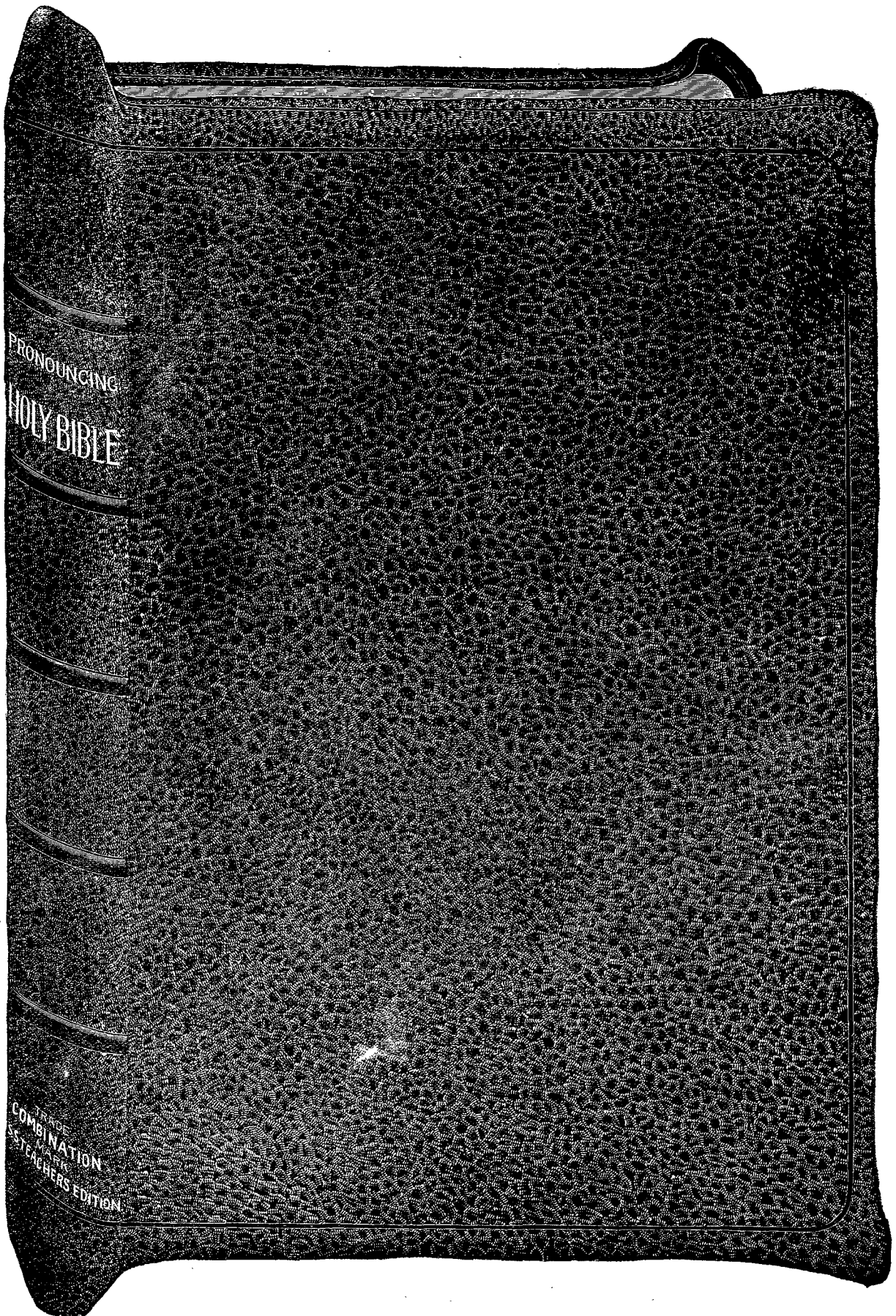
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OUR PREMIUM BIBLE.



NEW YORK, FEBRUARY 9, 1899.

THE most casual observer of passing events can hardly fail to note the signs of constant widening and deepening of the agitation for Sunday legislation.

THE attempt to secure strict Sunday observance in Montana has met with defeat, temporarily at least, by the postponement of the Sunday bill indefinitely, in the legislature.

A NEW Sunday law is proposed in Illinois, which will prohibit the giving of any entertainment on Sunday of a theatrical, musical, or athletic character in all cities of the State.

WE have still on hand copies of each issue of this year excepting the issue of January 12. Of the last number, February 2, we have a good supply. It is a splendid paper for missionary work. Send a few copies to your friends. In bulk to one address, we will send any number for one cent per copy. We will address wrappers and mail to individuals at the rate of one and a quarter cents per copy.

THE expected clash between Americans and the natives in the Philippines has at last taken place, the Filipinos having attacked Manila, but without effect beyond the wounding of a few of the soldiers defending the place. The probable effect of this act will be to lessen opposition to the ratification of the treaty with Spain, and to inaugurate a campaign of conquest on the part of the American forces in the islands.

THE cruiser "Albany," purchased by the Government before completion from an English company, was

launched recently at Elswick, England. The account states that "Canon Nicholson read Psalm 57 and offered a special prayer, after which he recited the Lord's Prayer, the crowd with uncovered heads joining."

And thus does each nation assume an alliance with the Almighty for the purpose of fighting *one another!* What could be more absurd, and more deplorable?

GENERAL MILES, the ranking officer in the army, has insisted on giving publicity to the charge that the American troops while engaged in the late campaign were given "embalmed" beef for rations; that is, canned beef treated with chemicals to preserve it from spoiling, and by that and its stale quality, rendered wholly unfit for food. The charge seems to be pretty well proven by facts that have been coming to light, as also the further statement that the beef trust in Chicago realized a profit on the deal of about \$1,000,000. But for his attitude the *Sun*, of this city, charges General Miles with "downright treachery," and says that he deserves the "universal loathing of his countrymen." Certain it is, however, that publicity in every matter affecting the welfare of the nation, is a proper feature of republican government; and secrecy in such matters harmonizes with governmental despotism. It is not fitting for servants to conceal from the master what is the master's business; and in a republic the only master is the people.

A MAINE journal says that the largest petition to be presented to the legislature of that State this winter is one for "the better observance of Memorial day." It is introduced by an official of the "Ladies' Aid Society," and has nearly 3,000 signatures. It provides that "Whoever on Memorial day, May 30, wilfully interrupts or disturbs any assembly or procession engaged in the observance of the day, whoever exhibits any show or play, or engages or

aids in any horse race, gambling, baseball, or football game, dance, or other sports during said day or evening, shall be punished by imprisonment for not more than thirty days, or by fine not exceeding \$20, and not less than \$15."

Let no one be surprised at an attempt to make Memorial day sacred by law. The sentiment which calls for such legislation is essentially the same as that which demands the legal sanctification of Sunday; and that sentiment, as any person knows, is common enough.

A BILL has been introduced in the Indiana State Senate which requires "a more thorough preparation of citizenship" on the part of young people, "by giving them a more systematic training and development of their moral and religious faculties." It provides that "all children between the ages of five and fifteen years shall have each Sunday at least one hour's religious instruction at some church, denomination not designated. Those parents who make oath that they do not believe in God or Christianity are to be exempt. If there is not in the neighborhood a church of the denomination which the parents would like to have their children attend, then the parents are to give instruction to the children themselves."

This bill, like all similar pieces of legislation, shows much greater regard for "religious instruction" than it does for truth. Religious instruction is not necessarily truth, and when it is not truth an individual is better off without it than with it. Legislation, of course, cannot settle what the truth is in religion; it can at best only blindly aim at the truth, with the certainty of missing it in the great majority of cases. The bill is useful only as illustrating the futility of trying to make people moral by force of law.

NO MAN can properly represent other people in any matter, who is afraid to correctly represent himself.

AMERICAN SENTINEL

LIBERTY

TRUTH

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

VOLUME 14.

NEW YORK, FEBRUARY 16, 1899.

NUMBER 7.



THE NEW TEMPTATION ON THE MOUNT—"Behold, all this will I give thee, if thou wilt fall down and worship me."

THE United States stands upon a lofty summit of national greatness, and from this vantage ground the tempter presents all the glories of imperialism, which he will give simply in return for homage to himself. What matters it if the nation does overstep a few theories and principles set up in the government a hundred years ago, when world-wide empire is to be gained or lost? This is the thought in the mind of Columbia, and she hesitates. What will be the decision? Will she say to the tempter, "Get thee behind me"? or will she put behind her the Constitution and Declaration of Independence, and bow to the dictates of Despotism?

AN ounce of principle outweighs a pound of policy.

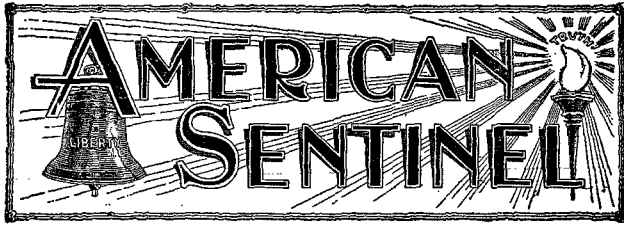


In the shadow of despotism, the principles of the Constitution and Declaration of Independence are discerned but dimly.

If we have left the Constitution behind us, it is because we have turned our backs upon it.



THE pinnacle of greatness is dangerous standing ground for either an individual or a nation.



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 first battle has been fought, and the first blood shed, by the United States Government, in pursuance of a policy of foreign conquest.

Sixty American soldiers, and several thousands of Filipinos, have met death in armed conflict at Manila. This is the first fruits of imperialism, but not by any means the last that it will bear.

Upon whom rests the responsibility for this terrible affair? Does it rest upon that party in the Government which favored the recognition of the right of the Filipinos to govern themselves? or upon that party which refused to give to them any assurance that the purpose of the American forces in the Philippines was friendly to such a government as the natives desired?

Does the blame for this bloodshed rest with the party which counseled a peaceful attitude toward the Filipinos? or with that party which refused to modify an attitude of unmistakable hostility? Does a peaceful attitude provoke strife? or is strife provoked by menace?

There is no principle with which the Government's action can be harmonized except such as has always been offered in justification of foreign conquest. It is genuine imperialism; and the pretense that it is anything else is so thin and illogical that we may expect such pretense to be shortly laid aside altogether.

Human Rights.

MEN are human. Human rights are those which belong to men simply because they are men.

Rights, in this connection, signifies that which belongs personally to you and me; and which can never justly be taken away. We cannot resign them, they cannot be justly exercised by any other person or combination of persons anywhere. There is no exception to this; for when we speak of rights it must be unqualifiedly and without exception. To speak of rights *with an exception*, is to deny in fact the thing which we profess and which we claim in behalf of rights.

Human beings possess rights by direct endowment of the Creator. Whoever disregards the rights of men, shows disrespect to the Creator. Whoever encroaches

upon the rights of men ignores the prerogative of God. Therefore, of all people in the world, those who stand before the world as Christians should be the most respectful of the rights of men, and the most vigilant and tenacious in regarding those rights.

The Bible is given to instruct men how to be Christians. The Bible is addressed to all men for the sole purpose of causing them to become Christians: and meets its purpose only in those who do become Christians. *Practically*, therefore, the Bible is addressed only to Christians: and the shining in these of the light which they have so received makes them the light of the world.

Sacred regard for human rights is a Christian virtue. And for people who stand before the world as Christians, to disregard human rights is doubly wrong: in that it is wrong in itself, and turns the light into darkness, causing others to stumble on in darkness instead of showing, as they are set to show, the better way.

The fourteenth chapter of Romans briefly covers the whole ground of instruction to all men, and especially to Christians, as to true respect for human rights. This fourteenth chapter belongs really to the thirteenth; for it is a direct continuation of the subject introduced in the beginning of the thirteenth chapter. There is much truth lost many times by holding strictly to the chapter divisions. If it were borne in mind that often the chapter divisions are just where they ought *not* to be, much would be gained in Bible study.

The thirteenth and fourteenth chapter of Romans deal with exactly the same subject,—the relationship of individuals as Christians to all men both as individuals and as organized in governments—as individuals and as “the powers that be,”—powers that are beyond the individual.

The first verse of the thirteenth chapter says, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive unto themselves damnation.”

Next we are told what we are to render to the powers that be,—“Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.” Then the law of God is quoted, showing wherein “the powers that be” have no jurisdiction at all.

While the powers that be may have jurisdiction of things which concern man's relation to his fellowman, by which “the powers” would protect one from the encroachment of another, these powers have no jurisdiction whatever in those things which belong between men and God. The thirteenth chapter sets forth those things which belong to the powers that be, and all the commandments which are referred to are those which touch only the relation to men with men; and not at all the relation of men to God. Love is the fulfilling of the law. Love worketh no ill to his *neighbor*, therefore love is the fulfilling of the law.

The fourteenth chapter goes right on with the same subject—"Him that is weak in the faith receive ye, but not to doubtful disputations," etc. We are not to judge anybody when they do not do as we do; nor when they do not do as we think they *ought* to do; nor when they do not do even as *God* says they ought to do.

We are not to judge anybody at all; because every one of us shall give an account of *himself* to God. "Who art thou that judgeth another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." Jesus said, "Call no man master, for one is your Master, even Christ; and all ye are brethren." (Matt. 23:8.) James also speaks of this: "Be not many masters, knowing that ye shall receive the greater condemnation." (James 3:1.) *Many* masters receive *greater* condemnation: then what would *few* masters receive?—Less condemnation. Then what would no master at all receive?—No condemnation. *The more masters the more condemnation:* then only *condemnation* goes with mastership at all.

Whoever assumes mastership of anybody's conduct, wishes, faith, rights, or his standing before God, comes under the condemnation of Him who is the master of all individuals alike. As the Lord Jesus has bought at an infinite price every soul in the world, he alone is master of each soul in the world. Each one is responsible to him; and to him alone that person stands or falls. Each one is forbidden to judge any other man, because we shall *each one* stand before the Judgment seat of Christ to give an account of *himself*, not of somebody else. I must give an account of *myself* to God; not of you.

A. T. J.

What It Means to America.

FROM the recent press dispatches from Manila, we know what the imperial policy of the American Government means to the inhabitants of the Philippines. It will be well to inquire what it means also, if anything, to inhabitants of the United States.

It may be commonly supposed that the policy carried out in far-off lands means nothing to the people at home, and that the latter need not therefore concern themselves particularly about it. No view of the subject could be more short-sighted.

Imperialism as an adopted policy of the American Government, means new definitions of the words "patriotism," "treason," "public enemy," etc., for the American people.

This is not merely true in theory; it is already evident in existing facts. Note the following language of a New York City daily, which voices the sentiment of the imperialists in this matter:—

"Certain members of the United States Senate misunderstand their position in, mistake their relation to, the country. They are not merely part of a defeated

minority, as they might have been on any measure of entirely domestic concern. They are accomplices in a crushed conspiracy. It is quite within the merits of the case and the proprieties of speech to call them revolutionists who have failed, and therefore, rebels. But, whether we exercise that privilege or not, the fact remains that they have been banded with the armed and savage foes of their country against their country. In some respects they differ not at all from the white men whom Jackson found and hanged in the camp of Florida Indians. In others they approach the status of the members of the Hartford Convention, and in others that of the Secessionist members of Buchanan's Cabinet, the most notorious of whom shipped arms to southern arsenals on the eve of rebellion. Their continuance of support to the 'government' of the dictator Aguinaldo after its followers had opened fire on the American outposts at Manila, in pursuance of a published and widely-circulated declaration of war against this country, undoubtedly constitutes them traitors in law and traitors of a sort for whom no sentimental sympathizers would go bail."

These "certain members of the United States Senate" were those members who adhered to the principle of government by the consent of the governed, as maintained in the Declaration of Independence, and vindicated by the terrible ordeal of the Civil War. For their adherence to this principle, than which until less than a year ago no principle was considered more plainly or firmly established in American Government, these men, and members of the Senate at that, are denounced as rebels and traitors, who ought to be arrested and held without bail. This sentiment is mere sentiment as yet, but in the natural order of things it will come to be clothed with the authority and power of law.

This is what imperialism means to the opposing minority in Congress, and what it means to the like minority among every class of American citizens.

Legal Christianity Impossible.

From a late opinion by Judge Moore, of the Superior Court of Michigan.

WE are told that . . . "Christianity is a part of the common law of this country," lying behind and above its constitutions. Those who make this assertion can hardly be serious, and intend the real import of their language. If Christianity is a law of the State, like every other law, it must have a sanction. Adequate penalties must be provided to enforce obedience to all its requirements and precepts. No one seriously contends for any such doctrine in this country, or, I might almost say, in this age of the world. The only foundation—rather, the only excuse—for the proposition, that Christianity is part of the law of this country, is the fact that it is a Christian country, and that its constitutions and laws are made by a Christian people. And is not the very fact that those laws do not attempt to enforce Christianity or to place it upon exceptional or vantage ground, itself

a strong evidence that they are the laws of a Christian people, and that their religion is the best and purest of religions? It is strong evidence that their religion is indeed a religion "without partiality," and therefore a religion "without hypocrisy." True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword it has perished by the sword. To depend upon civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these and these alone, it is not afraid nor "ashamed" to be compared with other religions, and to withstand them single-handed. And the very reason why it is not so afraid or "ashamed" is, that it is not the "power of man" but the "power of God" on which it depends. True Christianity never shields itself behind majorities. Nero, and the other persecuting Roman emperors, were amply supported by majorities, and yet the pure and peaceable religion of Christ in the end triumphed over them all; and it was only when it attempted itself to enforce religion by the arm of authority, that it began to wane. A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die.

Legal Christianity is a solecism, a contradiction of terms. When Christianity asks the aid of government beyond mere impartial protection, it denies itself. Its laws are divine and not human. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.

Religion is not—much less is Christianity or any other particular system of religion—named in the preamble to the Constitution of the United States as one of the declared objects of government; nor is it mentioned in the clause in question, in our own Constitution, as being essential to anything beyond mere human government. Religion is "essential" to much more than human government. It is essential to man's spiritual interests, which rise infinitely above, and are to outlive, all human governments. It would have been easy to declare this great truth in the Constitution; but its framers would have been quite out of their proper sphere in making the Declaration. They contented themselves with declaring that religion is essential to good government; providing for the protection of all in its enjoyment, each in his own way, and providing means for the diffusion of general knowledge among the people. The declaration is, not that government is essential to good religion, but that religion is essential to good government. Both propositions are true, but they are true in quite different senses. Good government is essential to religion for the purpose declared elsewhere in the same section of the Constitu-

tion, namely, for the purpose of mere protection. But religion, morality and knowledge are essential to government in the sense that they have the instrumentalities for producing and perfecting a good form of government. On the other hand, no government is at all adapted for producing, perfecting, or propagating a good religion. Religion, in its widest and best sense, has most, if not all, the instrumentalities for producing the best form of government. Religion is the parent, and not the offspring, of good government. Its kingdom is to be first sought, and good government is one of those things which will be added thereto. True religion is the sun which gives to government all its true lights, while the latter merely acts upon religion by reflection.

Properly speaking, there is no such thing as "religion of state." What we mean by that phrase is, the religion of some individual, or set of individuals, taught and enforced by the state. The state can have no religious opinions; and if it undertakes to enforce the teaching of such opinions, they must be the opinions of some natural person, or class of persons. If it embarks in this business, whose opinion shall it adopt? If it adopts the opinions of more than one man, or one class of men, to what extent may it group together conflicting opinions? or may it group together the opinions of all? And where this conflict exists how thorough will the teaching be? Will it be exhaustive and exact, as it is in elementary literature and in the sciences usually taught to children? and, if not, which of the doctrines or truths claimed by each will be blurred over, and which taught in preference to those in conflict? These are difficulties which we do not have to encounter when teaching the ordinary branches of learning. It is only when we come to teach what lies "beyond the scope of sense and reason"—what from its very nature can only be the object of faith—that we encounter these difficulties. Especially is this so when our pupils are children, to whom we are compelled to assume a dogmatical method and manner, and whose faith at last is more a faith in us than in anything else. Suppose the state should undertake to teach Christianity in the broad sense in which counsel apply the term, or the "religion of the Bible," so as also to include the Jewish faith,—where would it begin? how far would it go? and what points of disagreement would be omitted?

If it be true that our law enjoins the teaching of the Christian religion in the schools, surely, then, all its teachers should be Christians. Were I such a teacher, while I should instruct the pupils that the Christian religion was true, and all other religions false, I should tell them that the law itself was an unchristian law. One of my first lessons to the pupils would show it to be unchristian. That lesson would be: "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." I could not look the veriest infidel or heathen in the face, and say that such a law was just, or that it was a fair specimen of Christian

republicanism. I should have to tell him that it was an outgrowth of false Christianity, and not one of the "lights" which Christians are commanded to shed upon an unbelieving world. I should feel bound to acknowledge to him, moreover, that it violates the spirit of our constitutional guaranties, and is a state religion in embryo; that if we have no right to tax him to support "worship" we have no right to tax him to support religious instructions; that to tax a man to put down his own religion is of the very essence of tyranny; that however small the tax, it is the first step in the direction of an "establishment of religion;" and I should add, that the first step in that direction is the fatal step, because it logically involves the last step.

But it will be asked how can religion, in this general sense, be essential to good government? Is atheism, is the religion of Buddha, of Zoroaster, of Lao-tse, conducive to good government? Does not the best government require the best religion? Certainly the best government requires the best religion. It is the child of true religion, or of truth on the subject of religion as well as on all other subjects. But the real question here is, not what is best religion, but how shall the best religion be secured? I answer, it can best be secured by adopting the doctrine of this 7th section in our own bill of rights, and which I summarize in two words, by calling it the doctrine of "*hands off*." Let the state not only keep its own hands off, but let it also see to it that religious sects keep their hands off each other. Let religious doctrines have a fair field, and a free, intellectual, moral, and spiritual conflict. The weakest, that is, the intellectually, morally, and spiritually weakest—will go to the wall, and the best will triumph in the end. This is the golden truth which it has taken the world eighteen centuries to learn, and which has at last solved the terrible enigma of "church and state."

Among the many forms of stating this truth, as a principle of government, to my mind it is nowhere more fairly and beautifully set forth than in our own Constitution. Were it in my power I would not alter a syllable of the form in which it is there put down. It is the true republican doctrine. It is simple and easily understood. It means a free conflict of opinions as to things divine; and it means masterly inactivity on the part of the state, except for the purpose of keeping the conflict free, and preventing the violation of private rights or of the public peace. Meantime, the state will impartially aid all parties in their struggle after religious truth, by providing means for the increase of general knowledge, which is the handmaid of good government, as well as of true religion and morality. It means that a man's right to his own religious convictions, and to impart them to his own children, and his and their right to engage, in conformity thereto, in harmless acts of worship toward the Almighty, are as sacred in the eye of the law as his rights of person or property, and that although in the minority he shall be protected in the full and un-

restricted enjoyment thereof. The "protection" guaranteed by the section in question means protection to the minority. The majority can protect itself. Constitutions are enacted for the very purpose of protecting the weak against the strong; the few against the many."

The "Sabbath" Trust.

BY H. E. OSBORNE.

AS THE numerous organizations devoted to the "protection" of the "Sabbath" progress in their work, the spirit which prompts them becomes more apparent. It therefore happens that their own zeal frequently results in happily acquainting the observer with the actual animus of their movement.

At a recent meeting of the New England Sabbath Protection League, in Boston, considerable attention was devoted to Sunday bicycling as a menace to their pet institution. Among those invited to speak was President Eliot, of Harvard, who found occasion to dissent from the views of the preceding speakers on this particular question, and he therefore urged moderation on the part of the League. Presumably this was quite distressing to the League, but the incident served to set before the auditors a very instructive contrast. That some were thereby edified is apparent from certain "Editorial Points" in the *Boston Globe*, of January 31. Here is one of them:—

"By inviting President Eliot to address them, the members of the New England Sabbath Protection League offered themselves the opportunity to listen to some lovely common sense."

Now it is but fair to infer from the above that in the estimation of at least *one* person the League is not accustomed to hearing "common sense," and it was so refreshing to him that he enthusiastically denominated it "lovely"! That is good, but better still, the *Globe* apprehends the spirit of monopoly which moves the League to the prosecution of its purpose. In proof of this statement we quote the following:—

"President Eliot's position is substantially that the Sabbath was made for man, and not for the New England Sabbath Protection League."

Thus does the *Globe* naively expose the trust spirit behind this organization and its movement. If only it might be learned that the Sabbath was indeed made for *man*, not for *leagues*; and that individual men and not leagues will be held amenable for its desecration, how speedily would disappear these methods involving the force of human law. Once establish the divine principle of individual accountability, and the worse than wasted energies of these "leagues" and "unions" would immediately be applied to useful ends.

The ordinary trust only ventures to control the price

of a given commodity. Perchance the trust would hail with pleasure a law compelling the people to buy, but they do not venture to promote such enactments. What shall be said of the "Sabbath" Trust, that, with amazing boldness, not only prescribes the method of "Sabbath" observance, but demands legislation compelling all the people to observe their chosen day of rest? In greed for gain, the Oil Trust seeks to control the price of that for which a natural demand exists. In greed for creed, the "Sabbath" Trust would both create the "demand" and fix the "price"!

Whom Shall We Believe?

BY JOHN D. BRADLEY.

ON November 19, 1863, Abraham Lincoln, in his capacity as president of the United States and commander-in-chief of the army and navy of the United States, stood upon a great battlefield of the civil war, and gave expression to his idea as to the cause for which that war was being waged, in the following language:—

"Fourscore and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. . . . It is for us, the living, . . . to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is for us . . . to be here dedicated to the great task remaining before us,—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion,—that we here highly resolve that these dead shall not have died in vain,—that this nation, under God, shall have a new birth of freedom,—and that government of the people, by the people, and for the people, shall not perish from the earth."

That was Abraham Lincoln's idea in regard to that war—that it was a test as to whether this nation, or any nation, could endure on the proposition *that all men are created equal*,—that it was to give this nation a new birth of freedom in order *that government of the people, by the people, and for the people, should not perish from the earth*. Lincoln had an opportunity to know about this matter.

Now, in the year 1899, listen to the great republican newspaper, the Chicago *Times-Herald*, as to what was accomplished by those men who "gave the last full measure of devotion." We quote from its editorial columns of January 21:—

"The civil war knocked the last remaining breath of humbug out of the Jeffersonian phrase against government without the consent of the governed. The South-

ern States are still a part of the United States without their voluntary consent."

Now the Jeffersonian phrase, "against government without the consent of the governed" is not intricate or ambiguous, but is short and simple; and if it was a "humbug" in the first place and the civil war "knocked the last remaining breath of humbug out of it," of course it was about wiped out entirely by the civil war. That is exactly what the *Times-Herald* means and is trying to establish, as is shown by the language which immediately follows the above:—

"So in the Philippines when the senate ratifies the treaty we will govern them with or without their consent, so long as we are held responsible by the civilized world for their conduct."

That is, "we will govern them" whether or no; and they can give their consent to the exercise of arbitrary authority on our part, or not, just as they like. Despotism has never been able to go further than this. No system of oppression has ever attempted to deny to its victims the privilege of consenting to their miseries and the sacrifice of their rights. Even the Inquisition allowed its victims to recant, and gave them absolute freedom of choice between that and the torture chamber. They could do just as they liked. But to get fully what the *Times-Herald* means by its statement in regard to what was accomplished by the civil war:—

"If in the course of time they become fit for self-government, we can grant it to them. [But will we?] Or if we find that they do not rise to the level of self-government and become a burden to us, we can arrange for their transfer to the guardianship of some other power better equipped than we may prove to be for colonial government."

That is, as the civil war knocked the last remaining breath of "humbug" out of the doctrine that governments derive their just powers from the consent of the governed, we can rule people just according to our own arbitrary will, and they can give their consent to it or not, just as they like. And as the civil war has completely knocked this doctrine out we can do more than that,—if we find that we cannot wring and extort from them what we expected to get when we paid two dollars a head for them, "we can arrange for their transfer" to somebody who understands better than we do the business of handling slaves profitably. Of course, this "some other power" to whose guardianship we will transfer them will be one of those tyrannical and grasping nations of Europe who can't understand our love of liberty and who sneer at our disinterested war in behalf of humanity and oppressed peoples.

So, according to the *Times-Herald*, the great accomplishment of the civil war was the complete extinguishment of the principle for which the Revolutionary war was waged. Of course something was said at the time of the civil war about a new birth of freedom, and the

Southerners were told that they must respect the rights of others; but the real purpose and accomplishment of the war was to show that the principle of the domination of man over man is exceeding broad and may be rightfully practiced wherever we are in power! Of course the Southerners were told that slavery must not be extended beyond certain limits, and that the traffic must remain within those limits; but it was simply that they might wait a little longer until that glorious time that was to be ushered in by the civil war, when the institution of slavery would be elevated to its proper dignity, when the doctrine of slavery extension would be expanded in its scope, so as to embrace not a few States, but the whole world; when the traffic would become a matter, not of individuals in a certain section, but of whole nations of people wherever conquest might give to us the power of domination! The slaves were liberated in the South, of course, but the object of the war was to show that we can establish slavery wherever we please and sell the slaves to anybody we please when we find that they are not a paying investment!

Of course most people have thought that the civil war accomplished better things than these. But no, it simply knocked the "humbug" out of the Jeffersonian phrase that "governments are instituted among men, deriving their just powers from the consent of the governed." "Jeffersonian phrase" indeed! Well, there are phrases that are worse than Jeffersonian phrases, and such phrases abound in this country to-day. But we are thankful that this phrase is more than that. It is more even than a phrase of the Declaration. Thomas Jefferson knew that it was more than that, and because it was more he wrote it in the Declaration. It is one of the greatest principles of justice that ever found a place in the documents of human government. It may be "humbug" to tyrants, but liberty and justice declare that it has "stood the closest scrutiny and the severest tests; that it has been tried in the furnace and has proved pure; that it has been weighed in the balance and has not been found wanting; that it has been declared sterling by the general consent of mankind, and is visibly stamped with the image and superscription of the Most High."

No, the civil war *did not* knock any "humbug" out of that phrase; and a war "solely for humanity"—no, not a thousand of them—will ever knock any "humbug" out of it. It is a principle of God's own government, and though the earth should remove and the heavens depart it will stand fast forever, strong in the might of original justice.

The writer is a Southerner, and his father was a Southern soldier who followed the fortunes of the South throughout the war, beginning at Fort Sumpter on April 12, 1861, and ending at Appomattox in April, 1865. So perhaps, owing to sectional prejudice, he cannot look at this matter with that clear and unobstructed vision that is possible for the great republican news-

papers of the North; but he has always credited Abraham Lincoln with understanding the object and purpose of the war which he largely directed, and has never been disposed to find any fault with his utterances on that point.

The Bible, Protestantism, and Papacy.

IS PAPACY BIBLICAL?

BY S. B. HORTON.

IS PAPACY biblical? That is, does the papacy advocate the teaching of the Bible? Does it claim that the holy Scriptures are all-sufficient for the followers of the Author of Christianity, and are they able to make one wise unto salvation? A little familiarity with papal literature will help one to arrive at a proper response to this question. Cardinal Gibbons, of Baltimore, takes very decided ground that the holy Scriptures are not sufficient as a rule of faith, nor a competent guide to salvation. This is what he says in his work, "The Faith of Our Fathers":—

"A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

In the view of this leading prelate of the papacy it is evident that the Bible is not the sole rule of faith and a competent guide to heaven. This view of holy Scriptures is not biblical, and it is certainly the very opposite of the view assumed by Protestantism. Still the Cardinal's estimate of the value of the Bible is in keeping with all that has been said by the Roman Church aforesaid on this point. For instance, Pius VI., in a Bull issued March 24, 1564, approved the work of the Council of Trent which enacted a code of rules on prohibited books, one of which reads as follows:—

"Rule 4. Inasmuch as it is manifest from experience, that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to everyone, the temerity of men will cause more evil than good to arise from it, is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be aug-

mented, and not injured by it; and this permission they must have in writing. But if anyone shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Book-sellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the book, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

This feeling against the general reading of the Bible in the "vulgar tongue," has been the rule since 1564, and "Bulls" have been issued condemning and proscribing societies for the free circulation of copies of holy Scriptures. In a pastoral letter pope Pius VII. in 1816 uses the following language on the subject of Bible societies:—

"We have been truly shocked at this most crafty device [Bible societies], by which the very foundations of religion are undermined. We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence, as far as possible,—this defilement of the faith so imminently dangerous to souls. It becomes your episcopal duty that you first of all expose the wickedness of this nefarious scheme. . . . Warn the people entrusted to your care, that they fall not into the snares prepared for their everlasting ruin."

Bulls against the reading of the Bible in the "vulgar tongue" were also issued by pope Leo XII. in 1824, Pius VIII. in 1829, Gregory XVI. in 1832 and 1844, as well as by Pius IX. And as "Rome never changes" she will and does, wherever she controls, advocate the policy of keeping the holy Scriptures from the common people. An instance or two of the present attitude of Rome toward the Bible comes to us recently from Peru, South America, where the hierarchical scepter of Rome holds absolute sway in matters of religion. In Arequipa, Peru, two Christian men engaged in colporteur work were arrested and imprisoned for selling and distributing Bibles and Protestant literature. It is said that the feeling was so strong against these men that threats of lynching were freely made.

So it is plainly evident that Rome does not cherish nor does she teach her subjects that the Bible is the all-sufficient guide and rule of faith, that it alone can make one "wise unto salvation." But what does she endeavor to maintain as sufficient and more clear and safe for the seeker of truth and salvation? Let "Catholic Belief," a work published by authority of the Roman Church, answer this question (page 45):—

"Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the Word of God, the precious gems of revealed truths. Though these two

divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe."

The author, speaking for the Roman Church, draws his conclusions from the standpoint of the so called "fathers" of the church, one of whom, Origen, said, "We are not . . . to believe otherwise than as the churches of God have by succession transmitted to us;" and another, Chrysostom, gave out as an axiom, "It is a tradition [of the church]; seek nothing further." Still another, the bishop of Hierapolis (Papias), said, "If anyone came to me who had accompanied the elders, I questioned him concerning their words, what Andrew and Peter said; for I did not think that what is in the Books would aid me as much as what comes from the living and abiding voice."

Rome, therefore, stands for tradition preferably to the Bible, whereas true Protestantism advocates the Bible. In the case of Rome, the Bible is not a sufficient rule of faith because, as Cardinal Gibbons puts it, it is not competent "to instruct in all the truths necessary to salvation;" and so must depend upon "the living voice" of man in tradition. In this position Rome is always prepared to meet the charge that she is not in harmony with the doctrines and instructions of the Bible by saying, "We are in harmony with the tradition of the church, and consider it more clear and safe to follow."

On the other hand, true Protestantism says, "The Bible and the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of the true Protestants, how early a doctrine originated, if it is not found in the Bible."

It will be well to know how Protestantism views tradition.

SINCE civil government is instituted to preserve natural rights, the sacrifice of any such right can never be demanded by just government.

As no person can delegate to another religious obligation, the principle of government by the consent of the governed must forever debar religious legislation.

THE first duty of citizenship is to respect the rights of others; in other words, to mind your own business. Strange to say, this is for many people the hardest duty to perform.

POPULAR sentiment in religion compares with the inspired Word as a weathervane compares with a compass. The sensible traveler will not put the former in place of the latter.



AGAIN has a great victory been achieved by American arms, on Sunday. On that day of the week, February 5, the American forces at Manila fought the forces of the Filipinos and defeated them with terrible slaughter, while sustaining but little loss themselves. And thus another proof is added to those furnished by the first battle of Manila, the destruction of Cervera's fleet, and the capture of Santiago, that Sunday is as proper a day as can be wished for settling a controversy by resort to arms. But little indeed can be found in these events to indicate that Sunday is a day calling for rest from work and for religious devotion, or is especially the day of the Prince of Peace.

UNDER their American masters, the Filipinos have now received their first lesson in self-government, and the impression made upon them will no doubt be lasting. They will understand that they cannot hope for the privilege of self government till they are able to fight better; for their signal defeat by the forces of civilized America is accepted everywhere as the most convincing demonstration of the absurdity of their idea of a Philippine republic. After all that may be said of the higher ideals of civilization, it is brute force and the ability to use it effectively, that most surely wins recognition and respect from the civilized world. No nation thinks of disputing the right of self-government with a people who are efficient in the use of modern firearms.

THE higher ideals of life belong not to civilization, but to the gospel. A Christian "savage" is actuated by higher impulses than the "boss" who controls the politics of an American state. A Christian "savage" is a better example of self-government than a civilized state which is dominated by a political "boss." The slave of human passions can at best be but a poor representative of a free people. The unchristian ambitions of men are a far greater obstacle in the path of true self-government, than is the ignorance of a savage tribe. No people are so ignorant that they cannot understand the foundation principles of self-government. Not the ignorance of the Filipinos regarding the ways of civilization, but their disregard of human rights, must be dispelled in order to fit them for self-government; and that can be done not by force of arms, but by the spread of those influences which emanate from the divine principle, "Thou shalt love thy neighbor as thyself."

IF America is to teach the Philippine natives republican government, it must teach them first of all, respect for the principle of government by the consent of the governed. But how is America prepared to do this when it has itself violated this very principle before their eyes? The step which was thought to be necessary to establish good government among that people, has only planted an obstacle in the way of its realization.

THE naval committee of the House of Representatives at Washington have recommended the construction of twelve new warships, to meet the pressing demands of the imperial government. The cost of these vessels must of course be paid by the people, who will reap a return not in tangible benefit, but in "glory." The question is how much glory of this sort the American people can afford to buy without danger of becoming dissatisfied with their bargain. While the most of them have enough to do to provide themselves with the necessities of life, can they afford to spend vast sums also to provide what may be called the necessities of death?

A SUNDAY-CLOSING movement is in progress in Omaha, the features of which are of more than ordinary interest. A press dispatch from that city to the *Chicago Times-Herald* says: "This city is confronted by another novel proposition. It constitutes a close combination of Sunday-school and church workers and saloon men and brewers, all united to strictly enforce the Sunday laws without fear or favor."

ADVOCATES of Sunday enforcement have been wont to point to the saloon as the ally of those who opposed the movement; but here, the movement finds no stauncher support than that the saloon accords it. The dispatch says further: "The church people have called a mass meeting for Saturday, and the Saloon Men's League has announced its intention of giving the movement its moral support, and incidentally any other kind of support the individual saloon men can give the movement."

THE "moral support" of the saloon! In behalf of what other "Christian" institution or virtuous measure did the saloon ever offer its "moral" support? And in what good cause were ever Pilate and Herod made friends? "The church people are not a unit yet in the Sunday closing movement, but the saloon men are a unit in its support, and are ready to put up the money necessary to prosecute all those who do not observe the law in every particular." The zeal of the saloon in the matter is really greater than that of the church! And this really puts the saloon at the head of the Sunday-closing procession.

Of the scope of the movement, it is said that "Every barber-shop, cigar store, bath-house, hotel, restaurant, and newspaper office in the city will be forced to suspend, as all come under the ban of the Sunday state law. Street cars will not be permitted to run, and some of the saloon men insist that all those ministers of the gospel who preach for pay are amenable to the provisions of the law and should be arrested; but some of the saloon men are in favor of exempting the ministers in return for the aid the preachers will give in keeping others from violating the Sunday law."

Loving Your Neighbor.

CHRISTIANITY AS IT IS PRACTISED IN THIS "CHRISTIAN NATION."

"New York Journal," Jan. 30, 1899.

HERE is a story that was in the newspapers yesterday for you to read: A woman named Kate Brasch, who lives at No. 420 East Sixteenth Street, was arrested with a child in her arms for begging on the street. Her husband, she said, was a gardener. They had four children.

When she was arraigned in the Jefferson Market Police Court on Sunday—you were probably in church at the time—the agent of the Children's Society, who had arrested her, begged the magistrate to discharge her. He said that he had visited the home of the Brasches and found it scrupulously clean, but almost bare of furniture. Every article of value had been pawned to keep the family alive during the months that the father had been vainly looking for work. The father and the three children were sitting around a bare table when the agent entered. All there was to divide among the four was half a loaf of stale bread and some water."

It is at least some satisfaction to add that the woman was discharged, and that the policemen and lawyers in the court room made up a purse for her.

Let us now consider another item of the day's news. The Evangelical Free Churches of Great Britain, after many months of work, have compiled a new catechism. This catechism was published in this country yesterday for the first time. In glancing over it we find Articles 6 and 8 to read thus:—

"6. Q. What is sin?

"A. Sin is any thought or feeling, word or act, which either is contrary to God's holy law or falls short of what it requires.

"7. Q. Say, in brief, what God's law requires.

"A. That we should love God with our whole heart, and our neighbor as ourselves."

New York professes to be a Christian city. The suggestion that the millions of human beings who live in cozy homes in this great city and pride themselves upon their Christian life are, after all, only sinners, would make them stare and gasp. Yet unless you challenge the

above definition of Christian law or prove that the story of the begging woman is untrue, how can you deny those two facts?

"Love our neighbors as ourselves!" Man alive, have you and your children ever fed on stale bread and water? Or would you lie snugly in bed if you knew that your children, who are virtually a part of yourself, were waiting for their mother to bring home the fruits of begging?

"Oh, well," we hear you say, "if I had been in court I would have contributed liberally to that purse. In any event, now that the case has been brought to my attention, I'll send those folks something."

That isn't religion. It isn't even decent charity. It is that miserable makeshift known as Charity Organization Society Charity, which isn't real charity at all.

You know just as well as we do how much you love yourself. If, like the Oriental adepts, you were to project your astral body to the other-side of the globe, and then from the distance saw your real body surrounded by your children feeding on stale bread and water because you had no work, what an agony of wretchedness would seize you! How you would yearn to rush back and wipe out that awful condition once and for all. Ah, yes. You love yourself. But how much do you love your neighbor?

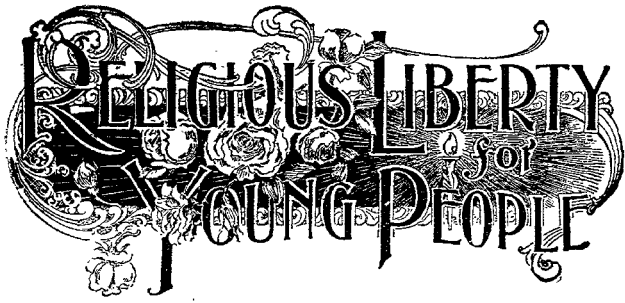
THE United States Government is having trouble with the Filipinos. The latter want their freedom, and evidently distrust their ability to secure this under American rule.

Why is this? There is one feature of the situation which is sufficient to account largely for the friction that exists, if indeed it is not the foundation of the whole difficulty. That is the respective attitudes of the Filipinos and the American Government towards the papal institutions in the islands.

Archbishop Ireland says the Philippine leader is jealous of the authority of the priests. That may well be said of the whole Philippine people. They do not need to be told that they cannot have self-government while the authority of the priests remains.

The Filipinos want to be rid of the priests; but upon this point they have good reason to distrust the intentions of the United States. For in the expedition that was sent to the islands under General Merritt, to free the people from the yoke of Spain, was a Roman Catholic priest—the representative of that very despotism from which they most desire to be free. Is it any wonder that the Filipinos should distrust the freedom promised by a Government which sends to them such an emissary, and show a determination to resist its authorship by force of arms?

There is good reason to believe that this question of freedom from the yoke of the papacy is at the bottom of the whole trouble.



Jack's Lesson in Liberty.

"HERE, Jimmie! come here, right off. I want you to carry this gun in our brigade."

Thus addressed, "Jimmie" looked up from his play as he recognized the voice of Jack Martin, the leader in affairs among the boys of his age in the village school. It was May Day, and the younger pupils of the school, under the supervision of their teachers, were enjoying a half-holiday at the village picnic grounds, where woods and lake and meadow combined to provide the requisites of a place suited to physical and mental recreation.

"Come here," repeated Jack, "you've got to come; we want all the boys in our room to march. We're going to march up past that stand where our teacher is, then down by the boat house, and around back here again. Come along!" And Jack waved a flag three times around his head.

"I don't want to go in the brigade," answered Jimmie, who was intent upon fixing up a toy sail boat which he meant to launch on the surface of the lake. "Roy and I are going to sail our boat awhile, and then we're going to get some poles at the boathouse and go fishing." To which Roy, who was standing by, nodded an affirmative.

"No you're not!" shouted Jack. "There's no fun in sailing that toy boat; nor fishing, either," he added, looking at Roy. "We're out here to have a good time, and a parade is the thing to have. All the fellers are agreed on that. Come along, now; we're pretty nearly ready to start." And with these words the young captain—as he was called—looked toward the group of boys who stood in an irregular line behind him, each provided with a stick, which some of them were holding in the military attitude learned at brigade drill in the school. Captain Jack was armed with a wooden sword, which was calculated to distinguish him as he marched at the head of his men.

"Yes," put in Will Sellers, who was next to Captain Jack in the deference he was able to command from his young companions; "you don't know how to have a good time, Jim Lane; you don't know enough. You'll never learn if you don't come with us and let us show you."

Jim hesitated. He looked at Roy and then at the assembled line of boys, and at Captain Jack, who was

flourishing his sword with the air of a commanding officer. He had no taste for military drill and parade. In disposition he was not quarrelsome, and he could see no enjoyment in things that suggested fighting and the use of death-dealing weapons. He could refuse to join the parade if he chose, but he dreaded to come under the ban of Captain Jack, and the hostility and ridicule of the boys with whom he associated daily in the schools. So at length, followed by Roy, he left his boat and went reluctantly to the place assigned him in the "parade," taking the "gun" offered him by Captain Jack.

"Company, attention!" shouted Captain Jack, with a wave of his sword. "Right, dress! Present—arms! Shoulder—arms! Forward, march!" he continued, and the "brigade," under his guidance, took up its line of march across the grounds. "Now, boys," said Captain Jack, stepping out to one side of the line, "if an enemy gets in our way, and refuses to surrender, we'll charge with the bayonet, the way we do in brigade drill. Any cowards who are afraid to meet the enemy can stay behind."

The afternoon wore away quite pleasantly for Captain Jack and most of his company, but dragged heavily for Jimmie Lane, who had scarcely time to get any satisfaction from his boat after the "parade" was over. In the evening, as Jack was recounting the experience of the day to his father, at home, he mentioned that the parade would have been better if it hadn't been for Jimmie Lane and Roy Davis, who, he declared, were two ignorant to be soldiers, and didn't have any patriotism about them.

"Why didn't you let Jimmie sail his boat if he wanted to?" his father asked. "Hadh't he a right to do that without being interfered with?"

"Oh, yes—of course," Jack replied, slowly; "but that was such a silly thing; and we wanted to have a good time."

"So you thought sailing a boat was too silly for a boy, did you? What do you think Jimmie and Roy thought about your military parade? Maybe they thought that was very silly."

"Why, father, that was grand, and patriotic, too; we're taught that in our brigade drill at school," said Jack.

"Well, you like to have fun in your own way, don't you?" said Mr. Martin. "Suppose I should tell you before I left home in the morning, just what you must do during the day to enjoy yourself."

"I don't think I'd like that very well," said Jack, in a rather subdued tone.

"Of course you wouldn't; and yet you want to tell some boys of your own age just what they must do to enjoy themselves. Is that your idea of liberty?" asked Mr. Martin.

"Well, but, you see, father, Jimmie and Roy don't know as much as the rest of us about having fun. We knew something that was a good deal nicer than what

they were doing, and we wanted to teach them how to have a real good time."

"But what if their ways and ideas of fun are different from yours, my boy, and what if they really don't know a great many things that you and the other boys do know; would that make it right for you to compel them to learn your ways?"

"But, father, don't you remember the sermon our minister preached Sunday about what the United States was doing over in the Philippine Islands,—didn't he say the United States had a right to tell the people there what to do to have a good government and be happy, because they were so ignorant and uncivilized?"

"Yes, I remember he did, Jack; but that doesn't prove anything. We can't believe all that even ministers say, these days. Let me tell you what some one else said—a great man who lived when our Government was being set up. He said that all governments 'derive their just powers from the consent of the governed.' That man was Thomas Jefferson, and he put those words in the Declaration of Independence."

"Yes; I remember hearing them read last fourth of July," said Jack.

"And there's another great man who lived not very long ago," continued Mr. Martin, "who said that when a white man governed himself and some other man too, that was not liberty, but despotism. That man was Abraham Lincoln."

"I guess I see your point, father; it don't matter if people are ignorant and uncivilized; they still have a right to be happy in their own way."

"Yes, my boy; and that's the only way they can be happy; that's the only way they can be free, and no one can be happy without freedom. Jimmie Lane wasn't happy this afternoon in your parade, though he was doing what you thought was about the grandest thing possible for a boy. But now I have some work to look after, and we'll talk more of this another time. And I hope you'll see that you ought to apologize to Jimmie," said Mr. Martin.

"Well, perhaps I ought," was Jack's reply. "At any rate, I'll not try after this to govern other fellows so much, and myself so little."

The War of Principle.—No. 17.

"How SENSITIVE the Jews were as to having their opinions, traditions, and notions questioned," said Cecil. "How much more sensible it is to be unprejudiced, to be willing to investigate, and, if shown to be in the wrong, to acknowledge it like a man, and adjust one's life to the truth!"

"The Jews were no more sensitive than we are, Cecil, and sensible as it may seem to investigate as you advise, there are very few willing to do so."

"But, Aleck, it is so bigoted, egotistical, senseless,

perfectly foolish, to set one's 'stakes,' and then blindfold with prejudice, and say, 'This is the limit of truth, the whole truth, and nothing but the truth.'"

"And yet you can see that such a course is the logical outcome of self-dependence. It must have a definite, limited, finite boundary,—one that it can control."

"Why is it, Aleck, that from the Jews down to the last Christian sect, this 'setting stakes' business is so much in vogue? Why, I can see that persecution of all kind has come out of it from first to last. People who do not have any definite belief, are more tolerant and accessible."

"I think, Cecil, that it is something like coral formation; while the life is there, the reef grows. When life departs, there's nothing left but the petrified form of what was once a living thing. The devil is behind the prejudice and the persecution. A dead form is of no practical benefit to the right formation of living character, and he sways human nature to contend for what men still blindly imagine is the living faith."

"But one would think they would contend against total unbelievers more than against those who were going on with the true life."

"No. They are really more in harmony with the unbelieving, even though preserving the form of life. Besides, the true life points out the humiliating fact—that their old form is really dead—only a 'stake.'"

"Yes; that is so. Where actual living truth goes, there is interest awakening, new advocates, and, of course, a rallying of the foe," said Cecil.

"Yes. And as there is really no power from above, and power must be had, men seek it in the state, in society, in themselves."

"This is all illustrated in Paul's preaching at Antioch. He proved the Jews guilty of crucifying their Christ, showed how by despising his testimony, they fulfilled the words of their own prophets, and invited all who would, to partake of the grace of God. When the Jews refused it, he preached the gospel to the Gentiles, and because multitudes responded, envy took hold of the jealous Israelites. Then they took the next step, and stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them from their coasts."

"Both unbelieving Jews and Gentiles took part against them in Iconium," said Aleck.

"Yes, and the next experience shows how unreliable human nature is."

"How is that?"

"Why, Paul was instrumental in healing a poor cripple. The people were idolaters, and began to cry that the gods had come among them. They were ready to do sacrifice to the apostles, and indeed Paul had a time of it to convince them that he was not to be worshipped. He preached the true God to them. Shortly after, their Jewish persecutors came down and changed

the friendliness of the people to the bitterest enmity. They stoned Paul and left him outside the city, supposing him to be dead. Next day he was able to leave the place."

"Surely, Cecil, that does show the fickleness of human nature, and the utter foolishness of thinking to trust in it."

"But, Aleck, are not men advanced and nobler to-day? Would they be so intolerant, so fickle, so cruel? Has not the lesson of the past done something for the world, to teach them to be charitable? After all though the Christian sects have put in their 'stakes,' they certainly do not contend for the faith as they used to,—with implements of torture, and with the backing of civil law. Now do they?"

"Cecil, wait till the living truth puts them to the test. What does it mean, my friend, that there is such a widespread movement in our country to-day for the union of church and state? What does it betoken that the church is asking for power, and asking for it at the polls instead of at the throne of God? Can you tell me what this means?"

"Aleck, you must know something that I do not. You have hinted at telling me startling news for a long time. When am I to be enlightened?" F. E. B.

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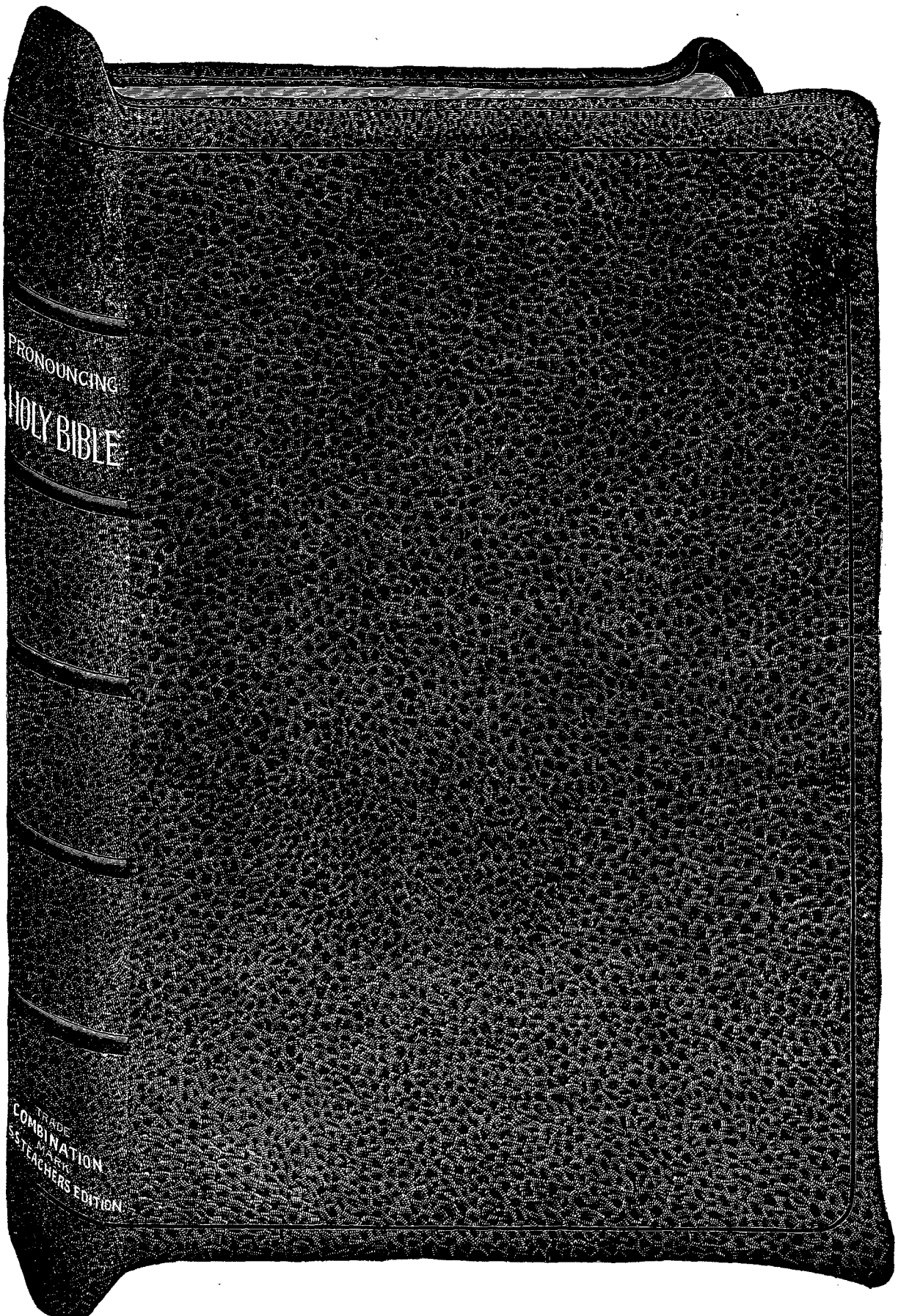
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OUR PREMIUM BIBLE.



NEW YORK, FEBRUARY 16, 1899.

THE real object of all Sunday legislation is the exaltation of Sunday.

THE Filipinos may well be suspicious of a sovereignty bought for them of Spain for \$20,000,000, by a foreign power thousands of miles from their homes.

It is only Rome and Romish sentiment that is behind the cry that the Filipinos cannot govern themselves as well as they were governed by Spain and the papacy.

WE print some rather lengthy articles in this issue, but they are good. Read them and judge for yourself whether they are not good enough to appear in any paper published.

DO NOT overlook the legal argument presented in this issue of the SENTINEL, by Judge Moore, of the Michigan Superior Court, on the subject of Christianity as a part of the common law. See page 99.

THE army canteen has been abolished by authority of the Government. This act will no doubt do something to lessen the contrast between the principles of Christianity and the practice of soldiers of a "Christian nation."

THE organ of the party who want God put into the Constitution, expresses such disappointment because no "suitable acknowledgment" of God was put into the treaty lately concluded by the United States with Spain. The commissioners were requested by letter to frame the treaty in harmony with the ideas of the church-and-state party, and it was hoped thereby to pave the way for a similar acknowledgment in the Con-

stitution. This "religious reform" party are untiring in their efforts to enforce their ideas of Christianity by the machinery of the law, and never were they molding public sentiment so rapidly to the belief that religious legislation is proper and necessary, as just now.

IN Omaha, Nebr., a Sunday-closing movement is in progress which receives the "moral support" of the saloons, and all the other support the saloons can give it. See page 105. And the saloon generally knows in what procession it belongs.

THE action of the Filipinos in continuing to fight the United States forces after the ratification of the treaty with Spain, and in the face of a crushing blow already received from those forces, exposes the hypocrisy of the imperialist claim that the cause of the hostilities was the delay in ratifying the treaty.

THE grand jury of Hall County, Georgia, have framed an indictment against a young man named Walters, an observer of the Seventh-day Sabbath, for having done work on Sunday, which the indictment calls the "Lord's day." We are informed that the case will probably be tried at the May term of court.

IT is proposed in Akron, Ohio, to close all the saloons of that place for two years, and this by the liquor dealers themselves, as a heroic measure to convince the ministers and other crusaders that the saloons are a necessity to the city. The National Liquor League proposes to buy all the saloons in Akron and pay to the proprietors, in addition, a sum equal to their profits for the two years past; then to close the saloons and prohibit any others from opening in the place for two years. It is to be hoped this program will be carried out in full. But to make the test a fair one it should be also provided that the sum habitually spent by the residents of Akron for intoxi-

cants be paid into the city treasury in lieu of the revenue derived from saloon licenses. If the people of Akron should do this they would have just as much money left as when they spent it in the saloons, and would retain the immense advantage of keeping sober.

THE important question with every civilized nation is not whether it can conquer abroad, but whether it can conquer at home. If it cannot conquer at home, it will avail nothing to possess the power to conquer abroad. Rome was mightiest in foreign conquests when she was being overpowered by the foes of free government in Italy. The United States is conquering foes abroad, but there are many of its citizens who feel that their interests and those of the nation would be much better served if the Government were to combat some of the foes which seem to be defying it at home; as the Standard Oil Trust, the "Embalmed Beef" Trust, and other like monopolies, which exist in defiance of State law.

THE first gun has been fired, the first blood shed, the first battle fought, in pursuance of American imperialism. And now that this has been done, it is very unlikely that there will be any turning back to the former principles of American Government. The first battle and the first cost of imperialism have been pleasing to American pride; but what will be the last battle and the last cost? This is the real question to be considered.

Believing this number to be an excellent one for missionary work we have had several thousand extra copies printed, which we offer at our old rate for such purposes, namely, one cent per copy in bulk, or when wrappers are addressed to individuals, at the rate of one and a quarter cents per copy. Send us in a list of names. This paper should have a wide circulation. How many do YOU want?

Back numbers, with the exception of number two, may also be had at the above rates.

AMERICAN SENTINEL

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

VOLUME 14.

NEW YORK, FEBRUARY 23, 1899.

NUMBER 8.

THE fragrance of Christianity is not disseminated by force.

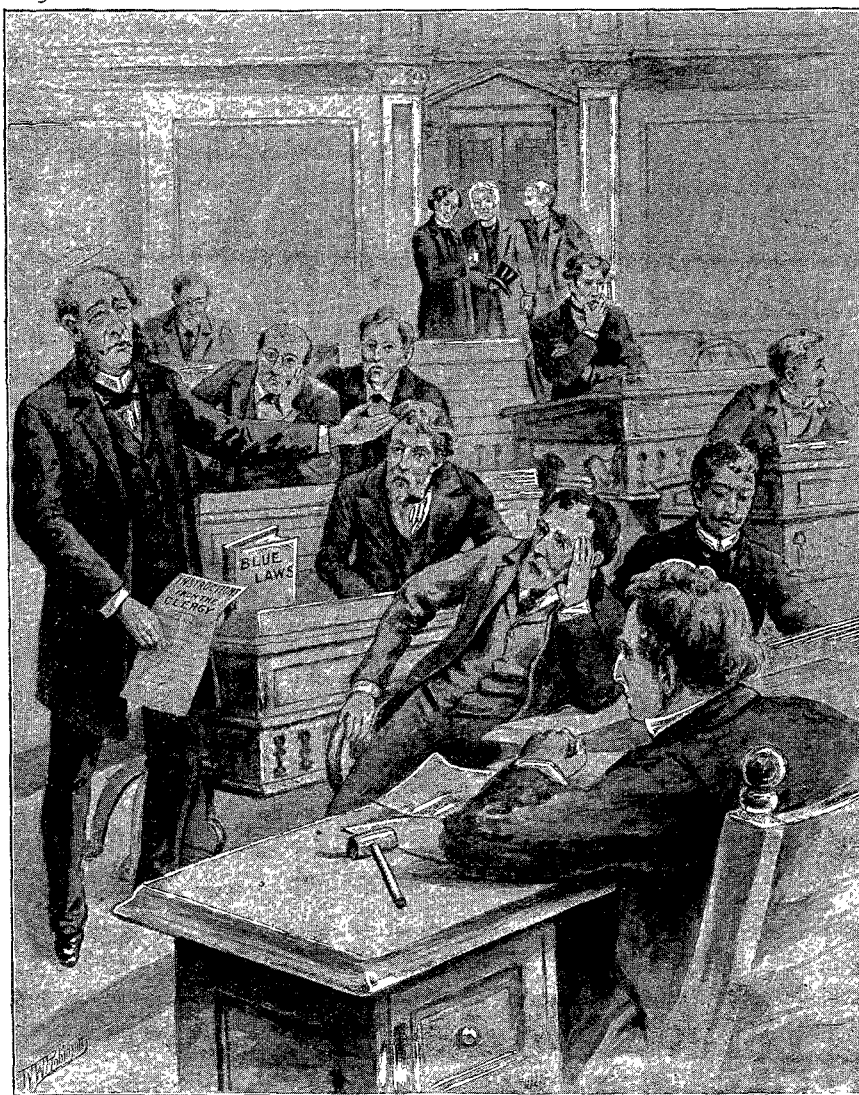
✠
WHEN Christianity is put into human law, all the love in it is left out.

✠
FIRST be master of yourself; then you will not want to be master of anybody else.

✠
EVERY man has the ability to govern himself, and no man has the ability to govern more than himself.

✠
THERE is nothing about the true religion which would suggest a "bluelaw" even to an atheist.

✠
THE true ambassador for God will seek to win men by the grace of God, not to command men by law.



A TYPE OF STATESMAN DEVELOPED BY THE DEMAND FOR RELIGIOUS LEGISLATION.

THE cry is made by the great religio-political organizations, that the country must have "Christian statesmen." These great bodies aim, through their political power, to exclude from Congress and the legislatures men who do not conform to their ideas of Christianity. But when they pledge their power to the candidate who will vote for religious measures, many men will join hands with them with whom Christianity is a policy rather than a principle of the heart; and the legislative assemblies will be more than ever filled with men working for their own interests rather than the interests of the people.

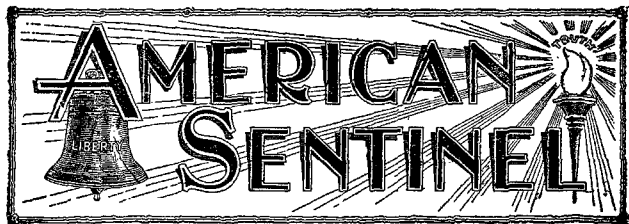
SO LONG as God tolerates the devil, it will not look well for people taking the name of Christ to be intolerant of their brethren.

✠
IF Christians will pay enough attention to the example of Christ, they will have no time or inclination to force others to pay attention to them.

✠
IN the temple of liberty, the rights of the weak are represented at the top, not at the bottom.

✠
THE more politics in the church, the more hypocrisy in legislation.

✠
A NATION, like an individual, might often profit by having the grace to acknowledge itself in the wrong.



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.)

Lexington, 1775; and Manila, 1899.

THE United States Government now stands definitely committed to a policy of foreign conquest. As the shot which rang out at Lexington in 1775—that shot which was heard around the world—committed the American colonies to a struggle with Great Britain for national independence, so the battle at Manila has committed the nation to the new and untried experiment of imperialism.

The shot fired at Lexington was aimed at imperialism in government, as represented by Great Britain. The shot fired at Manila reverses what was accomplished at Lexington, and unites America again, and by her own action, to imperial government.

The shot fired at Lexington separated America from Great Britain; the shot fired at Manila joins America again with the British government. In the former union with Great Britain there was involved a tax which the American people were unwilling to pay; in this new union with Great Britain there is likewise involved a tax upon the American people, which they will be most unwilling to pay, but which they cannot repudiate.

The shot fired at Manila has been heard around the world, and has been noted with the deepest interest by every nation of Europe. And would that the American people themselves appreciated its significance as fully as do those nations.

The relation into which the United States has now brought itself with Great Britain may be understood from considering some facts to which allusion has recently been made by the press and by representative men both in this country and Great Britain.

The English premier, Lord Salisbury, at the banquet of the Lord Mayor of London, said that the appearance of the United States as a factor in Asiatic politics was likely to conduce to the interests of Great Britain, though it might not conduce to the interests of peace.

The London *Saturday Review* was more outspoken, and said this:—

“The American commissioners in Paris are making their bargain—whether they realize it or not—under the protecting naval strength of England. And we shall

expect, to be quite frank, a *material quid pro quo* for this assistance. We shall expect the States to deal generously with Canada in the matter of tariffs; we shall expect to be remembered when she comes into her kingdom in the Philippines; *above all, we shall expect her assistance on the day, quickly approaching, when the future of China shall come up for settlement.* [Italics ours.] For the young imperialist has entered upon a path where she will require a stout friend; and lasting friendship between nations is to be secured, not by the frothy sentimentality of public platforms, but by reciprocal advantages in their solid material interests.”

Not long ago, Senator Foraker, speaking for the ratification of the treaty with Spain, said that the Government was not proceeding “with the idea and view of permanently holding them [the Philippines] and denying to the people there the right to have a government of their own;” but that the possession contemplated was but temporary. Of the effect of this language in Great Britain, the associated press dispatches said:—

“When the American correspondents succeeded in impressing upon the British minds that Senator Foraker, in his recent speech in the United States Senate, spoke only for himself when he suggested that the United States might eventually withdraw from the Philippine Islands, a distinct sigh of relief might have been read between the lines of the British newspapers.

“Everyone here assumed that because the senator was from the President’s State he was speaking for the President, and the declaration made not only succeeded in giving British public officialdom an unpleasant shock, but it fell like a dash of cold water on the ardor of the British for an Anglo-American understanding. They began to question what was the profit of this friendship if America did not propose to back up Great Britain’s policy in the far East by retaining the most important base of operations in the event of war over China.”

If this Government, then, retains the Philippines, it will be as the ally of Great Britain in a struggle for dominion in the Orient. That is how Great Britain views it, and that is the view made necessary by the logic of circumstances. The naval power of Great Britain has already been of material service to the United States in the islands, and no one can tell how soon or how seriously its assistance may be needed again. And Great Britain, on the other hand, will expect and demand a “*material quid pro quo*” for her services, which will be nothing less than to “back up Great Britain’s policy in the far East.”

This is what must be if America remains in the Philippines. And what has occurred at Manila renders it all but certain that America will remain. That greatest of barriers has been erected in the way of retreat—national pride. Spain retained her pride and lost her colonies; she clung to her “honor” in the face of the certainty that such loss would be the result. And in all nations, the dictates of national pride are the most imperative, the hardest to set aside.

But what will be the cost of adhering to the sentiment that what has been taken in war must be retained,

and that where the flag has been raised it must never be hauled down? What will be the cost of this new union with Great Britain, in which the United States "backs up" British policy in China? A war for dominion in the far East, in which Great Britain measures her strength against the powers of continental Europe, will be a struggle from participation in which the United States may well wish to be excused. As Senator Bacon said, "If that war comes it will not be confined to the Orient. If that war comes it will involve every leading nation of the world. If that war comes, not only will our young men lay their bones upon the distant soil of Asia, but our own country will have to stand its defense. When that war comes, there is not a seacoast city but what will be in danger of destruction from the allied navies of the world."

And for all this a tax must be put upon the American people—a heavy tax—far heavier than that which brought about the separation from Great Britain. But unlike that tax, it will be self-imposed, and one that cannot be repudiated. If the American people are not willing to pay that tax, they must repudiate it now.

Human Rights.

The principle that each person shall mind his own business (1 Thess. 4:11), and let other people's business alone (1 Peter 5:15); in other words, that each person shall give account of *himself* to God, and shall leave every other person absolutely free to give account of *himself* to God and to nobody else; is not only specifically stated in the Bible, but is emphasized by many illustrations.

When Jesus was talking to his disciples just before he ascended to heaven, he asked Peter, three times, the question, "Lovest thou me?" Peter responded that he did, and Christ replied, "Feed my lambs; Feed my sheep." And then as they were walking along,—Jesus, Peter, and John,—Peter turned to Christ and said, "What shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to thee? Follow thou me."

The Scripture says that Peter turned and saw the other disciple *following Jesus*. That was what John was doing,—following Jesus. Peter too *at first* was following Jesus; but when he *turned* to see John, what *then* was he doing? If he was following him at all he must have been following him *backwards*. But backwards is no way to follow Jesus. Men must follow him with the face to him and the eyes upon him. The only way for Peter to have followed the Lord was to keep on the way he was going. But he was so concerned with the other disciple's welfare as to whether *he* was following the Lord just right or not, that he himself must turn from following the Lord to behold the other who *was* following the Lord, and to inquire, Well, Lord, I am to do so and so; but what about this man? Jesus simply

said in other words, That is none of your business. What that man does is nothing whatever to *you*. Follow thou me.

This illustrates the principle which the Lord Jesus established for the guidance of his disciples, and which he has drawn out in the thirteenth and fourteenth chapters of Romans.

Therefore it is written, "Let us not judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way." That is the point we are to watch. I am to watch myself that I do not put in your way an occasion for you to fall; and the only way I can do that is by keeping my eyes upon Jesus, and him only.

Yet at this many will query, "Why, are we not our brother's keeper?" Yes. And it must not be forgotten that the man who first asked the question, "Am I my brother's keeper?" was brought to the point where he asked that question by his disregard of the very principle which we are studying. If Cain had regarded the principle which is here before us, of following the Lord for himself, and letting Abel follow the Lord for *himself*, rendering allegiance to his own Master *in everything* which he did, he would never have been brought to the place where he said, "Am I my brother's keeper?" for the question would never have been asked him—"Where is thy brother?"

It was only when Cain had failed to follow the Lord that he turned his attention to his brother; and because his brother's ways did not please him, he began to sit in judgment upon him and to find fault with him. And at last Cain decided that his brother's ways were so seriously wrong that he was not fit to be on the earth; and therefore the only reasonable and legitimate thing for him to do was to put Abel out of the way; and so he killed him. Why was not Abel fit to live? O, because his ways did not please Cain, who set himself up to judge and correct Abel, and say what he should do, and how he should do it.

This incident is placed at the very beginning of the Bible (Gen. 4:8, 9), and is repeated to the end of the Bible (1 John 3:12; Jude 11), as a warning to all people to regard the living principle that we are to honor God ourselves, and follow him ourselves, and let other people do the same.

There is a secret in this which people do not realize. When an individual is following the Lord, and him only,—with his eyes upon the Lord, his whole heart devoted to the Lord—an influence goes forth from him that is ten thousand times more helpful to the man who is the farthest away from God, than can possibly be all the superintending that man can do when he takes his eyes away from Christ. People forget that it takes the power of God to convince a man of truth; and because a man does not go in the way which *they* think the Lord would have him go, or because he does not go readily enough to please *them*, or does not shape his way satisfactorily

to them, they grow impatient, and put forth *their* hands to undertake to steady the ark. And there the mischief comes in.

There is no power but of God. "God hath spoken once; twice have I heard this, that power belongeth unto God." Ps. 62:11. We pray every day "Thine is the kingdom, and the power, and the glory." Fellow Christians, Christians must depend on God's power alone to influence people to do right.

Listen! "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." 2 Cor. 2:14, 15. The power is the Lord's, so also the influence is his. The fragrance which goes forth from you and me must be the same that Christ carried, or we cannot influence anybody for good. Of all things this must be so, of those who profess to know Christ, who are "set on an hill" and therefore "cannot be hid." The Lord not only tells us not to judge other people, not to set them at naught because they do not follow exactly as we say, or observe exactly as we observe; but he tells us the secret of why we should not do so,—it is because all power and influence is his.

It is influence which draws. God himself,—we say it with all reverence—cannot *drive* people to himself. Jesus said, "I, if I be lifted up from the earth, will *draw* all men unto me." It is only by having an influence which draws that we can do any soul any good; and the only influence that *can* draw is that of Christ.

There is another notable instance in illustration of this great principle. Everything that is recorded in the life of Jesus, is a living lesson to us.

The Pharisees were always trying to entrap him in every way they could. At one time they found a woman who was taken in the very act of adultery, and they brought her to the Lord, thinking they had a fatal trap ready this time. After explaining the circumstances of the case, they said, "Now Moses said that all such should be stoned: but what sayest thou?" They did not care how Christ answered that question. If he said, Go ahead; that is the right thing to do; stone her; they would have gone straight to the Roman authorities and said: "This man sets himself up to be the king of the Jews, and is usurping Roman authority." If he had said, You cannot stone such any more; that comes to an end now; Moses is to be set aside; they would have spread it everywhere that he would not observe the teachings of Moses, and was therefore an impostor. They intended to accuse him whichever way he might answer. But he disappointed them. He answered their question in the way of Christ; not in the way of the Pharisees, nor in the way of the Romans. He said, "Let him that is without sin among you, cast the first stone at her," and stooped down and wrote on the ground. When he rose up, about half of the people were gone. Saying nothing

he stooped down again and wrote with his finger on the ground, and when he rose up again all were gone but the woman and himself.

Now he had said to them before he began to write on the ground, "Let him that is without sin among you cast the first stone." But none of them threw any stones. Why? he opened the way freely. Ah! none of them could, because none of them was without sin. The only thing they could do to escape the condemnation of their own consciences was to go away. So there was none left but himself and the woman, and *he was without sin*, and *HE DID NOT STONE HER*. Yet he said, "Let him that is without sin among you cast the first stone" at her. None of them could because they were *not* without sin; and he was without sin, but didn't. And this teaches the great Christian truth that he who is *not* without sin *cannot* throw stones; and he who is without sin *WILL NOT* throw stones. And all this teaches the mighty Christian truth, that with *Christians* there is *NEVER* any throwing of stones.

Then Christ turned to the woman, and said, "Woman, hath no man condemned thee?" She said, "No man, Lord." Did he reply, "Well, I do. You must get out of here. It is not fit that I should be seen in the company of such persons as you are. Go away; you will bring reproach on the cause?"—No; thank the Lord! This is what he said: "Woman, hath no man condemned thee?" "No man, Lord." "*Neither do I condemn thee. Go, and sin no more.*" Those who *have sinned* cannot condemn others who have; and those who have *NOT* sinned, *WILL* not condemn those who have.

That one sentence of Jesus, "Neither do I condemn thee. Go, and sin no more," had more influence and power to hold back from sin that poor sin-laden woman, than all the condemnation of all the Pharisees of Jerusalem, Palestine and America put together.

There is where the power lies. The power of the Christian lies in the influence of Jesus Christ which goes forth from him as fragrance from a rose, as he stands with a heaven sent reverence in the presence of even the worst sinner.

The Christianity of Jesus Christ in the true believer looks reverently upon the conscience of the worst sinner; holds himself back from anything that would seem like condemnation or judgment; and lets God reach that soul by the fragrance of the influence of Jesus which goes forth from him.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us *in every place.*" That is Christianity; that is divine regard for human right; because only he who is altogether divine can rightly estimate a human right. And He has estimated it, defined it, and respected it. And He calls upon every soul to recognize that human right which, in his Word, He who is altogether divine, has set up above all things and all people *to be respected.*

A. T. J.

The Power of Love vs. the Love of Power.

TWO MIGHTY kings of great renown
Once came to rule a certain town;
The one was gentle, kind, and good—
A blessing to the neighborhood;
The other one, as all allowed,
Was stern and cold and harsh and proud.
The one came from the realms above,—
This was his name: "*The Power of Love.*"
And, strange, indeed, the other's name
Sounded, I'm thinking, much the same.
I heard him lauded every hour,
And people call him: "*Love of Power.*"

Now, "*Love of Power*" grew rich and great,
He dwelt in ease, he dined in state,
While men of high and low degree,
In hateful bondage bent the knee.
This mighty ruler ever trod
With shameless face, the house of God.
And though the church in days gone by
Had counsel from her Lord Most High,
To swear allegiance and to own
The blessed "*Power of Love*" alone,
She 'gan to thirst, in evil hour,
For man's worst foe, "*The Love of Power.*"

Then Persecution ruled the land,
And murder raised her bloody hand;
While Inquisition's tortures then,
And rack, and stake, and gloomy pen,
Cut short the lives of holy men.

The church and world walked side by side,
In greed, extravagance, and pride;
And e'en the church outvied the world,
Whose godless banners were unfurled,
In catering to the "*Love of Power,*"
Who day by day and hour by hour
Grew stronger still as if to prove
The weakness of the "*Power of Love.*"

One day a Man of humble mien
Upon these busy streets was seen;
His look was calm, his form was grace,
A god-like peace shone in his face.
I asked his name, with bated breath,
They answered, "*Christ of Nazareth!*"
He healed the sick, he raised the dead,
At his approach diseases fled;
The sick and suffering, poor and lame,
Not vainly to the Healer came.

At once the "*Love of Power*" did plan
The downfall of the sinless Man.
And next I saw him hanging high—
A spectacle 'tween earth and sky—
And heard ten thousand voices ring:—
"*O Church of God, behold thy King!*
Thy 'Love of Power' hath caused his death—
Hath slain the Man of Nazareth!"

MRS. L. D. AVERY-STUTTLE.

DISTANCE lends a vast amount of enchantment to
the view of the blessings of imperialism.

Separation of Religion from the State Taught by Christ.

By B. W. Noel, M. A., Clergyman of the Church of England.

AN important passage in which the complete separation of the spiritual administration of the churches from the secular administration of the government is enjoined by our Lord is the following: "Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the persons of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:15-21.

Pompey having about 120 years before this time subjugated Judea to the Romans, it became a Roman province. In these circumstances, the Pharisees maintained that it was unlawful to pay tribute to the emperor because God had declared that they must not choose a foreigner to be their king; they were the special people of God, and he alone was their king. When formerly the king of Syria had brought them under this yoke, their fathers had, with the blessing of God, thrown the yoke off. Frequently, too, under judges raised up and inspired by God, they had vindicated their liberties against the tyranny of the surrounding nations: God had enabled them to burst from their servitude in Egypt; and Hezekiah, with his almighty aid, had successfully rebelled against the king of Assyria. Under instructions like these the people became very impatient of the tribute imposed upon them, and nearly the whole nation was ready to revolt.

The Herodians, that is, the adherents of Herod, maintained on the contrary, that it was lawful to pay tribute, their patron being supported by the Romans. These two parties were much opposed to one another; but a common hatred having now united them against Jesus, some of each party came together to him pretending to be religious persons (Luke 20:20), who had the highest respect for his wisdom and probity, to ask him to determine for them this much agitated question, whether they ought to pay or not (v. 22, and Mark 12: 14, 15) the tribute or poll-tax, which was payable by every person whose name was taken in the census. If he declared the payment to be lawful, they would make him odious to the people, who detested it; if he declared it to be unlawful, they would charge him with sedition—as they afterward did. And this was their chief design.

Jesus asked to see the coin in which the poll-tax was paid; upon which they brought to him the Roman penny, which bore upon it the head of the emperor with this in-

scription, "Cæsar Augustus [such a year] after the taking of Judea." The current coin of the country being thus Roman, proved that they were under subjection to the Roman emperor, Tiberius. And having obliged them to notice this fact, our Lord replied to their question, "Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Civil government, which was necessary to prevent universal anarchy and crime, must be upheld by taxation. It was equitable that in return for its advantages they should pay for its support. To be loyal subjects to a prince who had conquered them was a very different thing from choosing a foreigner for their king. God had commanded their fathers to serve their conqueror, the king of Babylon (Jer. 27:12-17), and they were ordered to seek the peace of his kingdom. To pay tribute and to render obedience in all secular matters to Cæsar was only to render to the sovereign his due, and instead of interfering with their duty to God, was part of that duty.

Nor were they responsible for the use which Cæsar might make of that tribute. Order must be maintained by law; law must be administered by civil officers, and supported, if necessary, by the military force, for which a revenue was requisite. And if the emperor were to employ any surplus in the erection of heathen temples, in contributing to licentious theaters, or in enriching worthless favorites, they were not implicated in this irreligious or profligate expenditure. But the claims of the emperor must not interfere with superior claims. If they were to render to Cæsar the things of Cæsar, they must also render to God the things of God. The things of Cæsar were tribute and obedience to the law; the things of God were faith, worship, and obedience. When Cæsar claimed the payment of the tribute, he claimed what was his due; but should he claim dominion over conscience, affect to control their creed, or interfere to regulate their worship, then he usurped the rights of God, and must be resisted.

When Antiochus Epiphanes ordered their fathers to discontinue their sacrifices, to profane their Sabbaths, to deliver up their Bibles, and to set up idols in their country, their fathers justly refused obedience. In the same spirit the three Hebrew youths, though faithful subjects to Nebuchadnezzar, refused to bow down to his golden image; and Daniel, though blameless in his office as the prime minister of Darius, openly defied the decree which forbade the subjects of that prince for thirty days to pray to God. In paying tribute they would render to Cæsar the things of Cæsar, and in an unreserved obedience to the laws of God, both moral and ceremonial, they would render to God the things of God.

Our Lord thus established a plain rule of action. In all secular things which do not interfere with the law of God the sovereign is to be obeyed; but if the sovereign assumes the rights which belong exclusively to God, he must be therein disobeyed and resisted.

By this answer our Lord baffled his enemies. They could not accuse him to the people because he maintained that the whole law of God must be obeyed against all contrary commands; and they could not denounce him to the Romans, because he taught that all the rights of Cæsar were to be conscientiously upheld. By this answer he condemned the Pharisees, who refused to Cæsar the things of Cæsar; and the Herodians, who neglected to pay to God the things of God. When the Pharisees claimed entire obedience to the law of God, he assented to their doctrine, but condemned them for being seditious; when the Herodians claimed submission to the sovereign, he likewise assented to that opinion, but condemned them for allowing violation of the commands of God. All that was right in each opinion he established; all that was wrong he repudiated. In these few words he escaped their snare, condemned their errors, and established a maxim of universal application.

The Bible, Protestantism, and Papacy.

TRADITIONS OF MEN ANTI-PROTESTANT.

BY S. B. HORTON.

TRUE Protestantism does not only take the decided stand that the Bible is the all sufficient and infallibly safe guide in matters of soul salvation, but it takes an equally strong view against following the traditions of men, upon which the papacy builds and which she deems safer and more clear than holy Scriptures.

The Protestant idea of the unreliability of tradition was most fully set forth in the memorable debate between Martin Luther and Dr. Eck, in Leipsic, in 1519. It was in the very beginning of the controversy between these two representative men that the question of the primacy of the Roman Church was made an issue. Luther challenged Eck on the point, when this reply was made by the champion of Rome's cause:—

"Well, then, I will come to the point. The worthy doctor calls upon me to prove that the primacy of the church of Rome is of divine right. I will prove it by this expression of Christ: 'Thou art Peter, and upon this rock I will build my church.' Saint Augustine, in one of his epistles, has thus explained the meaning of this passage: 'Thou art Peter, and upon this rock [that is to say, on Peter] I will build my church.' It is true that in another place the same father has explained that by this rock we should understand Christ himself, but he has not retracted his former exposition."

Whereupon Luther gave expression to the underlying principle of true Protestantism in this forceful language:—

"If the reverend doctor desires to attack me, let him first reconcile these contradictions of Saint Augustine. For it is most certain that Augustine has said many times that the rock was Christ, and perhaps not more

than once that it was Peter himself. *But even should Saint Augustine and all the fathers say that the apostle is the rock of which Christ speaks, I would resist them single-handed, in reliance upon the holy Scriptures, that is, on divine right; for it is written: 'Other foundation can no man lay than that is laid, which is Christ Jesus.'* Peter himself terms Christ the chief corner stone, and a living stone on which we are built up a spiritual house." (Italics ours.)

This was a severe blow to Eck, who replied:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, *so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities!* . . . It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs—until the advent of the reverend doctor." (Italics ours.)

In this sarcastic reply Eck but stated exactly the position which Rome occupied then and still maintains in regard to the alleged superior advantage afforded by tradition over holy Scriptures. Luther in "Table Talk" evinces a clear understanding of the subject of tradition as against the Bible. He says: "When God's Word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even as when one strains milk through a coal sack, which must needs spoil and make the milk black. God's word of itself is pure, clean, bright, and clear; but through the doctrines, books, and writings of the fathers, it is darkened, falsified and spoiled."

Melancthon also shares in the credit belonging to those sturdy reformers who laid down the principle that "the fathers must be explained according to the Scriptures, and not Scriptures according to the fathers." This has been substantially the same view taken by true Protestantism all along from its inception. An able writer (Bowers) has well said on the subject of tradition: "To avoid being imposed upon, we ought to treat tradition as we do a notorious liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have out of a pious credulity, suffered themselves to be imposed upon by them."

In speaking of the written traditions of the so-called "Early Fathers," Dr. Adam Clarke, the Protestant commentator, says:—

"But of these we may safely say that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church that may not challenge them as its abettors. In points of doctrine, their authority is with me nothing. The Word of God alone contains my creed. On a number of points I can go to the Greek and Latin fathers of the church to know what they believed, and what the people of their respective communions believed; but after all this, I must return to God's Word to know what he would have me believe."

In his "History of Interpretation," Archdeacon Farrar says of the fathers:—

"There are but few of them whose pages are not rife with errors,—errors of method, errors of fact, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting, disparagement."

Neander, the church historian, adds further testimony against traditional teaching of the church. In "History of the Christian Religion and Church," Vol. I., p. 657, he says:—

"The writings of the so-called Apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the name of these men, so highly venerated in the church, writings were early forged for the purpose of giving authority to particular opinions or principles; and partly because their own writings which were extant, became interpolated in subservience to a Jewish hierarchical interest, which aimed to crush the free spirit of the gospel."

Of the corruption of truth during the early ages of the church, "Cox's Literature," Vol. I., p. 123, adds to the record the following:—

"In the early ages of the church, the writings of the fathers were corrupted without scruple, to serve the purposes of contending sects. The truth is, that the practice of vitiating these holy writings, and even of forging whole treatises and letters, detracts materially from the value of all that has come down to us as the productions of the fathers."

The above quoted extracts are submitted to show the true Protestant estimate of tradition, viz.: That it is so unreliable, and in so many cases so absolutely false in doctrine when compared with and verified according to holy Scriptures, that there must needs be a sure and certain standard which can be found in "the Bible and the Bible only." This is true Protestantism, pure and simple, no matter whether so-called Protestant churches have been faithful to the platform or not. Moreover, the Scriptures themselves forbid the traditions of men which may be averse to the divine teaching contained in the Word. This will be the subject of consideration in our next article.

Strange Synonyms.

At the beginning of the war with Spain it was declared by President McKinley that "forcible annexation cannot be thought of," in the case of Cuba, because such a thing would be "criminal aggression." And Congress, in harmony with the same sentiment, declared before the world that "the people of Cuba are, and of right ought to be, free and independent."

Now, less than a year later, Congress has declared of the people of the Philippine Islands—a people as capable as are the Cubans—that they are not, and of right ought

not to be, free and independent; and what was declared to be "criminal aggression," has now been decreed and justified by the President under the name "benevolent assimilation." There are strange synonyms being brought to light these days, and there is much about them that calls for explanation.

The Gospel the Means of True Sabbath Reform.

BY C. H. KESLAKE.

THE scripture in which is foretold the true Sabbath reform is found in Rev. 14:6, 7. It reads thus: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

That this message is to be proclaimed at the very time that the work described in Chapter 13:11-17 is being fulfilled may be clearly seen from the following considerations: The angel spoken of in the text is one of three angels, each one having a definite message to proclaim to the inhabitants of earth. Of the second angel we read, "And there *followed* another angel," etc. (verse 8); and of the third angel it is said, "And the third angel *followed* them," etc.

The meaning of the word here translated "followed" is given us in the margin of 1 Cor. 10:4, which reads: "And they did all drink the same spiritual drink: for they drank of that spiritual Rock that followed (mar., went with) them, and that Rock was Christ."

The thought in the scripture under consideration therefore is, that subsequent to the beginning of the message of the angel of verse 6, the second one follows or unites himself with the first, and together they proclaim their respective messages. Upon the fall of Babylon, as heralded by the second angel, the third and last one of the series with his special message, follows or joins himself to the other two, and thus together they proclaim their messages; so that the generation that hears the one hears the others. But the work of the third angel is a warning against the worshiping of the beast and his image, and the receiving of his mark in the forehead or in the hand—the very thing that is set forth in chapter 13:11-17. From this it is seen that when the work having in view the worshiping of the beast, etc., is being fulfilled, the everlasting gospel calling upon all to "Fear God, and give glory to him," must be preached.

A study of verse 7 will reveal that the Sabbath of Jehovah with all that is involved in it, is the burden of the "everlasting gospel."

No one will deny that all ought to fear—that is, reverence—God; but how shall this be done? The same

gospel that tells us what to do must also tell us how it may be done.

Another word for "gospel" is the "Word of God;" for these terms are used synonymously in Col. 1:23, 25. So that wherever the Word of God is, there will the gospel be found.

Turning to that part of the Word of God found in Eccl. 12:13, we find what it is to fear God. We read: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." Parallel scriptures to this will be found in Ps. 111:10 and Job 28:28.

From these scriptures it is clear that the one who really fears God will be found keeping his commandments. The same is true in giving glory to God. It is through sin that all have come short of the glory of God (Rom. 3:23), and sin is the transgression of the law (1 John 3:4). If by transgressing, or breaking the law we fail to give glory to God, the converse of this will be true, that by keeping the law we shall give glory to God.

Now comparing these scriptures with that of Rev. 14:6, 7, the conclusion is unavoidable that whatever else the gospel may require, it certainly requires the keeping of the commandments of God.

Now anybody can see that when the work compelling the worship of the beast and his image shall be carried on, there will be a direct violation of the commandments of God; for the first precept of that law says: "Thou shalt have no other gods before me." And the second forbids the worship of images.

Furthermore, as there can be no worship without obedience or service (Matt. 4:10; Rom. 6:16), and the first duty of man is to obey or keep the commandments of God, it can be seen just as plainly that the mark of the beast is something claimed to be related to the law of God, but really no part of it, but the enforcing of which would necessitate at least the violation of the first two precepts of the Decalogue. And this mark is Sunday.

That day is set forth as being the Sabbath of the Decalogue, and is the only institution to enforce the observance of which civil legislation is now being asked for. But as everybody knows, Sunday is the first day of the week, and everybody may know, too, that there is no word in all God's law, or in any other part of his Word, requiring the keeping of the first day.

Now please note carefully the following: "The everlasting gospel" is to be "preached to every nation, and kindred, and tongue, and people;" it calls upon all to "fear God, and give glory to him," etc. This in turn means the keeping of the commandments. It is therefore certain that the "everlasting gospel" calls upon all people to keep the commandments of God. But one of God's commandments requires the keeping of the Sabbath day. It is therefore equally certain that the *gospel* requires the keeping of the Sabbath day.

Now as all this is true, what day of the week could the gospel require to be kept excepting the very day that the commandment requires? Of course no other. Instead, however, of requiring the keeping of the first day, the commandment requires that the seventh day shall be kept. Therefore the seventh day is the one required to be kept by the gospel.

Now the first day (Sunday) is sought to be enforced as the Sabbath day; and that day as the Sabbath is made, by its adherents, the test of allegiance to God and thus to the gospel. What else then could we expect than that when the "everlasting gospel" is preached to all people, calling upon them to keep God's commandments, and so fear him and give him glory, it should call special attention to the seventh day as the Sabbath; and so when a false reformation in behalf of the pseudo Sabbath (Sunday) is going on, and the civil power is being invoked for its enforcement, that a true reformation concerning the true Sabbath day should be carried on through the preaching of, and the sole reliance upon, the "everlasting gospel"?

"The Way of Cain."

BY A. SMITH.

WHEN the two representative sons of Adam brought an offering to the Lord, God had respect to Abel's offering, because it was according to his own divine arrangement in the plan of salvation. The lamb he offered foreshadowed the Lamb of God, the Saviour of the world.

Cain brought of the fruits of the ground an offering, no doubt just as costly, and just as free from natural blemishes as was the offering of Abel; but it was not according to God's order, and it was therefore rejected. Cain became angry with his brother, because he persisted in worshipping God contrary to his own idea of service, and "slew him."

There is a small class of Christians at the present day who bring an offering of spiritual service to God on a day divinely appointed to be kept holy, the seventh day, according to the fourth commandment. There is still another, larger, class, who bring a like offering to God, but on another day that the Lord has never appointed as holy time, while they ignore the day he has declared to be his, and to be holy unto the Lord. A class of those who observe the first day as the Sabbath hate those who observe the seventh day, and take the club of civil law of their own framing, and with it attempt to beat their seventh-day brethren into adopting their own ideas of worshipping God. In this thing they have "gone in the way of Cain" (Jude 11), who stood in his day for a union of church and state.

Paul says of Christians, "The weapons of our warfare are not carnal." 2 Cor. 10:4. Those professed Christians, therefore, who use the carnal weapon of civil

law to coerce their brethren, or anybody, proclaim thereby, as did Cain, on which side of the controversy they stand.

It still remains for the advocates of "expansion" to point out one material advantage which that policy is to confer upon the United States, in return for the outlay demanded in men and money, and the cost of setting aside the hitherto-prevailing principles of American government.

Church and State in Fiji.

BY J. E. FULTON.

AFTER having applied in regular order to the Fiji government for a piece of native land to be used for mission purposes, we received notice to appear before the native commissioner. He said he wished to inform us that there were already two denominations in Fiji, viz., Wesleyans and Catholics; that there had been considerable friction between them; and disputes which had arisen thereby have had to be settled on several occasions by the government authorities. It was further stated that it was not a desirable thing that any other denomination should take up work among the natives if there was a likelihood of more trouble to the government.

On one occasion, I am informed, some native students in one of the mission schools had complained of overwork, and because an awning which covered the missionary who sat in the stern of the boat was not extended so as to shade them who did the rowing in the forward part of the boat. The governor was called in at last to decide upon the matter.

A difficulty lies in the fact that the Fijians are not regarded as men, but as children. Though intelligent and showing a lower percentage of illiteracy than many long-civilized countries, they may be compared to a family of 120,000 children of whom the officers of the government are the guardians. If a full-grown native wishes to visit the neighboring town, he must obtain the privilege from an officer. It is related that the king of Fiji, after presenting Great Britain with his kingdom, was afterward refused the privilege of visiting outside of it.

The government has passed a law to the effect that young men desiring to enter a mission school of any denomination must obtain permission from a chief who is a government official. If this chief is favorable to the religious body who has the mission school, his permission is easy to obtain.

Suva, Fiji.

LIBERTY is easier retained than regained.



ALL men are created free. This proposition follows necessarily from the familiar and well established proposition that all men are created equal. Equals do not rule over one another. When they attempt to do so—when some deny that others are entitled to freedom equally with themselves—they first deny the proposition that all men are created equal. This proposition is denied in the United States to-day, and for this reason.

* * *

EVEN the lower orders of animals are created free. None of them rule over the others. Nature makes no provision for slavery. Only man provides for such a thing and affirms its necessity. All animals are happiest in the enjoyment of freedom, and this is true without reference to the degree of intelligence by which the exercise of that freedom may be directed. Freedom is just as essential to the welfare of the lower orders of animals as to the higher orders, including man himself. The instinctive love of freedom is universal, and attests that freedom is everywhere the law of nature and the will of Him who speaks through nature.

* * *

REVELATION testifies the same thing, and is equally explicit. "One is your Master," said Jesus Christ, "and all ye are brethren." He said this to his disciples; and he wills that every person on earth shall be his disciple. In this saying he expressed his will for all. He would have all men recognize each other as brethren. That, if it were so, would effectually prevent the domination of a part over the rest; for nobody wants to rule or govern one whom he recognizes as a brother.

* * *

AND this truth, that freedom is the will of the Creator for all men, and that in denying freedom to any people men are going contrary to the Creator and Ruler of all things, and must therefore at some time in their course inevitably meet disaster, was never more pertinent in human affairs than just now, and in this very land whose long-standing guaranties of freedom are being subjected to interpretations which completely alter their old-time meaning. It is asserted now that nothing in the Constitution, the Declaration of Independence, or any other document or principle of American government, forbids or conflicts with the idea that the American people must hold some other people in subjection: and that the rela-

tion of master and subject must be set up between the American people and an inferior race living on certain islands of the sea, for the good of both rulers and subjects, and especially the subjects.

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THIS sentiment was strongly advocated in a recent speech by Governor Roosevelt, in which he presented the subject of "expansion" in its most favorable light. We must make the Filipinos feel, he said "that we are their masters." Not to do so would be an unpardonable mistake on the part of this Government. That would be for their own good, and for the good of all parties. In that way only could the United States fulfill its mission in the Philippines, and the people of those islands receive the blessings of liberty and peace. This policy the Government is now actually pursuing, and to this it will no doubt adhere until the Filipinos do feel and acknowledge that they are not their own masters, but the subjects of masters living in a distant land across the sea.

* * *

HOW THESE people, or any people, are ever to learn to be their own masters, by being forced into the position of subjects, is not clear; and no advocate of this policy ever tries to explain it. He would be hopelessly at a loss for any source from which to draw a sound argument; for neither history, reason, nor revelation furnish anything in its support. The individual must be emancipated, not enslaved, in order to learn self-government. This proposition lies at the very foundation of the gospel, and is true unless the gospel is false. The gospel emancipates men. It makes every man master of himself. And wherever men yield to the gospel, wherever gospel influences prevail, there is no obstacle in the way of self-government, whether in the continent of North America, or the islands of the sea.

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It is argued, however, that the Filipinos cannot be assimilated to the American Government, and that since they cannot become participants in it, they must be made subjects of it. And it is true enough that they cannot be assimilated to such a government as that of the United States. Of course they cannot! and why should any such thing be attempted? But that is no reason for making them subjects of the United States; that is no reason for making them feel that somebody else is their master; that is no reason for concluding that they cannot have a republican government of their own. Freedom is not incompatible with simplicity, but quite the reverse. Let them govern themselves in their own simple way, with such friendly assistance as the great American republic can give them; and let the missionaries from more Christian lands go among them, not in the name and under the guns of their respective governments, but in the name and in the power of the

Prince of Peace, teaching the golden rule and the gospel precept of respect for the unalienable rights which are the gift of the Creator. Let not men deny to their fellow-men made in God's image, that which God does not deny to the lowest beasts of the field.

Will It Pay?

PERHAPS no question in connection with the proposed acquisition of the Philippines will more naturally arise in the American mind than the financial one, "Will it pay?"

When we place in the great balance sheet of American commerce with the Philippines under self-government, or even under German or English domination, our credit in trade; and then institute a comparison of profits under American occupancy, charging up the immense cost of maintaining an army and navy in the islands, will it prove to have been a paying investment?

It is probable that England and Germany would offer no serious objections to the scheme, for it would be much cheaper for them to pay for an occasional ride upon the back of the Philippine elephant than to pay his purchase price, and then be at the cost of taming and feeding him.

Will it pay to maintain in an enervating tropical climate a standing army and navy composed of the highest physical type of American manhood to whom the endearments of home and the peaceful pursuits of industry in domestic life are just as dear as they are to those who control the mechanism of diplomacy and of war? The dreadful home-sickness, made doubly drear by the thought that wide intervening leagues of sea would forbid otherwise possible kindred ministrations in the dying hour, and then to be laid in a foreign grave unmoistened by the tears of mother, is grief almost beyond endurance.

It is said that home-sickness in the army kills more men than do the bullets of the enemy. Will it pay?

Will it pay for the American ship of State to throw overboard her charter of liberty under which she has sailed with majesty for more than a hundred years, and enter upon a piratical career of conquest among the weaker peoples of the earth? If, for policy's sake, we sacrifice a single fundamental principle of our Government, it will not be long before every such principle that has made us the greatest nation in the world will be repudiated, and we will sink to the low level of destiny that a violated faith will surely entail. Will it pay?

The Government of the United States having stricken the Spanish shackles from the hands of the Filipinos, has thereby placed that people under obligation, which they would no doubt acknowledge, to respect the kindly offices of their deliverer in assisting them to form a free republican government that would command the respect of the nations of the world. The policy would be a wor-

thy one, and would revert in blessing upon this nation. It would pay.

A. SMITH.

Cuba for the Cubans.

Chicago "Times-Herald."

IF Archbishop Ireland, as the representative of the pope, is working for the annexation of Cuba to the United States, his labors are already defeated by an anticipatory veto of the Congress and of the President. The question is settled definitely for the present according to the demands of honor and justice, and the only value of further discussion is in making the terms of the settlement so clear that we may escape the annoyance of the agitation for annexation in so far as it proceeds from this country.

The resolutions adopted by Congress recognized the independence of the people of Cuba as a fact and as a right. They then provided for the interposition of the United States to force the recognition upon Spain, and closed with a disclaimer on the part of this Government of "any disposition or intention to exercise sovereignty, jurisdiction, or control over said island except for the pacification thereof," and the assertion of a determination when that was accomplished "to leave the government and control of the island to its people."

In his message the President refers to these resolutions and gives evidence of his earnest resolve to construe them strictly and to hold the country to its well-defined obligations. He says that after the pacification we should aid the Cubans to form a government with the greatest possible dispatch. "Spanish rule," he declares, "must be replaced by a just, benevolent, and humane government, created by the people of Cuba." We are merely to help in "realizing the best aspirations of the Cuban people."

Nothing is said here about those "Cubans of prosperity" or those Spaniards of landed and commercial interests, for whom, we are informed, the archbishop speaks. Most of them opposed the resolution, and in any case the President uses consistently that broad term "the people." Himself a man of the people and the chief executive of the most powerful popular government in the world, he does not propose to be led into arguments which would distort the term out of its true meaning. His position is that we gave a solemn pledge and that we gave it to all Cubans. They are now to be the arbiters of their own destiny.

There is no other honorable position for the people of the United States to assume. They should not permit themselves to be confused by analogies drawn from the history of South American republics. They should not stultify themselves by proclaiming that the people whose independence they have acknowledged and secured are not fit for independence. They should not aid in

bringing about the failure of the Cuban republic by predicting and anticipating it.

Finally, if they entertain the proposition for annexation at all, it should be upon the indisputable initiative of the Cubans themselves unless a frightful chaos shall again make interposition necessary. These are problems of the future to be solved in the future. Having freed them from the barren tyranny of Spain, the United States will employ the best offices of friendship to assist the emancipated Cubans in their experiment in civil liberty and self-government.



The War of Principle.—No. 18.

"I AM all ready now for your revelation," said Cecil. "I had no idea the church was seeking for civil power, and do not see how it could get civil power any way, inasmuch as it would be unconstitutional. How is it, Aleck?"

"Surely, Cecil, you cannot be ignorant of the protracted efforts that have been manifested for years by the pastors of Christian churches! Have you not heard them preaching on the need of putting Christian men in office, and of enforcing religious observances—especially Sunday-keeping?"

"Now, you speak of it, of course I have; but I never paid any particular attention to that. I supposed they had always preached like that, because they were expected to rant against corrupt rulers and non-religion. But what of it, Aleck? It surely doesn't mean anything serious."

"Indeed it does. Your indifference, or lack of appreciation of the matter, is one of the most serious dangers, because you stand for a large class who are in the same condition. Meanwhile, the movement for the union of church and state is sweeping on like a torrent."

"What church, Aleck? Is it the old mother persecutor?"

"Whatever church or churches are in it, the movement carries with it the old spirit and danger. I tell you, Cecil, it is high time you and all others were wakening out of sleep if you love liberty and want to preserve what the Declaration of Independence and our Constitution has so far guaranteed."

"You don't say. Come, tell me who is in this. Are

there any organizations to see the scheme carried through?"

"Yes, a very large number. The National Reform party, the Christian Citizenship League, the Christian Endeavor societies, the W. C. T. U., the Y. M. C. A., the Sabbath Observance Society, and no end of others."

"But, Aleck, are you sure it is for this end they are organized? Do they see what there is in their movement? Where will it hit if it does succeed?"

"Some of them see clearly where the movement tends. Many do not. Where will it hit? It will hit the living truth. It will hit every man's right to worship God according to the dictates of his conscience."

"But, Aleck, how *can* such a scheme succeed in America?"

"How? Why, by educating public sentiment. This is being done vigorously. Public sentiment with sufficient money rules the polls."

"Oh, I can see the manner in which it is to be done; but through what issue?"

"The Sunday-law issue, Cecil."

"But, Aleck, what harm can come of that? Religious people, of course, want to keep Sunday. Workingmen ought to be assured of one day of rest, and the lawless hordes would be made to be more civilized if they had to keep Sunday. That issue does not hit very hard."

"Cecil, I'm disappointed. After all our talks, you are still as blind as a bat."

"Well, help me to see."

"Whose day is the Sabbath day?"

"The Lord's."

"Very well. To whom then shall we render it?"

"To the Lord, of course."

"Then shall we appeal to force to see it observed? Can we not depend on God to take care of his own—his own day and his own children?"

"We ought to, surely. Of course law cannot make Sabbath-keeping anything to God, but it can make it the means of something to Cæsar."

"But it is nothing to Cæsar. It belongs wholly to God, and will be kept in spite of Cæsar by those who love God. As for making others keep it, you certainly use force for the making of hypocrites, and if that will do Cæsar any good I'd like to know how. Honesty is the best policy for Cæsar, and for Cæsar's subjects."

"How does it hit the truth?" asked Cecil, thoughtfully. "You said awhile back, that there was always a rallying of the foe against truth. How does this rally against truth in any other way than against the general principle of man's right to be left free to worship or not worship as he pleases?"

"The principle in this principle is the target of this movement, and the movement is rallying its forces to overthrow the principle of equality before the law of the State; for this Sunday law will discriminate unjustly between classes."

"Yes, I should say! The Jews, for instance—and Seventh-day Baptists."

"Not only these religious dissenters, but those who do not believe in Sunday, and would just as soon work or go fishing on Sunday as Monday."

"If they put in a toleration plank it would have to be so wide that the law would be crowded to the wall; for everybody that slights Sunday would go over on the toleration basis. Aleck, these people are on the wrong side. I can see it."

"I am glad you see it. But Cecil, you are not yet on the right side. You have told me several times that if I could prove to you that you needed divine aid, you would come to God, renouncing yourself."

"Yes," said Cecil, in a low tone. "Indeed, Aleck, I have renounced self as far as I know how."

"Then here is your test. Sunday is not the Sabbath day. God's law says, 'The seventh day is the Sabbath of the Lord thy God.' In view of your need of divine aid, when the world is rallying against this living truth, what are you going to do?"

F. E. B.

A Card.

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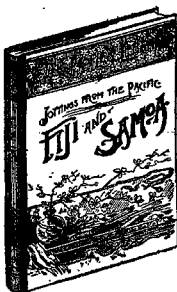
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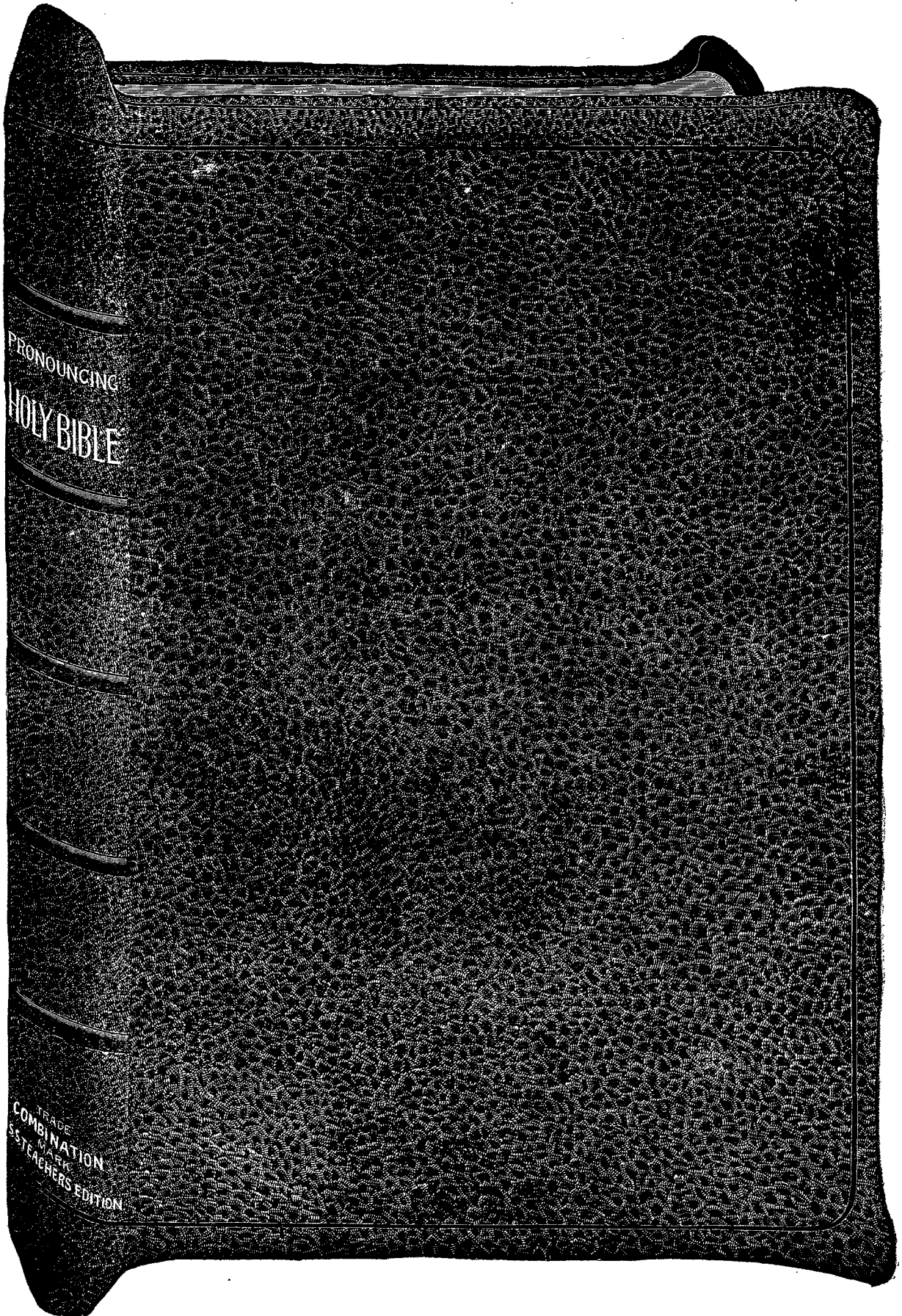
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OUR PREMIUM BIBLE.



NEW YORK, FEBRUARY 23, 1899.

CORRECTION.—The name of the young man arrested in Georgia for Sunday work, is Waters, not Walters, as we printed it last week.

THE Spanish title to sovereignty in the Philippines, tested by all principles of justice, is the most fragile thing ever entrusted to the American Government.

IN these days, the principle of government by the consent of the governed appears to be construed as meaning that governments derive their just powers from "the sensible consent of the whipped."

IF this country is under obligation to the Filipinos, as frequently stated, how is that obligation to be met by a proceeding which would naturally suggest only a discharge of obligation owed by them to this country?

IN a speech in Boston, recently, President McKinley said that destiny had brought America to the Philippines, and strongly intimated that it was the duty of this country to retain the islands for all time.

WE are now having "higher criticism" of the American Constitution and the Declaration of Independence; and like the "higher criticism" of Scripture its effect is to take away the real meaning and life of the language to which it is applied.

THE military commission appointed to investigate the charge against the commissary general of having given the United States troops "embalmed beef" for food, has reported that no evidence exists that the beef served to the troops was "embalmed."

General Miles, on the other hand, affirms that he has an abundance of affidavits in his possession from officers and men competent to speak on the subject, which fully sustain the charge. There is something badly tainted about this, of a certainty; and the public are not inclined to favor the view which exonerates the beef trust which supplied the army with meat.

THERE is a chance now for some up-to-date legislator to distinguish himself by presenting a bill making it a crime for any person to present a native of the Philippines or of Porto Rico with a copy of the American Constitution or the Declaration of Independence, on the ground that the perusal of the same would be calculated to stir up revolt.

IN a speech to the Y. M. C. A. State gathering at Albany, Governor Roosevelt, in alluding to American manhood in its attitude to war, said: "I want to preach the sword of the Lord and of Gideon."

That would be a good thing to preach these days, and it is a pity it is not preached more. But men who are preaching it do not win popularity for themselves by it. No one will object to fighting, even by Christians, in the way that Gideon and his army fought. And how strange it is, by the way, that people who cite these Old Testament instances in favor of war, forget all about the way in which the battles were fought. Gideon and his men did not kill anybody; they had no weapons for killing. They were "armed" in a way that expressed their faith in God, and their utter want of trust in man or any earthly power. "The sword of the Lord" was first; would that men would put that sword first now. Battleships and machine guns come first in modern "Christian" warfare, and while the aid of the Deity is invoked, all dependence is put upon the weapons made by man. The sword of man is put first, and the Deity is expected to back this up with the power of omnipotence.

Yet to-day, as in Gideon's time, the sword of the Lord is the mightiest of all weapons; and the greatest victories will be gained by it now as of old. And that sword is the "sword of the Spirit, which is the Word of God."

THE Chicago *Times-Herald*, an ardent advocate of "expansion," says that "we are in the Philippines like a pig in a poke, which, having got its head through a hole in a gate, can only get free by carrying off gate, gateposts, and several sections of fence."

This pretty well illustrates the situation. The "pig" should have kept away from the hole in the gate, remembering that it is easier to get into trouble than to get out of it. But having gotten his head in, he prefers to go forward rather than backward; and the further he goes, the further will he get from the possibility of withdrawal.

EMBALMED liberty is about as valuable for the soul as embalmed beef is for the body.

WHATEVER else you skip, read the article in this issue on "Human Rights." If you want to know why Christians cannot go into the business of superintending other people, and why no person ought to do so, you will find the reasons clearly stated.

Have you ordered any extra copies of last week's Sentinel? It is a splendid paper for missionary purposes, and it should be in the hands of thinking men and women everywhere. The illustration, "The New Temptation on the Mount," is a very striking one, and speaks volumes.

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LIBERTY

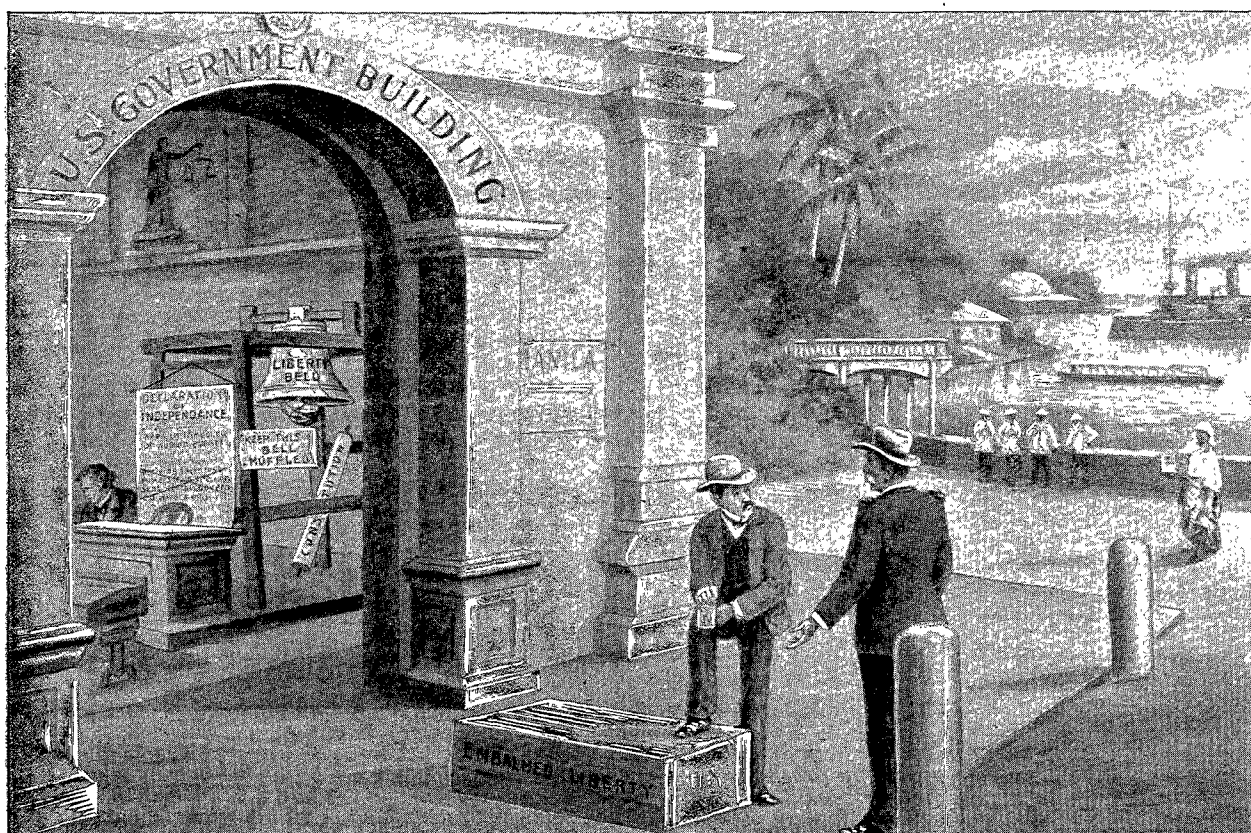
TRUTH

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

VOLUME 14.

NEW YORK, MARCH 2, 1899.

NUMBER 9.



AMERICAN GOVERNMENT AS IT SEEMS LIKELY TO BE SET UP IN THE PHILIPPINES.

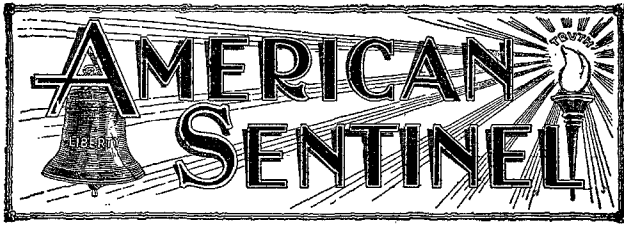
AMERICAN Government in the Philippines, without those constitutional safeguards of liberty which apply alike to individuals of every race and color and without the Declaration of Independence which affirms the principle upon which these safeguards are set up, would be something vastly different from American government as it has been understood for one hundred years past in the United States. But if the Declaration of Independence should be taken there, that part would have to be cut out which affirms that governments derive their just powers from the consent of the governed, since it is not proposed to govern the natives by their voluntary consent at all. And the principles of government having been repudiated, the Constitution would be equally useless so far as concerns the security of the rights of the governed. Such a government would be in no sense free government.

LIBERTY is not a thing of race or color; when it is made such, it becomes despotism for all the weak.

FREE government recognizes every man as a son of Adam, and Adam as a son of God.

THE real question is not, What have I power to do? but, What ought I to do? To exercise power unlawfully leads surely to the loss of the power.

EVERY real American of the first class, recognizes every other American as being on a legal equality with himself.



Published in the interests of Religious Liberty—Christian and Constitutional.

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Human Rights.

EVERYBODY knows that the Government of the United States was founded upon the Declaration of human rights. And though it is equally true, yet not everybody knows that this Declaration of human rights upon which the Government of the United States was founded, was deduced directly from Christianity. The principles of this Declaration were intentionally adopted from Christianity, by those who framed the Declaration, and were laid down as the basis of the Government of the United States, upon which this Government was to stand forever.

The two vital principles of that Declaration are, that "All men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;" and that "to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." Thus this nation presented to the world every man first of all subject *to the Creator* and *by the Creator* endowed with inalienable rights. The founders of this nation, when discussing this before the people, said that these were the principles upon which the gospel was first propagated, and upon which the Reformation was carried on. They said that the Almighty God, being Lord of the human mind, and Lord only of the conscience, and having all power, chose not to propagate his religion by impositions of power upon the bodies or minds of people as was in his almighty power to do, but that he created the mind free, and that he left it free.

Thus and here for the first and only time in history the Christian principles of civil and religious liberty were intentionally chosen and established as the foundation of a nation. And thus from its beginning this nation has been the beacon light of liberty, civil and religious, "the classical land of religious liberty," to all the world. Through these principles alone, in quietness and peaceful isolation, this nation has most powerfully influenced all other nations in the world and drawn them away from their former selves toward enlightenment and lib-

erty. This was the wisdom and this the power of this nation in the eyes of all the other nations, who were compelled to say "Surely this is a wise and understanding people."

But suddenly a change has come: and how great the change! a complete revolution in principle and practice. To-day the United States Government has abandoned the principles which were laid down as the foundation upon which the Government should stand, and by which alone it could be able or worthy to stand. The United States Government to day openly denies to people the equal right to life, liberty, and the pursuit of happiness; and is governing, and expects forever to govern, people without their consent.

To day in this nation the Declaration of Independence which has ever been the pride and the ultimate source of appeal of every American, which has been taught to the youth as the sum of all earthly good, is ignored, belittled, explained away, set aside, and repudiated, by leading journalists, both religious and secular, by leading men of all professions, and by national representatives at the Capitol. The following passage from the *Congressional Record*, of Dec. 19, 1898, p. 330, is only a sample of much that has been said at the Capitol, all of which has been indorsed by the ratification of the treaty of peace:—

"MR. HOAR.—May I ask the senator from Connecticut a question?

"MR. PLATT, of Connecticut.—Certainly.

"MR. HOAR.—It is whether, in his opinion, governments derive their just powers from the consent of the governed?

"MR. PLATT, of Connecticut.—From the consent of some of the governed.

"MR. HOAR.—From the consent of some of the governed?

"MR. PLATT, of Connecticut.—Yes."

Long ago it was written, "If the foundations be destroyed, what shall the righteous do?" So in this case, when the foundation is destroyed, what shall the people, even the people of other nations, do?

This nation which God established for the enlightenment of the human race upon the divine principle of human rights—when this nation abandons these principles in the eyes of all the nations, what then? Where then lies hope for the other nations who have never yet had any opportunity to have any benefit of these principles except as the principles by their own inherent power have forced themselves upon the other nations? There is the danger, that is involved in this subject of human rights. Abraham Lincoln, when he was conducting that immortal contest in behalf of human freedom against human slavery in the United States, said, "Not only do I hate slavery because it is slavery, but I hate it in addition, because it leads so many good men to whittle away the Declaration of Independence."

There is to-day the cry of "national expansion," "imperial America." This cry is a fact. The nation has

entered upon her world's career—no longer the career of the quiet and peaceable conquest of sound *principles*, but the career of conquest, and so of *force*. And when the defense of this new feature compels so many good men to explain away the Declaration of Independence and openly repudiate divine principle, there is in it all an element of danger to the world: and as in the days of Abraham Lincoln, it is a thing to be supremely hated.

Lord Salisbury, last November, in his speech to the world—for when the Prime Minister of Britain speaks he speaks to the world, and all the world listens—mentioning the fact that the United States Government had entered as a new element in world's affairs and the Eastern question, said that this does not promise peace to the world. But that though that may be so, it promises only good to Britain—no harm to her, but it is not an element that makes for peace among the nations.

The nations themselves are staggering and about to fall, under the weight of the immense armaments which they are compelled to maintain because of the mutual anger and jealousies that have persisted for more than half a century. The tension is already so great that by the chief ones concerned it has been likened to a magazine with the train already laid, and every moment in danger of being touched with the fire.

All this being acknowledged to be so, what alone can be the effect of the entrance into this awful arena of this new world-power which, beforehand, the world is told by its chiefest spokesman, is not an element that will make for peace to the world? And above all, what alone can be the effect of it, when this new world-power enters that awful arena with the direct repudiation of its own fundamental and native principles which alone can make for peace, and which are the very principles of the Prince of Peace?

What alone can be the influence of this nation upon the world when it has repudiated the principles by which alone it has influenced the world for good, the principles which were its life, which were given to it for the world, and which alone can make for peace on earth and good will to men?

In all these things there is involved the great question of Human Rights. The American people must face this fact. They cannot ignore it and still regard human rights. And when *this* nation openly disregards human rights, what shall humanity do?

A. T. J.

Sunday-Law Agitation in Pittsburg.

AN agitation to arouse public sentiment in favor of Sunday enforcement, is going on in the city of Pittsburg, Pa. There the churches and a large labor union—the Amalgamated Association of Iron and Steel Workers—have joined hands, and both labor and church parties are equally earnest in the movement. At a mass meeting

held February 19, resolutions were adopted denouncing the “Sabbath” work in certain mills of the city as being “unpatriotic, unconstitutional, and in direct opposition to the unalienable birthright of all toilers,” and pledging coöperation with the clergy “to stop this nefarious system by said firms.” A “monster mass meeting” of labor organizations is announced for some date in April, to further arouse public opinion against Sunday desecration.

The usual arguments were offered at this meeting in proof of the necessity of a weekly rest, and the usual effort made to set up a distinction in Sabbath observance on religious and civil grounds. No such distinction can exist in fact, since both civil and religious laws for Sabbath observance demand rest from secular employments as the foundation of the observance, and such weekly rest is itself distinctly a religious act. This has been made so by the act of God, and no amount of mass-meeting resolutions or of legislation can make it different. The Sabbath itself was created a religious institution, and no amount of argument or of legislation can give it a “civil” character.

The subject of Sabbath observance is everywhere inseparably bound up with varying religious views and practices of men and their convictions of conscience; and when the State steps in with its man-made law of Sabbath observance for one and all, the result can only be that far more harm will be done than good. In the matter of Sabbath legislation, human authority, power, and wisdom, come into conflict with divinity, and achieve only a failure as complete as their effort was unnecessary.

Sabbath observance is a law of God. To obey God's law is the duty of one and all, and no human legislation is necessary to enable an individual to do his duty. Duty rests upon no such uncertain basis, and the law of God needs no such uncertain support. Let any individual decide to obey God's law, and he will find support in that law itself. Duty is to do right without human assistance, the same as with it. The assistance necessary to right doing comes from God, and is amply sufficient for the demands of duty under all circumstances.

In Sabbath observance, as in any moral duty, men need look only to God, and they are bound to look to God rather than to man. Whoever looks away from the Creator and Author of the Sabbath, to man as a legislator concerning it, will surely be drawn into a snare.

“The Sabbath was made for man.” God made it and made it for man to day, as in all other ages of time. Is the Sabbath then suited to man, just as God made it? It is if God knew enough to make it so; and as he made both man and the Sabbath, and is omniscient, there ought never any question to arise in any sane mind upon this point. Let the Sabbath and the law of observing it be as God has made it. Not to do so is to impugn the wisdom and authority of the Creator.

Toe to the Scratch.

BY FRANCES E. BOLTON.

THERE'S a scratch of your knowing,
 You have drawn it yourself,—
 A scratch for your toeing
 You keenly-eyed elf;
 But if for some other,
 You think, sir, to watch,
 Your own feet will wobble
 Away from the scratch,
 Simply toe to the scratch.

If others stand crooked
 What matter to you?
 The force of example
 To them is your due.
 Just look to the standard,
 Lest error you match;
 Be meek and be manly,
 And stand to the scratch,
 Simply toe to the scratch.

"I wouldn't do this way,
 Or I wouldn't do that"
 Without the right action,
 Falls empty and flat.
 The true to the sample,
 The custom will catch,
 And the room still is ample
 To stand to the scratch,
 Simply toe to the scratch.

The scale to the balance,
 The yard to the tape,
 The truth to the telling,
 The fit to the make,
 The right thing in secret,
 And the pattern will match,
 And you need not go shouting,
 That you stand to the scratch,
 Simply toe to the scratch.

But mark you, the person
 Who's ready to fine,
 And to punish all others
 Who fail of the line,
 Will bully and bluster
 Delinquents to catch,
 And his Dark-Ages measures,
 His manners will match,
 While he fails of the scratch.

Look all the world over
 Look into all time.
 One stands as a Brother
 In meekness sublime.
 No law of the tyrant
 Some sinner to catch,
 But there He stands LOVING.
 (Who'll seek him to match?)
 Simply toeing the scratch.

And if for your toeing
 The line is too straight,
 And you balance unequal,
 Or your weakness too great.
 O then for your helping;
 That Brother will watch.
 Lean hard upon Jesus,
 Till life and line match
 With Him toeing the scratch.

True Sabbath Observance.

BY E. J. WAGGONER.

WHEN the Jews persecuted Jesus for the good deed done to the impotent man, he justified himself by saying, "My Father worketh hitherto, and I work." That was a real justification of his act, for to do that which God does is the most perfect righteousness. Moreover, the acts of Jesus were not simply copies of what the Father did; if they were, then there would be in them no lessons or help for us, for it would show no connection between him and frail human beings. But he said, "I do nothing of myself;" "but the Father that dwelleth in me, he doeth the works." John 8:28; 14:10. There is no man so weak that he cannot let God work in him to will and to do of his good pleasure.

Jesus was accused of violating the Sabbath, and he did indeed break the Jewish Sabbath, but not the Sabbath of the Lord. The Jewish Sabbath consisted in formal cessation of all labor on the seventh day of the week, even though human life was lost thereby. It was simply a yoke, a burden, an act of penance, by which they thought to make themselves righteous. It had nothing in common with the Sabbath of the Lord except that it was kept on the same day of the week. The Lord's Sabbath is absolute rest in him and his word,—dependence on his life; and since his life is activity,—service for others,—it follows that true Sabbath keeping may sometimes involve severe physical labor. How can one tell what works are lawful on the Sabbath day, and what are not?—No list of lawful and unlawful works can be given, but this principle will guide: whatever labor is necessary for the welfare of suffering humanity, whether the disease be of body or of soul, and from which the laborer derives absolutely no profit or benefit except the consciousness of God's presence, is proper Sabbath labor. True Sabbath keeping is rest in God,—absolute and unqualified acceptance of his word.

"My Father worketh hitherto, and I work." How does God work, and how had Jesus done the work for which he was now persecuted?—By his word. Mark this: it was not as a man works by giving orders to another. No man may flatter himself that he is keeping the Sabbath while others are laboring in his employ. Whosoever does a thing by another does it himself. It is not the way that God works, and it was not in that way that Jesus healed the impotent man. He did not speak the word which set somebody else to work, but *his word itself did the work*. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "He spake, and it was." Ps. 33:6, 9. This miracle of Jesus was therefore simply a manifestation of the creative power of God's word.

In six days God created the heavens and the earth; and then he rested on the seventh day, not because to

have continued the work of creation would have been a sin, but for the good reason that it was all done. The word, however, continued to work in upholding that which it had created. All the works of God since that time (so far at least as this earth is concerned) are simply to uphold or to restore, and the works which he does for us and through us are to the same effect. Keeping the Sabbath of the Lord is simply the absolute resting in God's finished work, and allowing him to put them into us. The absolute ceasing from all our own works on the seventh day,—from everything by which we may get gain,—is an indication of our trust in God for "life, and breath, and all things." If one dare not trust God to keep him if he should rest on what is to all the world (and even the greater part of the professed Christian world,) the busiest day of the week, how can he persuade himself that he is trusting God for eternity?

Anglo-Saxon Government in India.

IN justification of the "expansion" policy it was mentioned by the attorney-general of the United States in a recent speech, that "we belong to a race that has governed India."

This was a pertinent remark, but its real bearing on the subject is quite different from that intended by the speaker. The governing of India, ethically considered, casts no glory upon the fact that "we" belong to the race that has done it, and affords no justification for a policy of following in their steps.

In "Around the World with General Grant," a book published by the late Mr. John Russell Young, well known as an official of the Government, are mentioned some facts connected with the administration of government in India which may be cited in evidence upon this point. A description is given of the methods employed by the British government for keeping the Hindoos in subjection. The occasion observed by Mr. Young when these methods were put into operation, was that of the flight of an unarmed native regiment of infantry, after one of their number had murdered an English major. He says:—

"The Twenty-sixth Native Infantry had been disarmed in May and kept under guard. On July 30 some madman in the regiment killed the major. The author of this murder was a favorite named Prakash Pandey, who rushed out of his hut, called upon his comrades to rise, and, seeing the major, killed him. The sergeant-major was also slain. The Twenty-sixth had served with distinction in many campaigns, notably in the Afghan campaign of 1842. It was thought that the fugitives would run south to Delhi to join the king.

"But they took a northern direction, away from the war, anxious to reach Cashmere, to be out of India. They had no guns. There was a drenching rain, and the country was almost flooded. The troops came up with them, shooting 150 and driving them into the river,

drowned inevitably, 'too weakened and famished, as they must have been after their 40 miles' flight, to battle with the flood.' The main body escaped, swimming and floating to an island, where they might be described crouching like a brood of wild fowl. Mr. Cooper started out to capture them."

The men were captured, and the British officer proceeded to deal with them:—

"The doomed men, with joined palms, the Hindoo attitude of entreaty, crowded into the boats and were brought on shore. 'In utter despair forty or fifty dashed into the stream and disappeared.' No order was given to fire, and the fugitives, says Mr. Cooper in a spirit of playfulness, became possessed of a 'sudden and insane idea that they were going to be tried by a court-martial after some luxurious refreshment.'

"So they were brought on shore, one by one, tightly bound, their decorations and necklaces ignominiously cut off. 'Some begged that their women and children might be spared, and were informed that the British Government did not condescend to war with women and children.' They were marched to the town, 'the gracious moon,' Mr. Cooper informing us, coming out through the clouds, and reflecting herself in myriad pools and streams to 'light the prisoners to their fate.'

"They arrived at midnight. Next morning at day-break Mr. Cooper took his seat. He had 282 prisoners, besides numbers of camp followers. He sent his Mohammedan troops, fearing they might hesitate to shoot Mohammedans, to a religious festival, and, alone with his 'faithful Sikhs,' proceeded to do justice. 'Ten by ten,' says Mr. Cooper, 'the Sepoys were called forth. Their names having been taken down in succession, they were pinioned, linked together, and marched to execution, a firing party being in readiness. Every phase of deportment,' says Mr. Cooper, in a critical, observant spirit, 'was manifested by the doomed men, after the sullen firing of volleys of distant musketry forced the conviction of inevitable death—astonishment, rage, frantic despair, the most stoic calmness.'

Of the demeanor of the men as they passed by the commanding officer to execution, it is said:—

"Others again petitioned to be allowed to make one last salam to the sahib. About 150 having been thus executed, one of the executioners swooned away (he was the oldest of the firing party), and a little rest was allowed. Then, proceeding, the number had arrived at 237, when the district officer was informed that the remainder refused to come out of the bastion, where they had been imprisoned temporarily a few hours before. Expecting a mob and resistance, preparations were made against escape, but little expectation was entertained of the real and awful fate which had fallen on the remainder of the mutineers. They had anticipated by a few short hours their doom. The doors were opened, and, behold, they were nearly all dead. Unconsciously the tragedy of the Black Hole had been re-enacted.

"No cries had been heard during the night in consequence of the hubbub, tumult, and shouting of horsemen, police tehsil guards, and excited villagers. Forty-five bodies dead from fright, exhaustion, fatigue, heat, and partial suffocation were dragged into light and consigned, in common with the other bodies, into one

common pit by the hands of the village sweepers. One sepoy was too much wounded to be shot and was sent to Lahore along with 41 subsequent captives, where they were all blown from cannon. The assembled natives, says Mr. Cooper, expected to see the women and children thrown into the pit, and because this was not done 'marveled at the clemency and the justice of the British.'

"Mr. Cooper's superiors approved his acts. Sir John Lawrence informed him that he had acted with energy and spirit and deserved well of the State. The judicial commissioner was more enthusiastic. 'My dear Cooper: * * * It will be a feather in your cap as long as you live.' 'You will have abundant money to reward all, and the (executioners) Sikhs should have a good round sum given to them.' 'You have had slaughter enough. We want a few for the troops here (to be blown from cannon), and also for evidence.'"

In justification of this it may be said that it was necessary. But for what was it necessary? "To maintain British dominion in India," it will be answered. That may be true enough; but for that very reason—because such horrors are necessary to the maintenance of Anglo-Saxon sovereignty over the people—is it not evident that humanity forbids such sovereignty? If to this it is replied that without that sovereignty the people would fight and massacre each other, the answer still is, that this does not excuse such deeds on the part of the governing race. If two men are fighting with intent to murder each other, this does not justify a third person in murdering one of them himself to prevent his murdering or being murdered by, the other.

"We belong to the race that has governed India;" that is true. But let us learn from the fact the lesson that it teaches, from a moral standpoint,—a lesson that will caution rather than stimulate us in considering a career of conquest.

Fallen Protestantism.

BY JOHN MCCARTHY.

TO PROVE how great has been the fall of Protestantism, we shall quote from the writings of celebrated theologians in the Protestant world; since many of the optimistic class may count us as being awfully pessimistic in our views, and reject the statements made as being full of prejudice, unsavory to the taste, and discordant to the ear of the modern Protestant.

Dr. A. de Moss, writing in the *Christian Standard*, in Aug. 13, 1893, said, "The saddest of all things is, that the church of Christ has stultified itself, and taken one step backward towards Romanism." Again in the *Lutheran Observer*, February, 1893, Professor Richards presented some startling facts from the writings of Doctor Stoecker, of Germany, who, writing of the progress of Catholicism in that country, says, "We can only oppose Rome with a better faith, which faith is not the 'liberal Protestantism,' nor a mish-mash of the liberal

and positive; but the *biblical*, confessional faith of our church. We have the advantage of Rome in biblical truth, but we do not guard it. Professors and pastors, synods and church elders renounce the Bible, and deny the foundation of Christianity, the essential divinity of Christ; and still the church authorities are silent."

Is this a false accusation against Protestantism? Every truly honest-minded person must admit the veracity of this statement. Error, like a cancer, is gnawing away the very life of Protestantism; and the great majority of "Protestants" seem to be unconscious of the fact. Ministers of different denominations have accepted "new theologies," and have joined the mighty army of "higher critics;" they are ashamed of the "old time gospel" handed down to us generation after generation; some deny the divinity of Christ; others question the inspiration of Revelation; others regard as a first-class fable the fall of man; some with an assumed philosophical turn of mind, in a most authoritative and hypercritical tone, declare that the prophecies of Daniel are on a par with the "Arabian Nights;" while many who enroll themselves as benefactors of the human race view with especial horror the circulation of the Bible, since they maintain that the books of Moses must have a pestilential and immoral influence wherever they are disseminated; and with sanctimonious gestures they demand the exclusion of said books from the sacred records.

To prove how pusillanimous the Protestant church is to-day, we shall quote from the *Arena*, of Boston, June, 1893. It said: "The ministry of to-day in all great metropolitan centres, have so lost their power over the people, that they can no longer fill the pews. I received a letter from a leading orthodox minister of Boston, which contains the following frank, but mournful confession:—

"The churches have all they can do to keep alive. They have no religion to spare. There is scarcely a church where religious truth is the central attraction. We ministers must conjure by the social principle, by amusing or lecturing to the audience in an engaging manner, or we have empty pews. Look at the topics we advertise."

From another paper from Oakland, we clip the following: "The pastors of this city are seemingly afraid that preaching Christ will not draw the people. On Sunday, the 5th, one of them preached Blaine, one preached Gough, another preached an ex-mayor of the city. A few weeks ago most of them preached Philips Brooks. The subjects of all these sermons are dead. When ministers of the popular churches get through preaching a living Christ, we may well conclude that 'Babylon is fallen.'"

The great Teacher said, "And I, if I be lifted up will draw all men unto me." Again the divine Book states that "there is none other name given under heaven among men, whereby we must be saved." Jesus only should be the theme of our preachers. But alas, it is not

so. They are fed upon the husks of man's dramatical theorizings, instead of receiving the nutrimental wheat from the celestial table.

Listen to the rebuke from Cardinal Satolli, former papal legate to the United States. He says: "From the want of prejudice I have remarked in America, it looks as if many were Protestants *more in name than in reality*." When the Catholic Church can thus cast her darts at Protestantism, is it not time for us to look about, and ascertain wherein lies the defect? The primitive reformers stood upon the Bible as their "only" guide. They withstood the world for the maintenance of principle, nor would they compromise a single point. To them principle was worth more than life. *They were true Protestants*. To-day Protestants have not the backbone of former days, they are more pliable, not so "narrow," more compromising in character. They have no fixed principles, but are carried to and fro by every wave of false teaching that comes along. We take up the strain of Canon Farrar, in *The Christian*, Jan. 4, 1894: "Oh that God would give us one real saint among the conventional echoes of artificial churchiness; one living voice among the 20,000 priests. If He would give us but one prophet!"

We would say, "Oh that God might raise up living Christians, those having a living connection with Jesus; those who will oppose error and heresy uncompromisingly. Who will fall in line with the late Pastor Spurgeon, in his action against down gradism, when he said, "To pursue union at the expense of truth, is treason to Jesus Christ. To tamper with his doctrines, is to become traitors to him. We have before us the wretched spectacle of men professedly orthodox, publicly avowing union with those who deny the faith, who call the fall of man a fable; and deny the personality of the Holy Ghost."

Dowling, the far-famed historian, says: "The Bible, I say, the Bible only, is the religion of Protestants! nor is it of any account in the estimation of the genuine Protestant, how early a doctrine originated, if it is not found in the Bible. The consistent, true hearted Protestant, standing upon the Rock, *'the Bible and the Bible only,'* can admit no doctrine upon the authority of tradition. He who receives a single doctrine upon the authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, and passes over the line that separates Protestantism from the papacy; and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of the Roman Catholic Church upon the same authority."—"History of Romanism," book 2, chap. 1.

The gospel is the only remedy for all the social evils of the present day. It is an old remedy, one that has been well proven in every corner of the earth; and it has always been efficacious. This is the gospel of which Paul said, "I am not ashamed of the gospel, for it is the power of God unto salvation to all who believe." True Prot-

estantism is synonymous with the gospel of Jesus Christ. Let us not be content with the counterfeit, but let us procure the genuine. The excellent things are always imitated; and for this reason Protestantism is imitated on every hand; but such imitations lack the divine authentication, as is proved by their being opposed to the teachings of Holy Writ.

Brother, where wilt thou stand? upon the side of the Bible, and nothing else? or upon modern theology with its traditional innovations? "Choose ye this day whom ye will serve."

The Everlasting Gospel: What Is It?

BY C. H. KESLAKE.

TO SAY that true Sabbath reform is to be carried on through the preaching of the "everlasting gospel," with sole reliance thereon, may mean much, or it may mean little, according to what one's idea of the gospel is.

Without doubt all have too narrow an idea of the meaning of the gospel; yet a very large number of those who profess to believe it have little or no conception whatever as to its meaning. Only when we find God's own definition of this expression can we begin rightly to understand its true meaning.

It is of the highest importance for us to know what God's definition of "everlasting gospel" is; for those who stand upon the side of the gospel are to have arrayed against them the power of the "beast and his image." This power is something more than mere earthly or human power, although we are wont to speak of it in those terms. It really means that the true gospel believers are to have *superhuman* power arrayed against them.

Look at the following scriptures and see what they say. Of the government which is to cause the image of the beast to be made, the prophet says: "And he exerciseth *all* the power of the first beast before him." Rev. 13:12. But what power did this first beast possess? Here is the answer: "And the *dragon* gave him [the first beast] his *power*, and seat, and great authority." Verse 2. But who is the dragon? Again we read: "And the *dragon* was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

Retracing our steps, as it were, and reading these scriptures, beginning with the last verse quoted, it can be easily determined what power it is by which the two-horned beast will accomplish his work. And so leaving out the symbols, the agencies, through which Satan is to work, the prophet (Rev. 12:17), speaking of the remnant church, the people of God, who stand upon the everlasting gospel at the very time when the mark of the beast is being enforced, says: "And the dragon was wroth with the woman [church] and went to make war with the remnant of her seed, which *keep the commandments*

of God [the identical thing which the everlasting gospel requires], and have the testimony of Jesus Christ."

Such will be the situation of the people of God at this time, and the only thing that they will have to sustain them is the everlasting gospel. How necessary therefore that we get, as before remarked, God's own definition of this term.

Beginning our search we turn to Rom. 1:16, and read: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation," etc. Thus we see that the gospel is simply the power of God. So that when we read the message of Rev. 14:6, 7, we can lawfully substitute "power of God" for "gospel" and read it thus: "And I saw another angel . . . having the everlasting power of God to preach," etc. Can we doubt that the power of God will be more than a match for the power of the dragon?

But there is still more to God's definition of the word "gospel." We read again (1 Cor. 1:24): "But unto them which are called, both Jews and Greeks, *Christ the power of God, and the wisdom of God.*"

The center and circumference of the "everlasting gospel" then is Jesus Christ. Back of Christ there is no power. He himself is the "power of God." Some idea of this "power of God" may be obtained in beholding the work of creation. Says the prophet Isaiah, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by name, by the greatness of his might; for that he is strong in power; not one faileth." (Chap. 40:26.)

What may be learned by lifting up our eyes on high is told by the Apostle Paul (Rom. 1:20): "For, ever since the creation of the world, his invisible attributes, even his eternal power and divinity, being perceived from his works, are clearly seen, so that they might be without excuse."—*Noye's Translation.*

In the things that are created we have before us continually an object lesson of the power of Jesus Christ. "For in him were all things created, in the heavens, and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities or powers; all things have been created through him, and unto him." Col. 1:16 (R. V.) No wonder that the shepherd Psalmist as he lifted up his eyes on high, and beheld who had created all these things, was led to exclaim, "The heavens declare the glory of God, and the firmament sheweth his handiwork." Ps. 19:1.

But much as creation tells us of the power and glory of its Creator, it does not, cannot, tell us all. Very beautifully Job gives us the truth concerning the matter when he says, "By his Spirit he hath garnished [made beautiful] the heavens: his hand hath wounded the flying serpent. Lo, these are but parts of his ways; they convey but a whisper of his glory: but the thunder of his power who can understand?" Chap. 26:13, 14.

Thus the power and glory of the Creator revealed in

the things that are created as compared to the *fulness* of his power, is as but a faint whisper in comparison to the loudest thunder.

And it is the "*thunder of his power*" that is given us in the "everlasting gospel." Not simply is a portion of the power that is in Christ given to us in the preaching of the gospel: It is Christ himself, "in whom dwelleth all the fulness of the Godhead bodily."

Very fitting is it therefore that when this "everlasting gospel" is preached, all people are called upon to "worship him that made heaven and earth, the sea, and the fountains of waters."

Is this a Christian Nation?

H. F. PHELPS.

It is a principle of the Word of God, which is the text-book of the Christian religion, that to every man is given, as one of his inalienable rights, the right of the exercise of the individual conscience in all matters of religion; and that he is responsible alone at the bar of God upon all questions of religion. This is a Christian principle. If to deny this principle of Christianity, as is now being done in some of the States by dragging men and women before the courts of Cæsar, to answer at the bar of the State, because they seek to understand the word of God and conform their lives thereto, in the observance of the fourth commandment—if this is Christian, then, without doubt, this nation is in a fair way to become a Christian nation.

If to seek a combination of the religious element in the nation for the purpose of securing the influence to Cæsar by legislative enactment for the furtherance of the interests of the church, and the enforcement of her institutions, is Christian—if this is Christlike—then beyond question this is a Christian nation.

If it is according to Christian principles for ministers to enter the arena of politics and preach politics instead of the gospel of Jesus Christ, as is now being done in all the States of the Union; then, again, this is a Christian nation. But the Author of Christianity gave the plainest instructions to his church and to the ministry that they should have nothing in common with Cæsar.

One of the plainest principles of the Reformation, and the foundation principle of Protestantism itself, was the denial of the right of the intrusion of the magistrate in matters of conscience. But by the masses of so-called Protestants this principle is forgotten and ignored to-day. If to forget a principle of the Christian religion, and to override and ignore it, is Christian, and if it is according to the principles of Christianity for this Government to repudiate that which stamps it as a Protestant and Republican Government, as this nation is now doing, then indeed may we admit that this is a Christian nation.

But to do all or any of these things is not Christian in any sense of the word.



A SECT has arisen in the vicinity of Ottawa, Canada, who hold the belief that swine are possessed of the devil, and deem it their duty to conduct a war of extermination against all animals of that species. As the law of that district does not sanction the destruction of swine from religious motives, the sect has come into conflict with the civil authorities, and some prosecutions are threatened. Whatever exceptions are taken to this feature of their belief, it must be admitted that the view that swine constitute a habitation of evil spirits, is not without some degree of plausibility. The use of swine as food has been known to occasion actions and sensations in individuals which might well be considered as supporting this view; and it is to be remembered that on one occasion when the Saviour cast out a legion of devils, they went by choice into a herd of swine. And it is further recorded of those who in that day set great value upon swine, that they came and besought the Saviour to depart out of their coasts.

* * *

A CONSIDERABLE portion of the city of Manila having been burned by the Filipinos, who are fighting the United States forces now occupying the city, the question has arisen whether the United States is not responsible for the loss of property caused by it to the residents, among whom are subjects of European and other governments. The settlement of this question will call for the exercise of diplomacy, and must at least be viewed as a token of the complications in which this Government as an occupant of the Philippines will be involved.

* * *

THE subject of fraud in spiritualism has at last come to engage the serious attention of Spiritualists, who are stirred over the effect which counterfeit manifestations are having upon the "real truths" of their religion. At the conference of the National Spiritualistic Association, at Chicago, February 16, this was a principal topic of discussion, and measures were considered for suppressing the work of impostors. A "strong organization" of the adherents of spiritualism was advocated as the most effective means of protection against those who assume the guise of "mediums" from mercenary motives.

* * *

THERE are many people who regard the "manifestations" of spiritualism as the work of impostors alto-

gether. The Spiritualists themselves do not so regard them, and the measures taken by them at this conference constitute interesting evidence upon this point. Believers in the doctrines of spiritualism ought to be better acquainted with the character of these manifestations than are the general public who know of them only by hearsay and the exhibitions of traveling showmen. Spiritualists themselves know that there are genuine manifestations of "spirit" power, aside from the immense amount of fraud which is practiced in the name of spiritualism; and the public, while skeptical now, will yet be convinced that this is true. For it is a plainly-taught doctrine of Scripture that supernatural or "spirit" manifestations will abound in the "last days" in connection with the spread of wickedness and false doctrine, and that these manifestations will culminate in the working of actual "miracles." See Rev. 13:13, 14; and 16:13, 14.

* * *

In the last days, false doctrine as well as true doctrine will be supported by miracles, and the manifestation of supernatural power will afford no real proof of the doctrine in connection with which it is given. The doctrines of men must be tested in another way, and those who stand ready to be convinced by the sight of a miracle, are prepared for fatal deception. The divine counsel to all is, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8:19, 20. The word of Omniscience is surer evidence than the sight of the eye, or the testimony of any human sense. Judged by that Word, spiritualism is indeed a fraud, not as an unreal thing, but a fraud in its very reality, and therefore a deception of the most dangerous kind. It is evident that the time is ripe for spiritualism to assert itself with greater power than it has done for many years heretofore.

* * *

THE antagonism between the Italian government and the Vatican has again come to the surface in connection with the czar's coming peace congress. The Italian government has sent the czar an unqualified refusal to be represented in the conference in case there is a representative of the Vatican. This statement comes in reply to an effort by Russia and Holland to effect a compromise which would permit both Italy and the Vatican to participate in the congress.

* * *

It is important, of course, that Italy should participate in the deliberations of this gathering. Italy stands among the leading military powers of Europe, and if not bound by the decisions of the congress—as would follow if she were not a party to the agreement reached—the whole plan for disarmament would be left upon a very unstable basis. All the powers that are able materially

to disturb the peace equilibrium of Europe by an increase in armament must be bound by mutual agreement in the matter, or there will be left an advantage to one or more powers over the others; and no power will consent to be placed at a disadvantage for the sake of anything there is in the scheme of the czar. So unless the mind of the Italian government can be changed, it would seem either that the Vatican will be left out or that the congress will not be held at all. The omission of a papal delegate would not, of course, be considered such an obstacle to success as in the case of Italy, since the pope commands no large army or navy, and has nothing to do directly with the increase of military armaments.

* * *

BUT if the papal representative is left out, this will be in effect a snub upon the Vatican; which is what the Italian government desires. The temporal and spiritual powers in Italy have for years been studiously snubbing each other, and the czar's peace congress offers an opportunity for one or the other to gain a decided advantage in this respect. The Vatican desires to be recognized among the powers of Europe. She claims the right to temporal dominion in common with those powers, and to be invited to sit and participate with them in the discussion of international problems, must have some effect in furthering this claim which she has so long and earnestly maintained. All these features of the situation are of course obvious to the diplomats of Europe, and between them the scheme for disarmament seems to be placed in a dilemma where only the most skillful diplomacy can save it from failure at the start.

The Filipinos Ready for the Gospel.

ACCORDING to press dispatches of recent date, the American Bible Society is in receipt of information which shows that the Filipinos, previous to the outbreak of war with the United States, were ready to welcome the labors of Protestant missionaries and were desirous of conforming to Protestant principles in government. The information comes from the Rev. John R. Hykes, D. D., who recently visited the islands as the Bible Society's agent.

It is stated that "a young man who was correspondent for one of the leading Chinese newspapers during the war, writes him from Hong Kong that the Filipino congress has passed by a large majority a bill providing for complete religious liberty in the Philippine Islands, and the entire separation of the church from the state.

"He states that in course of conversation with one of Aguinaldo's intimate native friends, he was assured that the Filipinos will extend a hearty welcome to Protestant missionaries, of whose religion they know only enough, he says, to convince them that it is a truer and

far more elevating faith than that which has hitherto been taught in their unhappy islands.

"Aguinaldo's special representative in the Hong-Kong colony—said to be a most courteous and well-meaning gentleman—told him that Aguinaldo would be glad to give any help in his power to ministers of the gospel (Protestant) desirous to proceed to the islands. 'Ask them to come to see me,' said Aguinaldo, 'so that I may talk with them and give them letters which will be of use to them.'

"A Christian young man in the United States army at Manila writes to Dr. Hykes that the people are anxious to receive the Bible. Some Bible distributors went up to the terminus of the railroad with about one thousand gospels, and after distributing about half of them from the car window on the way up, they attempted to pass the remainder out to people on the streets; but a crowd collected, and they were forced to go into a Chinese shop and bar the door, and pass the books out through an iron-barred window.

"Books are not plentiful in the provincial dialects, and such as are obtainable are quite expensive; so the people were quite anxious to get books at a reasonable price.

"The gospels referred to were in the Pangasinan dialect, and some two thousand copies were disposed of in a few days. It is said to be gratifying that the Filipino congress has realized the fact that, if the natives are to have any part in the government of the islands, they must grant absolute religious freedom, because this is Americanism, as distinct from the union of church and state under Spanish sovereignty."

How unfortunate the present outbreak of hostilities is, cannot be fully understood apart from the facts here stated. The Filipino congress "passed by a large majority a bill providing for complete religious liberty," and "the entire separation of the church from the state" in the islands. That is Protestantism and that is Americanism. But it is greatly to be feared that Americanism has now lost the high standing it had in the islands, and that Protestantism in government, because it is Americanism and is recognized as such, will become, if it is not already, a fast-waning sentiment in the minds of the people. To this result the war must directly tend, though it may be hoped that the antipathy of the Filipinos to papal principles, developed by centuries of oppression, will be strong enough to survive even the shock of the war.

Let Protestant missionaries improve this opportune time—if it yet remains—to go to the Filipinos with the gospel; not as the representatives of a government hostile to them, or of any earthly government, but solely as representatives of the government of heaven. It is for this that they have been delivered from the Spanish yoke, and by this will the present purpose of Providence towards them be fulfilled.

The Proposed Alliance with Great Britain.

LORD CHARLES BERESFORD, Rear Admiral in the British navy, is in this country as the representative of the British government, in the interests of a commercial alliance between Great Britain and the United States. The purpose of this proposed alliance is of course the protection of Anglo Saxon "interests" in China. So far as those interests are concerned, the alliance will be an offensive and defensive one, and under it the United States will be expected to "back up Great Britain's policy in the far East."

The reception accorded Lord Beresford in this country at all points from San Francisco—the point of his arrival—to New York City, has been very enthusiastic, and is understood to indicate the sentiment of representative and influential American people towards the project which has brought the distinguished Briton to these shores. In a number of speeches made along the way, the latter has outlined quite fully the leading features of the situation under which the proposed alliance is deemed necessary, and it will be instructive to quote some of his statements upon this point. In the opinion of Lord Beresford, it is, says the *Chicago Times-Herald*, "imperatively necessary that the powers act and act at once" to prevent the segregation of China and guarantee its integrity, for the "good of the world in general and of the commercial world in particular." Of the prospects for the realization of an Anglo-American alliance, he says:—

"I base my opinion of the success of this venture not only on the enthusiasm displayed by the American commercial bodies since my arrival at San Francisco last week, but on the letters and telegrams I have received from prominent business men throughout the United States in favor of the proposition. Even while in China studying this subject I was in receipt of letters from prominent Americans in all parts of the country. I have preserved all the letters and telegrams, which I shall display to the English commercial bodies as an evidence of the good faith of the Americans and their united interest in the project.

"Then, too, I am now gathering whenever possible, memorials, resolutions, and other forms of the expressions of the commercial bodies of this country in relation to the subject. For instance, in San Francisco I received most extraordinary encouragement and carry as souvenirs of the occasion numerous letters of commendation of the great plans I am contributing to. Many of these letters are from commercial men of the Pacific coast, and in addition I have a memorial from the Chamber of Commerce of that city which pledges its unqualified support of the plans I am working on.

"Of course I will exhibit all these testimonials in England, but the more practical advantage will be the influence these gentlemen in America will contribute toward the forming of a wave of public sentiment that will have some practical effect in urging the importance of the situation on the national congress of the United States.

"I can say that in San Francisco I did not meet a single individual who was not enthusiastically in favor of the great enterprise. Of course the Pacific coast expects to benefit very largely from the development of the trade in the far East, where the United States is concerned. This would really give the people of San Francisco a selfish interest in the success of the idea. But aside from that I believe many men favor the project through unselfish motives, because they see in it the only solution of the Chinese question, which, if not settled very shortly along these lines, must inevitably result in the partition of that empire among the great nations of the world, a consequent restriction of trade, and perhaps be the direct means of contributing to a world's war, in which life and treasure will be squandered in such volume as was never conceived of before.

Of his plans for pushing the projected alliance in this country he said:—

"I shall ask that the commercial bodies of that city [Chicago] adopt resolutions favoring the plan, pledging their support and active coöperation toward that end, and the urging upon the Congress of the United States of the importance of official action. In addition I shall secure, if possible, individual letters from the merchants of that city, especially from those of world-wide business reputation, showing their personal interest in the proposition and their determination to do what they can for the success of the alliance. These letters and commercial club resolutions I shall exhibit in England as the evidence of the unqualified support the American people are giving the question of alliance for commercial purposes in the Orient.

"In New York, which I will visit after leaving Chicago, I desire to secure about the same thing. I will also go to Washington, and probably get some testimonials, if possible, from men of public prominence there. I am quite anxious to visit other cities of the country before I return to England, but am not yet sure I can do so."

Lord Beresford has in view a formal alliance, rather than an informal one. On this point he says:—

"This is a question, no doubt that will bear the most careful discussion. My study of the proposition in the Orient and in other sections of the world leads me to the conclusion that a formal alliance is the proper manner in which the subject should be handled.

"Of course, community of interests is the mainspring of all national alliances, whether they are formal alliances or merely friendly arrangements for a given purpose. The subject matter for a community of action between America, England, Germany, and Japan certainly exists. If a formal alliance is entered into between these nations the object of the same can be fully set forth and there can be no room for a misunderstanding between the powers acting in concert nor those not in the alliance. The formal alliance will be notice to the civilized world of the determination of these strong nations to act in behalf of China, and I conceive that the best result can be obtained from a formal alliance."

But formal or informal, the alliance must, in his view, be concluded speedily. "Still I am satisfied," he says, "that an informal alliance with the same objects in view

is preferable to the present situation. The present arrangement in China cannot long endure, in my estimation, without embroiling the powers in a war, the termination and scope of which no man can foresee.

"In fact, the status quo is not being maintained to-day. Russia on the one side is encroaching and extending its armies beyond its recognized sphere of influence. So are the French, and perhaps the English. Of course each nation is straining every nerve to secure its full share of the trade of this great empire of the Orient.

"Some of the nations—notably France and Russia—are not satisfied with trade. They want territory. To-day England stands out as the grand exponent of unrestricted trade throughout the empire. The open door is our hobby. Trade, not territory, in China, is what the English people to-day want."

"I have been in the Orient many months as the representative of the English commercial bodies, investigating the situation and with a view to determining just what action may be taken, not only to preserve the open door but to increase British trade in that section. My close attention to this subject convinces me that the time for action has arrived.

"To delay longer is dangerous to the peace of the world. I consider the proposed alliance conducive to the world's peace. These nations can guarantee it, and really I do not think France and Russia would object very seriously to such an arrangement, as soon as they are assured of fair treatment and the maintenance of the status quo.

"To-day China is helpless. Any nation of consequence can seize this or that territory, with nothing more to fear than a mild form of protest. Russian encroachments are worthy of close attention. She is pouring soldiers into north China and menacing the peace of the world thereby. At present she has an army of well-armed soldiers numbering something like 20,000 in the province of Manchuria, and the completion of the Siberian railroad gives Russia the means of placing an army of big size in that section on short notice. Therefore Russia is a factor that must be considered at an early date."

Of the present position of America in the Orient, and the opportunities and duties arising from it, as viewed from a commercial standpoint, Lord Beresford said:—

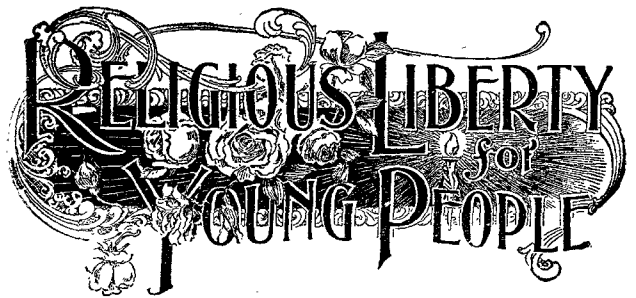
"America has some trade in that section of the world, and of course the prominence the late war has given the American Republic necessarily makes it one of the powers in that remote section of the world. Her trade to-day is small in China, and unless something is done shortly to protect it there will be none left. The interests of the republic in the Philippines make it imperative that the American people take some interest in the Chinese question."

"I want to impress one thing especially upon the minds of the Americans. And that is the vast prestige the great American Republic has secured in the Orient through the magnificent work of its army and navy

against Spain. The battle of Manila Bay did more to impress upon the higher classes of Chinese the efficiency of modern methods in war over methods used by effete nations than anything that could have occurred. Then, too, it gave the average Chinamen respect for the stars and stripes that they could have secured in no other way. Dewey's work was an object lesson not only to the Chinese but to the Orient. It placed the stars and stripes in the front rank.

"Americans, of course, appreciate the efficient work of their bold and gallant admiral, but in the east the naval victory at Manila and the celerity with which the administration rushed vast bodies of troops half way around the world to support its navy had the effect of impressing upon many nations of the Orient the boundless power of the great republic, the strength of the great nation on the other side of the world, which at a single bound has placed itself in the front rank of the powers of the world."

From all this it must be evident to the candid mind that the proposed alliance with Great Britain is not by any means a chimerical project; that the spectacle of the military forces of this country joined with those of Great Britain against the power of Russia and France—and other nations of Europe, it may be—cannot be considered an impossibility of the near future; that the spectacle of the United States "backing up British policy in the far East," at a tremendous cost of American blood and treasure, is one which can be pictured almost without the aid of imagination. These things are full of meaning. They mean much more than Lord Beresford has put into words; they mean more than the advocates of an Anglo-Saxon alliance can now foresee. There is an intensely serious side to this program, which only the developments of the future can fully reveal.



The War of Principle.—No. 19.

"ALECK, that last question of yours has followed me day and night. *What am I going to do?* We studied the Bible till I am sure that your statement is right. But there's such a lot of things involved that it seems impossible to obey."

"It only seems so, Cecil. There can be no obstacle too great for divine power."

"No; but Aleck, there's my situation. I'll lose it if I keep the Sabbath."

"What if you do?"

"Why, that means bread and butter, home and advantages!"

"O Cecil. Where is *your* faith in the working of God for you. If you cannot trust in so small a matter as this, what would you do in the face of a Sunday law with prison bars and penalties behind? What would you do in the swelling of Jordan?"

"I do not know. I had no idea I was so weak. I've always counted myself strong before. Then, that's not all, Aleck; there's social position. I know if I keep the Sabbath I will be an outcast from society."

"Have I not been over this road, Cecil? This is not a new path. But Jesus walks ahead. Will the loss of worldly society outbalance the divine fellowship, or make greater advantages accrue to you?"

"N—no, but I can't see where I am going. Up to now I have known what I would do day after day, week after week. I have had a pretty clear idea of the society I would move in, and of what my future would be; but now I know nothing."

"Cecil, put the principle to the test. All your past has been marked by self-dependence. Swing loose. See what God will do for you. What will all your worldly advantages amount to if you are on the wrong side? 'What shall it profit a man if he gain the whole world, and lose his own soul?' Besides, Cecil, in the struggle that is sure to come, are you going to be on the side of force or of love?"

"Can't I be neutral?"

"No, indeed. 'He that is not with Me is against Me.'"

"Aleck, you believe in prayer. Pray for me."

Cecil and Aleck spent an hour on their knees together with an open Bible before them. They proved the promise that 'where two of you are agreed concerning anything it shall be done.' Gradually faith came into Cecil's heart, the first trembling faith that meets the outstretched hand of Christ. With that same faith came the first love,—sweet, simple, childlike—that rests wholly on infinite power. Aleck and Cecil rose, and the scales had fallen from Cecil's eyes. He was beholding the heavenly vision, and was prepared to obey God. The joy and peace he had long questioned about were his as he laid hold of Christ as his portion forever.

"Let me know how the battle goes," said Aleck, as Cecil started away.

"Keep on praying for me," said Cecil.

He had a long talk with his employer. Cecil told him the reason he must close his work on Friday night at sunset, and was met with arguments he himself would once have thought feasible. When arguments failed, he had ridicule and sneers, and when that left him unmoved he was discharged from his position.

As for his companions—they thought him a "crank," spoke of him as a lunatic and a fool. Yet not all. Some heard his reasons, and turned like the noble Bereans to the study of the Word, and placed their reliance in God.

How did he live? He lived by "every word that proceedeth out of the mouth of God." He learned how God can fulfill his promise, and add every necessary thing. For those who abandoned him, he found a hundred-fold of friends; but best of all, he kept the Saviour with him.

"How are you getting on?" asked Aleck.

"Gloriously," said Cecil. "I'm working for others as you worked for me. How blind I was! How blind others are! The folks down my way are talking Sunday law more furiously than ever. My conversion and the conversion of others seems to have stirred them all up."

"You remember, Cecil, how you said you didn't blame the Ephesians for shouting, 'Great is Diana.'"

"Yes, I see what you mean. I don't blame our folks either for shouting, Great is the American Sabbath! The Ephesians threw away their idols when they learned the truth, and so will men to-day. But I tell you, Aleck, there's more in the principle than can be told in words."

"And experience to come will teach us still more," said Aleck.

F. E. B.

A Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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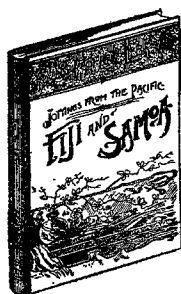
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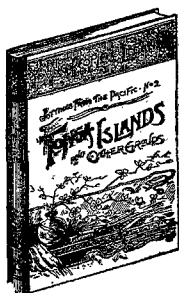
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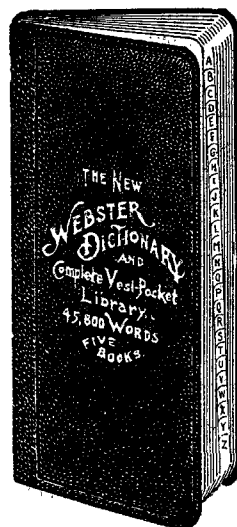
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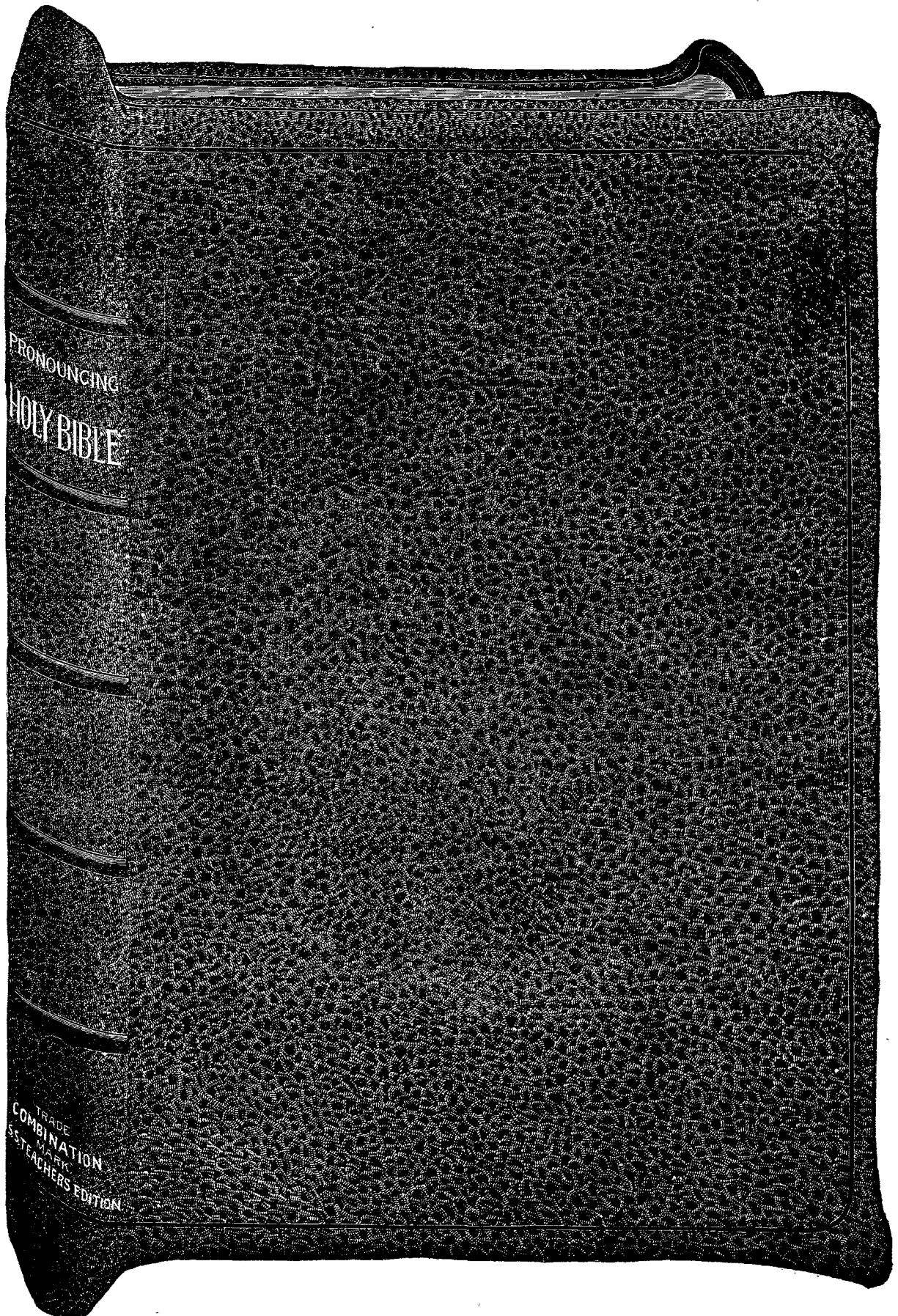
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POLITICAL complications are arising in the Philippines, and Admiral Dewey has cabled the Washington authorities to send the battleship "Oregon" "for political reasons." This request is regarded as an intimation of interference from European powers.

THE fighting at and around Manila has continued almost daily since the first outbreak, and the Government has determined to send additional troops and warships to reinforce the armament already there. All of which adds to the certainty that the United States has entered the Philippines to stay.

SOME time ago Russia "leased" the Chinese port of Talien Wan, and very soon afterwards proceeded to collect taxes from the residents; and the Chinese resisting the attack, several hundred of the latter were killed. This is an illustration of the pressure being brought to bear upon China

on the Russian side, and both Russia and her ally, France, want not only Chinese trade, but Chinese territory. Facts like these lend a strong emphasis to the statements of Lord Charles Beresford, British soldier and statesman—that China must soon go to pieces unless England and America step in to prevent it. The situation has been vigorously set before the American people by Lord Beresford during his tour in this country, and definite results in the shape of an Anglo-American alliance can hardly fail to follow. See p. 139.

WE have much to say about the policy of "expansion" just now because there is much in it of significance in relation to the subject of free government and the recognition of human rights. In this policy as portrayed by current events there is strikingly illustrated the extent to which this country has drifted away from its foundation principles of government,—a condition which might have been guessed at, but the truth of which could not have been realized as it now is from existing facts. When we know that we have been drifting for a long time, it is very fortunate to arrive at some means of knowing just where we are.

THE *Press*, of this city, has told why it is that the Government has taken and means to hold the Philippine Islands. It says:—

"We have taken the Philippines primarily to secure our position in the East. No one is optimistic enough to pretend that the islands themselves will ever make a return on the cost of their keep. But it has been frequently urged that we may more readily possess an increasing share of the Asiatic market by reason of our military and naval establishment at or near its doors. Well, the Asiatic market is to a great extent the Chinese market. We need no such show of empire to increase our trade with Japan. But if the Chinese Empire falls, what Asiatic market will there be? None, in the sense in which the term has been employed. The Chinese market will be the Rus-

sian, German, French, and, in case Great Britain is driven to a change in her 'open-door' policy, the English market.' . . . To permit this state of affairs to come about, when we have acquired the Philippines for no other known purpose of rational self-interest except to prevent it, would be the height of absurdity."

There is little in this about "benevolent assimilation," or the duty of bestowing liberty, etc., upon down-trodden humanity; but a reason is given that is in harmony with the spirit of the times—the spirit of modern enterprise that says "There's money in it." This spirit is accustomed nowadays to disguise itself under a cloak of philanthropy.

A CORRESPONDENT in the West finds fault with us for laying so much stress just now upon the Constitution and the Declaration of Independence, and informs us that the SENTINEL has "lost its charm" for him. We are sorry for the paper, of course, and still more sorry for him. Nevertheless, we can't apologize for laying stress—even great stress—upon these great charters of human liberty. With all the stress that we can possibly lay upon them, there is little enough—and far too little—importance given to them in this country to-day. And we never knew anybody to minimize the principle of government by consent of the governed, who was willing at the same time to take a humble position himself.

IF the United States and Great Britain were Christian nations, there would be no need of the great effort now put forth to have them stand together.

Back Numbers.

BACK numbers of each issue of the year with the exception of January 12 and February 23, can still be obtained at this office. Our rates: One cent per copy in bulk, or one and a quarter cents per copy when wrappers are addressed to individuals, from list of names sent in.

We have still a good supply of the February 16 issue on hand.

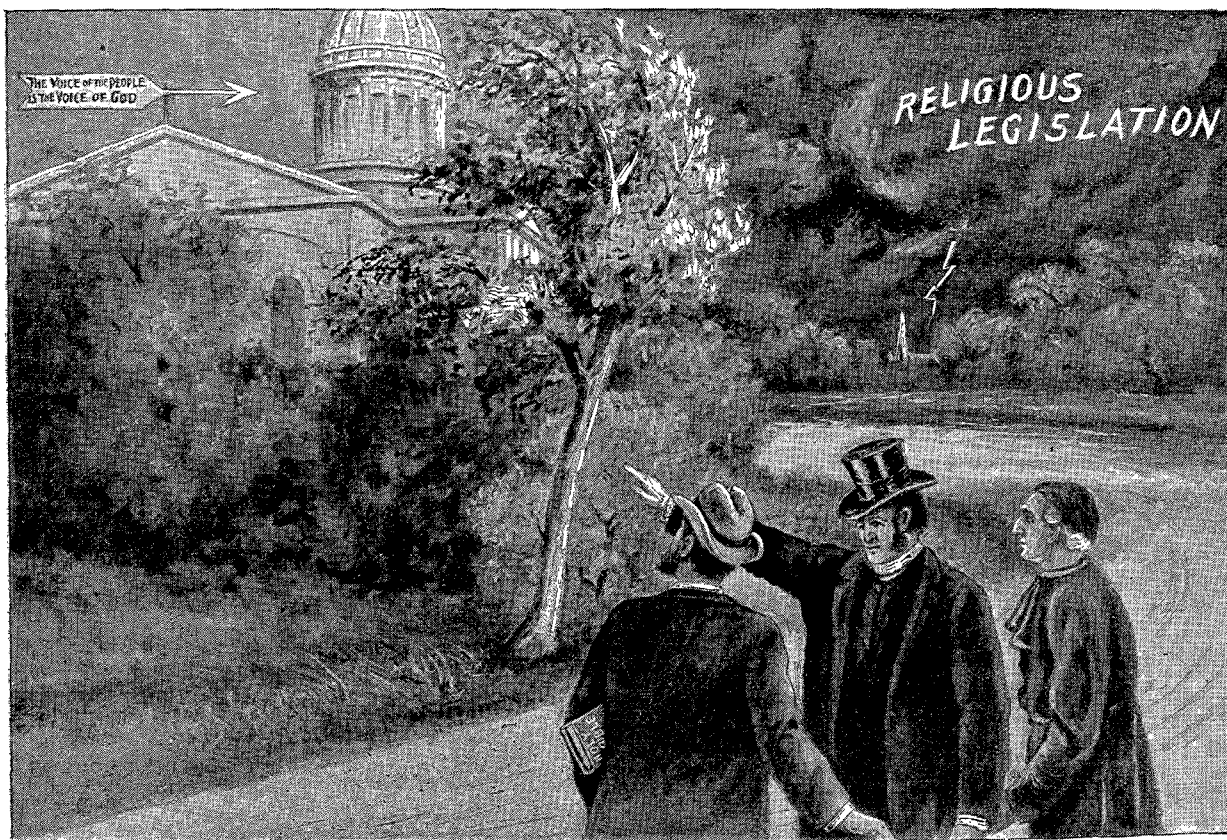


"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

VOLUME 14.

NEW YORK, MARCH 9, 1899.

NUMBER 10.



THE WEATHER VANE OF POPULAR SENTIMENT.

THE promoters of the movement for religious legislation are energetically seeking to work up a popular sentiment which will give the movement the needed support. When they have secured this they will quote the saying, "The voice of the people is the voice of God." But popular sentiment is only a weather vane; it is constantly changing; it is no safe guide to truth. The safe guide is not a weather vane, but a compass—the compass of eternal truth—the Word of God. When popular sentiment shall sanction legislation enforcing the observance of Sunday as the Christian Sabbath, it will still be true, as it always has been, that "the seventh day is the Sabbath;" and it will not be safe for anyone to observe any other than the Bible Sabbath, however unpopular it may be.

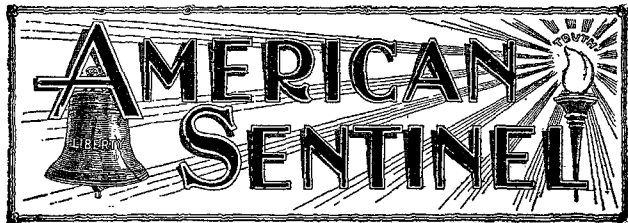
IMPERIALISM has always gone hand in hand with a union of church and state.

TRUTH, unlike sentiment, can never be manufactured.



THE mightiest nation on the earth ought to be careful above all other nations that its course is right.

It is better and safer to approach the people with the voice of God than to approach God with the voice of the people.



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Human Rights.

THERE is a phase of human rights which with the mighty men who made this nation took precedence even of the governmental principles of equality of civil right and government only by the consent of the governed. That is *Religious Right*. It has been this phase of human right, that more than the other, has made this nation what it has been in true greatness, and the light of the world.

With those noble men, those men of Providence, religious right was rightly set up first of all and above all. The right of a man to perform his duty to the Creator according to the dictates of his own conscience, absolutely untrammelled and unmolested—this was singled out, and discussed, and settled, first of all. The founders of our nation said that that must be settled first; for without religious liberty there could be no true civil liberty.

When they had settled that and spread it among the people of the then thirteen States, *then* they set about to frame a national government; and in that they established as a fundamental principle that the Government must have nothing to do with any man's religion or irreligion; that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; that no religious test shall ever be required; and that the Government of the United States is not in any sense founded upon the Christian religion.

These are the declarations of the men who made the Government,—Washington, Madison, Jefferson,—all the noble patriots who made the Government of that day; and who made it to stand forever *as they made it*. But to-day vast throngs and combines are being compacted together to draw this nation into the very thing which our fathers repudiated to draw the nation into an alliance with what somebody may choose to call Christian religion; to enforce by law somebody's idea of what people ought to do with respect to religious observance; and the taxation of the people for the support of the church and religion. All these things are being persistently pushed upon the Government of the United States,

against the Constitution, against the history that made the nation, against the plain fundamental principles established by those who made the nation.

When our fathers established the principles of this Government they announced them to the world, and actually fixed them in the great seal of the United States, so that when the great seal of this Government makes its impression upon anything it tells to the world that here is "A new order of things;" and that "God has favored the undertaking." Every time the Secretary of State of the United States places that great seal upon paper, parchment, wax, or whatever it may be, it tells to the world that this nation was established to show to the world "a new order of things," and that "God has favored the undertaking" of establishing a nation for that purpose.

When a nation publishes as its fundamental principle the separating the government from religion, leaving everybody free to believe and worship according to the dictates of his own conscience, uninterrupted by any person or power on earth—if that nation separates from that principle and takes the opposite course, setting to the nations the example of religious interference and religious persecution, *then* what is there left for the people of the other nations, who, so far as they have been enlightened at all, have been enlightened by this great principle? They must be swept back into the old order of things, there to perish. What then remains for this nation itself? What then remains for the world?

Our fathers in their day saw this danger and expressed it plainly. When they were asked to legislate in behalf of the Christian religion, they said, "What a melancholy departure is this bill!" If this principle is destroyed, what will the nations do who are looking to this nation for civil liberty and liberty of conscience? They will have to turn their steps away from us, and then where will they find a place on the earth? Where shall freedom find a refuge if that is done in this nation? That document was written by Madison in his own hand. He realized that legislation in behalf of religious observance was a melancholy departure, and was "the first step" in a course of things, of which the Inquisition is only the last step. Accordingly they declared that they would escape the *consequences* by denying the *principle*.

But this principle of our fathers with the others is being ignored and repudiated to-day; and it is time for all the people to begin to think on the question of human rights.

We have said that the thirteenth and fourteenth chapters of Romans are the basis of this study of human rights. In the fourteenth chapter we read: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." This is spoken in a connection in which "the powers that be" are considered. How then does the Scripture stand as compared with that which is

being carried on now all over this land? How does this Scripture comport with the widespread efforts to get the United States Government to legislate in behalf of the observance of *a certain* day. It matters not what any man's *opinion* may be. It matters not what any person's views may be of Sabbath observance,—whether of one day or none at all; there stands the Scripture with respect to the place which man shall occupy, and the place which the powers that be shall occupy with respect to the observance of a day. And none can disregard it except at the peril of the judgment of God. "Who art thou that judgest another man's servant?" All are to be left free. We are not to judge anybody, nor interfere with him, nor question him, as to whether he is subject to his master in the right way or not.

There stands the Scripture; how does it compare with the action of the churches, with the work of those who profess reverence for the Scriptures, all over this land, who are persistently urging upon the nation to establish by law the observance of a day?

Here is the Lord's declaration of human right as to the observance of a day: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." "Whatsoever is not of faith is sin." If I observe the day to God, I really observe it; if I do not observe the day to the Lord, there can be no faith in it, and therefore I sin in observing it. "Him that is weak in the faith receive ye, but not to judge his doubtful thoughts; to his own master he standeth or falleth." Why should I compel you to observe the day which I observe? I cannot with this scripture in mind. Some observe one day, some observe another, and some do not observe any day religiously. It is true the vast majority observe one special day; but which of these three classes can secure or use law to enforce upon others the observance of the day which *they* regard, *and still be Christians*? Who can do it and recognize human rights as God has defined them and laid them down in his Word? Plainly none.

Again: Is it not written in the Scriptures, "*Let no man therefore judge you* in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days?" Col. 2:16. And yet all over this land there are "Sabbath laws" on the statute books; Sunday laws, Lord's day laws, or whatever they may be called, and whosoever does not regard that day according to the law is JUDGED BY MEN in the enforcement of the law. But the Scripture says, "Let NO MAN JUDGE YOU." Then that scripture requires every person who receives the Scripture as the Word of God, to protest against every law that is proposed, or that ever could be proposed, in favor of the enforcement of the observance of any day for the Sabbath?

"LET NO MAN JUDGE YOU, in respect of Sabbath days," saith the Lord. But when I go about to exert my influence with politicians, with legislators, with governors, and other authorities, to secure a law to compel

my neighbor to recognize the day which I observe, and then when he does not observe the law which I have had enacted, he is judged BY MEN, is fined, and imprisoned; in that I do the very thing God has said that no man shall do. That Scripture then requires every Christian in the United States and everywhere else to everlastingly protest against anything by which any man can judge another for not observing a certain day, or any day at all, as a Sabbath.

This is not saying that *the Lord* does not require that the Sabbath shall be observed. God has commanded all to keep the Sabbath. He has told all what day is to be observed. He says distinctly, "The seventh day is the Sabbath of the Lord thy God." But the point is this,—it is *God* who has commanded it, and to *Him* alone men are responsible, and *not* to MAN. He alone, and not man, nor any set of men, is the judge.

A. T. J.

We Are Not Going Into Politics.

THE AMERICAN SENTINEL is not going into politics. We make this statement for the benefit of some readers of this paper who see nothing beyond a question of politics in the new national policy of "expansion," and therefore have thought that in opposing this policy the SENTINEL was going off into politics and away from the path of its appointed work.

The fact that this policy has been warmly discussed in the political arena, does not make of it a mere political question. The Sabbath question has been discussed in the political arena, and will be discussed there again; but the SENTINEL has spoken on that question for years without going into politics. The principles underlying this question, and the question of "expansion," are broader than politics; and to contend for these principles it is not at all necessary to stand under any political banner.

The AMERICAN SENTINEL affirms that religious liberty is both Christian and Constitutional. It has affirmed this from the first. But in contending for religious liberty as a Constitutional thing the SENTINEL has never gone into politics. Nor is it, in opposing the "expansion" policy, doing anything else than contending for Constitutional liberty.

The AMERICAN SENTINEL has from the first contended for the principles of liberty embodied in the Constitution and the Declaration of Independence. In the enactment and enforcement of religious laws these principles of liberty have been denied and set aside, and the SENTINEL has opposed such laws as being contrary to the Constitution and the principles of free government. In the policy of imperialism these principles are no less truly set aside; and the SENTINEL cannot contend for them without opposing that policy.

"It doesn't make any particular difference to us"—so

say some readers of the SENTINEL—"whether the United States annexed the Philippine Islands or not." We ask all such whether it makes any difference to them if the United States, in annexing those islands, repudiates those foundation principles of government under which they have enjoyed civil and religious liberty hitherto, and which alone promise them that liberty for the future.

When those principles of republicanism shall have been repudiated—it matters not in what way—republican government in the United States will be at an end, and nothing in American government will be left to which appeal can be made against civil or religious oppression.

The policy of imperialism involves a complete repudiation of the principle that governments derive their just powers from the consent of the governed. Imperialism says not "the consent of the governed," but "the consent of some of the governed." That doctrine is as true in one part of the earth as in another; it is as true in the United States as in the Philippine Islands. If it is practiced in the one place, it must also prevail in the other.

When some years ago a tide of religious persecution arose in this country, through the enactment and enforcement of Sunday laws, a coming crisis was betokened in American government. That was a startling thing, and the AMERICAN SENTINEL was established to endeavor to prepare the people to meet the issue. There was a movement which, if it continued, would finally involve a national repudiation of those principles of free government under which the people of this country had enjoyed civil and religious liberty. But even more startling is it when now, within a single year, that national repudiation of those principles has all but come. We now know, as we did not before, to what extent the nation has drifted away from the principles of freedom toward those of despotism, and how near we are to the complete fulfillment of what has been predicted of it.

We had thought that every reader of the SENTINEL understood that it was the mission of the SENTINEL to contend for these principles, and to warn against the consequences of repudiating them. We are surprised therefore to find there are any readers of the SENTINEL who, when the principle of government by the consent of the governed is directly repudiated, do not see that the SENTINEL ought to say anything about it. We can only conclude that, as concerns their own interests and the interests of others in the issues before them, such persons are *asleep*.

But "Now it is high time to awake out of sleep." Rom. 13:11.

IN the clash between the Americans and Filipinos it is reported that 4,000 of the natives were "benevolently assimilated."—*Detroit Free Press*.

Pope Leo's Denial.

"THE Roman Catholic Church of to-day is not what it was in the Dark Ages," is a belief widely entertained, and a saying oft expressed—in actions if not in words—by modern Protestants. We are told that the Catholic Church has changed; has become liberal, etc. We are assured that even if this is not true of the Catholic Church in general, it must at least be true of that church in the United States.

We call the attention of these Protestants and all others to the fact that all this is now expressly denied by Pope Leo himself.

The pope has written a letter to Cardinal Gibbons on "Americanism." This letter was called forth by a book written by Rev. Walter Elliott, of the "Paulist Fathers," giving an account of the life and teachings of "Father" Isaac Hecker, the founder of the Paulist order. "Father" Hecker was the leading exponent of views to which in general the term "Americanism" came to be applied. Of these the pope's letter says:—

"The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and to tone down the meaning which the church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas, if the nature and origin of the doctrine which the church proposes are recalled to mind."

The letter then goes on to say of "Americanism" that—

"If by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the church in America to be different from what it is in the rest of the world."

The Catholic "Church in America" is not "different from what it is in the rest of the world"—in Ecuador, Peru, or Spain, for example. "Liberal" Protestants, mark that.

And this is not all; the pontiff takes equal care to

assert in his letter that the church in this age is not different from what it was in former ages. He says:—

"We, indeed, have no thought of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth and to an ever-widening scope of public well-being whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the church."

All liberality, progress, and enlightenment in the Catholic Church "can only be on the condition of recognizing the wisdom and authority of the church." And what is this "wisdom" and "authority"?—It is that of the "fathers" and the church councils, to the writings and decisions of which the letter makes frequent reference. This is the standard by which what is modern must be measured and judged.

A thing may be called liberal, but it must be in harmony with the teachings of the church a thousand and more years ago; otherwise it is to be rejected. And as the writings of the "fathers" and the decisions of the councils were in existence back in the days when Rome ruled the world and persecuted dissenters to the death—as these very "authorities" and this very "wisdom" were employed by the church in combatting the Reformation—it is perfectly plain that all the modern liberality and progress there is in the church of Rome to-day is such as is in harmony—yea, *must be* in harmony—with the spirit of opposition to every principle of the Reformation by fire and sword, by the dungeon, the rack, the stake, and every other means that Rome ever employed.

And this, by the word of Pope Leo XIII., is true of the Catholic Church in the United States, as everywhere else.

We wish all Protestants everywhere would mark this and not forget it. The Roman Catholic Church in America is "not different from what it is in the rest of the world;" and the church of to-day, in all the world, is not different from what it was in other ages of the world. This is the word of Pope Leo himself. Some Protestants have not been willing to believe us when we have asserted this; we are able now to give them the pope's own word that it is so.

An Importation of Conscience.

So THE editor of the *Presbyterian Record* calls the four thousand Doukhobors, who have landed on Canadian soil and gone to make new homes in the far West.

He says: "They have been welcomed by voice and press, for their clean, healthy bodies, their high-toned morals and their dauntless faith and courage under sore persecution, prominence being given to one or another of these according to taste.

One point may be noted. They have been driven

from their homes, they have lost everything, they have come to our land, all for conscience sake. Conscience is a valuable commodity in any country. Russia has none to spare and her policy is suicidal. Canada cannot have too much of it. Her fields and forests and mines are of great worth, but more essential to her true prosperity is "a good conscience toward God and toward man." This is probably the largest single importation of conscience in the world's history, and well may we rejoice that Canada is the recipient of it. May it spread.—*Primitive Catholic.*

The Relation of Faith to True Sabbath Reform.

BY C. H. KESLAKE.

In former articles it has been shown what the true basis of Sabbath reform is; that it must necessarily begin from within, in the heart, by the shedding abroad therein of the love of God by the Holy Spirit; that love—God's love—is the only power that can possibly be used to bring about the true observance of the Sabbath.

Any observance of the Sabbath effected by any other means, not only fails to glorify God, but it works a positive injury to the person who is thus forced to observe it, and can only result in confirming such in their sin.

Hence it is absolutely impossible for Sabbath reform, according to God's standard to be accomplished other than by the straight and exclusive preaching of the everlasting gospel, which is none other than the power of God. Rev. 14:6, 7; Rom. 1:16.

But this preaching of the gospel, as well as the receiving of it, is purely a matter of faith. Faith is the only channel through which the power of the gospel is conveyed to the soul.

Faith occupies a field all its own. To add anything to faith, in order that that thing, whatever it may be, shall aid faith in its work, can only result in denying faith, and consequently to negative the power of God in the gospel.

Faith itself works, and it works by love. Gal. 5:6. There is no obedience such as God can accept, but that which is of faith. Hence we find the Apostle Paul writing to the Romans as follows: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest; and by the scriptures of the prophets, according to the commandment of the everlasting God, *made known to all nations for the obedience of faith.*" Rom. 16:25, 26.

Now as faith works by love, it is evident that it can work nothing but that which is in harmony with love—the love of God—and "this is the love of God, that we keep his commandments; and his commandments are

not grievous." 1 John 5:3. There is no fear therefore but that faith will infallibly lead one to keep the Sabbath, for that is a part of the commandments of God.

We have said that to add anything to faith as an aid to it, is to deny faith, and thus negative the power of God. But this is exactly what is being done with reference to the Sunday-Sabbath reform. While professing to have faith in God, the advocates of Sunday are not content with that. In addition to this they appeal to earthly powers for help to save their sabbath from destruction. In doing so they deny that the power of God is sufficient, and so they contradict themselves in their profession of faith.

How different such a course is from that set forth in the Scriptures. There we read that the preaching of God's servant was not "with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4, 5.

It was true then; it is true now. One's faith is everlastingly to be in the power of God. In the history of the Reformation we find an illustration of this truth. We look in vain for a single instance where Luther sought for help from the State. It is true that the Elector Frederick protected him, and once had Luther seized and carried to the Wartburg. But this was contrary to Luther's wish, and it was not long before he left the Wartburg without the knowledge of Frederick, refusing all protection from this prince, but rather offering him his (Luther's) protection—that which he had through being connected with God by faith.

And so it is with the present-day gospel reform, for Sabbath reform is gospel reform.

Let every soul beware how he espouses the Sunday-Sabbath reform, and unites his voice with the others in asking help from the State. To do so means for him to raise his hand against God's creatures, and do them violence; and sooner or later, to find that he has in this work been fighting against God. It can mean nothing else than persecution. The work is not of faith.

We have before remarked that to compel a person to keep the Sabbath by means of the civil power, can result in nothing else than injury to him, confirming him in his sin.

But this is not all. It will do the same for one who uses the civil power, be he minister or statesman. He not only brings the other man into the most abject slavery; he brings himself into it, even the slavery of sin. This is so because his work is not, cannot be, of faith; and "Whatsoever is not of faith is sin." Rom. 14:2, 3. But "the wages of sin is death." Therefore there is death in Sunday laws for all who have anything to do with them.

Not so is it with those who advocate the seventh day as the Sabbath. It is true that they number less than one-tenth of one per cent. of those who keep Sunday.

From first to last they repudiate the principle that the state can keep the church of Christ—although it may any other church; they deny that it is possible for the Sabbath to be kept by means of any law, even the law of God; that it can be done only through the power of God by the faith of Jesus Christ in the gospel. "And this is the victory that overcometh the world, even our faith." 1 John 5:4.

"If We Let Him Thus Alone."

"If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and our nation." This was the decision of the council of the priests and Pharisees in regard to the work of Christ. They had just been informed of the raising of Lazarus from the dead by the Son of God, and were constrained to acknowledge, "this man doeth many miracles." They had had evidence upon evidence that he exercised divine power, that he lived a blameless life in harmony with the law of God; yet these men concluded that they were jeopardizing the nation by letting him alone.

He was no malefactor, he was no law-breaker, he was no insurrectionist. He condemned nothing but unbelief, hypocrisy, and tyranny. Peaceably he went about his own business,—laying hands on the sick, and healing them, opening the eyes of the blind, unstopping the ears of the deaf, bidding the lame to walk, the sorrowful to rejoice, and the sinful to sin no more. He healed the broken in heart, brought deliverance to the captive soul, and preached good tidings to the poor. What was there in such a work of mercy and love to call for the decision of the priests and Pharisees, and move upon them to proclaim that it was not safe to let him alone?

When they looked into his pure, compassionate eyes with murderous hate, he asked, "Which of you convinceth me of sin?" And they could not answer him; "for he did no sin, neither was guile found in his mouth." He was no enemy to civil government in the exercise of its just functions, nor did he neglect the ordinances of religion. Their plots to entrap him on both questions had made him manifest as more loyal than his enemies to both religion and civil government. And yet they declared that it was dangerous to let him alone.

What was the fundamental reason of their cruel decision? It was a selfish, satanic reason. His mild and gentle power was undermining the kingdom of self and Satan. By both precept and example he was revealing to men the character of the subjects of God's true kingdom, and souls were turning from darkness to light, from disobedience to holiness, from Satan to God. The rightful Prince of men and the world was manifesting his dominion over hearts and nature, and the Usurper was alarmed, and inspired his subjects with his own satanic fear. All men would "believe on him," and such was the

doctrine he taught, that it would leave them the helpless prey of their enemies, and they would be swallowed up in Roman captivity. This was enough to stir up the world-loving priests and Pharisees, and would yet instill into the selfish mobs, murderous hate, and satanic fury. Jewish patriotism was of the incendiary kind, and it stood for allegiance to the god of this world.

Through all centuries there has been strife between the powers of good and evil to win and to keep subjects for the kingdoms they represent. At the time of Christ's advent to the world, it seemed as if the powers of evil were to win a world-wide triumph, and that the Usurper was to ally all men on his side, and that the true King was to be left without one advocate or witness. Satan had taken the place of Christ, and had organized the state and the church according to his own perverted ideas. He, through priestly representatives, domineered over men's conscience, and compelled them to pay homage in his synagogue through the force of the sword, if not willingly. He sat in the temple of God, showing himself to be God, and the worship men gave, was given to devils.

The powers of hell were stirred against the Redeemer of the world; for he was invading the kingdom Satan wished to secure, and compelled the Usurper to rally his forces that he might banish the disturber, and make fast his subjects. It would not do to come out in candor and display his hellish banner. The grace and truth of the true King made it impossible to appear in his real character, and therefore the Usurper must disguise himself and mask his plans, and stir men against Christ on a false issue. It was he who insisted that it was not safe to let him alone, and that of all enemies to the nation, none were so dangerous as was the humble Teacher of Galilee.

Nursing the fear of hell, listening to the terrors of the devil, men were prepared to go to the lengths of his hate, and take his council through the mouth of the high priest, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." They were reconciled to the cross and the agony of Calvary on the plea of expediency. Thus they found an excuse for crucifying the Lord of life and glory, because in their selfish reasoning they decided that it was not safe to let him alone.

At infinite sacrifice the Father had sent his beloved Son to win back his rebellious, suffering subjects. Divine pity had prompted the great heart of Love to send a Deliverer to his oppressed world, that groaned under satanic dominion. The Deliverer had manifested his superior power, and had broken the chains of sin, sickness, sorrow, and death. *No dungeon of the enemy could be barred so that he could not enter and say to the captive "Go free."* The Word of God went forth conquering and to conquer, and the ranks of tradition were melting away in weakness before the battalions of God's host.

A divine power attended Christ's ministry; but men had long reigned in the temple of God, and this Jesus was not of their choosing. He had not been educated in the school of the rabbis, nor did he bear the credentials of the Sanhedrim. He was not sent forth trained in the doctrines and traditions of the synagogue of Satan. They were determined to put a stop to his intrusion into their special field of teaching. They would check the work, and hinder men from allying themselves with heaven. This was what led them to decide that it was not safe to let him alone. They acted in the name of both church and state; for he was jeopardizing the nation, and overthrowing the established religion. His doctrine cast contempt on tradition, and exalted the Word of God alone. The cherished observances would be set aside, the priesthood would be brought into irreverence, the Jewish religion would be given up for a new heresy, and when unity ceased, the nation would go to pieces. It was out of the question to leave him undisturbed.

Having reached the decision of the peril of giving to Jesus civil and religious liberty, of allowing him free speech and unhindered action, they speedily completed their plans for cutting off the disturber. False witnesses were secured, a betrayer found, soldiers equipped, the inquisitors set on the scent, and the Son of God submitted himself to the impotent hands of men. He was first brought before the religious teachers and leaders, and by them delivered to a reluctant, man-fearing state official, who found no fault with him, but who, to save himself, crucified the Lamb of God.

Hearken diligently, even in this day and age of the world; for the old cry is sounding, and again the councils of priests and Pharisees are deciding that it is not safe to let those alone who represent their Lord, and teach the Word of God, setting it in opposition to the traditions of men.

F. E. B.

IMPERIALISM might expand the nation's territory, but it would contract the nation's purpose. . . .

This republic is not a wayward son; it has not spent its substance in riotous living. It is not ready to retrace its steps, and with shamed face and trembling voice solicit a humble place among the servants of royalty. . . . God grant that the crowned heads of Europe may never have occasion to kill the fatted calf to commemorate its return from reliance upon the will of the people to dependence upon the authority which flows from regal birth or superior force. . . .

Other nations may dream of wars of conquest and of distant dependencies governed by exterior force; not so with the United States. The fruits of imperialism, be they bitter or sweet, must be left to the subjects of monarchy. This is the one tree of which the citizens of our republic may not partake. It is the voice of the serpent, not the voice of God, that bids us eat.—*William Jennings Bryan.*



NINE persons are reported to have been arrested recently in Toronto, Ont., charged with "unlawfully practicing sorcery, witchcraft, and enchantment in attempts to tell fortunes." The law under which these arrests were made is an act passed during the reign of George II., and if convicted the parties are liable to a year's imprisonment and a fine of one hundred pounds. It is stated that these nine individuals are phrenologists, palmists, clairvoyants, and spiritualists.

Of course, it is not within the province of civil law to deal with sorcery and witchcraft. That was attempted in Massachusetts back in colonial days, and one of the darkest chapters in American colonial history was the outcome of it. Witchcraft and sorcery are forbidden by Scripture—by the law of God; and if it were proper for the civil power to administer the law of God and punish people for its violation, it would be proper to put people to death now for being sorcerers and wizards, as was done in Salem in the days of Cotton Mather; for death is the penalty which God's law provides. This, indeed, is the penalty for every transgression of the divine will; and therefore the attempted enforcement of the law of God by the civil power would only result in the extermination of the human race wherever the civil power could reach them; since "all have sinned," and "sin is the transgression of the law." The civil law can only protect rights; it cannot enforce righteousness.

A "SOLDIER who ate beef" during the late campaign in Cuba, has written to a paper in this city stating some facts about the experience of himself and his comrades with that article of army diet. He says that the soldiers "made a horrible attempt" to eat it, and that "eating it whisks and all was a little difficult"—an allusion to the fungus growth termed the "beard" which appears on decaying meat. When their supply of "fresh" meat was driven up before them at Santiago, the surgeon-major, sniffing the air and uttering an exclamation, said "Have they a corpse in that wagon?" In this remark the surgeon-major touched the root of the whole difficulty. There was a corpse—or a part of one—in the wagon; and it is in the nature of a corpse to decay, and become altogether unfit for food. From the experience the troops have had in this matter, the Government may well find reason to pause and consider the question

whether corpse is really the best food for the men who are fighting its battles. Certainly no such results as those reported would have followed the use of any other food than corpse, and no such scandal would have arisen to taint the military department of the Government.

THE great hindrance to the preaching of the gospel all over the world, said the Archbishop of Canterbury, recently, in speaking before the Church Institute of Foreign Missions, is the irreligious life led by so many of the people who are carrying commerce to other nations. In other words, the greatest hindrance to the spread of the gospel in heathen lands is the unchristian character of the average representative of the "Christian" nations.

REPORTS from the Philippines make it plain that that far-distant section of *terra firma* is at best a poor place for American husbands and sons. The climate is deadly to foreigners, and 4,000 of the 20,000 men under General Otis are reported sick from small pox, fever, and other diseases. A soldier writing from Manila sends this news:—

"Manila is getting Americanized. Before I left I saw a sign printed in English, which said: 'Americans, Attention!—Gin, 1 cent.'

"But the boys do not like the place. An enthusiastic California volunteer said to me: 'I would rather be a lamppost in San Francisco than governor general of all the Philippines.' That represented the general opinion of the boys. They were all thinking of home."

IN North Carolina, by recent action of the legislature, the negro has been practically disfranchised. This has been done by a constitutional amendment which prescribes educational, property, and tax qualifications which comparatively few negroes in the State possess. That the amendment is aimed against the negroes and not against ignorance and the lack of property, is evident from the fact that a provision is added in it allowing any person to vote who was entitled to vote on January 1, 1867, or at any time prior thereto, or whose ancestors were so entitled to vote. The negroes in North Carolina not having been entitled to vote prior to that time, they are of course excluded under the present provision, in contrast with the whites. And besides this, an amendment to the educational laws is also proposed under which, it is stated, negroes will be deprived of their present educational opportunities to a considerable extent.

THIS action by the legislature of North Carolina is indirectly in defiance of the national Constitution, which provides that "No state shall make or enforce any law which shall abridge the privileges or immunities of citi-

zens of the United States; nor shall any state . . . deny to any person within its jurisdiction the equal protection of the laws" (Amendments, Article 14, Sec. 1); and also, "The right of the citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude" (Article 15, Sec. 1). The full significance of this disfranchising measure can not be appreciated without remembering that negro enfranchisement was one of the important fruits of the Civil War; and that no greater single step than their disfranchisement could be taken in the direction of a return to the conditions existing before that war was fought.

* * *

ALL this only emphasizes the fact that the white race in America is no longer disposed to deal with those of different color in the spirit of the Constitution and the Declaration of Independence. The news from North Carolina harmonizes perfectly with that from Manila. While the nation is acquiring subjects abroad, it is quite consistently making subjects at home.

* * *

REPUBLICANISM as it is in France, with its great burden of militarism, is illustrated by the following facts and figures relative to the daily mail of the French president. The average number of letters sent daily to this individual at the Elysée is 700. Of these, 250 are begging letters, 150 petitions on criminal affairs, 100 petitions from criminals, 100 complaints against various functionaries, 80 anonymous insulting letters, and 20 containing threats of assassination.

* * *

AT Buffalo, there is to be held in the year 1901 a "Pan-American Exposition," and the question has been discussed whether or not it shall be open on Sundays. This question came up recently in the State Senate at Albany, in connection with the consideration of the bill providing for an exposition incorporation and appropriating money for a State building. Senator Raines, of Raines law-hotel fame, who announced recently an intention of showing certain of the people that "there is a God in Israel," offered an amendment to the bill providing for Sunday closing. But his amendment was voted down, and the bill, containing no provision against Sunday opening, was passed by forty votes against four. Thus the New York State Senate has placed itself on record against this form of Sunday legislation.

* * *

AT a banquet in Boston not long ago Rear-Admiral Sampson gave it as his opinion without qualification, that the increase in territory subject to American authority outside of the Union, will increase the chances of

the United States for war at least one hundred per cent.; and asserted that the navy must be increased in the same proportion. There is no exaggeration, certainly, in this statement; for between attacking the American continent, and attacking some distant outlying American island, the difference is more than a hundred per cent. in favor of the latter. Sooner or later the people of the United States will be made to realize the full meaning and cost of maintaining isolated possessions across the sea under the very shadow of the war clouds of Europe.

—♦—

A Hearing on the California Sunday Bill.

A DETERMINED effort is being made by the forces that stand for compulsory Sunday observance in this country, to swing the great State of California into line with other States of the Union, in the matter of Sunday legislation. For a number of years, as probably most of our readers know, California has had no Sunday law. This fact has been a sharp thorn in the side of the Sunday-law party, and the repairing of this breach in the legal wall they hope to build around the nation, has been a purpose constantly kept in view. After repeated efforts which have met with failure, they have this year succeeded in getting a bill for a Sunday law before the State legislature, a hearing on which was granted February 10. As this effort will, if successful, have an important effect upon the Sunday-law movement in general, and as a very determined effort is being made to insure its success, the outlook in California is one of more than usual interest for the friends of religious freedom.

From a California paper we copy the following report of the hearing given on this bill:—

"The principal speaker in favor of the bill, a well-known clergyman of California, presented no new argument, but placed particular stress upon the idea that this proposed Sunday law is in the interest of the laborer. He presented the oft-repeated statements that employers are very exacting of those they employ, requiring them in many instances to work full seven days in the week. And what is wanted, so he said, is a law that will compel these employers of labor to give their hands one day of rest in seven.

"Another point he made quite prominent is the fact that California is the only State in the Union without a Sunday law, and he thought that this State should follow the example of the others.

"When he was concluding his remarks the chairman asked him if it was intended that this law would stop the railroads and street-cars on Sunday. 'O, no,' replied the speaker, '*it is a settled fact that the railroads, the street-cars, and many large manufacturing and mining establishments have to run seven days in the week! These things would come under the works of necessity that must be done on all days of the week alike.*'

"A few reflections upon the foregoing statements:

will be in place. If Sunday laws work such good for the States that have them, why are not the conditions in those States much better than they are in California? Why do we not find labor enjoying freedom from the oppressions of despotic employers in all the other States, and California standing alone in the so called enslavement of the toiler who is compelled to work seven days in the week? As a matter of fact, California, without a Sunday law, gives just as great freedom to those who toil as is given by any of the States where the Sunday law exists. For there is no State in which the railroads, street-cars, and other corporations that employ large numbers of men may not be found quite as busy on Sunday as on any other day.

"But the minister who was delegated to appear before the Senate Committee to urge the claims for a Sunday law said that it was not the intention to stop the railroads, street-cars, and large manufacturing and mining establishments. He classed these among the works of necessity that have to run every day in the week. Now if these are to be exempted, what will be left for a Sunday law to operate upon? The railroads, street-cars, manufactories and mines cover nearly all the places where men labor for wages. And by what laws or basic principles can it be shown that large manufacturing plants should be allowed to run on Sunday and the smaller ones be required to close down? And what tribunal will decide just where the line should be drawn between the large and the small factories? The very fact that the advocates of Sunday laws are continually involved in so many contradictory and absurd positions should open the eyes of those who think, and who desire to be on the right side.

"And again, what right has even a minister to state what is the intent of a Sunday law? If a law is good, the *intent* of it is stated in plain language. It is as open as the day. It does not require any one to tell what it *means*, for it *says what it means and means what it says*. Now if the proposed Sunday law for California is intended to exempt railroads, street-cars, and large factories and mines, why not say it in just so many words in the law itself? One section of this law before the California legislature reads as follows:—

"Nothing in this act contained shall be so construed as to prohibit, or render unlawful, on the first day of the week, ordinary manual labor performed by a member of the denomination called Seventh day Adventists, or Seventh-day Baptists, or Hebrews, who conscientiously and religiously observe and keep the seventh day of the week, or Saturday, as sacred to rest and to religious worship; *provided*, they do not by such work disturb Christian assemblies in their religious services or other religious duties on the first day, sabbath."

"But if the railroads, etc., are to be among the things that can be kept running on Sundays, the above section should be amended. Another clause should be added, saying:—

"Neither shall anything contained in this act be construed to prohibit, or render unlawful, on the first day of the week, the running of railroads, street cars, or large manufacturing or mining establishments."

"If the law is not intended to stop these lines of industry on Sunday, it should say it plainly. And those who are asked to pass the law should be careful to consider that once a law is passed, the ministers who drew it up cannot always be present to tell what it means. And then they are not sure to agree upon the subject anyway. It is indeed to be doubted whether all the ministers in California would have said 'Amen,' when their brother clergyman told the Senate Committee that their Sunday law was not intended to apply to railroads and so on.

"Any law that is right needs to exempt no one. And when ambiguous and indefinite exemption clauses have to be added to a statute, else it will work oppression and hardship upon some, it is quite substantial evidence that such a law is not needed."

The State-Church Controversy in England.

THE Ritualistic controversy in England still goes on as bitterly as ever. The party in the Church of England—the established church—who want to conform to the practices of Rome, are the cause of the controversy, and the state now threatens to turn this party out like a disinherited heir. Sir William Harcourt, speaking for the government, alludes to them as "a body of men who are dismissed by the nation on account of their lawless conduct," and who therefore need not expect to be "treated with liberality and generosity." "They need not," he explains, "lay the flattering unction to their souls that they are going to carry off the Protestant plant of the National Church in order to carry on their Romish manufactures. They are not to be allowed to occupy the parish churches or the cathedrals in which to erect confessionals and celebrate without restraint their high masses. They are not to be secured by life incomes as commutation and compensation in the work of accomplishing the 'Conversion of England' out of the Protestant Establishment. These are considerations on which the bishops and the clergy may with advantage reflect. Their time is short, their sands are running out; if they continue pusillanimously to shiver on the brink, their impaired authority will be finally extinguished, and the existence of the church they have so ill-tended will be, and is indeed to-day, at stake."

And to this the *Church Times*, organ of the "high church" or Ritualistic party, replies that Sir William and those opposed to the Romish ritualism, "have sown such distrust in the lay mind that there is talk already of withdrawing support from the charitable and philanthropic work of the church. They have threatened coercion as a remedy for disorders which might easily have

been removed by the exercise of Episcopal tact and intelligence. They have given a tremendous filip to despairing radicalism, and inspired in dissenting minds the hope that the ascendancy of the Nonconformist conscience in English politics may shortly be reasserted."

The ascendancy of the church "conscience" in English politics is at the bottom of the whole controversy; and if the "Nonconformist conscience" gets into the place of the "conformist" or Church of England conscience "in English politics," there will simply spring up another shoot of controversy out of the tap root of the evil. A church which is united with the state will inevitably drift into conformity with Rome; for such union made the papacy in the first place, and must continue to make imitations of the papacy as certainly as that like causes must produce like results.

National "Good Citizenship" Convention.

WE have received a Bulletin sent out by the Good Citizenship League, which has headquarters at Washington, D. C., giving the call for the third annual convention of the League, to be held at Cincinnati, May 2-4, 1899. "The proceedings, general discussion, and program of addresses," it is stated, "will be in accordance with the aims and objects of this movement, which briefly stated are as follows:—

- "1. Unification of reform forces.
- "2. Promotion of the study and practice of good citizenship.
- "3. Eclectism at the primary caucus and convention—selection of the best and most competent in nominating candidates for public office.
- "4. Direct legislation through the Initiative and Referendum.
- "5. Proportional Representation.
- "6. The Imperative Mandate."

All this is in order "that the nation may be saved from peril, our homes be rescued, our sons and daughters saved to all that is best in the Republic, and that there may be a realization of the hopes and desires of those who have ideals of truth, freedom, and justice."

The Bulletin calls attention to the hopelessness of any effort for reform through the political organizations, and states that this convention will be for "all genuine reformers," and the only credentials required for admission will be "the possession of a desire to see honor and purity, virtue and justice, the Golden Rule and the majority rule applied to politics."

The "Good Citizenship League" sees the urgent need of reform; that need is everywhere apparent. But it is one thing to see the need of reform, and quite another thing to get hold of the means by which this need can really be supplied. In this effort good people are groping in the dark. The old effort of human nature to reform itself by good resolutions, has its counterpart in

these efforts of society to reform itself by political organization. It is all "of the earth, earthy." A man cannot lift himself by taking hold of himself. Neither can society lift itself by taking hold of itself.

The man—and society—must take hold of something higher than self before there can be any uplifting—any reform—above the level of existing conditions.

The people are almost wholly adherents of the great political parties. These parties were all started for the purpose of saving the country, preserving liberty, applying the Golden Rule and the majority rule to politics, etc. If the people cannot secure these ends through these political organizations, how can they hope to secure them through another political organization? If they cannot control any of these for their purposes, how can they expect to control another established on precisely the same principles? For the principles of politics are the same everywhere. Those principles constitute no barrier against the evils which "good citizenship" seeks to prevent.

Reform that is to be beneficial must be individual reform; and that cannot be secured through politics.

The Coming Federation With Great Britain.

VIEWS OF A YALE PROFESSOR, WHO FAVORS
"EXPANSION."

At the session of the Wisconsin Historical Society, at Madison, on Washington's birthday, George B. Adams, professor of history at Yale University, spoke the following relative to the subject of Anglo-American federation:—

"A single word of ours, like the word which, we are told, England spoke for us at the beginning of our war, would suffice by its single speaking to create the unity of the English-speaking races before the world, for the world would then know that danger to the least land of our kinship or to any protected land would bring the whole race forward in its defense, and this is all that is needed.

"A federal government is not necessary, nor even a formal alliance. Only a determined resolution, backed by a ready power of action, that in the age which is now coming on, when the frontiers of the races draw together and a struggle between them, if it comes, will be the last and the decisive one of history—a determined resolution that in such an age our race shall act as one in behalf of civilization which is one.

"There is no determination which has grown so rapidly and so strongly in this nation in the last generation, and I believe the same to be true of England, as the determination to do justice ourselves as to other men, to protect the weak, to check wherever possible the merely rapacious, and to hold our institutions, our civilization, and our religion in trust for all men.

"With this resolution at heart the nation may make mistakes, it may be badly led, it may not always be able to distinguish between the mere scheming of the politician

and the line of true policy, nor know how to do what it does know should be done; it cannot in a generation free itself from selfishness and greed.

"If we embark upon empire we shall not do as well even as England does, and we shall suffer, and those we rule will suffer in consequence. But we shall learn and we shall at no distant day do well."

It is proposed to abolish polygamy in the United States by amendment to the national Constitution. The proposed amendment would be the sixteenth in number, and has been recommended by the House Committee (of Congress) on the Election of President and Vice-President, in the following form:—

"SECTION 1. Polygamy shall never exist within the United States or any place subject to their jurisdiction.

"SECTION 2. Congress shall have power to make all needful laws to enforce this article and punish its violation."

An advocate of Sunday observance has referred to the Sabbath as the pearl of days. Now, the pearl of days is a gem that man cannot attempt to improve, nor alter, without destroying its value. Other gems may be cut and polished and thus be made more beautiful, but the pearl must be taken as it is found if its value would be retained. How apt an illustration is this of the law of God, as a whole, or of the Sabbath as a part of that law! The Lord's Sabbath is the seventh day, and is indeed the Pearl of Days. As for Sunday it is no pearl at all. It is an imitation, and all the tinkering in the world can make it nothing more.—*South African Sentinel*.

Save the Birds.

A NATIONAL law is now assured which will extend the authority of the Commission of Fish and Fisheries over "game birds and other wild birds useful for man." The rapidity with which birds have disappeared from the settled portions of the United States has been as unfortunate as it has been unnecessary. In some cases it has been due to the destruction of their coverts and food through the development of agriculture and the reclamation of marsh lands.

Most reprehensible has been the destruction of birds in the interest of the cruel fashions which have prevailed in connection with ladies' hats. After having stripped our Atlantic coast, the whole of Florida and the Gulf coast of egrets, terns, and thousands of other birds acceptable to the milliners, the plume hunters are now at work along the coast of Mexico and Central America, Lower California, and even upon the headwaters of the Orinoco and Amazon. Statistics show that the decrease of bird-life in thirty states and territories reaches a maximum of 77 per cent. in Rhode Island and a minimum of 10 per cent. in Nebraska, the average being 46 per cent.—*Sabbath Recorder*.



Human Automaton.

"O, HARRY!" exclaimed Willie Hunter to his particular friend whom he met on his way down town; "have you been to see the automaton? come on; I'm going again, though I've been once."

"Automaton? well, you've got me this time; never heard of such a thing; guess you'll have to tell me what you mean."

"I never did, either, till this exhibition came along. Why, there are thirty or forty little bits of images that look just like the little men we read about last summer in 'Gulliver's Travels,' and they act like little men too, as well as look like them. Why, they—"

"They don't walk, do they?" interrupted Harry, while his bright blue eyes opened very wide.

"Walk? I should say they did, and some of them dance; and O Harry! one little old man climbs up a ladder and then climbs down again, and—"

Harry was too excited by this time to listen to his friend's description any further, and he bounded away, shouting back at Willie:—

"I'm going to see if Uncle Frank knows about it. I think I'll coax him to take me to night."

Uncle Frank was Harry's favorite uncle, because he always joined in his boyish plays, and told him stories of the time when he was a boy.

So it came to pass that a very happy lad walked close by Uncle Frank's side that evening to see the wonderful sights at the exhibition.

"Do see that little old woman, uncle, she is striking that funny old man with her umbrella; isn't it queer! I should think she would be tired by this time, she hasn't stopped a minute since I first noticed her."

"No, Harry, she will not stop until the machinery runs down. She is made to do just that one thing, and she cannot stop. Do you see how naturally those little women pull the oars of that pretty boat? You see they are made to do it by some machinery which is hidden from our sight."

"See that tiny man stand on the other man's back. Why! he is moving his arms and legs. O Uncle Frank, there goes a little train of cars into that dark tunnel! Hark! we can hear them whistle down brakes!"

That evening as they were walking home, Harry chattered continually about the wonderful things they had seen.

"Wouldn't it be nice, Uncle Frank, if boys were only made like those automatons? Then we wouldn't find it such hard work to split wood and do chores and run errands,—why, our legs would go without a speck of trouble."

"But, Harry, that's not the way the Lord makes men. Suppose he made a man in such a manner that, in spite of himself, ever so often through the day, his knees would bend and his mouth would utter a very fine prayer. Do you think the great Creator would be pleased with such worship?"

"Why, what a funny idea! Of course not. How did you ever think of such a strange thing?"

"Well, there are some people who dislike to go to church or to pray, just as badly as you dislike to run errands, or to split wood. But the Lord did not choose to make people mere automatons. He will not force men or boys either to serve him. He does not take any pleasure in the prayers of people who pray to him, or go to church, just because others do so, or because it is popular, or even because they are afraid of the laws of men."

"Why, uncle, I should think it was a queer thing for men to try to force other men to go to church. I didn't suppose any one had a right to do that."

"No one has a right, my boy. Even God himself does not do that. He has made men capable of choosing the good or the evil, that they may serve him intelligently and from the heart. No other service is pleasing to him. In some sections of the country there is a great deal of talk about making laws to force people to keep a certain day of the week as the Sabbath, and in some places they are actually doing this. Now suppose I go to church on that day and bow my knees, pretending to worship God, just to avoid being shut up in jail, what do you think I ought to be called, Harry?"

"Why, you would be an automaton, uncle."

"Indeed, I would; and I should, besides this, be a wicked hypocrite; for I would be pretending to be what I was not."

"I heard grandma say this morning that there were lots of people over on the other side of the world who keep Friday. How would those fellows who make such laws feel if they were over there and were forced to keep *that* day or go to jail, I wonder?"

"And yet it would be no more unjust. Human beings were not born automatons, and if even their Maker does not think forced worship of any value, why should men be so unwise as to think to make of their brother men mere *automatons*?"

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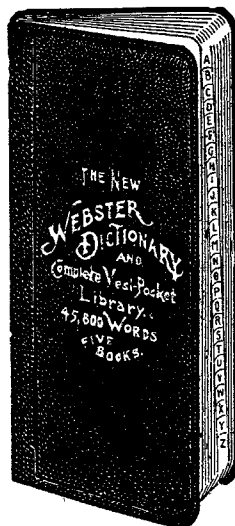
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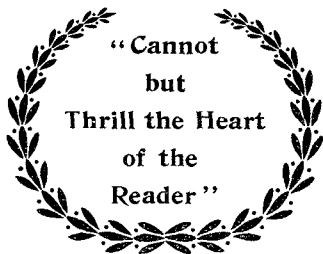
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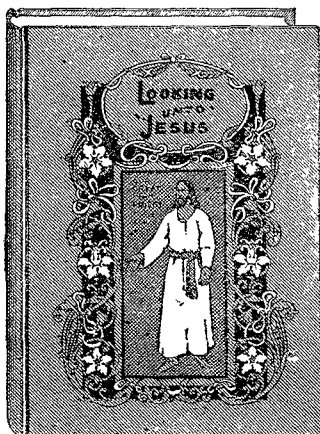
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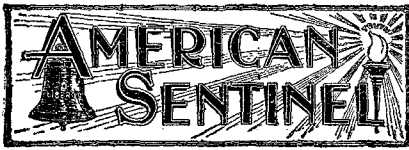
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A LITTLE over a century ago, Washington, in a memorable address, gave his farewell to the people of the United States. Now, the people of the United States are saying farewell to Washington.

THE pope, in a letter to Cardinal Gibbons, on "Americanism" has expressly denied that the Catholic Church in America is "different from what it is in the rest of the world," or that it is more liberal to-day than it was a thousand years ago. See page 148.

HE who sees in "imperialism" only a question of politics, is in danger of seeing only a political question in state measures touching religion.

GENERAL KITCHENER, who has been given almost supreme authority in the regulation of affairs in the Soudan, has forbidden missionary enterprises being started in that district for the present, and meanwhile will foster the Mohammedan religion and government as being best suited to

meet the requirements of the situation and restore peace and happiness to that great territory. Of course, General Kitchener's dictum would have no great authority in excluding Christian missionaries if he were not backed up by the British government; and the British government would not have backed him up in it if that government did not maintain a union of church and state. So that the English union of church and state is now keeping Christianity away from the Soudan and fostering Mohammedanism.

FOUR bills relating to Sunday observance have been introduced in the Connecticut legislature. They are aimed at the repeal of existing Sunday restrictions. One provides for "the running of railroad trains any hour on Sunday." Another relates to Sunday restrictions upon other public conveyances. A third calls for the repeal of the existing "Lord's day" law of the State, and a fourth aims at an "open Sunday." The New England Sabbath Protective League are of course stirred up over these bills, and against this opposition they are not likely to become laws.

ITALY has demanded a naval base and a "sphere of influence" in China; and what is very significant about this is that Italy consulted Great Britain before making the demand, and Great Britain has interposed no objection since the demand was made. As the "sphere of influence" stands for a policy directly opposed to the "open door" policy hitherto contended for by Great Britain, this circumstance is interpreted by statesmen as indicating that Great Britain has abandoned her "open door" policy, and that the doom of the Chinese empire is sealed; for the obtaining of spheres of influence by the Powers means the partition of China. And now the question is raised as to where the United States will come in for its "sphere of influence" which there seems to be no question will be demanded by this Government. The

United States must demand it or lose its trade in "the East," to secure which it has taken possession of the Philippines.

If it be true, as statesmen believe, that Great Britain has abandoned her policy of keeping the Chinese empire intact, then, as the *Sun* (N. Y.) observes, "the far East may be the scene of a most dramatic political tragedy during the closing hours of the century."

Events are moving rapidly, indeed. But do you see to what issue they are moving, and are you getting prepared to meet it?

It should not be forgotten, while reading the news from Manila, that the United States has really purchased the Philippines on the installment plan—a poor way to buy anything. The \$20,000,000 to Spain was only the first payment. There will be an indefinite number of others.

Notice.

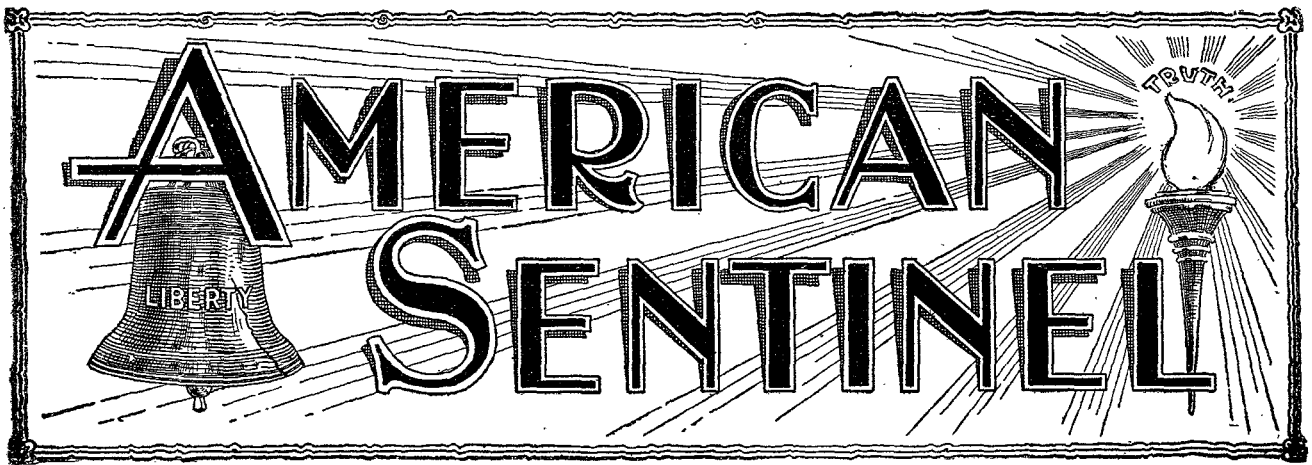
WE have a good supply of the February 16 SENTINEL still on hand. This is the number with the illustration "The New Temptation on the Mount," and it is a splendid paper for use just now. Send in your orders and circulate this paper while the issue is before the people. One cent per copy.

Back Numbers.

BACK numbers of each issue of the year with the exception of January 12 and February 23, can still be obtained at this office. Our rates: One cent per copy in bulk, or one and a quarter cents per copy when wrappers are addressed to individuals, from list of names sent in.

We have still a good supply of the February 16 issue on hand.

THE "Vest Pocket Dictionary" is a real gem, and the Pacific Press Publishing Co. can recommend it to the readers of the SENTINEL as being all that is claimed for it. See advertisement on page 158.



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

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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.)

SELFISH generosity—giving some one else a "piece of your mind."

THE Christian church cannot keep one eye upon the state, and the other eye upon God.

THE sword of the civil authority cannot be used to reap harvests for the Lord.

NO PEOPLE ever preserved their rights except by working out their own salvation.

"BENEVOLENT assimilation" is governmental benevolence. Real benevolence means giving, not taking.

THE nineteenth century is no time for growth and fruit bearing from seed sown back in the Dark Ages.

TAKE the assumption away from the basis of the Sunday laws, and they would have no foundation on which to stand.

IF men are going to enforce God's laws let them also enforce God's penalties. The two belong together and no man has a right to separate them. But who will venture so far as to assume the right to inflict death upon people for sin? Let such a one first begin with himself.

You cannot save any person by making him keep the Sabbath; he can be made to keep the Sabbath only by being saved.

THE beef trust supplies men with embalmed beef; a Sabbath trust—for enforcing Sunday—would give to men only an embalmed Sabbath.

DON'T worry about whether the Sabbath is going to be "preserved" or not. God's Sabbath—the only one that is worth anything—is a living thing, giving life to man, so that he is refreshed in keeping it. It does not call upon men for their aid to preserve its life; it calls upon them to receive the life it has to impart, and that in never-failing measure.

Human Rights.

CHRIST said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. Not if any man believe I judge him not; but "If any man hear my words, and believe not, I judge him not." This is so far from the practice of the professed Christian world that I have seen people who thought they were Christians, and I do not dispute but what they were so far as they knew, who would not believe that that statement was in the Bible when it was read directly from the Bible. When the Lord Jesus judges nobody for not believing, how can men judge anybody for not believing? and above all, how can those who profess to be the Lord's people judge anybody for not doing or believing what Jesus said.

Jesus said, "The word which ye hear is not mine, but the Father's which sent me." John 14:24. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Heb. 1:1, 2. God speaks to *us* in *these* last days by his Son. When God does not judge a man who hears his word and does not believe, is not that sufficient example for men? and above all, is it not a sufficient example for people who profess to know God, and to fear him? and does it not forbid every Christian forever, to sanction any law which would require anybody to observe any day, or subject that man to judgment if he does not observe any day?

"If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him." "The word which ye hear is not mine, but the Father's which sent me." When the words of God, as they were spoken by Jesus, are presented to a man, and he rejects them, he rejects eternal life; and when he rejects eternal life, by that very act he chooses eternal death. Then who brings him to eternal death? Who counts him worthy of death? None but *himself*, and God is forever cleared.

When Paul and Silas were at Antioch they preached to the people, and were besought by the Gentiles that the same things might be preached to them the next Sabbath. Acts 13. But when the unbelieving Jews saw the Gentiles coming in crowds they opposed the preaching, "contradicting and blaspheming." Then Paul and Barnabas said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and *judge yourselves unworthy of everlasting life*, lo, we turn to the Gentiles."

Who judged those people unworthy of everlasting life?—Themselves. Who then sentenced them to everlasting death?—Only *themselves*. Thus it is ever with the preaching of the word of God in truth. That word is the word of eternal life. He who preaches that word in sincerity presents to every soul who hears him, eternal life. Whoever rejects the word, whoever rejects the preaching, rejects eternal life; and in so doing passes upon himself, by his own choice, the sentence of eternal death.

Now, ought it not to be enough for any man, however vindictive, to know that his fellowman has rejected eternal life and is subject to eternal death? Ought not this to be enough to satisfy the average preacher, without his feeling himself called upon to punish by law and fine and imprisonment those who choose to reject their preaching and refuse to observe the Sunday? Is not eternal death penalty enough upon such people without their being subjected to condemnation and misery the little time they may be able to live in this world? Surely it would seem that this should be enough to satisfy anybody with a spirit any less vindictive than that of Satan himself.

And it is enough to restrain even from *thinking* ill of such persons, all who have a vestige of the Spirit of the tenderness or pity of the Lord. "God sent not his Son into the world to condemn the world; but that the

world through him might be saved." It is not *condemnation* but *salvation*, that men need. Men are already doubly, and over and over, condemned for not obeying the word of the Lord. Further condemnation can do them no good. And it must be a spirit that is only and thoroughly vindictive that will insist on condemning them yet more. Yet such and only such is precisely the spirit that is the spring and impulse of Sunday laws or any other laws favoring religious things.

But such is not the Spirit of Christ nor of God. God is the Author and the Respector of Liberty. The Spirit of the Lord is the Spirit of liberty; for "where the Spirit of the Lord is, *there* is liberty." God made man free to *choose* liberty and happiness; for in order to have liberty and happiness, liberty and happiness must be *chosen*. And if a man chooses this apart from God, the Lord still respects the freedom of the choice; and so does everybody else who is of God, and who has any of the Spirit of God.

Salvation, not condemnation, is what all people need. The Lord Jesus came to the world and gave himself a sacrifice on the cross that men might have salvation, and not condemnation. "As he is so are we in this world." Christians are here in the place of Christ to carry forward the work of Christ. His work was not to condemn the world but to save the world. This is the work of Christians, and nothing else is. The moment the spirit of condemning anybody is found in the heart of anybody who professes to be a Christian, that moment that person can know that he is departing from Christianity. And the moment the spirit of condemnation is entertained and indulged by anybody who professes to be a Christian, that moment he can know that he *has* departed from Christianity, and that his profession of being a Christian is hypocrisy and fraud.

The Christian must recognize and respect the rights of men which God has established. Not to do so, is not to be a Christian. And not to do so declares that man to be not a Christian, whatever his profession may be.

These things are worth thinking about just now. It will require Christian faith and Christian courage in these days not to judge your brother for not observing a Sabbath, and especially for not observing Sunday as a Sabbath. It requires Christian courage in these days not to set at naught your brother for doing this, that, or the other, on Sunday, and not fine him, nor put him in jail, nor bring him to the chain-gang. In scores of cases in the last eleven years, people have been put in jail, and judged worthy of the chain-gang, *by men*, for not observing the day which the law said should be observed as the Sabbath, when they had observed a day in harmony with their conscience and the Word of God.

God calls upon you to regard the human rights which he has established; and never to aid by law or any other way in forcing any man to observe a day which you think is right; and never to judge any man for not observing such a day. Christianity is a sensible thing.

The world, and even the professed *Christian* world, may not grasp these principles of human rights; but God will have a people who will recognize Christianity in all its length, and breadth, and height, and depth, and who will live genuine Christly lives before the world in such a way that the world shall realize what Christianity is, as really as they did in the days of Jesus Christ himself on earth.

The glory of God which belongs to the Christian is to enlighten the whole world, and the world will yet see what Christianity is.

A. T. J.

The Foundation of Sunday Laws.

THE preamble of the Bill for the proposed Sunday law in California, says that "Whereas 'Christianity is the common law of the land'; and as the people of the State generally regard the Christian Sabbath, or the first day of the week, as sacred to religious worship; and because the best interests of the State are conserved by Christian morality, which is inseparably connected with the proper observance of the Sabbath," etc.

This contains several assumptions. It assumes, first, that "Christianity is the common law of the land." This is nothing more than tradition. It states almost the lowest possible conception of Christianity, and this in itself stamps it as utterly untrue. Christianity is as far above the "common law" or any human law, as heaven is above the earth. Christianity is "the power of God unto salvation" to the believer on Jesus Christ. This is what God himself says of it (Rom. 1:16), and therefore it is the absolute truth. But the power of God unto salvation is not in human law.

The "common law" is enforced by civil pains and penalties; and if Christianity is a part of it, Christianity must be enforced upon the people by the same means. This conception of Christianity therefore demands an enforced religion, which is contrary to every principle of free government. It is therefore both unchristian and un-American.

Assumption number two in this preamble is that the "Christian Sabbath" is "the first day of the week." This likewise is pure tradition. The highest and only Authority on the subject declares that the seventh—not the first—day is the Sabbath; and in all the Scripture there is not a word of authority for the sanctity of Sunday. If God's Word is true, it is true that the seventh day is—and therefore that the first day is not—the Christian Sabbath.

There is yet another assumption crowded into this short preamble; namely, that "the best interests of the State are conserved" by an enforced observance of the Sabbath. It is true that "the best interests of the State are conserved by Christian morality," and that this "is inseparably connected with the proper observance of the Sabbath"; but this is cited as an argument for a Sunday

law, and must therefore refer to Sabbath observance as secured by Sunday enforcement. Sabbath enforcement is not Christian morality at all, for Christianity represents no force but the power of love. Only heart religion can be a conservator of the best interests of the State; and in this religion, Sabbath observance, like every other practice, is of faith, and not of force. Enforced religion is not of faith, is contrary to it, and is against every interest of the State, as all history unmistakably shows. This third assumption is as false as either of the others.

And these assumptions are the basis of the proposed Sunday law. The language of the Bill is that "Whereas," these things (which it cites) are so, "The people of the State of California, represented in Senate and Assembly, do enact," etc. Since, or because, these things are so, this proposed Sunday law should be enacted; that is what the Bill declares. But the things referred to are not so; and since they are *not* so, it is evident by the logic of the Bill itself that the Sunday law ought *not* to be enacted.

Assumptions of things which are not true can afford no foundation for an enactment of the people. No proper law can exist on such a basis. And this basis—this assumption of what has no existence—is the basis of every Sunday law in the land.

Why Not?

NOT long ago there was "a National Reform Convention" held in Bromfield Street Church, Boston, which called "upon this nation to make a recognition of God as the source of all authority, the Lord Jesus Christ as the ruler of nations, and the Bible as the fountain of all law in the Constitution of the United States."

A few days later a meeting was held by the Hebrew citizens of Boston. In this meeting "there were a large number of speeches made." The Hebrew citizens of this country, the speakers stated, were fully satisfied with the present Constitution, and it was shown that they were among the first to lend their money and their aid by taking up arms in defense of their adopted country in every war in which it was involved, from the war for independence up to the Spanish-American war. They all agreed that the Hebrew citizens had stood by the Constitution and are among the last to ask for any change in it. But as a change has been asked for, they desire that the rightful first lawgiver known to the world be given the honor of having his name placed in the Constitution.

The following resolutions were unanimously adopted at the meeting:—

"WHEREAS, free religious tolerance and freedom of speech is granted by the Constitution of the United States to its citizens of all creeds alike; and

"WHEREAS, the Hebrew citizens are among those who

fought for the freedom and independence of the United States in every war in which this, their adopted country, was involved; and—

"WHEREAS, a certain other creed desires to change the wording of the Constitution, in which all citizens should have their say, be it—

"Resolved, That as Moses was the first lawmaker of mankind, as stated in ancient history, an official recognition of his supreme headship over all lawmakers should be shown in the instrument of civil compact in the United States of America.

"Resolved, That the Hebrew citizens, while in a small minority, though of greater numbers than the National Reform Association, deeply deplore the omission of Moses' name from the Constitution of the United States, as his laws were used in framing the Constitution.

"Resolved, That in our judgment as Hebrew citizens, Moses should be recognized for his gift to the world as the only supreme head and lawgiver of all nations of the globe.

"Resolved, That by placing the name of Moses in the Constitution of the United States of America, that of no other Hebrew or descendant of Hebrews will find a place there, and a wrong done by the forefathers in framing the Constitution of the United States of America will be righted, and the proper respect shown the followers of the first law-writer known to the world; and thus remove all jealousy existing at the present time among other creeds, which must acknowledge the receipt of their laws from that ancient people of which Moses was lawgiver and leader.

"Resolved, That as many well-known lawgivers, who have served their individual states from time to time, have tried to pass bills through the legislature of their individual states asking for the adoption of some of the ten commandments, the laws given to the Hebrews by Moses, can be easily seen the power centered in these laws and the honor due the writer who presented to the world centuries ago these laws which have governed and will govern the world forever.

"Resolved, Since the residue of power is vested in the people in this Republic, men to show their good citizenship are obligated patriotically, morally, and religiously, and therefore should employ all proper means to secure the insertion of the name of Moses in the Constitution of the United States of America and thus prove his authority as king and supreme lawgiver.

"Resolved, That a mass meeting be called at an early date to further discuss this most important matter and arrange for its adoption by the Government at Washington.

"Resolved, That a copy of these resolutions be sent to the National Reform Association, a body that has labored arduously to have a wrong righted, and that co-operation and assistance be asked to gain the proper recognition due the first lawgiver known to the world."

Since, at "the National Reform Convention the attendance was small," while at the meeting of the Hebrew citizens "a very large crowd was present;" and since the cause of the Hebrew citizens is equally just with that of the National Reformers, why should not the cause of the Hebrew citizens be espoused by the Government in the Constitution, equally with that of the National Reformers? Why?

A. T. J.

The Poor Man and "First-Class Religion."

THE *New York Journal* offers the following explanation of the fact that poor people are falling away from the church:—

"The clergy wonder once in awhile why it is that the poor and lowly stay away from church so much.

"Quite sensibly the good preachers say: 'The poor man has nothing here below. We are prepared to give him everything in the future state and to tell him all about the camel and the needle's eye. Why does he not come to hear us? We have comfort for the most hard up.'

"We think perhaps the poor man notices that modern churches are not fixed up on the 'needle's eye' plan. The richest man manages to pass through the door of the best pew, and in that best pew the poor man would be made to feel as thoroughly out of place as any camel that might happen to stray in.'

As a remedy for the situation, the *Journal* says the poor people should be given "first-class religion"; that cognizance should be taken of the fact that the poor man "looks upon himself as the equal of his neighbor, and demands to have his soul saved in first class manner by first-class ability, if at all."

This is true enough; and very fortunately for the poor man, soul salvation (unlike political or social salvation) is as accessible to the poor man as to any other. "First-class religion" is as free for the poor man as for the rich, and the poor man's soul will be saved if at all, "in first class manner by first-class ability;" since God himself provides the means of salvation and Jesus Christ represents the very highest ability that could possibly be employed in the matter.

"First-class ability," as recognized in this world, is very often associated with second-class religion, in which there is no salvation for either poor or rich. First class religion is the old gospel of salvation through faith in Jesus Christ, and that gospel is "the power of God." Rom. 1:16.

"First-class" religion and first class salvation cannot be shut away from the poor man by any power except that of his own unbelief. With these a pew in a "first-class" church where one can listen to sermons by "first-class talent" have no necessary connection whatever. If religion could be controlled by a Trust it might soon be beyond the poor man's reach; but no Trust can control the Word and power of God.

If the poor man feels that he is shut away from the church to-day, he need not and should not feel that he is shut away from the best religion and the highest salvation.

WITHOUT the principle of government by the consent of the governed, the Declaration of Independence has no meaning; and without the Declaration of Independence, American government has no meaning—save that of despotism.

The True Man.

BY JOHN M'CARTHY.

Give me the man who will dare
 To stand up for conscience and right;
 Who e'er his convictions can boldly declare,
 And bravely God's battles can fight.

Give me the man who can love
 An opponent who thinks not as he;
 Who convinces by arguments framed up above
 In God's mind; not by civil decree.

Give me the man who'll allow
 Other men to be honest as he;
 And not think he only has conscience, to know
 What is best for humanity.

Give me the man who can stand
 As a rock in the ocean, firm;
 Who can lift up the standard of truth with brave
 hand;
 Not slink off as a grovelling worm.

Give me the man who will live
 In the light of the golden rule;
 Who ne'er for a moment another would grieve,
 Nor the rights of a brother annul.

This is the man who can show
 By theory and practice as well,
 The power of religion, he fully doth know
 Of God's grace which the soul can heal.

Resolve ye henceforth to be true
 To the principles noble, divine;
 And although in this world ye may number but few
 In so doing with God ye combine.

Argentine Republic.

Why It Was Not Done.

H. F. PHELPS.

Why was not the name of Christ put into the national Constitution when it was first formed? Was it an oversight on the part of the founders of this Government? If such an act will now make this a Christian nation, as some contend (and, no doubt, sincerely believe), of course such an act would have made this a Christian nation in the beginning. Did those men design to make this a Christian nation by any legal notice? Or, was the omission of the name of Christ in that document a pre-meditated act? There are plenty of reasons why the national Constitution was made as it was, and plenty of history to show that those men well understood what they were doing.

The men who framed that document knew very well that such an act would not have made this a Christian, but an unchristian nation, in the fullest sense of the word.

Those men knew from the history of former nations,

which they had read with profit, and from their own experiences, that if they should in any manner recognize the Christian religion in the national Constitution, as superior to any other religion, they would have subjected the religion of Jesus Christ to the courts of Cæsar in the decision of endless contests that would have arisen as to which form of the Christian religion was intended. And they recognized the fact that, as in ages past, such a course would have been an appeal to the sword of civil power to enforce these decisions. And, remembering the words of the Author of the Christian religion: "They that take the sword shall perish with the sword," they wisely refrained from an act that would have plunged the nation into a religious war, and possible bloodshed.

They knew that if the religion of Christ was what it claimed to be, of divine origin, it was abundantly able to fight its own battles, and survive and do a better work if kept entirely separate from Cæsar; and that an appeal to Cæsar would have been a denial of its own claims and principles.

They also knew that the religion of the Bible had to do with the individual and not with majorities; but that even to insert the name of its Author in the supreme law of the land would have subjected the Bible and all usages of the Christian religion to the dictations of majorities. They knew that such an act would have been a denial of the foundation principle of Protestantism—that of individuality in all matters of conscience.

They also knew, and that from history, that to have even recognized the Christian religion as superior to any other religion, would have legalized Christianity, thus making a legal religion, which is a contradiction of terms. And then that which was legalized would not have been in any sense the Christian religion, for the religion of Christ cannot be legalized.

They also knew that the principles, the laws, and the institutions of the Christian religion related alone to the spiritual needs of man, and that they were infinitely above any government on earth,—that these would continue when earthly governments were no more.

They knew (that which all others might know, if they would) that it was not in the power of civil government to produce, to perfect, or even to propagate a good religion.

And these men knew that to have given religious zealots any opportunity whatsoever in the law, would have made the Bible, and Bible questions, and the consciences of men, the merest footballs of courts and juries. They knew that the results would have been bitter persecution.

All this, and more, was well known at the time the national Constitution was framed, and is now well known to some, and may be well known to all who will read history to a purpose. These things may be found in the correspondence, in the debates and public speeches, in the early conventions, and in petitions, memorials, and re-

monstrances to legislative bodies. They are in the open pages of history, and may and should be read and studied now as never before. The Christ once stood and cried: "He that hath ears to hear, let him hear." So now, those who have eyes to see, let them see and read to a purpose.

Thoughts Upon Intolerance.

Translated from the French; by John McCarthy.

SHALL we persecute those to whom God gives liberty?—*San Agustin.*

I do not come to preach of toleration; liberty of religion in its fullest sense is to my mind a right far more sacred than mere "tolerance," the which in itself is somewhat tyrannical, because the authority which tolerates, can also at their pleasure withdraw such toleration.—*Mirabeau.*

When you desire to create hypocrites, and impious persons, be fanatical and intolerant.—*Chateaubriand.*

To preach intolerance is to submit the Christian faith to the police; to do this would give the lie to the Primitive Church; justify the reason of the State, and the cruelty of Cæsar.—*Laboulaye.*

From the inutility of the great persecutions, and terrible tortures, religious liberty first gave birth.—*Edm de Girardin.*

To have a very high opinion of one's own conjectures is to roast a man alive.—*Montaigne.*

Absolute liberty in the religious controversy is the result of the principle of religious liberty.—*Villemain.*

The republic of France [also the United States] has proclaimed that all men are free born, and all have equal rights, and none should be interfered with, nor molested because of their religious opinions; and that the Constitution recognizes only citizens, and guarantees to all without distinction, liberty of conscience. If we put an end to this grand principle, other nations will remember the same. They think that in the French [or American] soul is born the disposition to value men because of their honesty and intrinsic merit; and not judge them because of their birth, social condition, or religious confession.—*Emile Boutroux.*

Argentine Republic.

CARDINAL GIBBONS says that during the Cuban war the church in Cuba loaned the Spanish government many millions, none of which has been repaid, for the return of which it must look to Spain. One wonders how it got so many millions to lend. Imagine the Presbyterian Church or the Episcopal Church or the Roman Catholic Church in this country lending the United States Government millions of dollars! It was time for disestablishment.—*The Independent.*

"If We Let Him Thus Alone."

(Concluded.)

IN behalf of church and state interests, it was decided in the synagogue of Satan, that it was not safe to let Christ alone, and again and again the same reason has been reiterated for persecution against his followers. In the early Christian centuries God's truth inspired men with the same fear, and earthly governments and churchly councils arrayed themselves against the advocates of Christianity. Paganism brought forth the same excuse for persecution, screaming "Great is Diana of the Ephesians!" and declaring that "these men who turn the world upside down, are come hither also." Romanism took up the same cry, and hunted the Waldenses from Italy, the Albigenses and Huguenots from France. Luther was brought before Worms on the plea that it was not safe to let him alone. The noble army of martyrs of all ages testify to the cruelty of the outcome of such counsel; for it did not hinder the nation from being swept away,—rather made its doom sure and its destruction inevitable.

Well would it have been for councils if they had listened to their Gamaliels. Was there not always some voice of wisdom that said, "Take heed to yourselves what ye intend to do as touching these men. . . . And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

Why are men so slow to heed the warning of history? While denouncing the Pharisees of Christ's day for crucifying him, they carry out the same spirit, and maintain the same attitude toward the true cause and people of God. They repeat the same words, startling by their semblance to the words of old, "If we let them alone, all men will believe as they do, and some terrible calamity will be the outcome."

And yet what would happen? To believe the word of God brings salvation to the soul. Faith in the divine commands would rid the world of strife, sin, selfishness, war, and anarchy, and would bring in a reign of peace and righteousness. It is lack of faith in God's word that hinders men from doing his law. Why, then, with results of peace and righteousness following faith in God's word, do men declare that it is not safe to let the advocates of truth alone?

Many congratulate themselves to-day that they did not live in the terrible times when persecution raged, and when a man could not be left alone to worship God according to the dictates of his own conscience, and fondly declare that the world has left the barbarism of the past; but how small is the cause for congratulation, and what vanishing reasons for a claim for higher civilization! The time is not yet at hand when men are let alone in the exercise of their God-given rights. There has been a brief season of respite from the powers of

darkness; but the prince of evil is not dead, and until he is chained in the pit, tyranny will not be forever past.

Already Pharisaic councils have gathered together, and have said, "Something must be done to stop this agitation of the Sabbath question. If it is let alone, we shall suffer national overthrow, we shall go back to anarchy and ruin." Already righteous men have been thrust in prison, have worked in the chain gang, have been sentenced to the stocks, and there are efforts being put forth to revive blue Sunday laws, and to secure general legislation on this question. The voice of the Pharisaic council has been heard in all lands. In free Switzerland men have languished in prison for their loyalty to God's word. In Russia the Stundists and Baptists have suffered cruel persecution, and the old cry has its echo in Europe and America.

The dragon is wroth with the remnant of God's people, and has instigated church and state leaders to carry on his war against the Christ in the person of his saints. Let society rub its sleepy eyes; for it was while men slept that the enemy sowed his tares. As Americans, we have prided ourselves on the absolute freedom we have attained, that has been guaranteed to us by our Constitution, by our Declaration of Independence, and by the spirit of our institutions and principles. Secure in the exercise of our rights, we have slumbered and slept, and have forgotten that "eternal vigilance is the price of liberty." The lessons of history have been forgotten, the principles once so dear to Americans have been ignored. We have ceased to read history, ceased to discuss problems of vital importance to the maintenance of our free institutions, and the enemy, seeing our indifference, has taken advantage of our false security, and woven about us his old net of despotism.

The very fact that men are ready to enslave foreign captives, endangers the free citizens at home; for we reap what we sow. The very fact that there is a clamoring for a law that will oppress a class of conscientious worshippers of God, concerning whom no fault can be found, save concerning the law of their God, proves how frail is the barrier against a sea of persecution and oppression. He who binds his brother's conscience enchains his own. Those who declared that it was unsafe to let Christ alone, and who nailed him to the cross, were themselves crucified by the Romans they feared would come and take away their place and nation, if Christ were not put to death.

It is not yet too late to hush this Pharasaic cry against God's work and workers. Let all open their neglected Bibles, and ask for the guidance of the unerring Spirit, and hear the voice of the True Shepherd, and take their stand where he leadeth, lest haply they be found to fight against God: "for if this work be of God, ye cannot overthrow it." It may suffer a seeming defeat. Laws may be made whereby its advocates may suffer and die. Men crucified the Lord, but in three days he rose triumphant over death and the grave, and was exalted far

above all principalities and powers. God's witnesses may be slain, and men may be so deceived as to think that in killing them they are doing God service; but their blood will be required at their hands, and after all it will be found that their work of death accomplished nothing against the truth, but wrought simply their own ruin.

The judgment will set, the books will be opened, and whatsoever has been done against God's people, will be recorded as done unto the Prince of life and glory. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The least that men and nations can do for God's work and workers, is to *let them alone*. "Every man shall give account of himself to God."

F. E. B.

IN a letter from Rev. J. D. Kingsbury, commissioner to Cuba from the American Missionary Association, written to the *Congregationalist*, are stated the following interesting facts concerning the present religious conditions in Cuba:—

"The religious condition of Cuba is in a state of transition. The priests have been in full control. Every acre of land was valued at its sale and paid on that valuation ever after a certain percentage each year to the church. This was the only land tax. The league between the church and the state made it impossible for any Protestant faith to get foothold, and being in sole possession the Catholic Church laid a heavy tax on everything. It was so expensive to be married that many Cubans were never married. The cost of baptisms and funerals and burials and seats in the house of God and for masses was in the aggregate very large. Therefore the church was rich, its priests affluent and independent, insolent and tyrannical. Now the land tax is not collectible and all currents turn away from the priesthood."

"I went by appointment to Bolondron to find out whether the people would favor the Protestant faith. My co-laborer was having a similar service in Guanabacha. I was met by the mayor of the city and all the city officials with a brass band playing welcoming music. Three little flower girls in white presented me with flowers.

"Then the throng of people, fully two hundred, marched to the mansion of Dr. Fernandes, where there was an address of welcome, and I responded. Then a sumptuous breakfast; then a service in which I set forth the freedom and largeness of the Protestant faith and worship. And all the people said, 'That is the religion we want.' I could have organized a church of a hundred members that day.

"We went back to the train in procession, and I received their tender farewells, which were so hearty and affectionate that they can never be forgotten. Strong men, who could utter themselves in no other way, embraced me in their arms. There is a deep and profound significance in those words which ring to-day through the Pearl of the Antilles: '*Viva Cuba Libre! Viva Cuba Libre!*'"

"Cuba libre" means very little unless it means Cuba Protestant.



The Independent reports that "the question of giving Government aid to sectarian schools among Indians has, we hope, been finally settled by a compromise between the House, which allowed nothing for that purpose, and the Senate, which gave about \$116,000, or 20 per cent. of the allowance for the year 1895. In conference it was decided to give contract schools next year 15 per cent. of the 1895 allowance, with the warning, 'this being the final appropriation for sectarian schools.'"

Not final, however, if Cardinal Gibbons and the rest of the Roman hierarchy in America can prevent it.

* * *

THE bills now before the Connecticut legislature relating to Sunday observance, represent an effort to modify a law which is thoroughly Puritanical. Under this law no trains can be run on Sundays between "church hours,"—that is, between 10:30 a. m. and 3 p. m. Outside this interdicted period trains carrying milk and other "perishable" freight may be run; but no passenger trains; and a penalty of \$50 fine is provided for the accepting by a railroad company of any reduced-rate ticket on that day. The penalty for violation of the general Sunday law is a fine of \$250. The "rural legislators," it has been remarked, "offer no opposition to the milk trains for the reason doubtless that in many cases it is their milk which those trains are carrying to market."

The present Sunday law of Connecticut was enacted only twelve years ago,—an evidence of the vitality of the seed of Puritanism.

* * *

A REGIMENT of negro "immunes," having recently been disbanded in one of the Southern army camps, were taken by train through Georgia, and on the way conducted themselves in the manner of rioters, discharging firearms at houses and people along the route, and creating a general panic. While this conduct may have been largely due to the liberal use of whiskey with which the regiment had supplied itself, it still does not speak well for the discipline maintained in the camp and for the spirit which is bred by army life.

* * *

It will be said that this was but a manifestation of the spirit and character of the race which the regiment represented. Allowing this to be true, the occurrence

points to the policy of the assimilation of an inferior race by a superior one, as being contrary to sound wisdom. Such assimilation, however "benevolent" in intention, has never worked well. It has never worked well in the case of the negroes in this country, or in the case of the American Indians; nor will it work any better in the case of the Porto Ricans and the Filipinos. Negro slavery was the cause of the Civil War; and there has been a "race problem" in the South ever since the negro was emancipated,—a problem which is apparently no nearer solution to-day than when it arose.

* * *

ASSIMILATION of an inferior race by a superior one can be successful only within narrow limits. The thing to be assimilated, like a doubtful article of food, must be taken only in small quantities; otherwise it cannot be digested, and there arise symptoms of serious trouble. The government of the superior race is too complicated for the inferior people; they cannot be adjusted to it. This may be said of the negroes in the South. They have been the prey of the politicians. Their vote has been manipulated by their political masters, to serve the ends of the latter, against the interests of both negroes and the white people. The great trouble with politics in America to-day is that there are so many people in America who are the tools of the politicians, either because they are too ignorant or too indifferent to good government to be anything else. They have not the mind to assert or the ability to maintain, their political independence. And certainly an inferior race cannot hope to hold its own with a superior race, in politics.

* * *

THE nation has had serious dyspepsia from trying to assimilate the negroes and the Indians. What is to be expected then when in addition to these it tries to digest the eight or ten millions of Filipinos?

* * *

ALL this does not prove that an inferior race is not entitled to self-government; it proves rather that self-government, and not assimilation, is the best thing both for themselves and for all parties. It may be said that a "barbarian" race is not fitted for self-government. Neither is it fitted for slavery, it may be replied. Such a race is as well fitted for self-government as for any government. Self-government began with "barbarian" races. Despotism, on the other hand, is a natural product of the vices of civilization. The mission of the higher races should be to teach the principles of self-government to the less fortunate peoples of the earth, leaving them meanwhile to work out their own salvation. Only in this way is real salvation to be secured.

* * *

THE negroes of the South, if they had been left in the land where Providence placed them, might, under the

teaching of people more enlightened have worked out their own salvation. But as it is, having been "assimilated" by a superior race, they have come near to working out the ruin both of themselves and of the American Union. This is a plain matter of history, and the lesson taught by it should not now be overlooked.

* * *

THE *Church Times*, organ of the "high church" party in England, makes plain its attitude towards Protestantism by declaring that "not the very smallest allusion to Protestantism can be found by microscopic search" in the creed and worship of the Church of England. This is plainly the voice of Rome.

* * *

THE Filipino leader, Aguinaldo, has a number of Spanish priests whom he is holding prisoners, whose release has long been sought by the Spanish government. The terms of release demanded by Aguinaldo are that the priests give up their landed estates, and that the pope recognize the full rights of the native clergy, as regards the coercive measures employed against them by their religious superiors. Evidently the Filipino leader knows that submission to American rule means that these religious demands will not be granted. If the Filipinos were assured of deliverance from the yoke of Rome, their submission would be much more readily obtained.

Sunday Closing in New York City.

THE West Side Sunday Closing Association, of this city, have begun a crusade against Sunday opening of delicatessen shops; and on a recent Sunday, two proprietors of such shops were arrested and held for trial under the Sunday law. They affirm that they will make a test case of their right to sell food on Sunday undisturbed by the Sunday Closing Association.

Lawyer Gruber, who represents the defendants in the matter, gave this opinion of the merits of the Sunday closing crusade as concerning cases of this kind:—

"Delicatessen stores are a blessing to the working-man's wife. She need not cook food Sunday afternoon, but can get what she wants for supper for her husband and children by sending to the store. Tired and weary with the work of the week, cooking, sleeping, and living in substantially the same room, the good wife of Straus, the carpenter, or McGinnis, the plasterer, wants a rest on Sunday afternoon and evening. She doesn't want to cook for the family and the friends who drop in.

"The little storekeeper who sells cooked ham, cheese, potato salad, and smoked fish is ready and willing to lighten her burden. Outside his store stands the righteous citizen who, forsaking all other duties to mankind for the time being, is watching with police escort for a violation of the Sunday law. A piece of ham is sold to Mrs. Straus. Horrible deed and crimson stain! Nothing

will wipe out the stain but an arrest. The storekeeper, after kissing and quieting his crying wife and children, puts on his hat and coat and walks with the policeman to the station-house, a crowd following.

"And so we are now living in a part of New York City!"

"Benevolent Assimilation" in the United States.

THE policy of "benevolent assimilation," which the Government is carrying on abroad, has also its illustrations at home. The possessions of the red man in this country have long been and are still undergoing assimilation by the white man; and in this process the natural disposition of the white man in dealing with an inferior race may be readily seen. An illustration to which we may properly refer, in view of facts which are now known and undisputed concerning the matter, is that of the Government's dealings with the Chippewa Indians in Minnesota, among whom an outbreak occurred last fall at Leech Lake. We present the facts as given by *The Independent*, of this city:—

"It will be remembered that last fall occurred a totally unlooked for outbreak among the traditionally peaceable Chippewas of Minnesota. Fortunately it was confined to twenty of the Pillager band at Leech Lake. The statement as to the causes of the disturbance given in our columns at the time, and later in an address before the Mohonk Conference, was confirmed by the Commissioner of Indian Affairs, who went to Leech Lake and examined personally into the origin of the troubles.

"The important point now is that not one of the frauds and outrages upon the peaceful Indians which produced that collision has been removed, but that they are still actively going on, and threaten, if not removed, to produce more serious troubles soon.

"One grievance was the quartering upon the Chippewas of a commission of three members, who were paid out of their funds \$4,745 each, yearly, for nearly seven years. They in turn hired others under them so that the total expense to the Indians was about \$80 per day. In 1896 the commission was reduced to one member, who continues to draw his \$13 a day, and has a retinue of employés under him, while the Indians must pay the bills of their unwelcome guest. The records show that about \$300,000 of their money has been expended on that commission and their underlings, when the work would have been better done by a good agent assisted by some inspector or other official of the Interior Department.

"A far more serious matter is the frauds which have been perpetrated upon them, under cover of the appraisal and sale of their pine. In August, 1891, a corps of appraisers, numbering over twenty, each receiving \$6 per day, went to work on it and continued till May, 1893. Then their work was pronounced fraudulent; so the Government discharged them, and appointed a new set, twenty-seven in number, each drawing \$6 per day, to go over again what the first had done. Upon examination the second appraisal was also found to be worthless, and in August, 1897, the Government appointed a corps of twenty-three men to go over the work for the third time.

That second corps, in particular, was a jolly crew. The report of an Indian inspector shows that some were paper-hangers, some saloon-keepers, most had no knowledge whatever of pine, and that they spent their time mainly in drinking whisky and card-playing, and often guessed at the amounts of pine on the different tracts. In forwarding Inspector Wright's report to Congress, Jan. 26, 1897, the Indian Commissioner, Mr. Browning, said: 'It is quite clear to my mind that the estimates heretofore made are absolutely worthless.' A third appraisal is now in progress, and the Indian appropriation bill, now in conference, provides \$45,000 for its continuance.

"But the waste of money in fraudulent estimating is not the worst, for Inspector Wright reports that on the lands sold under the second appraisal (sixty one tracts in all) there were 12,472,000 feet of timber, while the appraisers reported the amount as only 5,547,000 feet. It is significant that those tracts were all snapped up by purchasers on the basis of that appraisal, while twenty-four other tracts with 4,799,000 feet of timber growing on them, against 4,088,000 feet reported by the appraisers, have not been bought at all. The principal representative of the Government in the Indian country denounced those sales as fraudulent, and did all in his power to prevent their confirmation, but in vain.

"But now comes the principal source of fraud, and what the Indians to day most complain about. Under existing regulations green or growing pine cannot be cut at all, on the lands which the Indians have ceded or on their reservations, except on tracts that have been bought by individual purchasers—a very small proportion. To make this pine what is technically known as 'dead and down,' fires are made to run through it, scorching it a little, stopping the growth perhaps, but not really injuring its marketable value, if it be cut in a year or two. Pine logs in the Chippewa country are worth about \$5 a thousand, but for 'dead and down,' or burnt timber, the Indians get but 75 cents a thousand. Of that 75 cents 50 cents goes to the credit of the Indians, and 25 cents to the Government for expenses. This is taking the Indians' pine from them for only ten per cent. of its real value, and, as a congressman has said, it is offering a premium to incendiarism. As white human nature is in those regions a man will hardly pay \$5 for a thing when by touching a match he can get it for 75 cents. Also the testimony accumulates that under the pretence of cutting 'dead and down' timber white lumbermen are cutting mostly green logs, getting them, of course, for 75 cents, while the market price is \$5. There may be on the tree a little blackening by fire, recent or remote, but its top is green.

"It was the irritation of these disgraceful facts which made the Bear Island Indians tell their agent last fall that they would take back their lands and undo the treaty; and reports are now coming in to the Indian Office from the Chippewa country that green timber is still being cut in large quantities under pretence of its being 'dead and down.' The same tactics are still going on, the Indians are becoming extremely irritated, and if these things be not stopped, the natural result will be armed resistance."

And when this occurs there will be great indignation among the whites, and the extermination of the Indians

will be called for, as was done last fall in the case of those at Leech Lake by a leading journal of Minneapolis.

This is not saying that it is the intention and aim of the Government to deal unfairly with the Indians. Undoubtedly the Government intends quite the opposite. It may even aim to be "benevolent." But between the agents employed to deal with the Indians and the white men who cast covetous eyes upon their possessions, the Government's benevolent intentions are never carried into effect.

Only under self government can any people be secure in the enjoyment of their rights.

Interesting Testimony for Beef Eaters.

SOME very valuable facts are being elicited in connection with the inquiry being conducted by the Government regarding the preparation of beef for the market,—facts that are "mighty interesting," or should be, to American beef eaters.

It has been testified, among other things, that beef which is condemned by the inspectors and thrown into a tank provided as a receptacle for diseased meat, is afterwards hauled out with grappling hooks, packed and sold for good beef. This testimony was given by Dr. W. S. Devoe, chief inspector of the Bureau of Animal Industry at the Chicago stock yards.

This testimony supplements that given by Mr. Tom Dolan, who was for several years a foreman in the employ of Armour and Co. To these is now added the affidavit of Mr. W. W. Budlong, ex-manager in Rhode Island for the firm of Nelson Morris & Co. From this affidavit we republish the following paragraphs, as giving information which every responsible American—and especially beef eaters—ought to know:—

"I know personally that tons upon tons of poor beef, bad beef, ulcerated, tuberculous, carrion beef, have come into Rhode Island and been sold here at good prices to people who paid for good, wholesome beef and thought they were getting it. I was the agent of Nelson Morris & Co., and saw fit to remonstrate with a representative of the firm when a particularly horrifying sample came in the fall of 1893, I think it was. It was a side of beef and it contained a big ulcer. It also bore a yellow tag, about 2x4 inches, affixed by a United States inspector in Chicago, where the beef was packed, bearing the words in bold type, 'Condemned.' I am almost sure I called the attention of George Bradley to it. He was at that time assistant manager for Hyman, the packing company's general Eastern agent, with headquarters at Manhattan Market, New York City, and asked him what should be done with the condemned beef. I was told to sell it, and to sell everything that came to me, condemnation tag or no tag. I was there, he said, to sell beef, and not to inspect or criticise it.

"After that many of the consignments to me would be made up of poor, light cattle. Though dead and dressed it did not require the experienced eye of an ex-

pert butcher to detect that it came from broken-down or diseased cows, bullocks, etc., the worst on the market. They would come sometimes in horrible shape, the kidneys having been removed to conceal the presence of disease. Some would be full of ulcers and evidences of tuberculosis.

"I have seen ulcers bigger than your fist in some of the backs and sides sent to me for sale, and the liver was unspeakably bad; but it was all sold, according to instructions."

"Any amount of bad beef with the tuberculous germs scraped off the ribs, as Mr. Dolan says, and no more fit to be sold for food than a dead cat in the street, has come into Providence and been sold. Some of it had been inspected and condemned, some had passed muster, but ought to have been condemned, and other portions had probably not even been seen by the inspectors.

"I have known that lots of the cattle sent here must have been dead before it was 'killed' officially, as was shown by the stagnated blood. Other lots of cattle that had been poorly bled, showing that they were in poor condition when killed, were sent here regularly. These lots have been killed when the cattle were in a dying condition, apparently to save it, for the blood was all clotted in the carcass."

"If the public only knew a small part of the fraud that is practised upon it by the packers a howl of indignation would go up that would astonish the nation."

"It is easier than it appears to be to dispose of the very worst looking lots of beef. A diseased piece is cut up and sold by chucks, bunch lots and ribs. One buying a lot of ribs or chucks would always get at least one piece of the diseased beef in with it. Good beef is not cheap. Cheap beef is not good. You may depend upon these two statements."

The moral to be drawn from all this is plain enough: the only safe course—for the average person at least—is to discard beef. Corpse—of beef or any other animal—is not a necessary article of food; it is not necessary to make your stomach a burial ground. There is, fortunately, no necessity for any person's falling a victim to the Beef Trust.

An Astonishing Thing.

IN a speech before Congress by Hon. J. D. Botkin, of Kansas, on the subject of army reorganization, we note the following:—

"I desire to say, Mr. Chairman, that the most astonishing feature of this nation-wide discussion is the stand taken by many zealous propagandists of the religion of Jesus in favor of 'criminal aggression' in the Philippines. I am informed that a number of eminent ministers in the church to which I have the honor to belong, are insistent upon the organization of a powerful army for the forcible occupancy of those islands, presumably to the end that missionaries may safely go there to establish the church.

"I hold it to be the duty of this Government to protect American citizens, of whatever color, politics, or religion, engaged in legitimate business anywhere in this world. . . . But American soldiers must not be used

to forcibly establish any religion or any church anywhere in this world. Christianity does not propose to conquer by force, but by the resistless power of love. You cannot shoot the religion of Jesus into the Filipinos with 13-inch guns, nor punch it into them with American bayonets. The only instance on record of the attempted use of the sword in defense of the Prince of Peace was in the garden when he was in the hands of a mob; and he said to Peter, 'Put up again thy sword into his place: for all they that take the sword shall perish with the sword.'"

A Serious Inconvenience.

The Independent (N. Y.) calls attention to an "illustration of the inconvenience of an established church" which "is becoming very manifest in India." It says: "In view of the fact that the soldiers and a large part of the community are to a very great degree Nonconformists, it has seemed scarcely right that members of the Church of England should be the only ones provided with opportunities for service. Now, however, that the order has been issued granting these other communities the use of these churches on Government property, a vigorous protest has come from the Anglicans, who affirm that it is directly contrary to the whole spirit of the agreement by which these churches were erected. A protest has been addressed through the Bishop of Madras to the Government, and in case it does not meet with the answer that they expect they propose to bring the matter into Parliament to decide as to where the authority rests; whether the State has the right to give these churches regardless of the wishes of the bishops."

THE memorial by the representative of the Filipino republican government, Felipe Agoncillo, to the Government of the United States, asking its recognition and sympathy, presents the following points as its basis and justification:—

"1. The United States, not having received from the inhabitants of the Philippine Islands authority to pass laws affecting them, its legislation as to their welfare possesses no binding force as against my people.

"2. The purpose of the Filipino revolution was independence, and understanding this the United States encouraged the revolutionists to believe their desires would attain fruition.

"3. The American Government for months has had in its possession evidence of the actual independence of the Filipinos.

"4. Spain could not deliver possession of the Philippines to the United States, being herself ousted by their people, and, in fact, at the present moment the United States holds only an entrenched camp, controlling 143 square miles.

"5. American purchase of public buildings, etc., in the Philippine Islands was ineffective, because the islands, having been lost by Spain to the Philippine republic, the last-named government had already by conquest acquired public property."



Jimmie Green's Lesson.

"WAIT, Jimmie, where you goin'—to school?"

"Why, no, Jakey Waters; it's a funny thing if you don't know there haint no school to-day,—Washington's birthday!" and Jimmie Green cast a sidewise glance that was meant fully to express to Jakey his extreme disgust that any one could possibly be so ignorant. The glance was not lost upon the little fellow, as evinced by the answering flash in the blue eyes.

"Now, James Green, I guess I know just as much about General George Washington as you do,—when my own grandpa's grandfather helped him whip the British."

"Well, I thought 'twas queer if you didn't know *that*. Everybody knows when Washington's birthday is; say," continued Jimmie, "when I get to be a man, I hope something'll happen so I can do up the British or somebody else, just like Washington. O, I'm going to be a soldier—like him—or Hobson, or Sampson, or —"

"Why, Jimmie Green!" exclaimed Jakey, with indignation, "you dunno what you're a talkin' about. Just think of all the folks that would have to be killed—mother says war's an awful, awful thing. *I'm* goin' to be a missionary."

"What does your ma know about it! I tell you it's just jolly. There's drums and fifes and shiny swords, and when people don't do as you want 'em to, all you've got to do is to lick 'em and make 'em. My! I wouldn't be a stupid missionary! catch *me*!"

"Good morning, boys," said a cheery voice behind them, that Jimmie at once recognized as that of his Sabbath-school teacher. The lad's face flushed deeply, for somehow he had a vague idea that his teacher had heard his last remark and would not approve of his ambition to force people to do what he wanted them to, at the point of the bayonet.

"Well, my boys," he continued, "what is the question you are discussing so earnestly?"

Jimmie only hung his head, and muttered very low—"Nothin' much;" but Jakey's eyes sparkled, for he rightly judged that he had gained a champion for his cause, and he hastened to explain matters to the gentleman who was already leading Jimmie by the hand.

"Jimmie here he thinks it's right to *make* people do as you want 'em to, if you're the biggest, even if you have to fight 'em and kill 'em."

Jimmie's little head was hanging down lower than ever by the time Jakey had finished his explanation, and it seemed to him he had never felt so mean in his life; but although he knew his little friend had told the story as it was, he managed to blurt out:—

"*I don't neither!*" He really expected Mr. Wills would give him a very serious talking to, and so his surprise and relief were very great, when the gentleman began talking of something else, with never a look at Jimmie. But Mr. Wills was a wise man, and he knew that an object lesson was sometimes far more valuable than words alone could be. Presently they came to the corner where Jimmie must turn down another street; to do an errand for his mother, and the chubby little hand, from which his teacher had not once relaxed his hold, began squirming around to free itself from the big brown hand that held it so tightly.

"Why, what are you trying to do, Jimmie?" asked Mr. Wills in surprise.

"Nothing", only I've got to go down Hill Street for mother, so I can't go with you any further, teacher," explained Jimmie, surprised to see that the little hand was still held in a close grasp.

"But I need a boy to help me carry home the parcels I am going after,—why, you're just the boy. I couldn't think of giving you up."

"Why, Mr. Wills," protested Jimmie, beginning to look serious, "I can't help you, I want to get back so I can have some fun playing ball with the boys—it's a holiday, you know!"

"Yes, yes, I know; but why should *I* care? I'm larger and stronger than you are, and I guess it would be about the best thing for me to do, to *make* you come along and help me. I need you, and you don't need to play. Besides, I'm *stronger*,—you see you *can't* get away."

"O, Mr. Wills! I don't think it's right or fair for a great big man like you to make a little boy help him just because he's bigger'n him."

"O, I don't mean to hurt you, unless you refuse to do as I want you to—then of course —"

By this time Jimmie was crying and wondering *what* had come over his usually kind teacher. But Mr. Wills decided that his lesson must be well impressed upon the young heart.

"Well, my boy, I will let you go; but I hope you will remember that people like their liberty in this world, and that it is not just to *force* them to do what they do not think is right. The law of war is a law of force, my boy, and often it is might against right. Don't you remember the verse I gave you to learn for next Sabbath,—the pretty song the angels sang to the shepherds when the Christ child was born?"

"O yes, sir," said Jimmie, as he trudged away, it is 'Peace on earth, good will toward men.'"

MRS. L. D. AVERY-STUTTLE.

IMPORTANT TRACTS.

Elihu on the Sabbath. B. S. L., No. 42. A brief but clear and forcible setting forth of the Bible argument on the Sabbath question. \$1.00 per 100.

Which Day Do You Keep and Why? B. S. L., No. 48. By G. W. Amadon. A clear, pithy tract, good for busy people. It gives God's answers to man's excuses for not obeying Him. 50 cents per 100.

From Sabbath to Sunday. B. S. L., No. 95. Among other important testimony concerning the Sabbath question, this tract contains "Father" Enright's \$1,000 challenge for Bible proof of the sacredness of Sunday. It is unanswerable. 50 cents per 100.

Who Changed the Sabbath? B. S. L., No. 107. This is one of the best numbers of the Library, and has been thoroughly revised. It contains the testimony of Protestant and Roman Catholic authorities bearing on this great subject, which is now agitating so many minds. The plain testimony of the Scriptures and history is also clearly presented in answer to this important question. \$1.50 per 100.

The Identical Seventh Day. B. S. L., No. 114. There are three common objections brought against the Bible Sabbath: (1) The round world; (2) lost time; (3) the seventh part of time. These objections are candidly considered and clearly answered in this little tract of sixteen pages. \$1.00 per 100.

New Testament Sabbath. B. S. L., No. 137. The different texts in the New Testament referring to the first day of the week, and thought by many to prove its sacredness, are all examined carefully. "The New Testament Example for the Seventh Day;" "Which Day is the Seventh or Sabbath?" and "The Word Sabbath in the New Testament," all receive consideration. It is fully illustrated, and contains sixteen pages. \$1.00 per 100.

Rome's Arraignment of Sabbath-breakers. B. S. L., No. 150. By "Father" O'Keefe, editor *Catholic Mirror*, of Baltimore, in reply to seven sermons from as many ministers of that city, demanding stricter Sunday observance. \$1.00 per 100.

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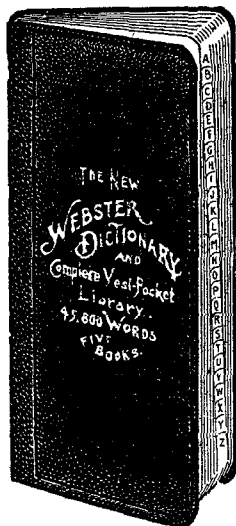
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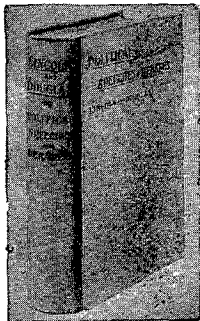
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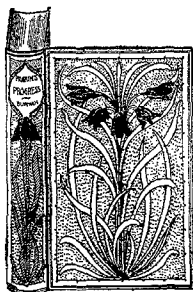
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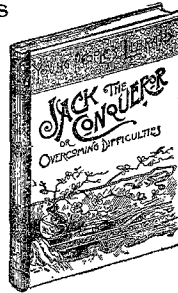
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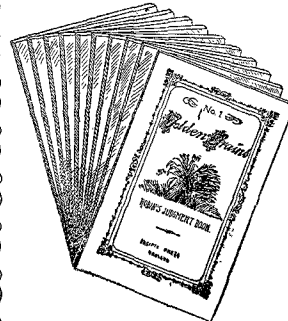
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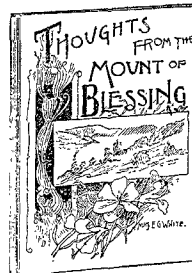
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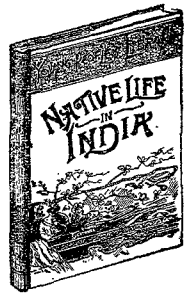
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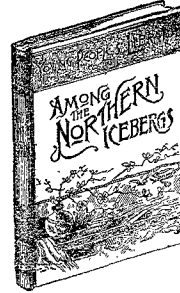
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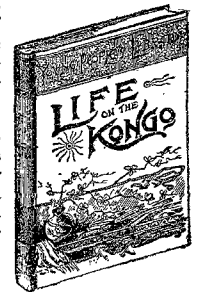


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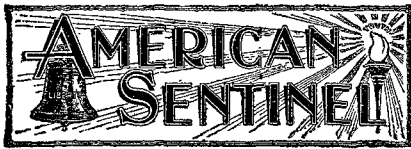
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NEW YORK, MARCH 16, 1899.

A BILL to legalize the running of Sunday street cars and the selling of newspapers and the opening of barber shops on Sundays, is before the legislature of Pennsylvania. It might be well to inquire, in considering the proposed measure, how the morality of the people of Pennsylvania compares with that of people in States where there are no such restrictions. What good purpose have such restrictions ever served?

A "BETTER Sabbath law" is called for in Michigan, says the *Michigan Christian Advocate*. What better Sabbath law does the *Advocate* want than the fourth commandment of the Decalogue? We believe they have that law in Michigan, the same as everywhere else. The Lord made that law; who can make a better one? Who can improve on the work of the Creator? That is God's law for Sabbath observance. Does the *Advocate* want Sabbath observance to be secured by any different law? A different law would not secure the kind of Sabbath observance God wants, but it might secure the kind the *Advocate* wants. Would not the *Advocate*, since it professes to be Christian, do well to examine itself and get into harmony with the Lord?

ENGLAND is paying dear for "expansion." Although the revenue of the British government is this year seven and a half million dollars more than that of any previous year, there is a deficit of twenty-five millions, which is said to be due entirely to the "jingo" policy of Lord Salisbury. There is a permanent increase made of just this sum in the expenditures for the army and navy. Out of a total revenue of \$515,000,000, no less than \$350,000,000 is required to maintain the army and navy at the

standard of efficiency deemed necessary to meet the demands of the expanding empire.

To meet this deficit various expedients are suggested, none of which are relished by the people who have to "foot" these huge bills. The taxes must be made heavier; and if all this occurs at a time of unusual prosperity, how much greater will be the distress when the prosperous period shall have passed? This is the most serious question to be considered. "Expansion" carried beyond certain limits always means explosion and collapse.

THE Rev. S. P. Cadman, Methodist, pastor of the Metropolitan Temple in this city, says that the Bible needs to be edited. The same thing is said by many others who pose as Christian teachers; they want the Bible edited, and of course (though they do not say it) they are the ones to do the editing. They want to edit the Bible in order to get rid of the miraculous part of it—the creation in six days, the story of Joshua and the sun, Jonah and the whale, etc.

We have no use for a Bible that has had a human editor. That would be at best only a curiosity. For salvation, the Bible as God has edited it is infinitely preferable. A Bible without miracles in it would not bring much hope to us, for our salvation must be a miracle. A god who cannot work miracles cannot save anybody from sin.

It is announced that the Japanese government is considering the advisability of making Christianity the state religion of Japan. If so, that government needs to be informed that the thing cannot be done. Christianity was never the state religion in any country or at any time; and it cannot be made a state religion to-day. Christianity is love; and love cannot be enforced. All that can be enforced by the state is the letter of Christianity without the spirit; but "the letter [alone] killeth"! This is just what state reli-

gions which claimed to be Christianity have always done—they have killed people. The time when state religion—professedly Christianity—was the most general, the most logical in what it did, and the most faithfully carried into effect, was during the Dark Ages, when good people by the million were being put to death for being dissenters. Let Japan be admonished by the lessons of history.

EX-REGISTRAR BRUENER, of the local land office at St. Cloud, Minn., who is a staunch German Catholic, says of the recent transfer of land in that State by the Government to Archbishop Ireland, that "there is inside history which reflects no credit upon him as a Catholic prelate." The land secured by the archbishop was a tract of thousands of acres, upon which there were many settlers.

FOR a nation, as for an individual, it is dangerous policy to refuse ever to acknowledge a mistake. No nation can be infallible.

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AMERICAN SENTINEL

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

VOLUME 14.

NEW YORK, MARCH 23, 1899.

NUMBER 12.

FORGETTING your neighbor's rights is the next step to losing your own.



THERE is something wrong about the appearance of a clergyman posing as an advocate of Sabbath observance on purely civil grounds.



LAWS which cannot bind the conscience, have no business in the domain of conscience.



FREEDOM of conscience is the same for Protestant and Catholic, pagan or atheist, the world over.



THE best man on earth, if made an object of worship, would not be able to avoid being a despot.



WE may well view with suspicion any movement in which Pilate and Herod are made friends.



THE rest which pertains to the observance of a weekly Sabbath, is a religious rest, made so by the act of God at creation. The Sabbath must be observed religiously, or not at all.

WHEN the church submits to the government of Heaven, she will not wish to control the governments of earth.



THE study of theology is not calculated to make a person wise about politics.



EVERY effort to force men to do right is an interference with God's purpose of winning men to the right.



THE only things concerning which man has a right to legislate in religion and morals, are those things which God forgot in his law to say anything about.

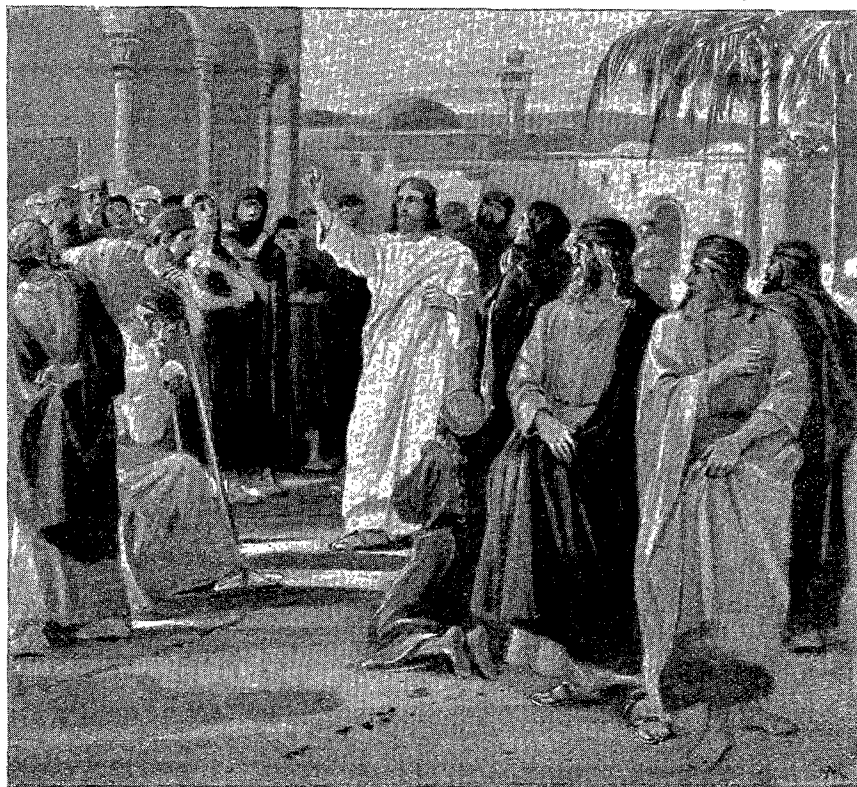


IF there had never been a religious Sabbath, there would never have been any

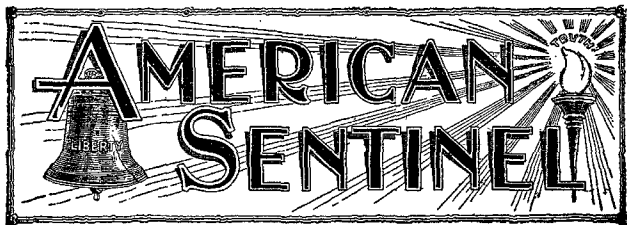
thought of a "civil Sabbath." The religious Sabbath is the parent, and the "civil" Sabbath must be of the same nature—religious.



WE cannot judge others without passing judgment upon ourselves.



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Published in the interests of Religious Liberty—Christian and Constitutional.

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The Present Situation.

THE treaty of peace with Spain has been ratified. Porto Rico and the Philippines are thus confirmed to the United States. The United States is now no more the United States of America; it is, as Senator Daniel said it would be, "the United States of America and Asia."

And how stands it as to principle with the United States of America and Asia? Immediately following the ratification of the treaty of peace, the following resolution was adopted by the Senate:—

"That by the ratification of the treaty of peace with Spain it is not intended to incorporate the inhabitants of the Philippine Islands into citizenship of the United States, nor is it intended to permanently annex said islands as an integral part of the territory of the United States; but it is the intention of the United States to establish on said islands a government suitable to the wants and condition of the inhabitants of said islands, to prepare them for local self-government, and in due time to make such disposition of said islands as will best promote the interests of the citizens of the United States and the inhabitants of said islands.

No inhabitant then of the Philippine Islands is, nor can be, a citizen of the United States. They are, and must remain, only *subjects*. But when the United States possess people who are not, and cannot be citizens, but are held and ruled only as subjects, it is no more a government of the people, by the people, and for the people, no more a government of "We the People,"—it is no more a republic, but "a government of some other form."

That all this was intended in the very making of the treaty of peace is certain, as is shown by the words of Mr. Whitelaw Reid, one of the peace commissioners, in a speech in which he explained the difficulties and aims of the commissioners in the Paris convention. It was spoken in Chicago Tuesday night, February 14. His subject was "The Achievements of American Diplomacy." As reported in the New York *Herald* he said:—

"The Pacific Ocean . . . is in our hands now. Practically we own more than half the coast on this side, and have

military stations in the Sandwich and Aleutian islands. To extend our authority over the Philippine archipelago is to fence in the China Sea. Rightly used it enables the United States to convert the Pacific Ocean almost into an American lake. . . .

"Let us free our minds of some bugbears. . . . It is a bugbear that the Filipinos would become citizens of the United States. It is a bugbear that anybody living on the territory or other property of the United States must be a citizen.

"Brushing aside these bugbears, gentlemen, what are the duties of the hour?

"First—Hold what you are entitled to. If you are ever to part with it, wait at least till you have found out that you have no use for it. Next, resist admission of any of our new possessions as states or their organization on a plan designed to prepare them for admission. Make this fight easiest by making it at the beginning. Resist the first effort to change the character of the Union. We want no Porto Ricans or Cubans to be sending Senators and Representatives to Washington. We will do them good, if we may, all the days of our life, but, please God, we will not divide this Republic among them.

"Resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed to an extreme never imagined by the men who framed it, and never for one moment acted upon in their own practice."

That is plain enough, and is stated plainly enough—to show to all, without any argument, that the principles of American republicanism have been repudiated, and intentionally repudiated, formally and officially by the United States, and that now it is a government of another sort.

What sort of a government it now is, as compared with what it was when it was founded and while it adhered to its original principles, is pretty well illustrated in the speeches of Senators Hoar and Hale against the resolution quoted in this article.

"Senator Hoar opposed it because it gave no hope of liberty or self-government to the islands. He said it was an infamous declaration."

Senator Hale said:—

"Congress will adjourn and the war will go on, and there is not a man who will not realize in three months that it is a war of conquest and subjugation.

"And yet, we are told that we are traitors and are held up and blacklisted in the newspapers because we want to give those people a chance at least to show that they are friendly and can set up a government of their own.

"Instead we kill them, not by scores, not by hundreds, but by thousands. More Filipinos have been killed by the guns of our army and navy than were patriots killed in any six battles of the Revolutionary war. It has become a gigantic event. The slaughter of people in no way equal to us, meeting us with bows and arrows and crawling into the jungles by hundreds, there to die, has stupefied the American mind. No one has said that our mission of commerce and of the gospel was

to be preceded by the slaughter of thousands of persons."

Ichabod! The only word that now remains is Ichabod.

A. T. J.

The Spirit of It.

In the annual report of the New York Sabbath Committee for 1897-8, it is stated that "For some time past, the Catholic pastors of Rome have been carrying on a campaign in favor of Sunday rest. They urged their people as good Catholics to close their shops on Sundays and on religious festivals. Subsequently some of them reinforced this appeal with the assurance that good Catholics would deal only with the shops which assented to this arrangement.

"The civil authorities regarded this action as in violation of the provision of the Penal Code which punishes with fine and imprisonment all threats or intimidation meant to interfere with another's liberty. The cures were summoned before the police and enjoined to cease their efforts in this direction. In reply, they declared that they had in view only the observance of God's commandments, and that their action in no way impaired the liberty of labor.

"Special orders were given by the vicarate of Rome to all the religious communities to deal only with the shops which close on Sunday; an effective measure, because those communities are numerous, and their patronage valuable. The cures also announced that they would publish a list of those who agreed to close their shops for all day on Sunday."

This shows plainly enough the animus of the Sunday movement. Its spirit is that of "rule or ruin." It says to the shopkeeper, "Close up on Sunday or I will ruin your business! What you believe or wish in the matter counts for nothing." It will work through the civil authorities if it can; and it will proceed without these, and even in defiance of them, if it can. What it has done in Italy it would do in America; it is the same movement in both countries.

Notice further, that what is compelled of these shopkeepers under threat of boycott, is homage to the Catholic Church. That church expressly declares in her books of doctrine that the Sabbath was changed to Sunday by authority of the church, and rests upon no other basis. Hence it is not a command of God, but a command of the Catholic Church, that these shopkeepers must obey in Sunday closing. The Catholic Church is, by threats of boycott, compelling the shopkeepers of Rome to pay her homage.

What the Catholic Church is doing in Rome, she would do in America if she had the power. She would compel American shopkeepers to bow to her decrees here, as she does Italian shopkeepers in Rome. And the Sunday movement is putting just this power into her hands.

Sunday enforcement is enforced homage to the church of Rome; and Rome joins in the movement expressly to secure such homage to herself. But it is homage to Rome whether enforced by Rome herself, or by a "Sabbath association" calling itself Protestant.

The Church Will "Get the State."

For years the church and the workingmen in this country have been drifting apart. The basis of unity between them which once existed has been lost, and no great effort has been put forth to restore it. From that basis the church, led by those who love money more than men, and the higher criticism more than the higher life, is daily moving further away.

But a new basis of union has been found, upon which the church and the workingmen can get together, although not to serve what were once the chief interests of church work. Apparently, the ends to be attained are a secondary consideration compared with the fact that the church and workingmen can once more stand together. This new basis is that of regard for the observance of Sunday.

In the cities of Pittsburg and Allegheny, Pa., this projected union has begun to take definite shape. Recently there was formed there a confederation of the churches, about 180 in number, to work up public sentiment in favor of more rigid enforcement of the Sunday laws. February 19, this federation, in conjunction with the "Christian Alliance," called a mass meeting of workingmen in one of the city theaters, and succeeded in forming a coalition with the Amalgamated Association of Iron and Steel Workers. The president of the Association made a speech, in which he said:—

"What we have long sought assiduously has come in part. The church and the laboring men have come together. We will soon get the state, and with the church, the state, and the laboringmen united in a common cause, man's inhumanity to man will cease. All recognize the fact that the Sabbath is being desecrated by labor in the mills. The remedy for this wrong lies in unity and coöperation. If this is not the remedy, it is the only force that can apply the correct remedy. The man who cavils at organization is weak or foolish. The church, the state, the nation are examples of its power. Legal enactments and independent political action for the preservation of the Sabbath will not be effective without the organization of labor. Would that all men could see this! I trust the results of this meeting may be as effective in throwing down the walls of the modern Jericho [Johnstown] as was the sound of the ram's horns in throwing down those of Jericho of old. May it result in the unification of all forces.

"Church and labor organizations are together in part only, because the church and labor organizations in coöperating simply wait that the trio may be complete. We want the state. Thus armed we shall be enabled to make war upon every Sunday desecrator. Organize, unite and coöperate. What we are after now are the

largest firms; these once fixed, the smaller ones will easily be brought into line. This meeting will really be the start of public work on the subject. The idea is to get public sentiment aroused."

First, the churches formed a federation to work up public sentiment against Sunday desecration. They called a mass meeting and secured the coöperation of a great labor union. Next they will "get the state," and then they will be fully prepared to "make war upon every Sunday desecrator." The churches inaugurated the movement, then they led on the workingmen; and next they will lead on the state. The church will make war on Sunday desecrators through the agency of the state. And what kind of a proceeding will this be? Every student of history can answer this question.

When the church leads the state against those who will not regard a religious institution, nothing more can be wanting to constitute a complete union of church and state.

And then, when the churches shall "get the state" to do their bidding, "man's inhumanity to man will cease." Will it? History does not so testify. On the contrary, from what history does testify, we may be certain that "man's inhumanity to man" will go on worse than before. Man's inhumanity to man was never more fully shown than under a union of church and state.

Are the American people willing that a combination of churches shall "get the state"? Do they want a government which will be under direction of the churches? These are live questions for the people of Pennsylvania, and for the people everywhere, for the same influence is everywhere at work.

It is well that all people should observe the Sabbath, —but God's Sabbath, not man's, and in God's way and by God's power; not in man's way and by man's power.

Real Religious Liberty.

Boston Globe.

SOME people are accustomed to sound the praises of religious liberty, who only seek religious liberty for themselves and would deny it to others not of their particular way of thinking. Such will probably oppose the movement now on foot to secure protection, not only to the Jew, but to the various church organizations who "keep Saturday" instead of Sunday as their holy day, against annoyances and petty persecutions, which would not be practicable were their convictions regarding the Sabbath fully respected, as they ought to be in a free country like ours.

Religious liberty is the right of every American citizen —the right of the "Sabbath keeper," the Moslem and the agnostic, as well as that of the propagandist of any ism in the lengthening list of denominational peculiarities. All may claim it, but no one religious body or any "combine" of such bodies are entitled in the least to monopolize it.

Religious liberty means the right of the few as well as the right of the many.

Proposed "Moral" Government in Wichita, Kans.

SOME time ago a member of the Kansas legislature introduced a bill providing that the decalogue be incorporated into the laws of that State. The bill failed to pass, and the people of Kansas were spared the experience of attempting to enforce moral obligations by the civil power. Now, however, if press reports be correct, an attempt is likely to be made in this line in the city of Wichita, in that State. It is the aim of the National Reform party and the great religious societies which have been inoculated with the "reform" doctrine, to make the "revealed will of God"—the Bible—acknowledged as "the highest authority in civil affairs;" and what is now proposed in Kansas represents as far as it goes, this doctrine carried into effect. Let us hope the inspection of the sample will deter the American people from ordering any of the goods.

The report is as follows:—

"Wichita, Kan., March 14.—James W. Tapp, leader of the Salvation Army here, has been nominated by the Democrats and Populists of Wichita as their candidate for Mayor. Tapp promises, if elected, to institute some unique reforms, among them being the following:—

"Girls appearing on the streets wearing bloomers will be fined \$5 for the first offence and ten days in jail for the second offence.

"All policemen will be required to carry Bibles, and any of the force heard swearing will be discharged without further notice.

"Divine services will be held twice daily in city buildings, and all municipal officers will be requested to attend. The Mayor will, upon these occasions, deliver lectures upon morality.

"Special tax will be provided to rent street cars for free transportation to churches on Sunday mornings.

"Spitting tobacco juice upon sidewalks will be an offence punishable by fines.

"Immoral and variety shows will not be allowed in town, and show posters of an objectionable nature will not be allowed on bill boards.

"Theatrical performances, baseball games or any other outdoor sport will not be tolerated on Sundays.

"Minor reforms are also named in the campaign. All public meetings in connection with his campaign are being opened by prayer and the Salvation Army furnishes music for the occasion.

"Mr. Tapp has a large mercantile establishment in this city, which, with the Salvation Army, divides his attention. He is wealthy and is putting all his money into the campaign.

"In an interview to-day he said: 'Since I have entered the race for Mayor of Wichita many people have asked me to run on a platform of morality, and, as that is what I believe this town needs, I am going to make the race on the lines set forth. I do not intend to tolerate any of the existing evils if I get in office.'

"The world is rapidly going to the devil and some

one must take the initiative in reforming it. Things attempted by the Salvation Army have been ridiculed. In my position they will be honored and respected. I will make an opening wedge for them.

"My friends say they will stand by me in this fight for the betterment of the town, and if they do I will give them a sample of the best town on earth in a few months. I will make prohibition the real thing here and put an end to vulgarities.

"Wichita will be the leading town of the West if I am allowed to run the city government for a few years. People like to live where there is morality; and I am going to give it to them here.

"Tapp, being the candidate of two parties, stands a good chance of defeating the present Mayor, Finlay Ross, who is the Republican candidate."

Let us by all means have the Bible, but interpreted by the Holy Spirit—not by man—and enforced in the heart by divine grace, not upon the person by the police and the courts.

Lutheran Testimony Against "National Reform."

THE *Lutheran Witness*, a prominent organ of the Lutheran Church in this country, has in its issue of February 21 some very pertinent observations on the subject of the proposed "Christian Amendment" to the Constitution, and the National Reform movement in general, from which we quote in part, as follows:—

"The defenders of this movement quote passages from Psalms 2 and 110, then the words: 'All power is given unto me in heaven and earth,' and again: 'In the name of Jesus every knee shall bow,' together with others in which Christ is called the Lord over all, the Ruler of the Gentiles, or in which in any other manner dominion over the world is ascribed to Him. These passages treat in part of the divine majesty of Christ which was communicated to him according to his human nature, and in part, it should be noted, of his spiritual kingdom. Or did he say without a purpose: 'My kingdom is not of this world'? Is he, then, after all, to be made the guardian of the United States?

"That the endeavors of our deluded fellow citizens are utterly wrong, can plainly be seen from the fact that they desire to have the statement inserted, that the revealed will of God is to be acknowledged as the highest authority in civil affairs. This can only mean that the Bible is to be made the law of the land. That this is so, can be seen from the following questions and answers: 'Question: If this amendment were adopted, would not the Bible thus become the acknowledged Law of the Nation? Dr. McAllister, editor of the *Christian Statesman*, and defender of the amendment: Yes, that would be its effect. Question: Would not the Supreme Court then give its construction to the Bible as law? Dr. McA.: Yes, the Supreme Court would have to decide in that case, as it does now, what laws are in harmony with the Constitution. Question: If, then, the Supreme Court decides that the Bible Sabbath is Saturday and not Sunday, will not all citizens be compelled by law to keep Saturday instead of Sunday? Dr. McA.: In that case the seventh day would be legally recognized as the Sabbath as the

first day now is (?); and if the nation itself observed and wished to maintain the first day Sabbath, they would make the Sabbath law based on the Bible so explicitly in favor of the first day, that the Supreme Court could not rule to the contrary.' (Hearing before the Judiciary Committee of the House of Representatives, from *Christian Statesman*, 1896, p. 20.)

"Surely, this is enough to open our eyes. According to these statements, the Supreme Court is to interpret the Bible for us. At the same time two possibilities and probabilities are indicated, which fill us with horror. The Supreme Court may reach a wrong decision—it decides that Saturday is made binding upon us by Scripture. But now the nation quickly makes a law to interpret the Bible, and also interprets it wrongly by saying, No, Sunday is the 'Christian Sabbath.'"

"The Supreme Court of New York decided in 1811 and 1861 that Christianity is a part of the common law. A famous case also came before the Supreme Court of Pennsylvania in 1822. A certain Updegraph had declared that the Bible was a fable, that it contradicted itself and contained lies. He was punished as a blasphemer. The Supreme Court sustained this action, and said among other things: 'Christianity, general Christianity, is and always has been a part of the common law of Pennsylvania; not Christianity with an established church and titles and spiritual courts, but Christianity with liberty of conscience to all men.'

"Fortunately the declaration of the Supreme Court of the United States is not so emphatic. In the Girard will case we read the following: 'It is said, and truly, that the Christian religion is part of the common law of Pennsylvania. . . . It is so in this qualified sense, that its divine origin and truth are admitted, and therefore it is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or injury of the public.' (3 Howard, p. 83.)

"It is disgusting to find such a lack of clearness in high places on such a weighty matter. Where else can the fault lie than in this, that it is not known what the Christian religion is? There are those who imagine the Christian religion to be a collection of precepts and regulations for the outward life, or at the highest, for charity. But this is not the nature of the Christian religion."

"A United States senator, who defended the amendment, was once asked as to who the Christ was, that is to be recognized. He expressed great surprise that he should be asked a question on which the churches were not agreed. He thought that this need not be determined at all, that nothing depended on the question whether Christ is true God. If we were to ask those who would make Christianity a part of the common law, and who demand the profession of the same in our Constitution, we should be certain to find many who are not ashamed to speak of a Christianity without Christ the true God-man. This movement may therefore be looked upon as one of the wiles of Satan to rob us of the gospel.

The State cannot be governed according to Christian principles. It can only be governed according to natural law and reason. This truth we must hold fast. Those who would force a Christian State upon us have a wrong conception of the doctrine of Christianity in gen-

eral. To illustrate: Is there such a thing as a Christian shoemaker,—does a shoemaker who is a Christian, cut his leather and drive his pegs in a different manner or does he use a different kind of last from his neighbor who is an atheist? True, he has different motives and a different spirit in working, but he does not carry on shoe-making itself according to Christian principles. Likewise a Christian who is a lawgiver will have altogether different motives for his decisions from the unchristian, but the laws which he makes will not differ from those which even a heathen, endowed with the same natural wisdom and experience, would make under like circumstances.

"The cardinal principle of Christianity is this: that grace precedes justice. Now, if this is to be our civil law, we must let all criminals go free, just as God did with us when he raised Christ from the dead. But there are also those who busy themselves with the civil law and reject the view that Christianity is a part of the common law. The eminent jurist Cooley says: 'It is frequently said that Christianity is a part of the law of the land. In a certain sense and for certain purposes this is true. . . . But the law does not attempt to enforce the precepts of Christianity on the ground of their sacred character or divine origin. . . . Christianity is not a part of the law in any sense which entitles the courts to take notice of and base their judgments upon it, except so far as they can find that its precepts and principles have been incorporated in and made a component part of the positive law of the State.' (Constitutional Limitations, pp. 588 ff.) The Supreme Courts of California and Ohio have also declared that Christianity is no part of the common law.

"Although it was stated above that in New York two decisions had been given in favor of the movement, we also find there the opposite view. One judge has pointed out, and rightly so, that in case Christianity were law, which it would be if made part of the common law, every one who did not accept it would have to be punished, and that then a decision of the court would have to be given as to what Christianity is, a thing which was never done with the common law; so that the difficulty in making Christianity common law is not only great, but insurmountable. We heartily agree with what was said in the treaty with Tripoli in 1797, with the consent of at least two-thirds of the senators: 'The government of the United States is in no sense founded on the Christian religion.'"

A CHICAGO paper states that "the Christian nations of the world now control over 32,000,000 out of 52,000,000 square miles of the whole world." The spread of such control must not however be mistaken for the spread of Christianity. The one is by the sword, the other by the gospel.

A SUNDAY closing crusade has been started in Springfield, Mass., says the *Boston Daily Globe*. The city authorities, at last reports, were undecided whether to give the movement their vigorous support or not; while some of the tradesmen, on the other hand, have announced that they will contest the enforcement of the Sunday law.

No Reform Without Religion.

SOME very timely truths relative to modern ideas of reform were stated recently by Rev. Otis Hughson, of Lexington, Ky., in response to a request from the ministers' Union of that place to preach against the city's lawlessness. The clergyman declined to do so, saying that such a sermon "would of necessity smack strongly of politics, at least in the public mind," and he was "opposed to what might seem political in the pulpit." "When people," he said, "have assembled in a church for the purpose of being instructed in religion, and when standing before them in my prophetic office, I deem it a malfeasance of office to sidetrack their thoughts upon politics."

Speaking of the work of reform leagues and similar bodies, Mr. Hughson said that while they might accomplish something for the moment, yet "working alone the result will be short lived, and in a few months we return to the same condition. Lexow committees may aid in the work of reform, but their history in other cities has proven only their inability to accomplish any lasting good. Unveiling the sins of the city officials is right and should be done, but even that has accomplished almost nothing with us. Spasmodic vituperation from pulpit and platform will only injure both the pulpit and the platform. Local option, in itself a very noble movement, has failed in doing any permanent good, for often at the next election the place goes 'wet.' All these things may be used, but they must be used by men whose characters have been made in good homes and by those who have strong enough faith in God to keep them right.

"The home system throughout the cities of the United States is bad. All history proves that a homeless people will be a lawless people. I tremble for the city that feels the necessity of a curfew law. It takes the management of the children very largely from the hands of the parents and puts it into the hands of the police, and reduces the respect of the child for the parent. It teaches the child that home is not a peaceful, sweet resort, but a prison to which he must be taken by an officer of the law. Either one of two things ought to exist with regard to boys staying at home when they are not engaged in some useful work outside the home. Home should be a place so pleasant they would desire to be there, or parental authority should be so strong as that they would be compelled to stay there. When we are dependent upon boys that have been reared practically without a home or home training for the voters and officers of our city, we need not expect much improvement."

The more ministers of the gospel give their attention to reform work through the agency of reform leagues, policemen and the courts, the less will they be able to diffuse the spirit and influence of Christianity, without which there can be no reform that is real or lasting.

A Threatened Danger to Our Republic.

BY WARREN GRAHAM.

THERE exists in human nature such an innate love of liberty that man prefers death to servitude; yet, loving liberty as he does, he is inconsistent enough to take this blessing from his fellowman. He has even had the audacity to place himself above the Almighty, and appoint himself dictator over the consciences of men. From the pages of history we learn that, for refusing to permit their religious opinions to be controlled by another, men have been tortured by every method which human genius is able to devise. Such scenes were the outgrowth of a union of church and state. The reins of government were seized by unscrupulous individuals. The man of the Vatican had but to speak, and all Europe groaned.

It appears that governments formerly existed for the purpose of torturing man, and robbing him of his birthright,—the right to liberty. After hundreds of years of tyranny, however, men awoke to the fact that their reason had been duped by sentiment. They then founded a government upon the principle "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." Only by the continual recognition of these principles, may a nation hope to endure.

While Europe was drenched with blood, thousands, to escape the dungeon and the rack, fled to America, where they in turn became the persecutors. Oppression reigned until the first amendment of our Constitution forbade the making of laws respecting the establishment of religion or prohibiting the free exercise thereof. This amendment struck the death blow to the union of church and state, and gave us a century of religious freedom, a blessing unknown in other countries.

But the foes of liberty never sleep. Human genius is continually devising methods for the destruction of freedom. The union of church and state, the "Apollyon" of liberty, again threatens to destroy that which has been bought with the blood of patriots. It threatens to set at naught all principles of justice, and revive the tyranny of popery. If the impending danger came in the form of a mighty army, amid the tramp of war steeds, flashing steel, glittering battle blades, rattling muskets, or the roar and thunder of cannon, there would

be little occasion for trembling. America would then give her last drop of blood to preserve her freedom. But this is not the foe. The foe of liberty comes as a "thief in the night," and does its deadly work while the sentinels sleep. The devil is up to his old trick of deceiving men. He would make the men of America believe that religion should be forced upon mankind by the civil law. The very same wedge which made the gap through which religion entered the politics of Europe, has been driven into the civil power of America.

March 17, 321 A. D., Constantine, ruler of the Roman Empire, enacted a law which compelled all men to refrain from labor upon the first day of the week, in order that the day might be spent in worship. This was the first Sunday law which ever existed. It was an attempt to manufacture Christians by compelling men to be hypocrites. Here was the beginning of the religious persecution which swept like a torrent across the plains of Europe, and converted every valley into a sea of human blood. It was the Sunday law which created the union of church and state; and it was the union of church and state which created the papacy. Such a law will create such a union anywhere; and such a union will create a papacy anywhere.

Some are now clamoring for the very same ruinous statute, and in some States it has been put into effect. Within the last five years, in Arkansas, Tennessee, Georgia, Florida, Maryland, Pennsylvania, and elsewhere, honest men have been robbed of their time, property, and liberty, and have been imprisoned and worked in the chain gang with malefactors and criminals, for no other offense than peaceably pursuing an honorable industry upon certain days which others of the community choose to spend in worship. What kind of a law is that which imprisons a man for supporting his family? What kind of a law is that which makes honest industry a crime, and sets a premium on idleness? "O, Judgment! thou art fled to brutish beasts, and men have lost their reason!"

Persecution has sprung up in the very face of a Constitution which guarantees to all men religious freedom of conscience. But men are shutting their eyes to the truth, and denying that persecution exists. The question of enforced Sunday observance has been presented in such a misleading manner that men have been deluded into thinking that such a law is for the good of society. Be not deceived. It was just such a law that of old brought about death-dealing persecution. If it will not do the same for America, then surely, "Experience is a cheat, and fact is a liar." Beware of the wolf in sheep's clothing! While our nation is being betrayed by a kiss, the man of the Vatican smiles a fraudulent smile, and rejoices as he thinks of the time when his throne shall be established in America.

Call not the warning voice an alarmist. It is not the duty of a sentinel to cry "All's well!" when there is something radically wrong. Rather, let us awake to the

danger, and strike before it is everlastingly too late. "Liberty is too precious to be disclaimed." Shall we wantonly thrust it aside, and place upon our own wrists the chains of the bondman? Have those heroes who willingly shed their blood that we might be free, suffered in vain? God forbid! Rather, let every American in whom still lives a spark of patriotic fire, unite in a mighty effort to keep the church and state forever separate.

Some Wise Sayings of Eminent Men.

Compiled by John McCarthy.

It is not the legitimate province of legislature to determine what religion is true, or what is false.—*United States Senate Report.*

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—*Herbert Spencer.*

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—*Alexander H. Stephens.*

That all power is vested in, and consequently derived from, the people; that magistrates are their trustees and servants, and at all times amenable to them.—*Virginia Declaration of Rights, 1776.*

The Protestant doctrine, touching the right of private judgment, is not that opposite doctrines may both be true; but it is that there is on the face of the earth, no visible body to whose decrees men are bound to submit their private judgment on points of faith.—*Lord Macaulay.*

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—*United States Senate Report.*

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.—*United States Senate Report.*

The experience of many ages proves that men may be ready to fight to death, and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey.—*Lord Macaulay.*

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however

small. Despotie power may invade those rights, but justice still confirms them.—*United States Senate Report.*

There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whosoever is wrong, the persecutor cannot be right.—*Thomas Clarke.*

It is only when government transcends its sphere, that it comes in conflict with the consciences of men.—*President Fairchild.*

Those rights which God and nature have established, and are therefore called natural rights, such as life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength, when declared by the municipal laws to be inviolable.—*Blackstone.*

Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion, and its free exercise, but we claim it as an inalienable right.—*Dr. Phillip Schaff.*

If all mankind minus one, were of one opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.—*John Stuart Mill.*

There ought to be room in this world for all the consciences in it, without any encroachment upon the rights of each other; and there would be if all men, in their relations to each other, would be content to exercise their own rights of conscience in a reasonable manner. This would leave every man to determine the religious question for himself.—*Samuel T. Spear.*

Our Constitution recognizes no other power than that of persuasion for enforcing religious observances.—*Chief Justice Terry.*

True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement, is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. . . . True Christianity never shields itself behind majorities. . . . A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die.—*Supreme Court of Ohio.*

Keep the church and state forever separate.—*General Grant.*

Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness.—*President Fairchild.*



THE Catholic Total Abstinence Union of Boston, Mass., at a recent meeting, passed resolutions strongly denouncing the "Sunday hotels" of that city, for their "desecration of the Lord's day." No doubt the methods of such hotels are evil enough; but if this is so—if they are a menace to the rights of the people—they should be suppressed on all days of the week. To say that they are evil only on Sunday is to say that they are religiously wrong; but religious considerations furnish no legitimate ground for action by the civil authorities.

It would be well to remember, also, that when a Catholic organization denounces the "desecration of the Lord's day," they are really denouncing the disrespect shown to their church; since it is a well-known claim firmly held by all Catholics, that the Sabbath day was changed by the church, and that Sunday rests solely upon the church's authority. The civil authorities should, of course, have nothing to do with enforcing respect for the Catholic Church, or any other.

THIS is the era of combinations. Everywhere, by this means, human nature now seeks to realize its desires in the avenues of trade. "It is an off day in the business world in these times," says the *Boston Daily Globe*, "that does not see a new Trust formed. There are Trusts for everything from cameras to copper mines, and new ones are being launched so rapidly that the enterprising business man must have a special information bureau in his establishment to keep him posted on the number of Trusts formed every day."

THE *Globe* follows with an enumeration of the leading Trusts formed or now forming, since the beginning of the year, naming nearly one hundred. All these combinations are in restraint of trade, having as their immediate objects the stifling of competition, the control of the output of goods, and, as a necessary result of these, the arbitrary control of the price to be paid by the people.

It is hardly necessary to add that this arbitrary restraint of trade,—this dictatorship to the people in

the matter of their necessities—is directly against good government. The foes which threaten the destruction of the Government are not in the islands across the sea or in any place without, but within the nation itself. To these foes, far more than to any others, the Government should give its attention.

How the war looks from the Filipino standpoint, was expressed by Sixto Lopez, secretary to Agoncillo, as he was about leaving this country the other day, for Europe. He said: "You Americans boast of freedom, but you are trying to reduce our people to slavery. The Filipinos were fighting for liberty long before the United States existed, and we shall not give up because our taskmasters have changed. Liberty or death is our watchword."

THE legislature of Illinois have expressed themselves as having "absolute confidence in the unerring judgment, boundless patriotism and infallible statesmanship" of the present President of the United States.

ALL that is wanted now is a proclamation of the infallibility of Congress; then all three heads of the Government will have been pronounced infallible,—which, of course, will make an infallible Government. The Supreme Court was invested with this attribute some time ago.

THE disposition to invest human beings with infallibility does not show itself by accident, but is an inborn tendency of human nature, and always marks a certain stage in the development of man-worship and despotism. As a sign of the times, it is worth noting and remembering.

By addressing a note to the United States Government, asking its support or at least its consent to the Italian demands in China, the Italian government has formally recognized the American Government as a "world power," and a participant in the political affairs of Europe. This is truth, which yesterday would have been deemed the wildest of fiction.

IN Massachusetts it is proposed to protect by law people who observe the seventh day of the week, in the enjoyment of that day as a day of rest and worship. A bill has been drafted to this end, which mentions the serving of processes on the seventh day as one thing especially against which observers of that day need protection.

WHILE it is true that some protection would be afforded by a law of this kind, that is not the protection which seventh-day observers most need. The great thing against which they need protection is the enforced observance of Sunday. Such Sunday enforcement interferes with the observance of the seventh day as the Sabbath, no less truly than does a legal process summoning a seventh-day observer before the courts on his day of rest. Their conscience binds them to the sanctification of the seventh day; the Sunday law compels them to sanctify the first day. They cannot do both, for the very essence of the sanctification demanded by the Sabbath law which binds the conscience, is in setting apart the seventh day from all other days of the week—making it different from the other six days by refraining from weekly labor.

* * *

EVERY Sunday law thus strikes directly at the religion of those who feel in conscience bound to observe a different day.

Sunday in Colorado.

A SUNDAY bill has been for some time pending in the legislature of Colorado. The provisions of this bill are:—

“SECTION 1. That the first day of the week, commonly known as Sunday, is hereby declared to be a legal holiday, and as such, a day for the rest, recreation, and amusement of the people.

“SEC. 2. All places of moral amusement may keep open on Sunday the same as any other day of the week; provided, that the provisions of this act shall not apply to saloons or other places where spiritous, vinous, or malt liquors are sold.

“SEC. 3. Any person or persons interfering with the privileges and rights of the people as conferred by this act shall, upon conviction thereof, be fined in a sum of not less than fifty dollars (\$50) nor more than five hundred dollars (\$500), or may be imprisoned in the county jail for a period of not less than ten nor more than ninety days.”

The present Sunday law of the State forbids any person to “disturb the peace and good order of society” on Sunday “by labor or amusement,” “works of necessity and charity excepted.” As this can only be construed as a general prohibition of labor and amusement on Sunday wherever there are people whom Sunday labor and amusement would “disturb,” the proposed bill aims at a decided modification of the present law. It also aims to discourage arrests for Sunday breaking, as is evident from section 3.

The proposed measure has elicited numerous protests, and the prospects for its passage are not favorable.

LET governments talk of alliances; but let Christians talk of the “unity of the Spirit.”

Will Run Sunday Trains.

THE Delaware, Lackawanna and Western Railway has decided to run Sunday trains. This decision represents an innovation upon the policy and practice of this road which has been in effect for more than thirty years. It is the result of a change in the presidency.

“While Samuel Sloan was president of the line,” it is stated, “he always held that to work on Sunday was wrong, and no one in his employ ever had anything to do on that day.”

The new president, W. H. Truesdale, stands for a different policy, and has given orders accordingly.

Many petitions, it is said, have been presented at times asking for the running of Sunday trains on this road, but all were “freezingly denied” by Mr. Sloan. “Once the commuters declared to Mr. Sloan that they wanted the trains so that they could go to and from the city churches on a Sunday; but this argument was exploded by the New Jersey Clergymen’s Union, which showed that its members dispensed just as good gospel as could be had in the city.”

Railroads should be run to meet, not the religious ideas of the man who may be president, but the wants of the traveling public. In this as in all other things, the rights of the people should prevail.

Catholic “Unity.”

THAT all is not harmony in the Church of Rome, despite the apparent unity to which Rome is wont to point as evidence of her divine character, is a fact which often crops out upon the surface of events, and is evident just now in the controversy which has arisen over “Americanism.” An article in *The Outlook*, by the Abbé Victor Charbonnel, throws much light on the conditions existing in the church of Rome from which that controversy arose. The Abbé recently left the papal church, where he had enjoyed the confidence of Cardinal Gibbons and other high prelates in this country. He is therefore prepared to speak with authority upon this matter.

In his article the Abbé says:—

“Personally, it would be easy for me to make known Cardinal Gibbons’s private opinion as regards the excesses of ecclesiastical authoritativeness. I had an interview with him, three years ago, when he passed through Paris. The Congress of Religions was then being agitated. Our talk was very free and candid. He told me how difficult all initiative and courageous innovations became when one needed constant assurances from Rome, and had to seek supporters amid the most complex and inert administration of affairs that one can possibly find anywhere, and to move forward only by intrigue alone. Then, as if summing it all up, he suddenly exclaimed: ‘The church is a bureau of admin-

istrators, and it ought to become a group of apostles again!"

Another interesting paragraph is the following:—

"The Jesuits are not without powerful support. Cardinal Satolli, the former Apostolic Delegate to the United States, who had sharp controversies with the bishops there, has retained enough of the old feelings to write M. Charles Maignen a letter of singular importance. He declares that he will 'pray God' to 'stop that baneful plague [Americanism] whose contagion is spreading over both worlds.' What will Cardinal Gibbons and Monsignor Ireland think of it? They are being nicely treated by the Roman Cardinal."

Such is a picture drawn by Catholics themselves of the unity which exists within the Catholic fold. It is the "unity" of clashing intrigues, of reason and conscience suppressed by the voice of "infallible authority." Such unity is far worse than discord.

The same discord which is openly manifested in the divisions and sects of the Protestant world, exists within the church of Rome wherever reason and conscience are not bound.

No person can be benefited by a "unity" which means intellectual death, or the supremacy of error. Truth is always superior to mere harmony. Better truth with discord, than harmony with error.

Real Christian unity comes not by intellectual death, but by a higher intellectual life.

The Czar and Disarmament.

THE Czar's famous call for a peace congress was published August 17 of last year. In connection with this, it is interesting and instructive to note the attitude of the Russian government towards the question, as indicated by the following events:—

Sept. 20.—Order for the reinforcement of the Russian naval squadron in the Caspian Sea.

Nov. 15.—Order for the building of two new cruisers, each of 12,764 tons.

Dec. 14.—Order for the building of ten new torpedo boats.

Dec. 20.—The Minister of the Navy asks for 250,000,000 roubles for vessels destined for the defense of St. Petersburg, the coasts of Finland, and Port Arthur. Orders also are issued to increase the Pacific squadron by four ironclads, six cruisers, and a torpedo flotilla.

Jan. 12.—The budgets of war and navy are respectively increased by 80,000,000 and 43,000,000 roubles.

Jan. 18.—Russian troops on the frontier of Afghanistan are increased by 20,000 men.

Jan. 19.—The Minister of the Navy proposes the building of a new cruiser of 6,250 tons and of two torpedo boats. He orders also the construction of three ironclads of 12,700 tons each, and of two cruisers of 6,000 and of 3,000 tons.

Of course, when Russia herself goes on increasing her armaments, other nations cannot be expected to take

the peace manifesto any more seriously. It is only to be expected that they will follow suit, as they are nearly all doing to-day.

THE question of Sunday rest for the workmen engaged on the buildings of the coming World's Fair in Paris, has been considered in the French Chamber of Deputies, where it was voted that the workmen should have one day of rest in each seven. The effort to fix Sunday as the day of rest, however was voted down.

"The Case of Mr. Quay."

"THE case of Mr. Quay," says the *Chicago Times-Herald*, "is without precedent. He is a candidate for United States senator while under indictment for unlawful use of state funds deposited in the defunct People's Bank. In the meantime he secures delays on the plea that he is not ready for trial. Bills are introduced in the legislature to change the jury law for his benefit and are defeated. A legislative committee is appointed to investigate charges of bribery in his interest by leaders of the Quay machine. Finally when Mr. Quay's attorneys announce that he is ready for trial the district attorney asks for postponement—a request that is explainable only on the theory that the jury panel has been tampered with.

"It is time to drop Mr. Quay, 'as a duty to the commonwealth.'"

But hold! If Mr. Quay is dropped, who will succeed him as leader of the Sunday observance movement in the United States senate? Who can champion that cause as ably as he did in the summer of '93? This question should not be overlooked.

"The Truce of Christ."

IN the *National Magazine* for February are two remarkable articles, presenting two widely-differing theories, supposed to solve the perplexity of nations, and to point out in both cases a way to the "highest altruism" in world wide civilization, peace and brotherhood.

Thomas Jay Hudson, LL.D., treats of the Spanish-American war from the view point of evolution, showing (as he believes) that the war was of a humanitarian character, and was the logical outcome of the first war in matter, beginning with unicellular organism, too minute for the microscope.

He says: "With few exceptions, every species of animals obtains its food by preying upon other species, which are inferior in strength and sagacity. This warfare is carried on with relentless energy on land and ocean. It is the process of evolution. It is an agency by which each and every outward and upward step was

made possible in the progressive development of animal life from the monera to man."

He writes further: "Everybody knows that the instinct of self-preservation, together with its concomitant, the instinct of reproduction, constitute the grand primary agency that renders organic evolution possible. But the fact is not so generally recognized that precisely the same agency, modified only by environment and development, is the prime factor in the evolution of all civilization worthy of the name."

The law of evolution, as viewed by this writer, justifies "the survival of the fittest," through superior skill and prowess of war. In fact the article is a justification of war, and of keeping all the spoils of war. He says: "To say that our Constitution deprives us of all power to acquire new domains, or to govern the inhabitants of conquered provinces, is to impugn the wisdom of our fathers and the intelligence of the American statesman. It is equivalent to a declaration that ours is the weakest nation on the earth, and that our danger is constant and imminent; for it is axiomatic that a nation without the means of adapting itself to the changes incident to evolutionary development, is without the means of its own conservation."

The justification of war on the processes of evolution, beginning in the first war in matter, justifies war in the results of the transgression of God's law; for war in nature (upon which hypothesis the argument is based), is a result of the curse of sin, and the logical outcome of sin is war certainly, and makes inevitable the survival of what men call "the fittest," and the destruction of the weak and inefficient. This principle certainly does away with the Declaration of Independence, equality, and the consent of the governed, and enthrones force, while deposing love. But the strangest part of the article is the conclusion that this mode of procedure (namely war, and the holding of spoils by force) will lead up to the purest altruism, and establish the brotherhood of man. While advocating and justifying war, this writer cries "peace and safety," and prophecies the swift coming of universal brotherhood.

The other article on "The Truce of Christ," by George C. Lorimer, represents Russia, France, and the United States as recipients of a visit from the Christ-child. The article opens with a description of St. Petersburg at Christmas time,—gay, glad, and gorgeous. The Tsar, just having read a book on the curse of militarism, looks from his window and declares, "God can never have destined these happy throngs to the ravages of war."

The Christ-child says to him, "Militarism has usurped the throne, and though often disguised and lamely apologizing, sways a terrorizing sceptre over the councils of cabinets, the policies of princes, and the hopes of humanity; and nowhere find I a dwelling place." The Christ-child declares that the world is ready to receive him as a potentate, a conqueror, a priest, as any-

thing denoting force; but not as a *child* whose *mission* is *to war on war*, and to exalt the banner of peace on earth.

The article next deals with France, and the people's hatred toward the Jews, and especially their derision and injustice to the Hebrew officer Dreyfus, who lies in jail for supposed unfaithfulness. The Christ child glides through the streets of Paris, and finally visits Dreyfus in his lonely cell, and in dreams the prisoner sees the vision, and hears the voice that bids him "hope."

Then the Christ-child visits America, proud of her late conquests, dreaming of world empire, and here and there listening to a language strange to Freedom's ear, of imperial power and military supremacy.

When men's strife is hushed in the Christmas peace, the Christ child's voice is heard, bidding America to extend Christ's empire through love. America's greatness is due to religion, liberty, enlightenment. So he bids her to free the islands of the sea, and evangelize, and educate. He rebukes the unchristianlike spirit to the poor and oppressed within her borders, and the voice dies away, it may be, the writer intimates, never to be heard again. But some heed and hear the voice, and a "peace pilgrimage" is organizing to plead for common humanity, to dethrone militarism, and to inaugurate "the parliament of men, the federation of the world;" and he holds out, as does the other writer, the hope of the millennium and world wide brotherhood.

While Mr. Hudson justifies war, and upholds militarism, and the reign of force, and declares that only in this way is the world to reach peace, Mr. Lorimer shows up the horrors of such a method, deprecates war, and calls for organization against militarism, in the name of the Christ child, the Prince of Peace. He also holds out to the world the hope of the long-sought peace through the disarmament of nations, and in a spiritual reign of the Prince of Peace.

But there is an old book that says, when they shall cry "peace and safety, sudden destruction cometh." The Prince of Peace is about to appear to gather those who love peace to his kingdom of peace. Those who love war will have war—even the battle of Armageddon. The talk of truce will not hinder the preparation for war, and when men fondly imagine that "the federation of the world" is accomplished, the roar of artillery will break in upon their dream. There will be "confused noise and garments rolled in blood."

There is in Mr. Lorimer's article one suggestion of most practical importance to every one: Who is hearing the voice of the Christ-child, and partaking of the spirit of the dove? The war spirit is consciously or unconsciously, taking possession of the hearts of men. Imperialism for the United States, with all its pomp and power and its following oppression, is developing of what spirit we are. Do we partake of ambition to rule, the love of power, the overriding of the rights of men?—then we hear not, or hearing, heed not, the voice of the Christ-

child. The world is put to the test in these days, and we are in times that try men's souls. On which side do we stand—the side of force or love?

Two opposite kingdoms, ruled by two opposite principles, are calling for our allegiance. The kingdom of peace proves us its subjects if we stand for peace, for human rights, for the survival of every soul for whom the Prince of Peace died. The kingdom of force claims each one who cries for militarism, for imperialism, for the survival of the fittest only, and who ruthlessly casts aside the God-given rights of men.

The test will be brief. When men have taken their stand for peace or war, manifested of what kingdom they are, the heaven will roll away as a scroll, and in celestial pageant, the king of glory will appear. Those who have chosen the sword will perish by the sword; but to those who love peace will sound the invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Then will come the truce of Christ. The brotherhood of men will be manifested in the chosen race who make up that happy company for whom the angels will cry, "Open ye the gates, that the righteous nation that keepeth the truth may enter in."

Happy souls who 'mid earth's battles rest in Christ-like peace and love,
Where the war mad spirit rages, they but feel the gentle dove;
Angel arms will bear them kindly to their fatherland above

When God comes marching in.

Facts Wanted.

THE undersigned desires to receive facts regarding persecution for conscience' sake. If any person knows of an instance where any one has been arrested and punished for holding certain religious views, I would be glad if he would communicate the facts to me. Any picture of any person so persecuted, or scene connected therewith will be thankfully received. Address J. F. PACKARD, Walnut Hill, Mass.

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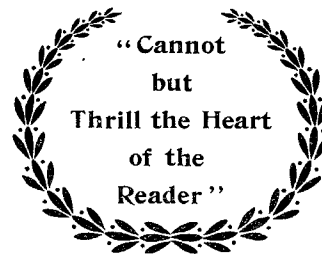
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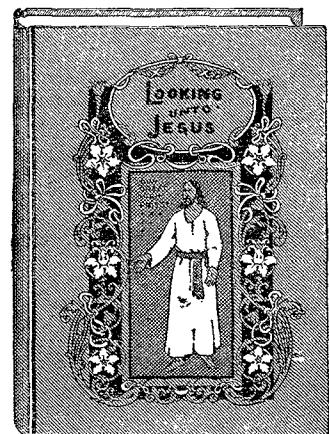
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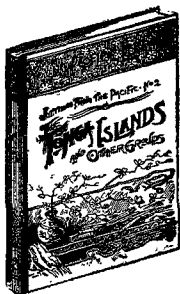
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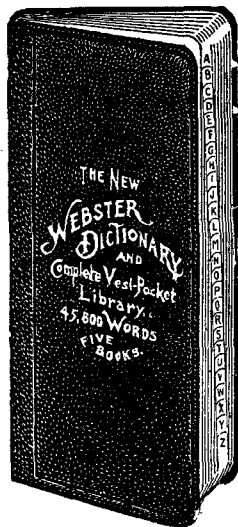
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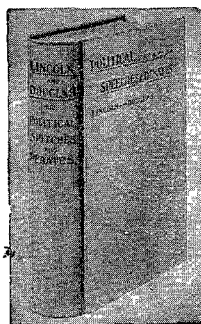
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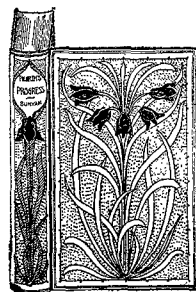
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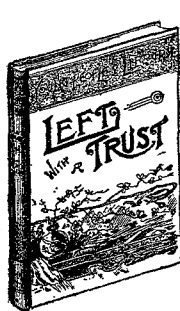
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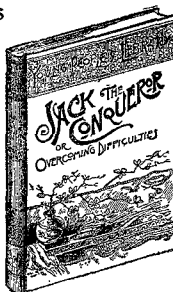
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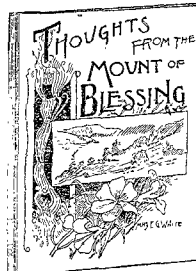
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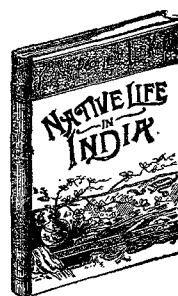
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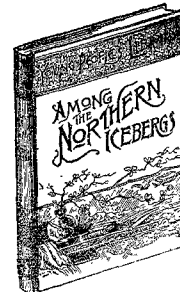
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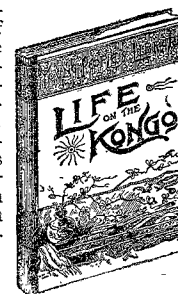
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can policy that governments derive
their just powers from the consent of
some of the governed. This principle
has been plainly stated and upheld
in the Declaration of Independence
and upon it the Government
proceeding the Philip-
pines question the people arise,
"some" whose consent
the Government?
and them from
the line can be
the others?
legislation?



NEW YORK, MARCH 23, 1899.

PRESS dispatches announce that "Hanna's Syndicate" is plotting to rule Cuba. The plan is to lend the Cuban government about \$20,000,000, taking in return bonds which are to be guaranteed by the United States. The syndicate will combine politics with finance, using all its influence to create sentiment in favor of annexation. It is believed by those interested in the scheme that a vote in favor of annexation can be secured with comparative ease under the pressure of political and financial power which the syndicate is able to wield.

THE other day nine negroes who were in jail at Palmetto, Ga., were seized by a mob of several hundred whites, led out with ropes tied around them, and shot, four of them being killed on the spot. The crime with which they were charged was not murder, but arson. The governor of Georgia has offered a reward for the conviction of any of the participants in this outrage.

How reassuring this news would be to the black men in the Philippines, if they knew of it! They would be more than ever willing to be "benevolently assimilated" into the American

could not draw a line between negroes and white people on a basis of intelligence, or of wealth. Upon what basis can a line be drawn which will not put white people with the races sought to be excluded?

Obviously, the principle of deriving governmental power from the consent of "some" of the governed, applied in American politics, will separate not between races, but between classes; and the government will simply fall to the hands of those who have the power to take and hold it. The government will become an oligarchy, and from that the step is but a short one to a monarchy.

That phrase—"the consent of some of the governed"—contains the seeds of a tremendous and bitter conflict.

THE "benevolent assimilation" of the Filipinos is justified by the Government's chief executive as follows:—

"Did we need their consent to perform a great act for humanity? We had it in every aspiration of their minds, in every hope of their hearts. We were obeying a higher moral obligation which rested upon us, and which did not require anybody's consent."

In other words: I am doing something to which you have decided objections; but in answer to these I tell you that in administering your affairs without your consent I am only acting according to every aspiration of your mind and every hope of your heart. I am the judge of your hopes and aspirations and of the proper means to be realized. If you think your hopes and aspirations are not, it is because you don't think about them as I do. You will not feel flattered by my action?

NILSTOI, the Russian philosopher and philosopher, says the way to attain general peace is for individuals to renege on the armies. He recommended his Peace Conference as a way he will remind it

that as long as governments will continue to require territory, international conflicts will be inevitable. He will recommend, therefore, that first of all the various nations pledge themselves to call a halt on imperialism, and give all their colonial dependencies autonomy or independence.

There can be no real peace that is not the result of individual effort. Each individual can make peace for himself by refusing to fight; and only to the extent that this is done can peace prevail. So long as people are willing to fight, there will be war.

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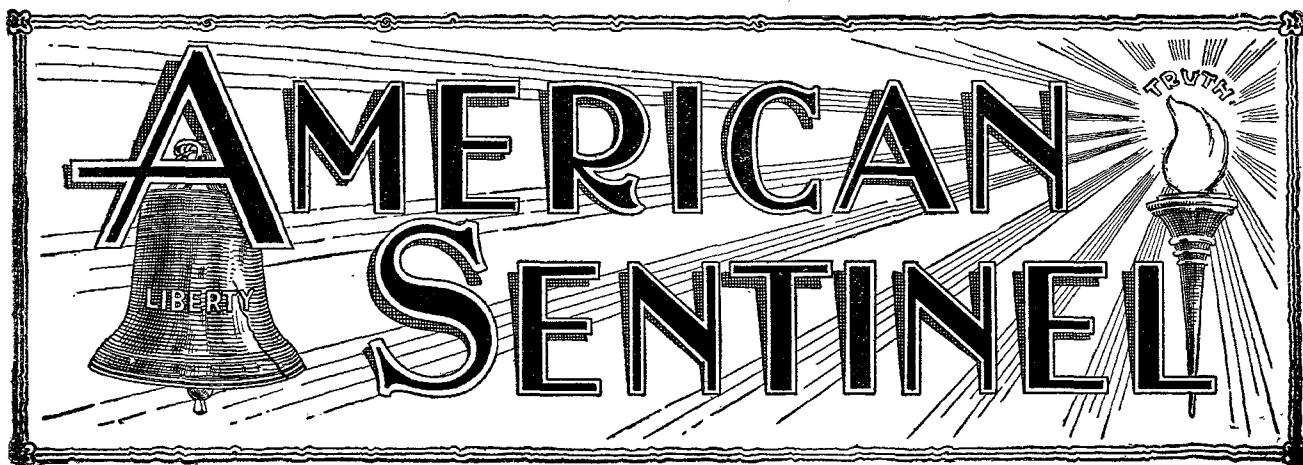
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VOLUME 14.

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(Entered at the New York Postoffice.)

THE wedlock of church and state made never an unfruitful union.



POLITICS may be purified, but cannot be a means of purification.



THE State never made a success in playing the role of a missionary.



A SUNDAY law would have put a stop to creation at its very beginning.



EARTHLY power was never joined with the church to accomplish a heavenly purpose.



THE law of man is in no sense a supplement to the law of God. The divine law is complete in itself.



THE more beams we have in our own eyes, the more easily can we see motes in the eyes of our neighbors.



A SUNDAY law represents an effort of the "Sabbath Trust" to "put up the price" on the Sabbath. The Sabbath is God's free gift.



THE State's right, or lack of right, to enforce Sunday observance, may be quickly discovered by asking, Would such a right be claimed for the State if it was known that Sunday is not the "Lord's day," or in any sense sacred?

THE Sabbath is a benefit to humanity, because it is divine. Take the divinity out of it, and the benefit is gone with it.



You can create hatred by law, but not love; hypocrisy, but not piety; and since love is not in human law, such law has no business in the realm of love.



THE Almighty has ordained the "powers that be," but He has not gone into partnership with them in governing the world.

Power for the Church.

THE church to-day wants power. She wants to bring about reforms in society and in politics, and with these in view she is seeking to get control of the machinery of the State. She confesses that she has not now the power that she wants.

But the church professes to be proclaiming to the world the gospel of God; and that itself is power. It is the very power of God, and God is all-powerful.

The gospel is power; the realization of this fact seems to have been almost lost, notwithstanding its tremendous importance. The gospel is not a discourse *about* power. The Jews of old, we read, were astonished at the teaching of Christ, because "his word was with power." That was the gospel. The same was true of the preaching of the apostles. "My speech and my preaching," wrote the apostle Paul to the Corinthians, "was not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

We must conclude then that where the gospel is, there is the power of God, which is certainly all the power required, and all that can be had, for any moral work. And where the power is not, on the other hand, there is no gospel.

What then is the trouble to-day? Is it with the

gospel? or with the church? Is it the church's duty to go into politics? or to get politics out of her sanctuary, and the power of God into it?

Not by Politics, But by the Gospel.

THE United States Government has entered and taken possession of the Philippine Islands, for the purpose, professedly, of lifting the inhabitants to a higher level of moral, social, and political life. In justification of this policy the President said:—

"Did we need their consent to perform a great act for humanity? We had it in every aspiration of their minds, in every hope of their hearts. We were obeying a higher moral obligation which rested upon us, and which did not require anybody's consent."

This work of uplifting the Filipinos has been undertaken by the Government. It must therefore be carried out through politics. But is there any power in politics to accomplish the intended work?

Is it politics, or is it the gospel, that is the great uplifting power for all men, civilized and savage alike? The Word of God, the highest authority for all Christians, affirms unequivocally that man has no power to save either his fellowmen or himself from any state of moral degradation; that salvation must come alone from the power of God, which is the gospel. Rom. 1: 16.

And what is the United States Government now doing, in the fulfillment of this high moral obligation which it has assumed in the Philippines? It is actually slaughtering the wretched Filipinos by hundreds and by thousands. It has done this, and nothing more. This illustrates how a great work "for humanity" is performed by a civil government, through politics.

The gospel proceeds upon a different plan. The gospel never slaughters people. It always gives, and never "benevolently assimilates" the possessions of people against their will. The gospel slaughters vice and all immorality and wickedness in the hearts of men, but leaves the people themselves alive. It overcomes the opposition of people without killing them.

There is, therefore, another way of dealing with the Philippine problem—of discharging this "high moral obligation" resting upon the American people—which from the standpoint of regard for human life is infinitely preferable to the political methods employed by the Government. From the standpoint of economy, also, its superiority is no less evident.

This tremendous truth is realized by some at least who are interested in work "for humanity." Mr. W. H. Rice, writing in *Our Day* for March, pleads for "a higher plane on which to carry on the work of assimilating the people of our new possessions" than "the plane of politics." In his article he says:—

"The Indian is to-day the exemplification of the uselessness of political effort in lifting a people out of their degradation. The maxim of the politician is 'To the

victors belong the spoils,' and the best way to treat an Indian is to despoil him. The work of the politician is purely mercenary. There may have been exceptions, but they are few.

"Socially, the North American Indians were no lower in the scale than the Sandwich Islander or the natives of Australia when our missionaries first went among them, yet in sixty years the Hawaiians were a Christianized and civilized people fit to take their place among favored nations."

"And mark this, the cost to the American Board was only a million and a quarter dollars for sixty years' work.

"Contrast this with the following:—

"'Poor Lo' is an expensive burden. Since the United States Government was formed 19,000 white men, women, and children have been slain in Indian wars and affrays and about 30,000 Indians, at an expense to our Government of \$807,073,658. To this immense sum must be added the civil expenditures of the Government on behalf of the Indians, which, between 1776 and 1890 amounted to \$259,944,082, making a total of \$1,067,017,740 for civil and military expenses in connection with the noble red man.'—*Chicago Tribune*, October 26, 1898.

"What made the work in Hawaii such a success?

"Certainly not politics nor parties. It was by the inoculation of moral principles. The basis of action was the principle that 'righteousness exalteth a nation,' and where this principle has been permitted free play, the Indian has been elevated thereby."

He cites also the results of missionary work done among certain of the Indians of Alaska:—

"In Metlakahtla there is no need of a jail, for there are no criminals, and the money that would in other towns be spent for enforcing law and order and caring for the poor, is here used for education and improvements. There are no filthy streets and no 'communal houses,' with their ten or fifteen families each, as in most Alaskan towns. Metlakahtla is a village of neat, pretty cottages, with well-cultivated gardens for each separate family. Here is an unanswerable argument for the power of the gospel to transform the degraded and ignorant, and a clear proof that it is worth while to seek to save the Indians. To allow these industrious, peace-loving, and godly Indians to be disturbed would be an everlasting disgrace to a nation claiming to be both civilized and Christian.'—*Missionary Review*, July, 1898."

Who in the face of this testimony—and especially what Christian—will still say that the divine mission of this nation to the Philippines ought to be carried out by the Government through politics,—by the gospel of force rather than the gospel of love? If it ought not so to be, then a terrible mistake is being made, and the Government is perpetrating a terrible wrong, and every Christian in America ought to raise his voice in protest against it. The sentiment of the Christian church ought never to support (as it now does) the idea of regeneration by politics.

It is asserted that property owned by religious corporations in Cincinnati, but not used for church pur-

poses, has escaped taxation to the extent of \$200,000 during the past five years. An effort is to be made to collect it.

Clerical Presumption Rebuked in Congress.

THE following speech, which was made in Congress in 1854, by Senator Stephen A. Douglas, in reply to clergymen of Boston and Chicago who had undertaken to rebuke him and other senators for not conforming to their wishes in the matter of the Kansas-Nebraska bill, is by no means out of date to-day, in view of the religious combines which clergymen are to-day leading against the Government:—

"The preservation of our free institutions requires that church and state shall be separated. . . .

"I call the attention of the senate and the country to the astounding fact that any body of men, calling themselves clergymen or by any other name, in this age and in this country, would presume to claim that they were authorized by the Almighty, and in his name, to pronounce an authoritative judgment upon a political question pending before the Congress of the United States.

"You propose, through your divinely appointed institution, to apply the test of 'inspired truth' to each of the political organizations, and to their respective conflicts, and 'to reprove, rebuke, and exhort with all authority and doctrine,' in the name of the great Jehovah. With all due respect to you, as ministers of the gospel, I cannot recognize in your divinely appointed institution, the power either of prophecy or revelation. . . .

"I have wandered over distant and extensive portions of the globe, during the past year, where the successor of Mohammed proclaimed and enforced God's will on earth, according to the principles of inspired truth and obligation, as recorded in the Koran.

"But when I set foot on the shores of my native land, under the broad folds of our national flag, and surrounded by the protecting genius of our American institutions, I did not feel like recognizing any such rightful authority of that divinely appointed institution in temporal affairs, here or elsewhere.

"Your claims for the supremacy of this divinely appointed institution are subversive of the fundamental principles upon which our whole republican system rests. What the necessity of a Congress, if you can supervise and direct its conduct? Why should the people subject themselves to the trouble and expense of electing legislatures for the purpose of enacting human laws, if their validity depends upon the sanction of your divine authority? Why sustain a vast and complex judicial system, to expound the laws, administer justice, and determine all disputes in respect to human rights, if your divinely appointed institution is invested with all authority to prescribe the rule of decision in the name of the Deity? If your pretensions be just and valid, why not dispense with the machinery of human government, and subject ourselves freely and unreservedly, together with all our temporal and spiritual interests and hopes, to the justice and mercy of this divinely appointed institution?

"Our fathers held that the people were the only true source of all political power; but what avails this position if the constituted authorities established by the people, are to be controlled and directed—not by their own judgment, not by the will of their constituents, but by the divinely constituted power of the clergy? . . .

"The will of the people, expressed in obedience to the forms and provisions of the Constitution, is the supreme law of this land. But your office as ministers is not provided for in the Constitution. Your divinely appointed institution is not recognized in that instrument. Nowhere in the Constitution or laws of any of the states or of the United States, is there to be found a provision constituting or recognizing you and your brethren 'the divinely appointed institution for the declaration and enforcement of God's will,' and therefore, in your character as a body of ministers, you cannot claim any political power under our system of government.

"The persecutions of our ancestors were too fresh in the memories of our revolutionary fathers, for them to create, recognize, or even tolerate, a church establishment in this country, clothed with temporal authority. So apprehensive were they of the usurpations of this, the most fearful and corrupting of all despotisms, whether viewed with regard to the purity of the church or the happiness of the people, that they provided in the Constitution that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.'

"Still, fearful that in the process of time a spirit of religious fanaticism, or a spirit of ecclesiastical domination (yet more to be dreaded, because cool and calculating), might seize upon some exciting political topic, and in an evil hour surprise or entrap the people into a dangerous concession of political power to the clergy, the first Congress under the Constitution proposed, and the people adopted an amendment, to guard against such a calamity, in the following words:—

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*Cong. Globe*, 33d Cong., 1st sess., Appendix, pp. 653-661.

This Catholic Nation.

ARCHBISHOP IRELAND, who is as well known for his supposed Americanism as for his Catholicism, in a reply to the pope's recent letter on "Americanism," said:—

"The whole episcopate of the United States, in their own names and in the names of their people, are ready to repudiate and condemn those errors. We cannot but be indignant that such an injury has been done us—to our bishops, to our faithful people, to our nation—in designating by the word 'Americanism,' as certain ones have done, such errors and extravagances as these."

"An injury" "to our nation"; mark the words. The "errors" condemned by the pope's letter as being out of harmony with the teaching and practice of the papacy, do not represent Americanism, says this Catholic prelate. To say that they do, is to insult the nation. What then is true Americanism?—Why, of course,

that, and only that, which is in harmony with the mind of the pope! What else but this can be the meaning of the archbishop's language?

The prelates of Rome have not forgotten the Supreme Court decision that "This is a Christian nation."

Sectarian Appropriation Statistics.

IN answer to several requests sent us at different times for facts and figures relative to this subject, we publish the following, which we take from a recently-issued pamphlet entitled, "A Conspiracy Against the Republic" (noticed elsewhere in this issue):—

	ROMAN CATHOLICS.	OTHER DENOMINATIONS.	TOTAL.
1887	\$194,635	\$168,579	\$363,214.
1888	221,169	155,095	376,264.
1889	347,672	182,233	529,905.
1890	356,957	205,683	562,640.
1891	363,349	206,869	570,218.
1892	394,756	216,814	611,570.
1893	375,845	157,396	533,241.
1894	365,845	136,790	502,635.
	<hr/> \$2,620,228	<hr/> \$1,429,459	<hr/> \$4,049,687.

Notice how, as shown by these figures, the Catholic Church outstripped all the Protestant sects in the race for Government patronage. The Catholic Church has had centuries of experience in this line, and can more than hold its own against all the Protestant bodies together in a contest for political supremacy. This should be a lesson to those Protestant organizations which are working to have the Government recognize religion.

"After 1894, Congress, under the pressure of numerous protests from the people, began to call a halt on these appropriations. The amount was reduced, first to eighty per cent., and then to fifty per cent., of the previous appropriation. At the time of making the last reduction, the policy of the Government was distinctly announced as being against any further appropriations of the kind."

The Catholic Church has not relinquished the struggle, however, as was shown by Cardinal Gibbons' petition to the last Congress to reconsider the whole subject of appropriations for Indian schools.

SUCH is the anxiety of Spain to secure the release of the Spanish prisoners held captives in the Philippines, that notwithstanding the prohibition of the American commander at Manila, General Otis, the Spanish government has offered Aguinaldo, the insurgent leader, 5,000 pesetas for the release of each Spanish officer, and 2,500 pesetas for each Spanish civilian, and 500 pesetas for each Spanish soldier held captive by the forces under his command.

Sons of Old Freedom—Hark!

BY FRANCES E. BOLTON.

Sons of old Freedom can it truly be
Ye hesitate to set another free?
Have ye forgotten so the tyrant's pain
That for a brother you can forge a chain?
Will ye now bind the captive's pleading hands
And set a despot o'er his conquered lands?
You! sons of freedom! in the nations' sight
Will ye repudiate your stand for right?
And set the world agape in scoff and scorn
And miss the destiny for which you're born?
For as ye're made a world-wide light, and so
Weakened the despot, turned the tide of woe,
Yet if ye turn again to hold in thrall
So shall your influence sway the law of all,
And selfish despots from your acts again
Will dare enslave the hands and souls of men.

Sons of old Freedom, are not all men equal
Endowed by their Creator? Mark the sequel
That follows bondage. Will ye dare the wrath
That falls upon the tyrant's blood stained path?
Can ye be reckless still to bear the weight
Of what your action means to all men's fate?
For when the nations groan to God, behold
His ear will hear them as in days of old,
And ye who forged the chain for men, will be
Bound by his law's unalterable decree.
Ye, who've known bonds and freedom, will ye bind
The helpless captive, and still say, "'tis kind"?
A watching Heaven weighs your action in
The heavenly balances, and notes your sin.
Fill up the measure, mark the column's sum,
And then the unremitting wrath will come;
For heaven will flash its lightning through your
gloom,
And lo, the pit ye digged, will be your doom.

Sons of old Freedom, weigh the words again,
And give the scepter where ye've bound the chain.
So shall all nations in humility
Honor your Christ Lord, and set all men free.
So shall the heavenly world with one vast voice
Strike on their harps of gold, and cry, "Rejoice!"

The Revival of Puritanism.

"HISTORY repeats itself;" not by accident, but because human nature is the same in all ages.

Human nature is the fallen nature. It is passionate, vindictive, superstitious. Out of the passions of human nature have arisen the persecutions which have stained the pages of history. Persecution is less seen to-day not because human nature has changed, not because men hate each other less than formerly, but because the times have changed, and the methods which bigotry was once free to employ are no longer sanctioned.

But history will repeat itself in persecution, as in other things. "The spirit of the times may alter, will

alter." The cruel channels through which hatred most delights to move, now barred by custom and popular sentiment, will be reopened. Public sentiment is susceptible to change, and familiarity breeds contempt for injustice, in the place of fear. The spirit which calls for religious legislation—the spirit of the Sunday laws—has already begun to familiarize the public mind with scenes of religious persecution. It is the identical spirit of former persecutions, and is working—as it must—in the same way, and toward the same ends.

But the people of this generation are not familiar with the workings of this spirit, and the results that follow; and herein lies one of the chief dangers of the present time. The experiment of enforcing morality will be the more readily tried to-day because it is new; and the "new broom sweeps clean." There is a demand for the revival of Puritanism; and the movement for enforced morality means the re-establishment of Puritanism and nothing less. But what is Puritanism? In view of the manifest signs of the times, this question may well be asked by Americans and its answer kept constantly in mind. A full answer is given in early American history.

The nature of Puritanism is best shown by its acts. As an example of these, we cite the execution of Giles Corey, of Salem, Mass., for the crime of "witchcraft." The following account is taken from "The Blue Laws of Connecticut," a compilation from the early records, published by the "Truth Seeker" Company, New York City:—

"Giles Corey's case was a hard one. He was a sufferer under High Priest Parris and his female accusers. His wife had been complained of, and he knowing her innocence, spoke strongly in her defense. He was arraigned before the same court, but could not be induced to make a plea either of guilty or not guilty. He was a man of some property and he wished what he had to go to his children. He knew that if he confessed or pleaded guilty, his effects, in case of conviction, instead of going to his heirs would be grabbed either by the church or the court that convicted him. He adhered to his resolution, confessing nothing, and making no plea though three times brought before the legal dignitaries. In consequence of the silence he maintained, the sentence of *peine forte et dure*, from the code of King James I., was passed upon him, which was that he be remanded to his low damp dungeon, to be there laid upon his back on the bare floor, naked for the most part, a board to be laid upon him, and weights enough piled on the board to nearly crush the life out of him, and to have no sustenance, save on the first day three morsels of very poor bread, and on the second day three drafts of standing or stagnant water, the nearest to be found to the prison door, and this to be alternately his daily diet until he died.

"This horrible sentence was carried out and the suffering that man passed through cannot be conceived. . . It is said the last act in this diabolical tragedy was enacted in an open field near the prison. The wretched sufferer begged his executioners to increase the weights which were crushing him that his agonies might be ended. The hope, however, that he would yield and acknowledge his guilt, so that his property could be se-

cured, induced them not to hurry his death. But he assured them that it was of no use to expect him to yield; that there could be but one way of ending the matter, and that they might as well pile on the rocks and have the matter ended. Calef says that as his body yielded to the pressure, his tongue protruded from his mouth, and an official forced it back with his cane. This inhuman act is attributed to the pious Parris, who made himself so officious in the Salem trials and executions. Upham, in narrating this horrid cruelty, says: 'For a person more than eighty-one years of age this must be allowed to have been a marvelous exhibition of prowess; illustrating, as strongly as anything in human history, the power of a resolute will over the utmost pain and agony of body, and demonstrating that Giles Corey was a man of heroic nerve and a spirit that could not be subdued.' This was a case of Christian persecution, where the recipient was, as has been the case in thousands of other instances, vastly superior, in everything that constitutes manhood, to the person who inflicted it."

And this, in company with all the other persecutions of that time, was done by men "of like passions" with the men of to-day. The lapse of two centuries has made no change in human nature. Human nature, inflamed by hatred, still delights in scenes of torture; and the burning of negroes at the stake, in this country, takes place even in defiance of the Constitution, which asserts that "cruel and unusual punishments shall not be inflicted." Let the Constitution be changed (and it is now being changed); let the spirit of religious legislation—of enforced "morality"—be revived (and it is being revived); let the public mind be familiarized with civil prosecutions for conscience' sake (and it is being familiarized with such scenes); and the way will be fully open for a return of Puritanism, and the final extinguishing of the torch of "Liberty enlightening the world."

The Boston (Mass.) National Reform Convention.

THIS assembly convened in Bromfield M. E. Church, Boston, February 23. The proceedings were quite fully reported in *The Citizen*, of that city. The pith of this report, as regards the spirit of the convention and the aims of the "reform" movement, will appear from the following extracts:—

"The affairs of state are not merely of the people, by the people, and for the people."—*Rev. A. K. McLennan, Presbyterial, Boston.*

"I am in favor of a theocracy in state affairs just as much as in the individual life, in our households, and churches."

"I would have the Common Council, the State legislature, Congress, made up of men who fear God, who regard his authority, who pray."

"There are those who seem to think that the Hebrew commonwealth was formed upon a theocratic model impracticable in our times, that the government of Israel was essentially different from anything that is possible now. I do not find it so. . . I object to the term theo-

cratic as applicable to Israel of old and meaning to us something impossible and absurd. Call the nation in the days of the judges a theocratic judiciary and when the kings reigned a theocratic monarchy and I am agreed. All then that I ask for our land is that it be a theocratic republic."

"We cannot leave the Filipinos to themselves or drop them into the seething hostility of the European nations. They are our wards. Let it be troublesome and expensive, let it be contrary to the spirit of the Constitution; the days of expansion have come, the light of truth must shine into earth's dark places, and the blessings of peace must be shared with the oppressed, for there is a law higher than the Constitution and a ruler above the kings of the earth."—*Rev. G. Shaw, Presbyterian, Cambridge, Mass.*

"The present convention is called at a very opportune time. Everything seems to be in an unsettled condition. Our country, whether for good or evil, has been launched out as a great world power. Questions of the greatest moment are being discussed and settled, which a year or more ago did not occupy our minds at all. I firmly believe it is for good, if we, as a Christian nation, do our duty. I can see that it will be for our evil and ruin if we do not act as we should act; then will we as a nation come into condemnation."

"I believe we are the most Christian power upon the earth, and God has used this nation to destroy the power of Spain, which has ever stood across the onward march of his kingdom. I believe our nation has been called not only to liberate millions of the inhabitants of the Philippine islands, but also to Christianize these people and carry to them God's blessings."

"Now a nation which undertakes this high duty needs to be firmly fixed on the solid rock foundation. There needs to be no fear at home. We need also to have our Government on the Christian basis. It is the Christian idea which stirs us. It is not the atheistic, it is not the materialistic, it is not the secular thought that has sent us out in this war—it is the Christian idea, and our President has gloriously lifted all to that level. This being true, the Government ought to be Christian. We should as a nation recognize all authorities of Jehovah; we should honor the Son, who has been appointed the mediatorial king, and all our legislation should be based on the Word of God. I believe this must be done at home ere our country will come into the blessings God has for us. I believe this is necessary in order to solve all the questions of capital and labor, and every other question in our land."

"It seems to me also, in order for permanency and stability, and in logical recognition of the blessings we enjoy, we must thus crown Jesus Christ as King. I believe the course of events will compel such a recognition. The nations of the earth will demand that we thus come up on this unmistakable ground that our beloved country will be first to 'Crown Him Lord of all.' God grant that we may act at once ere someone else less favored than we receive this prize."

"The adoption of our Constitution in its present secular and atheistic form was a most unnatural thing and marks a break of fearful moment. If we would to-day recognize God in the Constitution it certainly would bring us into line with our national political existence up until the Revolution."

"If we do not thus honor God and serve him as a nation our doom is fixed."—*Rev. S. McNaugher.*

"The Supreme Court has decided that this is a Christian nation. The Bible is the text-book of Christianity. The fact of a Christian civilization must rest on the recognition of the Bible. . . . If ours is a Christian nation, then the authoritative code of Christianity, which is the Bible, should be expressed in our constitutional symbols."—*Rev. Dr. Hershey, Presbyterian, Boston.*

"Because the Sabbath, as a weekly civil rest day, is a national institution, indispensable to the national life, and one to which society has a natural right, government should shield it from harm. You cannot have the Sabbath without Sabbath laws. The right to enjoy a rest day is a very precious right, and demands protection in the law of the land. For without legal protection the greed of corporations will force men reluctantly into continuous toil."

"Furthermore, we cannot have a civil rest day unless we have a Sabbath of religious worship, as under the divine command. That is, to maintain the right of man to a day of rest, it is necessary to show that the Sabbath is a divine institution, ordained by God for man's good."—*Rev. A. H. Plumb, Congregationalist, Roxbury, Mass.*

"The disease from which the nation is most suffering is 'Fatty Degeneration of the Conscience.' This is caused by—

"(a) Lust of wealth and the enormous power of wealth massed in great corporations. It seems as if nothing could stand before it.

"(b) Lust of position. Men seem ready to sell their souls merely to be in prominent positions.

"(c) Lust of power. Seen in boss-rule in the cities, etc. This is the root of much trouble in which the nation now finds itself.

"Weakened vitality of the nation and powerlessness to throw off the disease,' the result of three causes.

"(a) Failure to realize the truth that the nation is a moral personality, subject to the same moral laws as individuals. It is treated as if it had no soul, no conscience. 'It will do in mass what individuals would shudder at the very thought of doing.'

"(b) Putting the state in many ways in the place of God, the old Greek theory made sovereign over the conscience. . . .

"(c) Subserviency to party. Party to many becomes the state. Note the cases of Senators Perkins and White.

"What is the remedy? Re-enthronement of conscience in individual and national life."—*Rev. Benj. F. Trueblood, Sec. American Peace Society.*

"A Christian nation should recognize Christ the King in order to have an undeniably legal basis for its Christian laws, institutions and usages, in the fundamental law of the land. . . . Just as a pagan nation, when enacting a constitution, will adopt a pagan instrument, and as a Mohammedan people will incorporate Mohammedanism in their fundamental law, and as a Roman papal country will embody Romanism in their enacted constitution, so our Protestant Christian nation ought to embody a formal recognition of the authority

of Christ the King and the nation's pledge to obey His law in our national Constitution."—*Rev. J. M. Foster, Presbyterian, Boston.*

AMONG the resolutions adopted were the following:—

"WHEREAS, It is the bounden duty of states and nations to reverently and obediently acknowledge the author and source of their powers; and—

"WHEREAS, 'There is one mediator between God and men, the man Christ Jesus,' so that 'He that honoreth not the Son honoreth not the Father which has sent Him.' Therefore,—

"Resolved, That it is incumbent upon all civil governments, of whatever form, to acknowledge the supremacy of Almighty God as the basis of all authority, and his will as revealed in the Holy Scriptures as the court of final appeal.

"Resolved, That among all peoples, and especially professedly Christian nations, Jesus Christ demands an official recognition of his supreme headship in the fundamental instrument of their civil compact.

"Resolved, That we deeply deplore the omission of Christ's name and a becoming recognition of his authority, in the Constitution of the United States, and solemnly avow our conviction that very much of the disquietude and peril of our nation is justly attributable to the displeasure of Jehovah for the disrespect shown to his name and authority.

"Resolved, That in our judgment the sincere and devout recognition of Jesus Christ as the One and only supreme head and law-giver of our nation, is the vital point of outset from present embarrassments into greater blessings and higher attainments.

"Resolved Finally, that since in a republic the residue of power is vested in the people, we hold that good citizenship obligates men patriotically, morally, and religiously to employ all proper means to secure the insertion of an unequivocal recognition of Christ and his authority as King and Supreme Lawgiver, in the national constitution, and all co ordinate state constitutions where it is not already incorporated."

Religious Liberty.

BY JOHN M'CARTHY.

"WHATSOEVER ye would that men should do to you, do ye even so to them,"—sublime words from the lips of the noblest person who ever trod this terrestrial orbe. If we go to China, Japan, Corea, we find this grand principle theoretically defended by the priests of Buddha, Confucius, and Shintoism. Come further west to the vastly populated Hindoostan, Thibet, Beluchistan, and Burmah, and even there the propagandists of the Brahminical teachings, the numerous followers of the fire-worshipping Zoroaster, and the infatuated partisans of the intolerant Mahomet, discourse incessantly on the sublimity and grandeur of this divinely-given "golden rule." The barbarians, Incas, Vandals, and Goths, all admitted the necessity of the application of this glorious

principle to every detail of their lives, as do the vast majority of nominal Christians of modern times.

This maxim is the basis of all human felicity, with the law of Jehovah as the prototype. Its rigid and universal observance would soon banish every semblance of inequality, intolerance, and the desire on the part of mankind to subjugate their fellowman to their conception of what is right and wrong. Whereas the absence of conformity to this celestial apothegm demonstrates the lack of true and vital Christianity, and but ensures the continuity of a loathesome and burdensome oppression, and usurpation of humanity's inherent rights.

Jesus Christ says, "If ye believe my words . . . ye shall know the truth, and the truth shall make you free." This is the very essence of religious liberty. It is only the truth as it is in Jesus that can liberate and restore us to the Edenic freedom enjoyed by our first fathers. Man by nature is "sold under sin" (Rom. 7:14), and consequently is now bearing the heavy yoke of Satanic servitude, from which he is unable to escape, try as he will, in his own strength. Rom. 7:24. The cause of man's fall was occasioned by his disobedience to God's law; and as a result of his continuing in his perverse course, he now finds himself in open rebellion against his Creator—an enemy of God. Rom. 8:7; James 4:4; Eph. 4:17-19.

Many well-intentioned people have struck upon the plan of petitioning the legislative assemblies to decree such laws as will prove effectual to ameliorate the condition of the people. They behold the entire depravity of the human race, and recognize how barren has been their effort to regenerate the masses; and as they look upon the mountains of vice and immorality that soar up to the firmament before them, they lose heart, and seek the governmental arm to exact statutes of such a character as will compel the inhabitants to live good moral lives.

While we would not accuse this class of persons of willingly harboring a design to curtail the rights and privileges of their dissenting brethren, yet as we shall strive to show, such must inevitably come as the result of religious legislation in any shape or form. Philosophy teaches us to deal with causes and not with effects. A governmental statute which aims to make more moral the citizens of any country, contends with effects only, and since it neither aspires, nor is in the least able, to reach the cause, it is useless.

The state is utterly incapable of subjugating sin, nor can it enforce morality, since man at best is impotent, and incapacitated from subduing iniquity on his own person. Mankind have essayed time and again to break through the servile coils which were woven about them, but their efforts were powerless, and they reluctantly have been compelled to admit of their failure to cope with sin, without the divine assistance. How then can a government, which is composed of frail and fallible men, do for the entire nation what the individuals who compose

that identical government, are unable to do for themselves? Is it consistent for a man to attempt to legislate to make others moral, when he is utterly powerless to improve his own moral condition in his own strength?

Attempts were made in every century of this Christian era to effect the regeneration of society by law, but what has been the result? Take a rapid glance down through the ages, and we see that every experiment in this direction has terminated in the augmentation of hypocrisy among the timid, death-fearing element; or the martyrdom of thousands who were too conscientious to sacrifice principle in the least degree. Is the civil power to be trusted with the undertaking of purifying the heart of man from all corruption? Until it is in a position to successfully execute that all-important work, so long will it be disqualified from engaging in the equally significant work of regenerating society at large, by attempting to remove the moral cess-pools of depravity, which pollute and contaminate the whole of God's creation.

The only power that can successfully counteract and overcome the power to do evil, is the power of the gospel; this is the only effectual force which can prove more than sufficient to counterbalance the influence of evil upon the human race. As much washing avails not to obliterate the beautiful colors of the stained glass; so religious legislation is impotent to accomplish the mission upon which it is sent. Our legislators have just as much reason to sanction statutes to keep the angels in their present state of holiness, as to pretend to accept the responsibility of making the inhabitants of our fair universe, docile, good, moral creatures by human enactments.

If religious legislation receives the consent of the governed now, where, may we ask, will it draw the line of demarcation? If it can make us good, moral citizens on Sunday, why should not the same system be applied to improve the moral condition of the people on other and all days of the week?

The rights of one man are as sacred as the rights of a thousand. If a man dissents from the views of the vast majority, that should not in the least curtail his rights. Man has the right to dissent, and because of such dissension, nobody is justified in coercing him, or in intruding upon the sacred precincts of his conscience.

When the religious tenets of the majority are selected by a government, or taken under its special care as the state religion, there is made at once a discrimination in favor of certain of its subjects, to the exclusion and injury of the minority. The next step in logical order, is the taking of stringent measures to bring all dissenters into conformity to this legalized religion; and accordingly laws are decreed to enforce certain religious observances, and to authorize the imposition of civil burdens and incapacities upon all who refuse obedience. Thus it is that the first step in a union of the church with the state begets religious legislation, which in turn

begets religious persecution, and a revival of the cruel deeds of the Inquisition.

God has made all men equal. He has bestowed upon every son of Adam the same inalienable rights and privileges; and none but a usurper would wish to trespass upon the sacred premises of his neighbor. God is no respecter of persons. He knows neither rich nor poor, black or white; all are alike to him, and all have the same privileges. The inalienable right of every creature is the right to worship his Creator according to the dictates of his own conscience, without being molested in any degree in the exercise of such religious duties.

Shall we take to heart this beautiful principle, and ever seek to do unto others as we should like them to do unto us? Let us think well upon this.

Argentine Republic.

More Slavery to Abolish.

Boston Daily Globe.

ONE burden in the Philippines which we cannot shirk even if we would is the abolition of slavery. That relic of barbarism, despite the constitutional amendment, which distinctly forbids slavery "in any place subject to the jurisdiction of the United States," prevails to day in Sulu, Mindero, and other islands in the group which once was nominally Spain's.

The slave trade, which the dons winked at, but which America cannot afford to tolerate, centers in Maibun, the ancient capital of Sulu. There it flourishes under the protection of our subject Sultan, Haroun Narrasid, and it is said that girls of fifteen can be bought at the very doors of his palace for five bushels of rice, with slightly higher prices for choice bondmen or bondwomen. It will be necessary for Uncle Sam to intervene, even if the Moros are roused to a "holy war" for the defense of their cherished institution. It is said that so widespread have been the operations of these slave-hunters and their predecessors that among their slaves to day are found Malays captured from Sumatra, Papuans from New Guiana, Siamese, Javanese and natives of the island of Timor—a heterogeneous mixture which is the puzzle of the most profound ethnologists of the time.

It will be difficult to dissociate the idea of liberty to hold the tenets of Mahomet from liberty to practice the slave trade and general piracy and bloodshed, but it is clear that we are bound to essay and accomplish the task. Murder, captive selling into bondage, must go in all our acquisitions, despite the fact that it will cause a good deal of trouble, a good deal of expense and a good deal of time.

We are likely to have an urgent "Philippine question" with us for years, even after Emilio Aguinaldo has been brought to a realizing sense that discretion is the better part of valor.



A COPY of the *Amory Argus* (Amory, Miss.) has been sent us, in which appeared the following item in a column devoted to local topics:—

“East Hatley, the Advent town or colony, is still growing, two more buildings going up. They work six days in the week and keep the Saturday Sabbath. These people, we believe, are a good-meaning people, and have a perfect right to their religious belief, but they should not be suffered to trample upon our Sunday laws as they are doing by following their daily avocations on that day. How long, dear citizens and officers, will you suffer these people to go on unmolested? Hasn’t the day come when this vile example which they are laying before our children will be forever removed?”

EVERY religious reform that ever came into the world had to begin by setting a bad example from a religious point of view. But what about the example of observing the seventh day as the Sabbath? Who set the first example in this? The first chapter of Genesis tells us that it was the Creator himself; and “the Advents,” in common with all seventh day observers, are following the Creator’s example, and doing it because He gave them the example and told them to follow it.

WE can assure the writer of the item quoted that the children for whom he fears will not be in the least injured but quite the contrary, in following the example of the Creator.

THE Colorado legislature has of late been having a little experience touching the merits of State chaplaincy. An attempt was made in the Senate to reduce the price of the chaplain’s prayers from \$3 to \$2 each. The senate was studying retrenchment, and this was one way in which it was proposed to cut down expenses. Opposition to the proposed reduction was raised at once, and a spirited discussion began. Some senators wanted the chaplaincy abolished altogether, or made an honorary office merely. Senator Gallagher alluded to the contest that was always made for the office, and said that a salaried chaplaincy created a very undesirable state of affairs. A motion was made to “split the difference” and compromise at \$2.50; but in opposition to this it was remarked that the penitentiary chaplain was liberally treated by the State, and that he had no worse cases to

pray for than had the chaplain of the senate. Another fact elicited was that the late Rev. Mr. Reed was elected chaplain of the Colorado Senate while he was taking the Keeley cure, this being done on the principle, as one senator stated, that it was proper to help a man who was trying to help himself. The compromise proposition was finally voted down, and the regular rate of \$3 daily for the chaplain’s services allowed to stand.

A CRUSADE against Sunday saloons is in progress in Lexington, Ky. Fully a hundred indictments, it is stated, have been framed against saloon keepers there for violation of the Sunday law, and both sides are waiting for the decision on a test case, which will decide whether the saloons must close or not.

To prosecute a saloonist for opening on Sunday implies, of course, that selling liquor is an act more evil on that day than on other days; in fact, that it is not evil except on that day. The prosecution really rests upon the religious character of the act. But the consequences of liquor selling are the same on all days of the week; and by its consequences is its character to be judged. The courts of law have no business with the question whether liquor selling on Sunday is or is not a violation of the Sabbath.

IN an attempt to carry the doctrine of church exemption from taxation to the point of escaping the water tax, the Catholic Church in this city has just met with a defeat. The following press item states the facts in the case:—

“The application for a writ of mandamus made by the Dominican Church of Our Lady of the Rosary directing Water Commissioner William Dalton to relieve that institution from the payment of water tax was denied by Justice Russell in the Supreme Court yesterday.

“The motion for a mandamus was to test the right to exemption from water rent of all the Catholic parochial and educational schools and convents, and the amount at stake was several thousand dollars a year.

“Justice Russell said that the statute exempts from payment only homes for the reformation, protection, and instruction of poor babes and needy children.”

If Catholic schools and convents are exempted from paying taxes, the taxes must still be paid; for exemption from taxation does not mean that the taxes are not paid by anyone. If not paid by these institutions, they must be paid by the public. But where is the difference between being taxed to pay the debts of a Catholic school or convent, and being taxed to support such institutions? We do not propose to help maintain what we believe ought never to exist.

AN exchange in this city prints the following in its issue of March 25:—

"The injustice inseparable from an alliance of church and state received a fresh illustration from an occurrence at the Essex Market, New York, police court, a few days ago. About twenty-five Hebrew boys, arrested for some such mischief as throwing stones or playing craps, were arraigned before the magistrate and fined. Their parents, who were in court, were in most cases too poor to pay, and the boys were committed to the Roman Catholic Protectory to serve a day for each dollar of their fines. It was in vain that the parents protested against having their children sent to an institution where another religion than that in which they were reared would be forced upon them. The objections were answered by the clubs of the court squad of policemen; the agent of the Catholic Protectory took charge of the boys, and in due time the city will get a bill for their maintenance. There is no excuse for such things occurring in a free country, and little reason for calling a country free where such things occur."

A "Serious Problem" in Cuba.

FROM the news received from Cuba, it appears that there is a difficulty about letting go of the island which may naturally suggest the idea of its permanent retention by the American Government as the easiest way of settling the Cuban question. The American Government, it seems, must now *force* the Cuban insurgents to disband, and then further *force* them to resume the business of agriculture, in order to save the accustomed revenues of the island. Of this the *Chicago Times-Herald* of March 11 says:—

"Having forced Spain to withdraw her troops from Cuba, the great problem that now confronts the Government is what disposition to make of the armed insurgents that are encamped all over the island. That this problem is a serious one and must be settled very soon, regardless of any resolutions of Congress touching our future intentions in the island, is plainly indicated by recent statements of General Ludlow.

"The question that presents itself to the Government at Washington is, Shall we continue to feed the bands of armed insurgents and thereby encourage brigandage and militarism, or shall we force the Cuban army to disband and return to the cultivation of the deserted sugar plantations? The army that could not be found when the American forces invaded Cuba and needed its assistance, has finally resolved itself into an imposing force, half of whom are officers, all anxious to subsist upon the bounty of the United States.

"Those who were afraid to take up arms while the Spanish army remained in Cuba, have flocked to the camps of the insurgents and enrolled as soldiers, in order to get a portion of the money voted to the Cuban soldiers by Congress.

"In the opinion of General Ludlow, the Cuban army must be disbanded at once and the men compelled to go home and put in the crops. Unless the sugar cane, which is the great crop of the island, is planted within the next

thirty days, there will be no crop for two years, and the revenues of the island will be cut off. This will seriously embarrass the Government in its plans for the development of the industrial interests of the country. The men who should be planting the crops are still insurgent soldiers, sitting in armed camps, drawing rations from the United States commissariat. They are complacently remaining under arms in spite of the fact that the war is over and in spite of the fact that for the first time in several generations they are guaranteed absolute security in the pursuit of agriculture.

"It is very evident that a crisis is near at hand. The United States cannot feed the armed insurgents and allow the island to become barren of all resources. We are not in Cuba for the purpose of maintaining in idleness an army of 48,000 insurgent soldiers in time of peace. The island is now in need of farmers, not soldiers. The United States should take their guns and munitions and give them cultivators, plows, and other farming implements and compel them by force if necessary, as the Dutch compelled the natives of Java, to till the soil."

If the Government is compelled to resort to such action, it will greatly strengthen the sentiment which calls for Cuban annexation, as the only basis upon which good government in Cuba can be secured. People who must be forced to quit a life of idleness and engage in necessary industry, do not give a favorable impression of their qualifications for assuming the responsibilities of self-government.

It is because there is American government in Cuba, however, that the Cuban troops are still "sitting in armed camps, drawing rations from the United States commissariat." If the American Government were not there, there would be no commissariat to draw from, and no share to be sought in a fund of \$3,000,000 of gold. The Cubans would be forced to depend on themselves; and all experience shows that a people can be truly helped only by being put in a position to help themselves.

The deeper the American Government gets into the affairs of Cuba, the more will Cubans depend upon that Government, and the more difficult will it be for that Government to withdraw to the satisfaction of both the Cubans and itself.

THERE is a Sunday-closing crusade in the well known European city of Frankfort-on-the-Main. A "special cable" to the *Chicago Record*, says:—

"The Sunday-closing crusade in Frankfort has become a political issue, and it is announced to-day that the Democrats will support the evangelical societies of the city in their agitation. The crusade naturally meets with much opposition, for, as a general thing, the opera houses, theaters, circuses and concert halls have their principal entertainment on Sunday, and the shops have the option of keeping open between the hours of 11 a. m. and 1 p. m. The advocates of a more rigid observance of the day have begun with an appeal to the shopkeepers to devote the whole of Sunday to rest for themselves and their employes.

No American Homes in the Philippines.

THE difference between "expansion" as represented in the "Louisiana purchase" and other acquisitions of territory on the North American continent, and "expansion" as represented by the annexation of the Philippines, is well expressed in the following from the pen of Andrew Carnegie, in the *North American Review*, for March:—

"With the exception of a few men seeking their own gain, the only Americans whom the Filipinos can ever know must be our soldiers, for American women and children cannot make their homes there. No holy influence flowing from American homes, no Christian women, no sweet children, nothing there but men and soldiers, the former a few adventurers, who, failing to succeed at home, thought they could make money there. Now every writer upon the subject tells that the presence of soldiers in any town in the tropics is disastrous to both native and foreigner; that the contact of the superior race with the inferior demoralizes both, for reasons well understood. Forty-six per cent. of the British army in India is at all times diseased. What imperialistic clergyman or intelligent man but knows that soldiers in foreign camps, so far from being missionaries for good, require missionaries themselves more than the natives. It would all be so different if Americans could settle and establish their homes in the Philippines and merge with the people, making a colony. It is in colonies, not in dependencies, that Britain has done good work. Soldiers will not benefit the inferior race in the Philippines. Men there for gain will not. Missionaries there are already in abundance. Beyond a few of a different sect of Christianity, we have nothing more we can send, and these will find welcome there if we cease warfare upon the people, while to-day they would be regarded as enemies. It is not civilization, not improvement, therefore, that imperialism can give to the Philippines, should we hold permanent possession. It is serious injury both to the Filipinos and to our soldiers, and to the American citizens who go there. It is a bad day for either soldier or business man when, in a foreign land, he is bereft of the elevating influences which center in the home."

As Was to be Expected.

THE announcement of the new management that Sunday trains would be instituted on the Delaware, Lackawanna, and Western Railway, has called out a protest from the Ministers' Union of Hoboken; as follows:—

"To the Officials of the Delaware, Lackawanna and Western Railroad Company.

"GENTLEMEN: We have learned that you are arranging for a system of Sabbath day passenger trains with deepest regret. We are assured that we represent by far the majority of your patrons in deploring this action. We have regarded your company as deserving of highest praise in your strict observance of the Lord's day as far as practicable, and have seen a close relation

between your phenomenal success and the high moral character you have maintained. We look with grave apprehension both for yourselves and others, in what we regard as a desecration of the holy Sabbath. We plead for your employees, who need and desire the day of rest, that they may be fitted to do more and better work and insure greater safety to the traveling public and property interest of the company.

"It is the conviction of your petitioners that no special inconvenience has been occasioned from your former plan. The increased accommodation for Sunday travel will open still wider the flood gates of Sabbath desecration.

"We, therefore, whose names are hereunto affixed, do most earnestly petition your company to reconsider your action, and maintain firmly the high moral position you have taken, and which we believe has secured to you the blessing of God and the commendation of men. We entertain the strong hope that the desire of those who are indifferent to a due observance of law will not prevail, and that you will continue to maintain the stand you have taken, not to run passenger trains on the Lord's day."

In one place at least this petition is very weak: it seeks to forbid labor on the first day of the week, in the face of the fact that the Creator of heaven and earth worked on that day, and has left the record of the fact for mankind. As long as men follow the example of the Creator, they will not go very far wrong. This fact ought certainly to be admitted by a clergymen's union.

Sectarian Appropriations Again.

"Literary Digest."

THE Lower House of Congress recently passed the bill making appropriations for the Indian schools, entirely eliminating anything for sectarian schools, that is, the schools taught under the auspices of denominations, but heretofore supported in part by the Government. Later the Senate committee inserted a provision in the bill allowing the Catholic schools the amount they received last year, namely, twenty per cent. of their former allowance.

Early in December Cardinal Gibbons, in behalf of himself and the archbishops of the Catholic Church in America, submitted a petition to Congress asking that the question of the Contract-school system be reopened, and that Congress again go over the subject of Indian education. The petition set forth at length the history of the Indian-school question and the legislation applying to it, up to the recent provisions in appropriation bills looking to the gradual discontinuance of Government aid to sectarian schools. The petition asked that a congressional inquiry be made in place of the departmental inquiries, in order that the merits and defects of contract schools and Government schools may be shown and "not kept as a secret of state concealed in the files of any department or office."

This proposed action has been strongly opposed

by the Protestant papers generally and by many of the Protestant missionary societies. The latter signed and presented to Congress a counter petition, in which they said among other things:—

"We respectfully request Congress to adhere to the following announced policy, appearing in two recent appropriation bills, concerning appropriations both for Indian education and for charities in the District of Columbia:

"And it is hereby declared to be the settled policy of the Government to hereafter make no appropriation whatever for education in any sectarian school.

"And it is hereby declared to be the policy of the Government of the United States to make no appropriation of money or property for the purpose of founding, maintaining, or aiding, by payment for services, expenses, or otherwise, any church or religious denomination, or any institution or society which is under sectarian or ecclesiastical control; and it is hereby enacted that from and after the 30th day of June, 1898, no money appropriated for charitable purposes in the District of Columbia shall be paid to any church or religious denomination, or to an institution or society which is under sectarian or ecclesiastical control."

Archbishop Ireland Confirms It.

THE Roman Catholic Church in the United States does not differ in anything, as concerns its character and aims, from the Catholic Church in Spain or Ecuador. So said the pope in his recent letter on Americanism, and in reply Archbishop Ireland takes pains to reaffirm the fact:—

"Most holy father, it is the enemies of the church in America and the faithless interpreters of the faith who 'imagine' that there exists, or who desire to establish, in the United States a church differing in one iota from the holy and universal church which other nations recognize—the only one which Rome itself, infallible guardian of the revelation of Jesus Christ, recognizes or can recognize."

Is it not perfectly fair, then, to judge the Catholic Church in the United States by the church as it is in "other nations"—Spain, Ecuador, Peru, etc.—since the church in this country does not differ "in one iota" from the church elsewhere? We have always said that it was, and now we have the highest Catholic authority to bear out the statement.

Victory for Sunday Opening.

A VICTORY for Sunday opening has been won in this city by certain delicatessen shops whose proprietors were recently indicted by the West Side Sunday-Closing Association. A press item says:—

"The Grand Jury this afternoon [March 23] threw out the cases brought against Frederick Blaser, of No.

733 Amsterdam Avenue, and Abraham P. Krakauer, of No. 590 Columbus Avenue, the delicatessen dealers, charged with selling their wares on Sunday.

"Their cases were taken to the Special Sessions, and then taken to the Grand Jury as a test matter by the law firm of Black, Olcott, and Gruber.

"The Delicatessen Men's Association will hereafter keep their stores open on Sunday."

Jesuitism in the Church of England.

THE *Church Union*, organ of the Romish party in the Church of England, defines its attitude towards state control by declaring, "We have denied and we deny the right of the Crown of England or the Parliament to determine the doctrine, the discipline and the ceremonial of the Church of England."

To which Sir William Harcourt, speaking for the state, declares:—

"What is the use of 'We' denying anything of the sort? 'We' might as well deny the right of the Crown and Parliament to tax the people. The only reply to this nonsense which it is necessary to give is that the Crown and Parliament when they enacted the Prayer Book in the teeth of the bishops and the clergy did determine all the conditions of the Church of England as established by law, and have continued to do so for more than three centuries. This is the kind of title which the law abiding English people have the habit of respecting, and it is not going to be set aside by a set of mutinous priests who have combined together to restore the mass and the confessional."

The Church of England having acquiesced in state establishment, cannot refuse to acquiesce in the price agreed upon in the bargain with the state for its support and protection, which is stated in Sir William's reply. The "high church" party want the "doctrine, discipline, and ceremonial of the Church of England" to be determined by the pope; all this party wants from the state is its support.

The present controversy without doubt represents the final fruits of Jesuitism, in Protestant guise, in the English church. The Jesuits have taken a large part of the church over to Rome and are now fighting to retain for it the support of the Protestant English state.

The Higher Egotism.

THE Rev. S. P. Cadman, prominent in Methodist circles in this city, says that "the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men." The best answer to which is that it is an actual fact that "the inerrancy and infallibility of the Bible" are believed by reasoning men, in this country and all others. The statement amounts to saying that "all who do not believe as we do are not reasoning men." This is the egotism of the "higher criticism."

THE Filipinos under Aguinaldo hold several thousand Spanish prisoners, for whose release there is, of course, a very earnest desire in Spain. Aguinaldo refuses to surrender them without a ransom, and the American commander, General Otis, has forbidden Spain to pay any money to Aguinaldo, since it would strengthen the Filipinos in their contest with the United States. It appears that international law sanctions the right of a nation to treat with "rebels" if the latter have been recognized as "belligerents;" hence it is feared that Spain may recognize the Filipino forces as such, in order to secure the international right to treat with them for the release of the Spanish prisoners.

The cloud of international controversy refuses to lift its shadow from the field of American "expansion" in Asia.

Book Notice.

WE have received a copy of "A Conspiracy Against the Republic," a pamphlet of one hundred pages, just issued by the author, Charles V. Waite, of Chicago. It relates to the efforts that have been made ever since this republic was established, and especially of late years, to commit the Government to a policy of religious legislation.

Among the subjects considered are, the relation of the church to the Constitution, early demands for religious legislation, Sunday mails, chaplains in Congress, taxation of church property, national support of sectarian schools, the Blair religious amendment to the Constitution, Sunday observance, the United States as a Christian country, and "God in the Constitution." The facts presented, says the author, "have been obtained at considerable expense of time and labor, and are absolutely reliable." It is his wish that these facts "shall serve to open the eyes of the reader, so that he may see more clearly that of which he before had but a faint conception, and thus be stimulated to active efforts to prevent the consummation of a great political crime."

A Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Pa.

NOTICE.—We have on hand three copies of *The Graphic Atlas and Gazetteer of the World*, containing fine, clear maps of all the States of the United States, the countries of the world, and an index to every city and country.

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IMPORTANT TRACTS.

Elihu on the Sabbath. B. S. L., No. 42. A brief but clear and forcible setting forth of the Bible argument on the Sabbath question. \$1.00 per 100.

Which Day Do You Keep and Why? B. S. L., No. 48. By G. W. Amadon. A clear, pithy tract, good for busy people. It gives God's answers to man's excuses for not obeying Him. 50 cents per 100.

From Sabbath to Sunday. B. S. L., No. 95. Among other important testimony concerning the Sabbath question, this tract contains "Father" Enright's \$1,000 challenge for Bible proof of the sacredness of Sunday. It is unanswerable. 50 cents per 100.

Who Changed the Sabbath? B. S. L., No. 107. This is one of the best numbers of the Library, and has been thoroughly revised. It contains the testimony of Protestant and Roman Catholic authorities bearing on this great subject, which is now agitating so many minds. The plain testimony of the Scriptures and history is also clearly presented in answer to this important question. \$1.50 per 100.

The Identical Seventh Day. B. S. L., No. 114. There are three common objections brought against the Bible Sabbath: (1) The round world; (2) lost time; (3) the seventh part of time. These objections are candidly considered and clearly answered in this little tract of sixteen pages. \$1.00 per 100.

New Testament Sabbath. B. S. L., No. 137. The different texts in the New Testament referring to the first day of the week, and thought by many to

prove its sacredness, are all examined carefully. "The New Testament Example for the Seventh Day," "Which Day is the Seventh or Sabbath?" and "The Word Sabbath in the New Testament," all receive consideration. It is fully illustrated, and contains sixteen pages. \$1.00 per 100.

Rome's Arraignment of Sabbath-breakers. B. S. L., No. 150. By "Father" O'Keefe, editor *Catholic Mirror*, of Baltimore, in reply to seven sermons from as many ministers of that city, demanding stricter Sunday observance. \$1.00 per 100.

The Seventh or One-seventh. A. G. L., No. 39. An illustrated treatise showing the demand for a definite seventh day. 50 cents per 100.

Historical Facts and Incidents. A. G. L., No. 45. Relative to the Sunday and the Sabbath, illustrated with photo reproductions from books published in 1635 and 1636. A history of the Sabbath in a nutshell. \$2.00 per 100.

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ALMOST A WOMAN.

Every mother should prepare her daughter for the changes that accompany development into womanhood. Many mothers do not know how best to give this instruction. They neglect this duty; invalidism for the daughter is too often the result.

"Almost a Woman" gives this necessary instruction, in the form of a mother's talk with her daughter. Read what a few have said about it:—

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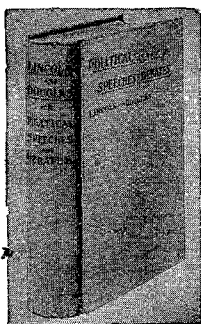
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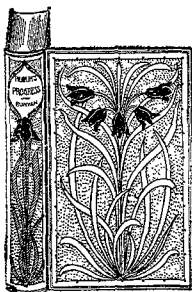
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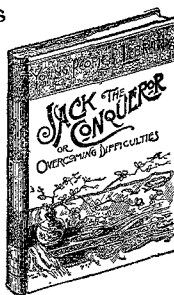


Contains two good stories, the first being of the struggles of a family, the head of which having gone, according to baby Phil, "Away 'cross the big sea, and perhaps he'd tumble out of the ship and get drowned." The second tells of the faithful efforts of a boy to support his sister and widowed mother.

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An exposition of the Sermon on the Mount.

"It can by no means be read with profit at one sitting, but is a book for time of meditation, as its title indicates."

—Baptist Union.

Contains 209 pages, 18 half-tone engravings, is bound in cloth at 75c, and half-calf at \$1.00.



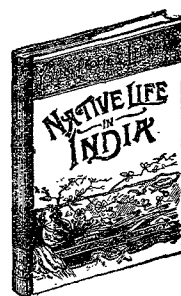
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An entertaining story of how an unhappy home was made and kept happy, together with the influence it had over other homes. Contains 203 pages; cloth 50c.

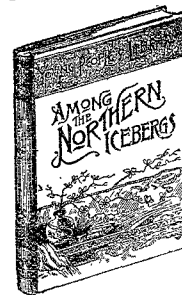
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Here John Williams, Rev. G. N. Gordon and wife, J. D. Gordon, and others met death at the hands of the natives. Here dwell the Rubiana people, whose mania is the collection of human heads. Even here, this book informs us, the Gospel has made progress. This is illustrated by two scenes in one village—one as the missionaries found it, the other after its inhabitants had received Christianity. Cloth, 60c.

STORY OF REDEMPTION

A book well calculated to show forth the love of Christ, and to draw the reader into a closer connection with Him. Contains 237 pages, 68 engravings, four of which are three-color half-tones.

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PACIFIC PRESS PUBLISHING COMPANY,

KANSAS CITY, MO.
OAKLAND, CAL.

39 Bond Street, New York City.



NEW YORK, MARCH 30, 1899.

WE are sometimes accused of tearing down without doing anything to build up. The SENTINEL, however, calls for the preservation of what is already built up,—the Constitution and the principles of freedom established by the founders of the nation—which many are now trying to tear down. We are not tearing down; we are trying to stop the tearing down.

THE papers announce the breaking off of an engagement to marry between a "charming young woman" of wealth living in Missouri and a Hungarian count, because the latter had agents in this country looking up the financial prospects of his fiancé. We hope this example will be followed by American ladies generally, notwithstanding it is a violation of all precedent in such matters.

WE must have purity in politics to sweep away the corruption that exists in the community, it is said; so the community is called on to go to the primaries and polls and purify politics. But which must we have first—pure politics? or a pure community? If we have the pure community we do not need to have it purified by politics; and if we have a corrupt community, how is such a community going to purify politics?

From the corrupt community comes corruption in politics; and from the corrupt hearts of men comes the corruption that taints the community. The heart is the fountain head of the whole stream; and from God, through repentance and faith, must come the purity that is to cleanse the heart.

OUTRAGES against Protestant missionaries in Ecuador are being reported from that country, and the United States Government is asked

to protect them, they having been sent out by churches in the United States.

In Christian missionary work, the foremost consideration must always be that of how the cause of Christianity can be best advanced. Will it be by the protecting arm of the civil government? Of this, in the light of missionary history, there is room for serious doubt. Frequently the best interests of the missionary cause have demanded the sacrifice of the lives of the missionaries. Dependence upon God is a vital principle of Christianity, and this cannot well be taught in connection with an appeal to the civil power. God sent the missionaries; they went out to represent his government; and to his government—not to one which did not send them—they may properly look for protection. Why should Christian missionary work be put on a different basis now from that on which it was conducted in the days of Christ and the apostles?

"THE law of the Sabbath is one thing, and Sabbath laws are another," says the Nashville (Tenn.) *Christian Advocate*. The ancient Sabbath laws, it says, were mostly "only of local and temporary application." "Nobody, for example, would now think of stoning a man to death for gathering sticks on the Sabbath day."

Well, they *have* thought, in that very State of Tennessee, of putting men in the chain-gang for doing a little work on Sunday, and have not only thought of it, but have actually done it. And anybody who would want to see men put in the chain-gang for working on the "Sabbath" would want to see them stoned to death if that method of punishing people were now in vogue. Because it is only the spirit of hatred which is behind such work, and the spirit of hatred is the spirit of murder.

If the *Advocate* had cited these facts, they would have lent emphasis to its statement that "the law of the Sabbath is one thing, and Sabbath laws are another."

"THE Sabbath," says a Southern Methodist journal, "on one side, is a religious institution;" and "on the other side, the Sabbath is a civil institution, created and protected by legislative enactment."

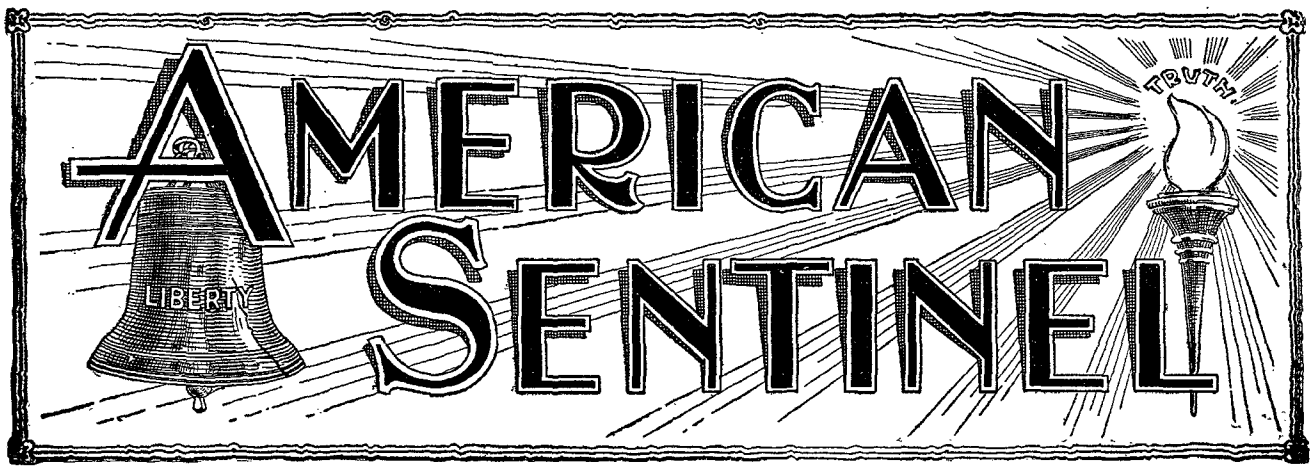
Is that so? What then was the Sabbath at the time it was instituted by the Creator, before any "civil enactments" had been thought of? What was the Sabbath "on the other side" then? or had it only one side?

Is the Sabbath divine on one side and human on the other? or is it divine on both sides? Is it the same all the way through that it is on its face, or is it like a poor piece of cloth which has a surface of fine quality, and an inferior woof underneath? From all that God says about the Sabbath, we must conclude that there is no "shoddy" about it; that it is God's own workmanship all the way through and the same on one side as on the other.

The trouble is that men have instituted a different day from God's Sabbath, and this day has to be propped up and "protected by civil enactments." God's Sabbath is the seventh day; and men have made a sabbath out of the first day and tried to join to it that which belongs to the Lord's day. But there is no connection between them. The first day is not "the other side" of the seventh day, but a separate day altogether. It is a human institution entirely, an imitation merely of God's divine institution. And God's divine institution is a free gift to all, so that no human imitation can be of any possible use whatever.

A PRESS dispatch from Rome states that the pope's mind is failing and that he "occasionally lapses into childish talk"—a condition common to all people at the extreme age the pontiff has now reached. The dispatch adds that it is believed the pope may live in this condition for some time.

His "infallibility," of course, remains intact.



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

VOLUME 14.

NEW YORK, APRIL 6, 1899.

NUMBER 14.

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.)

EVERY Sabbath law is a bond of union between the church and the world.

THAT an individual is politically saved, is no sign that he is not morally lost.

THE Christian policy of forgiving all trespasses would be suicidal in civil government.

IT is impossible for a State to maintain religion and still keep separate from all the churches.

THE work of the Christian minister is to touch the heart; that of the civil official is to restrain the hands.

THE Puritan spirit will not let a person be at ease without knowing that he is making some other persons ill at ease.

GOD'S Sabbath law provides for rest, with refreshment; man's sabbath law provides only restraint, without refreshment.

TO PRESERVE individual rights is as large a contract as any civil government can undertake. When it tries to do more, it invariably does less.

THE best thing in the world may become the worst thing by being put to an improper use. This truth is made prominent in the history of religion.

Love carries no sword save the "sword of the Spirit."

THE Bible in one hand of the civil power cannot sanctify the carnal weapon in the other.

IF society cannot be elevated by elevating its members individually, it certainly cannot be elevated *en masse*.

POLITICAL reform may dam up the stream of social and governmental impurity, but this only causes an overflow. Divine reformation cleanses the fountain head, and so purifies the stream itself.

The Menace of the Trusts.

THE world of trade furnishes at the present time one of the most startling of modern phenomena, in the sudden and enormous extension of the dangerous principle embodied in the combinations called Trusts.

These combinations put enormous power into the hands of a few persons—a condition which is contrary to every interest of popular government.

It is essential to the success of popular government that there be an even distribution of power among the people. The people have equal rights; and every right means power. From the rights of the people springs all power that can rightfully be exercised in the government.

At the setting up of the Government of the United States special pains were taken to safeguard the rights of the people. It was feared that Congress and the Federal Government might usurp powers which it was not deemed for the popular good that they should have. Therefore it was provided in the Constitution that "The enumeration in the Constitution of certain rights shall not be

construed to deny or disparage others retained by the people," and, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

Great power was centered by the people only in the Federal Government, over which the people were to exercise control at the general elections; and this power was fenced about by safeguards in the Federal Constitution.

But in the Trusts a power of vast dimensions arises which is not centered in any organization subject to change by a popular vote, or in any way to the control of the people. This disturbs the balance of power just as certainly and as harmfully as though power to a like extent had been usurped by the Government itself.

By the Constitution extraordinary power is put in the hands of a few persons chosen by the people and subject to their control. By the Trusts extraordinary power is placed in the hands of a few persons not chosen by the people, and subject to no authority but themselves.

Whether these Trust-crowned monarchs can be made subject to the popular will or not—whether, in other words, they have power under the people or above the people—is a question that is now before the courts for decision. The Trusts defy the power of both state and national courts alike, and thus far have done so successfully.

The attorney-general of the United States has recently declared that the Federal courts have no power to deal with "any combination constituting a restraint and monopoly of trade unless such trade is what is known as interstate or international trade and commerce." But by the provisions of the Constitution, each State in the Union is compelled to receive the products of every other State, and permit the sale of the same within its borders; so that the products of a Trust in one State can be forced upon the people of every other State, under the authority and protection of Federal law, and in defiance of any power that can be exercised by a State legislature. It only needs that the Trusts should find a home in some friendly State—as they have now in New Jersey—to enable them to flourish in spite of all legislation that can be enacted elsewhere, under the decision given by Attorney-General Griggs. And that the Trusts, with their unlimited riches, will not be able to buy themselves a home in some State, in view of the susceptibility of legislators to the touch of wealth, is entirely too much to expect.

This is the situation created by the Trusts to-day. The evil which they bring to the people is twofold. They drive multitudes of the smaller business concerns out of existence, thus crushing individual enterprise, reducing wages and wage earners, giving the country superior prices and inferior products, and swelling the already vast army of the unemployed; to which must be added

the fearfully demoralizing influence of an example which denies that honesty is the best policy, that diligence and frugality are the parents of wealth; and declares that it is good for the public man to be led into temptation, and that government exists by the consent of millions of dollars rather than of millions of men.

And this is not all; for, on the other hand, the well-known tendency of a capitalized business to "water stock," when carried out in such huge concerns as the Trusts, threatens the country with a deluge which will sweep away the financial resources of millions who are being led to put their money into Trust securities. "I expect," says Attorney-General Haines, of Maine, speaking on this point, "to see the greatest panic the country ever saw in less than five years as a result of Trusts."

What must result from this tremendous disturbance of the balance of power so essential to the interests of republican government? What such a disturbance means in the atmospheric elements, it no less surely signifies in organized human society; it is the precursor of a storm. And the violence of that storm will be in proportion to the extent to which the powers of the people have become unbalanced. It will be, indeed, a cyclone of human passion, the hail of which will be bullets and the rain blood.

In the year 1898 the total of authorized Trust stocks and bonds was \$916,176,000; for the first two months of the present year the total is \$1,106,300,000; and the estimated total for the full year, according to the *Financial Chronicle*, exceeds \$6,000,000,000. Thus rapidly is the barometer falling, and at this rate how long will it be before nature—human nature—will precipitate the struggle for readjustment, and the recovery of the powers and rights of the people?

Superfluous Vigilance.

SPEAKING of the work of the "American Sabbath Union," the *Independent* remarks that one of the duties devolving on this organization is that of watching the interests of the "Sabbath" in the legislatures. Much vigilance has to be exercised to prevent any lessening of the force of the "Sabbath laws." For example, it says, a section of the penal code in a certain State read: "All labor on Sunday is prohibited, excepting works of necessity or charity. In works of necessity or charity is included whatever is needful during the day for the good order and health or comfort of the community." An amendment to the last clause was introduced, providing that "In works of necessity is included whatever is needed during the day for the good order, health, recreation, convenience or comfort of the community." Such proposed amendments to the "Sabbath laws" in the various States oblige the American Sabbath Union to keep a vigilant watch lest they receive legislative sanction and thus modify the rigor of the "Sabbath" statutes.

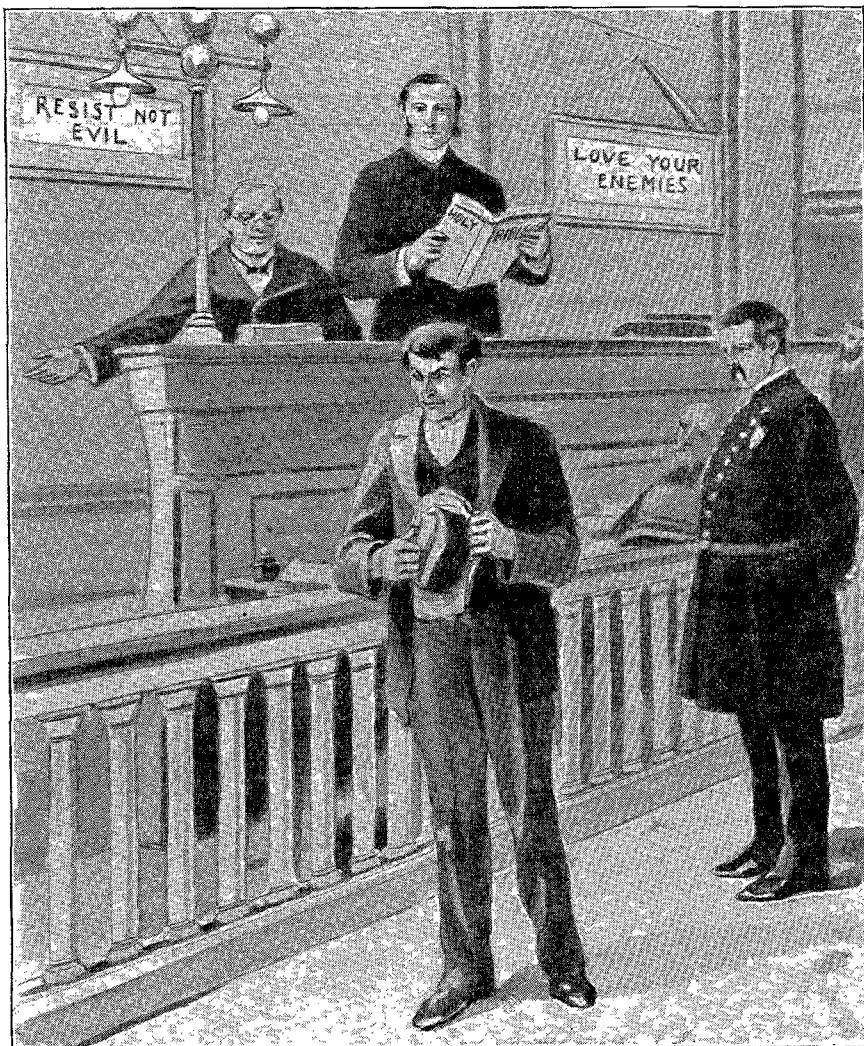
But what is there about recreation or convenience on Sunday to which any reasonable person need take exception? Must people be inconvenienced and denied recreation on that day? The Sabbath is a memorial of creation; how then can it be better observed than in recreation? Of the Creator himself it is written that "On

venienced on Sunday and after six days of toil are being denied any recreation?

Even if there were anything wicked in recreation on the Sabbath day, what would this have to do with the business of a State legislature? Is it the State's business to suppress a thing because it is wicked? What then is

wicked? The Catholic says it is wicked to stay away from mass. Must the State enforce attendance at mass? It is wicked to doubt the Word of the Lord; must the State compel all people to believe? Must the State, in short, undertake to suppress sin?

The Sabbath means both rest and refreshment; but this is true of the Bible Sabbath, "the Sabbath of the Lord," the seventh day. The Sunday-sabbath means rest without refreshment, rest under law, restraint, which is more wearisome than no rest at all. That it does mean this, is evidenced beyond controversy by the Sunday laws.



ADMINISTERING CIVIL GOVERNMENT UPON THE BASIS OF THE BIBLE.

THE demand of the religio-political "reform" movement sweeping over the land is that "the revealed will of God" be made the "highest authority in civil affairs." Let us imagine a scene in court when the Government shall have been put upon this basis.

A prisoner is brought before the magistrate for the customary hearing. Policeman having the prisoner in custody states the crime for which he is under arrest.

Magistrate (to prisoner): Do you plead guilty or not guilty?

Prisoner: Guilty, your honor; but I am very sorry, your honor, and ask to be forgiven.

Magistrate: The Scriptures being now our authority in civil procedure, I will ask my friend the Rev. Mr. A, who is familiar with the sacred volume, to read from it the regulations which apply in the case.

Clergyman (reading): "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Luke 17:3, 4.

Magistrate (to prisoner): You say that you repent of your trespass, do you?

Prisoner: I do, your honor.

Magistrate: Then the State forgives you; you are discharged.

Very efficient such a regime would be in repressing crime, would it not!

the seventh day he rested, and was refreshed." What then is there wicked about refreshment on the Sabbath day?

Cannot the members of the American Sabbath Union be at ease without knowing that people are being incon-

venience the disease than to stop it. But allow me to point out that this return will not tell you one hundredth part of the evil.

"If there is to be confession, which I most earnestly deprecate, I would rather have the open box in the church than the secret interview in the vestry. It is between

Spiritual Impotence of Civil Government.

"Present Truth" (London, England.)

A MOTION was lately made in the House of Lords that a report be provided showing the number of cases in which confessional boxes have been introduced into the Church of England. Lord Salisbury, while agreeing to the request, pointed out that whatever steps were taken by the government, they were powerless to deal with any spiritual evil. He said:—

"If there are any means of repressing or discouraging the practice of habitual confession, they would deserve all our consideration. I fear, however, that you are undertaking an effort to coerce consciences, which greater powers than the British Parliament have failed to effect, and that you are more likely to in-

these two that you have to choose, and my fear is, in the first place, that you will not get an accurate return of the boxes there are, because everybody who returns the existence of a box returns a confession that he has broken the law. You will not get people to do that; they will simply put your circular in the fire. And beyond that you will be giving a vicious stimulus to a certain mistaken spirit of religious courage which will most undoubtedly, and I think unfortunately, induce a more extended practice of the evil which you so justly deprecate.

"I greatly fear that if men wish to confess to men or—perhaps I should put it more accurately—if women wish to confess to men, all the power this Parliament possesses will not avail seriously to arrest the process. The power of arresting it lies with the organization over which the right reverend prelates preside. It is for them to teach their flocks—they cannot do it too earnestly and too often—the evils which may attend habitual and systematic secret confession. But let us be careful lest we hinder their work, and prevent them from doing that which it is their proper charge to carry out, by bringing in the arm of the flesh which never yet beat down a religious error, and has often made the evil worse than before."

Lord Salisbury recognizes that it is the work of the church to attend to matters of religion, and that the "arm of flesh" never yet mended matters. If the church is corrupt and powerless for good, it is only by reason of its unlawful connection with the world, and the first step in reform must be a separation from this entangling and corrupting alliance. If the church neglects its work, the State cannot take it up. It should not be necessary for a statesman to remind the church of this truth.

A merely political disestablishment will not suffice to correct the evil. The forbidden connection with the State arises out of a lack of faith in the power of the Word, and a sinful yielding to worldly influences. The friendship of the world is enmity with God (James 4:4), and the duty of every believer in the church is to repent and do the first works, not trusting in the arm of flesh, but returning to his first love. Rev. 2:4, 5. Christ loved the church and gave himself for it, and the church which loyally recognizes its obligation to its Lord will, forsaking all other, cleave only to him, content with the riches and the power which he bestows.

It is stated on good authority that by laws recently passed in South Carolina, Mississippi, and Louisiana, "of seven hundred and fifty thousand voters the suffrage now extends to only about one hundred and seventy-five thousand. If their representatives in Congress were reduced accordingly, South Carolina would have two, or at most three, instead of seven, Mississippi would fall from seven to two or three, and Louisiana to two." In Alabama and North Carolina similar restrictions have been passed and will soon be in operation. The object of these measures, of course, is the disfranchisement of negro voters.

The Holding of the Winds. (REV. 7:1.)

RELIGION, POLITICS, TRADE, PASSION.

BY T. R. WILLIAMSON.

Four potencies, in might, rule all our race,
And furnish motives for each act and thought;
While Heaven restrains they move in measured pace,
And for man's service good by them is brought.
They're servitors to grace.

But when no more God's grace shall bind them fast,
When holy Angels interpose no more
To stay their raging, when love's day is past
For all rebellion, then on every shore
They'll rush in ruin, vast.

Religion is God's service if 'tis pure;
Its influence, mild, breathes o'er Earth's busy marts,
Where Fame's loud trump and Fashion's gems allure,
Or where, in gloom and squalor, burdened hearts
Wish for a sunlit shore.

It gives its benison of hope and cheer
To criminals and lepers, all who cower
'Neath Satan's loathsome scepter. Visions clear
Of manhood, social brotherhood, and power.
Enrapture eye and ear.

But if faith's just a name, its influence then,
Like lying teaching, like a toxic drink,
Unsettles more the inquiring minds of men,
And leads them, stumbling, to the fateful brink
Of error's quicksand fen.

Then not God's love but power of Satan's will,
That quarreling, scheming, smirking, lying force
That is named politics, Earth's maze of ill,
Twines with Religion, and in downward course
Each leads the other still.

With these two winds of strength that whirl and blow
O'er hosts of battle, throngs at peaceful toil,
There joins another gale, and all below
Bend to its sweep, on sea or fertile soil.
The clouds its fire-hues show.

Trade is it named; age long its hammers ring;
Its printed scrolls fly thick as Autumn leaves;
Its babel tongues, world-wide, are jargonizing;
From king to clown it claims mankind as slaves.
All waves its tributes bring.

There's yet one more that with the three conjoins,
That upward sometimes, sometimes downward strives;
That roars in fury, coos in Love's soft lines;
That rends or weaves, or strikes or soothes all lives;
That sunders all or binds.

And this is Passion. All the fervent fire
Of human souls, since human-kind began;
It wields in lordliness, o'er son and sire,
O'er babe and mother, o'er the mass or man,
And to all heights aspires.

These potents four are dominant and dire,
And Satan uses them in projects dark,
With zeal, and force, and speed, that never tire,
Nor limit checks, save when a hindering mark
God sets 'gainst Satan's ire.

And back of these to push, and lash, and drive,
 Linked close with Satan in his work of ill,
 Are bands of demons that by ruin thrive,
 Who yearn to curse, and devastate, and kill,
 Who vex all souls that live.

These are the forces that await the day
 When angel hands that hold, shall be withdrawn;
 When Hatred's hosts shall hasten to the fray,
 And Earth's illusions, like a dream, be gone.
 These, each 'gainst each, shall sway.

But o'er their swirl and trouble shall resound
 A victor paean, resonant and strong.
 A choral harmony from the heavens around,
 As o'er the bursted graves a happy throng
 Springs from Earth's trembling ground.

The King of kings, the Lord of earth and heaven
 Shall then begin His ever glorious reign.
 From His dear children ne'er shall joy be riven;
 No foe, no terror, shall affright again.
 Far off all blight is driven.

Healdsburg, Cal.

Union of Church and State Condemned by the Old Testament.

BY B. W. NOEL, M.A.*

[THE following, while it was written with particular reference to the Anglican union of church and state, applies with equal force to the union sought to be established in the United States, since the two cannot but be similar in all essential features.]

THE UNION CONDEMNED BY THE MOSAIC LAW.

Advocates of the union between church and state often appeal on its behalf to the law and practice of the Old Testament. By an express provision of the Mosaic code a tithe of the land's produce was set apart for the maintenance of the priests and Levites. From which they argue thus:—If the payment of tithes was then made obligatory by law, it may be made obligatory by law still; what was then morally right can not now be morally wrong; and therefore a national provision for the ministers of religion has the direct sanction of God. . . . This alleged Jewish precedent, instead of justifying the English union between the church and state, most unequivocally condemns it.

As the Mosaic law is expressly abrogated, its institutions were clearly judged by their divine author to be unfitted for the more spiritual and more universal religion of Christ. And to imprison Christian doctrine within Jewish ordinances, would be to put new wine into old bottles, which was what our Lord declared he did not intend to do. If, therefore, there had been a union between the church and the state enacted by the Mosaic law, I should see in it no proof that such union was allowed by the law of Christ. But there was, in

fact, no such union between the priesthood and the government; and, on the contrary, the enactments of the Jewish law were such as distinctly to condemn the union which now exists in this country.

1. In England, the ministers of the Establishment are maintained by taxes, imposed by the state, in the form of rent-charges; and ecclesiastical buildings are maintained by another tax, under the form of church-rates, these taxes being imposed not by the authority of God, but by the authority of the state. In Israel tithes were imposed, not by the authority of the state, but by the command of God, there being no royal tax whatever for the support of religion; and the temple and all the synagogues in the land were built and repaired by voluntary contributions.

2. In England the state, in consequence of its maintenance of the ministers and the buildings of the Establishment, assumes a control over it, allows or forbids its synods, ratifies or rejects its canons, and passes what ecclesiastical laws it pleases for the regulation of the churches. In Israel the state could issue no ecclesiastical enactment whatever. The prince was governed by the following law: "It shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests and the Levites; and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them." One of these statutes, to which he was bound to pay obedience, was as follows: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God as I command you." So that he was expressly forbidden to introduce the slightest change, or to make the least addition to the precepts of the divine law. There is accordingly no trace of any ecclesiastical statute passed by any one of the Jewish kings. The chief magistrate did not possess the right of exercising the least control over the creed, worship, or church discipline of the nation. He might make what civil and fiscal regulations he pleased, but must not in any respect interfere with the worship of God. In religion they were to obey God alone. The only apparent exception to this general fact, in reality, confirms it. For David, indeed, determined the form of the temple which was to be built at Sion; but this he did as a prophet, not as a king, under the influence of divine inspiration, not by royal prerogative. No human authority had any right to interfere with the creed, worship, or discipline of the Jewish congregation; but in England the state has formed a large body of ecclesiastical laws, by which the churches are governed. Each session adds some new enactment to the portentous mass; and to a great extent church duties are regulated by the statute-book.

3. During the Mosaic economy God himself appointed the high priest, the priests, and the inferior ministers of

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religion. And the priests being thus made wholly independent of the king and the government, no change in the government made any change of the priesthood. Thus, when Rehoboam succeeded Solomon, he could not raise one favorite to the priesthood, nor displace one of the priests appointed by God; the succession of the ministers, as well as their duties, was appointed by God, and the sovereign could not interfere; but in England the state has the nomination of the prelates, these have the right of ordaining the clergy, and from among these, lay patrons, determined by a money qualification alone, are empowered by the state to select the pastors of the churches; so that the pastors of the churches are mainly determined by the state.

In Israel the incomes of the priests were settled without the authority of the state; in England their incomes are furnished by the authority of the state alone.

In Israel the priests were determined by God; in England the prelates are nominated by the state.

In Israel kings and nobles could raise no unfit person to ministry; in England patrons can practically secure their livings to any of their nominees who have fair capacity and good morals.

In Israel no congregation had a pastor imposed on them by the state; in England nearly all the churches have pastors so imposed upon them.

Since, therefore, during the Mosaic economy, God so guarded the priesthood that no one could enter it except by his express appointment, and the state had no power whatever in the matter, he has thereby condemned the union through which the state, without his authority, assumes the appointment of the ministers of a much more spiritual religion.

4. By the Mosaic law all the Jewish citizens were religiously equal. The state created no rivalry by exalting one sect above another, so that when the great festivals gathered together the devout worshipers of God from every place, they met as a holy brotherhood, without any of the sources of jealousy arising from civil distinctions established by law. But in the English union, one among several sects, equally evangelical, is placed by the state above all the rest, whereby jealousy and division are excited in the Christian family. The Mosaic system treated all the worshipers of God as on perfect equality: the Anglican system unjustly exalts one sect, and depresses all the rest. In Scotland the Presbyterian is exalted, the Episcopalian is depressed; in England the Episcopalian is exalted, the Presbyterian depressed. In both parts of the kingdom, therefore, the system is so opposite to the Mosaic, that if the latter was agreeable to his will, the former must be opposed to it.

5. The Mosaic law allowed of no compulsory payments for the support of religion. As God commanded his people to love him with all their heart, so he commanded them to pay a tithe of the land to the Levites. But as the magistrate could not compel the Israelite to obey the first of these commands, so he could not com-

pel obedience to the second. In both cases the conscience of the worshiper was the only allowed compulsion; no legal process was appointed for the recovery of the tithes by the priests; no magistrate was empowered to collect them; and as the Almighty forbade that any additions should be made to the Mosaic law, no law to enforce their payment could be passed afterward. Accordingly their payment throughout the Jewish history was voluntary. . . . The support of religion would be degraded if it ceased to be spontaneous: spontaneous zeal paid tithe; spontaneous contributions first built and then repaired both the tabernacle and the temple; and if the sovereigns of Judea contributed to these works, it was from their private property, and not from any public fund raised by the taxation of their subjects. By thus securing in the Mosaic economy that all such payments should be free, not even allowing the priests to obtain their tithes by any legal process, God has condemned all compulsory payments for the support of religion. But with us the state, having granted to the clergy their rent-charges and their church-rates, enforces the payment of them; and if any reluctant non-conformist refuses payment, it is extorted by distraint. Our system, therefore, rests upon the compulsory payments which God has by the Mosaic law condemned.

6. In all their great features, the Mosaic and the Anglican systems for the maintenance of religion are directly opposed; and as the one has the sanction of the Almighty, the other must be contrary to his will. The Mosaic separation of the church and state condemns our union of the two, whatever the character of the state may be. Our system would remain unscriptural and mischievous if administered by kings like David and by statesmen like Daniel; but it becomes more glaringly opposed to the practice of the Old Testament when we consider that it is administered by a state which is irreligious. What part did ungodly kings take, by divine appointment, in the religious affairs of the Jews? In what degree were Saul and Manasseh commissioned to superintend the creed, the worship, or the discipline of the church of God in their kingdom? They had nothing to do with it. Had there been a union like ours, it would have subsisted through each successive reign, whatever might be the character of the sovereign: the church would have been as much united to Saul as to David, to Rehoboam as to Solomon, to Manasseh as to Hezekiah; but it was not in the least united to either of these three ungodly princes. They had no episcopate to discharge, no right to interfere; the system was complete without their aid, and went on as if they had not been in existence.

According, therefore, to the precedents of the Old Testament, whatever influence might be allowed to a pious state, an irreligious state ought to have none; but our state in its most powerful member representing an irreligious majority, must generally be irreligious; and as the Mosaic system excluded the irreligious king from

all control over the priesthood, so the English system ought to exclude an irreligious House of Commons from all control over the ministers of the churches. If, when the people were ignorant and barbarous, God would not permit irreligious kings to exercise any control over the religion of the country, much less does he permit an irreligious state to control the churches of instructed and enlightened Christians. If in the mere carnal dispensation he appointed a system where every detail was regulated by himself, and the expenditure was sustained spontaneously by the people, much more in this dispensation of the Spirit must he require that the churches follow exclusively the directions of his word, and spontaneously provide for the maintenance of his worship.

Sunday Laws.

BY STEMPLE WHITE.

ALTHOUGH the bill of rights of every State guarantees liberty of conscience to all, and promises to protect man's inalienable rights, yet it is a fact that all the States except two (California and Idaho) have Sunday laws, having as a basis the Sunday law of Charles II., 1676. It was but recently that modern Pharisees labored hard, though with fruitless efforts, to get a Sunday bill through the California legislature.

The incongruity of Sunday laws with American principles of absolute equality and entire separation of the state from the church, is very marked, and has already proved a fruitful subject for the satirist. That greatest of novelists, Charles Dickens, hurled at those old English Sunday laws, satire in profusion. Alexander Campbell, a man whom Daniel Webster said "lived fifty years before his time," wrote very forcibly against State Sunday laws, showing their absurdity, though himself an eminent clergyman of wide repute. Herbert Spencer and many other noted men have likewise labored very energetically with pen and voice in the interests of religious liberty that the people of to-day might cease to cherish pagan ideas; yet those very laws still remain on our statute books.

The recent past has demonstrated the fact that these laws are *not*, as some have claimed, dead letters. In several States these dead(?) letters have been made "engines of persecution" whereby excellent citizens, who worshiped God after the manner plainly set forth in his Word, have suffered heavy penalties, even going to jail and to the chain-gang. As certain as these enactments remain on our statute books as law just so certain will they some day be enforced as law. Not only *may* the spirit of the times alter, but it is *altering*, and persecutors are sure to make victims of their betters.

In a western city, just recently, a saloon keeper, greeting the clergyman with a most cordial hand-grasp, said, "We will see that the Sunday law is strictly enforced on all." This incident is only a "straw show-

ing the drift of the current." Sunday laws as applied to intemperance are in the interests of intemperance; this is incontrovertible. In the following States Sunday laws legalize the saloon on six days of the week: Arkansas, District of Columbia, Illinois, Indiana, Kansas, Louisiana (except wine for table use), Maryland, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New York, North Carolina, Ohio, Oregon, Pennsylvania, Tennessee, Texas, Utah, Virginia, and Wyoming.

Massachusetts, Colorado, Michigan, Nebraska, New Hampshire, and New Jersey, prohibit rioting, indecent behavior, and the disturbing of religious worship *on Sunday*, thereby justifying the same (according to the Sunday law) on other days.

According to the Sunday laws of Colorado and Ohio, houses of ill fame are legalized on other days.

Arkansas, Montana, Nevada, Utah, and Washington, justify gambling on the last six days of the week by their Sunday laws.

According to the Sunday statutes of Indiana, Ohio, South Carolina, and Nebraska, *any kind of work* done by an individual *under* fourteen years of age is permissible *on Sunday*, but after having *passed* fourteen, should he on a Sunday follow honest industry, he is held amenable to the State for his high crime.(?)

By prohibiting prize-fighting on Sunday, Utah and Montana justify it on other days.

The Sunday law of Indiana as to baseball is very amusing. If free games are played, it is held to be an innocent pastime for both players and spectators; but if fees be charged, thereby making it easier for the poorer classes to attend church, if they wished, the game is at once outlawed.

Massachusetts prohibits the "willful injuring of fruit or forest trees" on Sundays; and Georgia prohibits "indecent bathing" on Sundays. Do these States mean to say that such acts are permissible on other days?

According to the Sunday law of Connecticut, Sunday in that State begins at sunset Saturday evening.

These are a few of the inconsistencies of the Sunday laws of the United States. Ought such mediæval relics to have a place upon the statute books to-day.

"It was only by indomitable will and indefatigable energy that Jefferson and Madison and their co-laborers succeeded in establishing the principles of entire separation of church and state in our national political system; and it will take many years, using the same energy, to establish the same principles in the political systems of the States."

Foreseeing that public opinion would retrograde on the matter of regard for individual rights, Jefferson said, "The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

Will it be a revival, or an expiration?



AMERICAN traction engines and American oxen are being imported into Cuba for use on the sugar plantations.

* * *

BRITISH and American soldiers and warships have been fighting side by side at Samoa, against a foe who had the backing of Germany. This, among other events of less note, indicates the steady drift toward an Anglo-American alliance.

* * *

THE Sunday newspaper has made its appearance in Great Britain. The *Daily Telegraph* and *Daily Mail*, of London, are now published Sundays as on other days, and doubtless other papers will follow suit. Considerable opposition has shown itself from church sources.

* * *

THE New Jersey legislature has passed a bill designed to do away with the custom of kissing the Bible in courts. As this custom in no way serves the ends of justice, and is based on ideas contrary to the principles of free government, it ought to be dispensed with, in New Jersey and everywhere else.

* * *

GENERAL T. J. MORGAN, D. D., who is corresponding secretary of a Baptist mission society, in a recent address to the members of the society, said that aside from the politicians and some of the Cuban officers, he believed that practically all of the Cubans are in favor of annexation.

* * *

FOR creating a disturbance in a church of Barnegat, N. J., two young boys were recently brought before a magistrate and sentenced to ten days in jail. The offense was doubtless deserving of punishment; but it is just as certain that nothing was gained for the church or for religion by an appeal to the courts. A lawyer who met the boys on their way to jail said of the case: "The sentence was an outrage. It cannot help the cause of religion. Both boys said that they'd never go to church again, and I think that the forty or fifty boys who went to the railroad station with them will keep out of that particular church in future."

THE merits of the ritualistic controversy in England are to be brought out in an argument before the archbishops, May 8. Whatever decision is given by the archbishops respecting the questions in dispute, will, it has been agreed, be accepted by both sides in the controversy. But how can any question of right and duty toward God be submitted to the decision of a human being? This itself is the essential feature of popery; and the settlement of the controversy on this basis marks a triumph for the Romish party.

* * *

NEWS has come to the world of a terrible famine in Russia, having up to the present time been suppressed by strict censorship of the Russian press. The calamity extends over the whole of four great provinces to the east of the Volga, and millions of the peasant population are its victims. The cause is a failure of crops, said to be more complete than that of the great famine year 1891-2. The Russian Red Cross society reports that 23 per cent of the people must die unless supported by private charity.

* * *

THE Russian government is blamed for its indifference in relieving the situation after the famine seven years ago. At that time \$60,000,000 was voted for relief, but in four years only \$22,500,000 was spent on agriculture, while in a single year \$260,000,000 was spent on the army and navy. Militarism makes a government indifferent to death among its own subjects as well as among its enemies.

* * *

NEW YORK CITY is again to be subjected to the investigations of a "Lexow" committee. So it is declared by a resolution passed in the state assembly at Albany. The committee is to probe into the raising and expenditure of a corruption fund by "Tammany Hall," and into every department of the city government.

* * *

It is admitted that the city is in a worse state today than it was prior to the great "reform" effort of some years ago. But notwithstanding the failure of that crusade to secure permanent results, the same method is to be employed again to bring purity out of still worse corruption.

* * *

Dr. Parkhurst, who won fame in connection with the former crusade, says the investigation will do no good, and he doesn't want to see anything done now, because the city brought this evil upon itself, and ought to suffer the consequences for a year or two as a just punishment. The Republican boss and the Tammany boss worked together at the last election, and a corrupt party was put into power instead of the good

party which was ready to take control and administer the affairs of the city righteously.

* * *

BUT what else had any person a right to expect? Is not this a Government of the people, by the people, for the people? Does not the result of a political election represent the will of the people? Can a "boss" wield political power except the people allow it?

* * *

IF there is corruption in politics, must it not be the reflection of corruption in the hearts of the people? In a popular government, this must be so.

* * *

THE "reform" which failed a few years ago, and the similar one now proposed, represent the old problem of trying to get pure politics out of a corrupt people—of getting a clean thing out of an unclean. Who can do this? is the query of inspiration. Surely "not one."

* * *

THE leopard of city government, here or elsewhere, cannot change its spots by its own power. The stream cannot be purified below the impure fountain head. Good fruit cannot grow on a corrupt tree. The foe cannot be overcome while he finds a safe refuge in the hearts of the people.

Christian Endeavorers in Politics.

[THE following, dated "Cleveland, March 30," appears in the *New York Press*, of the 31st:—]

The Christian Endeavor Society, the largest, perhaps, of Protestant Church organizations, has deliberately gone into politics here. The Cleveland societies have formed a Christian Citizenship Committee, of which E. J. Hart is chairman, and this committee is out in the open for John Farley, Democrat, for mayor, and against Mayor McKisson, who is running for reelection on the Republican ticket. The election will take place on Monday.

The committee is sending broadcast the following letter:—

"*Dear Endeavorers:* We are in the midst of the most important civic campaign known in this city for years; consequently this is the crisis hour for Christian citizenship work. The first great commandment in this work is, Thou shalt be a well-informed citizen. Every Endeavorer must know the truth, and the truth will make him free to think; then we are confident he will be free to act when he votes.

"It is a well-known fact that we have a wide-open town for saloons, gambling houses and brothels. The 2,100 saloon-keepers in Cleveland are a privileged class of law-breakers, and our Sunday liquor laws are a nullity. Gambling dens boast of police protection. Hardly

a brick is laid or an improvement made without charges of corruption. These are things worthy of our consideration. It is said to be a safe rule 'to overthrow evil in power.'

"Your Central Christian Citizenship Committee has taken considerable pains to investigate the fitness of the candidates who are asking for our suffrage, and will most cheerfully supply full information. If you do not know the attitude of the candidates for council in your district write us for data.

"As we enter upon this new year of work let us make it count for civic righteousness and Christian citizenship. Be able to say, 'Thy kingdom come' as you vote."

McKisson is said to be close to Senator Foraker and an enemy of President McKinley and Senator Hanna. The Y. M. C. A. is not so daring in its politics as the Endeavorers, but it has permitted a political meeting to be held in the Y. M. C. A. building.

THE action taken by the Christian Endeavor Society of Cleveland may fairly be taken as a sample of what will be done sooner or later by this society, and by similar religious organizations, the country over; and it may be safely said that these powerful organizations will be able to exercise a controlling influence upon state and national politics. That is their aim, and in it they have the sympathy and will have the aid of the church in general. Even the Catholic Church will join in the movement, because the principle of church control in civil affairs is one the papacy has cherished for a thousand years.

And then we shall have practical "Christian citizenship"—citizenship enforcing religion, politics ruled by the church; in short, a practical theocracy. With the Christian Endeavorers and kindred religious societies, and with the church, religion is the primary consideration; and in politics, religion will be with them the primary object still.

Sunday Parades and the Sunday Law in Nyack, N. Y.

New York "World."

ABRAHAM MYERS, the newly elected president of the village of Nyack, and Rev. W. J. Leggett, pastor of the Nyack Dutch Reformed Church, have suddenly incurred the displeasure of the citizens of the place.

Nyack sent twenty-seven young men to the war, all in the Twelfth New York Regiment. Ten of the soldiers arrived home on Sunday night. They were welcomed at the depot by hundreds of citizens, who fired cannon and small arms. A drum corps headed an impromptu procession up the main street, preceding the soldiers, who were followed by citizens.

The Rev. Mr. Leggett was preaching in his church, his congregation not being as large as usual.

Mr. Leggett heard the sound of the drums and the

cheers of the people. He stopped his sermon, and addressing President Myers, who occupied a front pew, said:

"Mr. President, Is this to be allowed on the Sabbath?"

President Myers replied: "It is the soldiers coming back."

"I don't care who it is," said the minister. "It must be stopped, and you must stop it."

President Myers half ran out of the church, shouting, "Stop! Stop!" Some of the congregation laughed and the majority were indignant. A few left the church.

President Myers ordered the men to stop making so much noise. There were hisses and jeers and angry words. Then the president called upon Chief of Police Curran to disperse the parade and to stop the drum corps. This was done.

Members of Mr. Leggett's congregation do not uphold him, and it may cause trouble in the church. A public reception is to be held to the returned soldiers in a few days, and neither President Myers nor Mr. Leggett will be invited to be present.

Anti-Imperialist Address to the People of the United States.

MEN of national prominence who are opposed to the Government's policy in the Philippines, have published the following address, outlining the course which in their view is required by justice and loyalty to American institutions of government. The address is signed by Geo. S. Boutwell, Chas. Francis Adams, Samuel Bowles, of Massachusetts; George F. Edmunds, of Vermont; John G. Carlisle, Andrew Carnegie, Theodore L. Cuyler, W. Bourke Cochran, C. H. Parkhurst, New York; John Sherman, Samuel Gompers, of Washington; Carl Schurz; David Starr Jordan, of Leland Stanford University; Charles Eliot Norton, of Harvard University; W. G. Sumner, Yale University, and others:—

"To the People of the United States:

"The full ratification of the treaty with Spain will cause a technical change in the relations of the United States to the Philippine Islands, but will afford no reason for any change of the views of the anti-imperialists in regard to the future of the islands, nor will it in the least affect the clear duty of this Republic.

"We are now engaged in warfare with the inhabitants of those islands. It is unprofitable to discuss the question as to which party began hostilities. No other result could have been expected, when the lines of two opposing military forces were held so close and in such tense condition that little was needed to cause an explosion.

"The evidence is very clear that Aguinaldo was brought to the islands by our own war-ship, that his aid was accepted and desired in our military operations against the Spaniards, and that hopes of independence were encouraged by our consuls and other officers; that

a parliament of the islands, organized by representatives elected by one hundred and eighty-six towns and provinces, chose Aguinaldo president, and framed a constitution, which was promulgated, defining the powers and duties of the separate departments of the government with remarkable clearness and ability, and that the government so formed fairly represented the intelligence of the people of the islands.

"It is also undeniable that on January 5, President McKinley issued a proclamation through General Otis, declaring that on the 10th of the previous month the Philippine Islands had been ceded to this country by Spain by the signature of the Treaty of Paris, and further ordered him to extend the military government of the United States 'to the whole of the ceded territory,' and to demand the surrender of Iloilo, which was then held by the Filipinos in an orderly manner by capture from the Spaniards.

"It cannot be claimed in law that this assumption of power was warranted in advance of the ratification of the treaty by both parties, and there can be no doubt that the arbitrary claim greatly aggravated the people of the islands, whose hope of independence seemed thus rudely destroyed.

"No declaratory resolution as to the future of the islands was assented to by the Administration before the ratification of the treaty by the Senate, and none has been made since.

"Any right that we assert to ownership of the Philippines must rest, therefore, either upon conquest or upon purchase from their Spanish oppressors, or upon both; and in any case it is, as we believe, inconsistent with the principles of this Republic, and fraught with danger to its peace and to the peace of the world.

"The first result we already witness—a war of subjugation, which must embitter the people we seek to rule, and which, however successful, must bring disaster and death to our soldiers, and unmeasured cost to our people.

"Profoundly impressed with the seriousness of the situation, it is the purpose of the anti-imperialists to continue the circulation of literature, to assist in the formation of leagues, and, by public meetings, and every proper means known to a free people, to agitate for the revival in the land of the spirit of Washington and Lincoln, to protest against a spirit of militarism and force, to oppose the colonial idea and a permanently large standing army, and to assert the vital truths of the Declaration of Independence embodied in the Constitution and indissolubly connected with the welfare of this Republic.

"They urge, therefore, all lovers of freedom, without regard to party associations, to coöperate with them to the following ends:—

"First—That our Government shall take immediate steps toward a suspension of hostilities in the Philippines and a conference with the Philippine leaders, with a view to preventing further bloodshed upon the basis of a recognition of their freedom and independence as soon as proper guarantees can be had of order and protection to property.

"Second—That the Government of the United States shall tender an official assurance to the inhabitants of the Philippine Islands that they will encourage and assist in the organization of such a government in the

islands as the people thereof shall prefer, and that upon its organization in stable manner the United States, in accordance with its traditional and prescriptive policy in such cases, will recognize the independence of the Philippines and its equality among nations, and gradually withdraw all military and naval forces."

The Japanese State Religion.

A DETROIT (Mich.) journal gives the following particulars of the report, mentioned recently in our columns, that Japan was considering the advisability of adopting Christianity as the State religion. The dispatch is dated "New York, March 11," and says:—

"Dispatches from Tokio received in this city to day bring the startling intelligence that the Japanese government is discussing a plan to make Christianity the religion of the empire.

"The news from Tokio foreshadows an attempt to make 43,000,000 people Christians by imperial proclamation.

"Persons interested in foreign missions will be anxious to learn whether the government of the land of the chrysanthemum, if it decides in favor of a Christian country, will adopt the dogmas of any particular Christian sect, or whether it will permit the people to construct their own State religion from the teachings of the Bible.

"It is explained in the dispatches from Tokio that the wise men of Japan, the statesmen, have come to the conclusion that Christianity makes for progress. They have got trolley cars, silk hats, corsets, and gas stoves, and they have defeated the Chinese in battle; but the mikado's advisers believe that without the Christian religion Japan will never earn a place in the sisterhood of civilized nations."

It seems a pity, if this report be true, that Christian missionaries to Japan should not have so represented Christianity to the people of that country that the Japanese authorities would understand that Christians cannot be created by "imperial proclamation," and that there is no truly Christian nation on the earth to-day. Of course, in the event of a decision by the Japanese government in favor of Christianity, there will be a contest between Catholics and Protestants, and between the Protestant sects, to have the respective doctrines held by them incorporated into the "Christianity" of the nation,—a contest which must lower Christianity in the eyes of the Japanese and greatly retard true missionary work.

The idea of national Christianity is one that never bears good fruit. It misrepresents Christianity to the heathen world.

THE ever-recurring overflow of the Yellow River in China has again taken place, and 2,000,000 people in the district affected by the flood are reported to be starving.

Christian Citizenship "Justified."

THE organ of the Christian Citizenship League says of that society, "We justify our existence as an organization on the ground that there is an appalling state of apathy and indifference in political and civic affairs among the people who call themselves Christians."

If this is so, and if this is a neglect of Christian duty, then it is plain that the trouble lies in the religious condition of these people; they are not real Christians. For among such, there could not be "an appalling state of apathy and indifference" toward Christian duty.

Is the League then going to make "people who call themselves Christians," but are not really such, over into real Christians? No; that is not its object; and if it were, the League would be powerless to accomplish it; for people are made Christians only by faith and the power of God. The object of the League is "To make Christian principles operative in public affairs, and to reveal Jesus Christ as the Saviour of the State and nation as well as of the individual."

There is "an appalling apathy and indifference" to Christian duty on the part of professed Christians. The Christian Citizenship League has undertaken to remedy this state of things, but without making people Christians at heart. If there is really an "appalling apathy" to Christian duty on the part of the people, how can it be remedied without a conversion of the people to Christianity? And if the "apathy" complained of is not a neglect of Christian duty, it does not need to excite any attention outside the sphere of politics. Whichever way it is viewed, therefore, it does not justify the existence of this religio-political league.

The Hindering Cause.

"Signs of the Times."

THE Chicago *New World* (Catholic), in speaking of the matter of Protestant evangelistic work in Porto Rico, says, "The days when Protestantism was able to make numerous converts from Catholicism have long since passed away." There is some ground for this statement; and it speaks volumes of warning to the various Protestant denominations, a warning to get back—or rather go forward again—to the basic principles of Protestantism, of true Christianity. There was a vast gulf between Protestantism and Catholicism when the Reformation was in its youth, and, notwithstanding that gulf, converts to Protestantism,—to Christianity from Catholicism,—were many. Why have they not continued? The reason is obvious. The gulf has been narrowing, and certain influential denominations have been stretching their hands across to Rome. What use is there in becoming a Protestant if one must reach back to Rome for succor?

Let the Protestant denominations of the world unite in this one thing, a determination to cease meddling in the politics of the world, and stand squarely for a separation of religion from the civil affairs of their countries. Then will they be on the road again to true, vivified Protestantism. Let them, like a growing tree, snap the cords of man-made creeds that human hands have bound about them to stifle their progress in things divine, and give themselves the chance to grow that God always designed they should have, turning again to "the Bible and the Bible only" for their rules of faith and practice; then look to God, and not to any human government, for the help and strength necessary to carry on their work. Then will they have success; then will they have the blessing of God; then will they win converts not only from Catholicism but from every form of error, and from every benighted region in the world; then will they be Protestants indeed, working God's will in the earth. And may God grant that many of them will do this right speedily.

Defective "Proof."

As proof that "this is a Christian nation," it is often cited that this country was discovered by a Roman Catholic, that it was first colonized by the "Pilgrim Fathers," that Roger Williams and William Penn were founders of two of the early colonies, that other settlements were made by religious men, that George Washington prayed at Valley Forge, that the Presidents in their official utterances have often referred to religion, that all the States have had Sunday laws, etc. Admitting for the sake of argument that all these things constituted evidences of Christianity, they still come very far short of warranting the conclusion named. Suppose we inquire how many things there are in the history of this nation which indicate the opposite of Christianity. Can anyone doubt but that as many or even more acts and utterances might be cited of an opposite character to those relied on for proof of the nation's Christianity?

Columbus, for example, enslaved the helpless natives of the West Indies, pursued them with bloodhounds and put hundreds of them to a cruel death. Plainly, therefore, Columbus was not a Christian, and this country was not discovered by a Christian.

The Puritans settled New England; but with their pious customs may also be cited their cruel persecution of Baptists and Quakers. Is the proof to be drawn from them for, or against, Christianity?

George Washington prayed at Valley Forge, it is said. But if this be proof of the nation's Christianity, what is proved by the fact that the same person was known to utter profane oaths?

If religious forms, religious laws, and official religious proclamations are evidence of national Christianity, what is evidenced by the practice of the great majority

of the people in disregarding such laws and proclamations?

What is evidenced by the fact that not only in society generally, but even in the orthodox Church, there is habitual disregard of the day believed to be the Christian Sabbath, to an extent which elicits loud complaints from Christian ministers?

In short, if the professions of the people are generally favorable to Christianity, for how much does this count against practices which must be called unchristian, in establishing the claim of Christian character for the nation?

To have a measure of respect for Christianity, to conform more or less to Christian observances and customs, or even to profess Christianity, does not make this a Christian nation. It is the life that testifies of Christianity, or of the lack of it. Christianity is nothing less than the life of Christ—Christ dwelling in human flesh on the earth, as he did long ago in Judea. Is the nation, then, judged by the lives of its people,—not only by their words, but by their actions which speak louder, and by their evil deeds as well as their good ones—a Christian nation? From no other standpoint of judgment can this question be fairly or truly determined.

THE egotist gets out of the Bible "higher criticism." The humble believer gets from it the higher life.

IN enforcing Sunday observances, Roman Catholics and Protestants stand united on religious ground. But when Pilate and Herod were made friends, there was something wrong at the bottom of it; and there is something wrong about the like spectacle to day.

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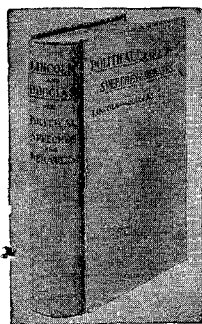
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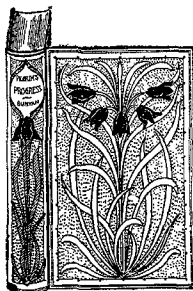
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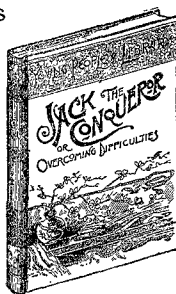
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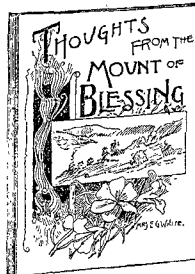
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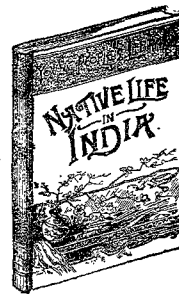
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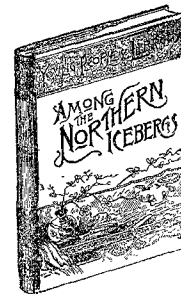
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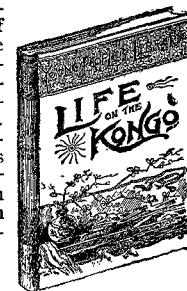
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NEW YORK, APRIL 6, 1899.

THE Russian government has made an amendment to the fifth commandment of the Decalogue, making it require the honor due to father and mother to be paid also to the officials of the government. This is the way it will hereafter be taught to the children.

Civil governments and other organizations of men, secular and ecclesiastical, have on various occasions undertaken to amend the law of God so as to supply omissions and oversights on the part of its Author, as they appear to the minds of the human critics. Such an act, of course, means an assumption of equality with God.

But is it any worse for the Russian government to presume to change the fifth commandment, than for the papacy to presume to change the fourth so as to make it require the observance of the first day of the week, or for Protestants to acquiesce in this arrangement?

THE attention of the fire commissioner of this city has been called by Archbishop Corrigan to the brave and heroic conduct of two of the city firemen at the burning of the Windsor Hotel. The archbishop does this, as he states, by request of a woman whose life was saved by these men.

But why does the fire commissioner need to have his attention called to heroic conduct on the part of the firemen? Who ought to know about such conduct better than the fire commissioner himself? The rescue was an act of such daring that it was commented on by all the papers, and even illustrated by some, and nobody who knew anything about the fire could help knowing about this incident. And even if by some

chance this had missed the notice of the fire commissioner, why should the work of calling his attention to it devolve upon an official of the church? Is not the city government competent to take care of such matters as the promotion of its officers without assistance from some ecclesiastic? From the archbishop's letter we would infer that it is not.

It is, of course, good Roman Catholic doctrine that no city is competent to manage its own affairs without the advice and supervision of the church. But that doctrine is wholly out of place in American politics.

A FEW years ago a great stir was made about official corruption in this city, and a crusade, led by the famous Lexow Committee and Dr. Parkhurst, was inaugurated to remedy the evil. The city was put under new political control, and stringent regulations were passed for the suppression of rampant evils. For a time a great triumph seemed to have been won, and Dr. Parkhurst became the most famous clergyman in the country. The outflowing evil was checked; but the stream was only dammed up.

What was the result? The impure source kept on giving out its corruption, the stream began to overflow, and finally burst the barrier and swept everything before it. Dr. Parkhurst himself now admits that the city is more corrupt than it ever was before; and the State Assembly at Albany has decided that another investigation must be had similar to that conducted by the Lexow Committee. But Dr. Parkhurst says it will do no good. And in this he is right.

It will do no good to dam up the stream; it is the cleansing of the stream alone that can make things permanently better. And as long as clergymen stick to their proper business of preaching to the people the gospel of salvation from sin, they will be doing infinitely more to promote the cause of good government

than they possibly can do as lobbyists in the legislatures and allies of the politicians.

THE war in the Philippines continues, and American sons and husbands and fathers are daily giving up their lives upon that far-off soil, not to mention the greater slaughter of the natives. Almost as many Americans have been killed or wounded since the fighting began as were reported during the campaign for the capture of Santiago, in Cuba.

The American soldiers are fighting with their accustomed spirit and bravery; but for what? For America?—no foe threatens American soil; for American principles?—What principle demands the subjugation of people in Asia? for liberty?—When was liberty ever conferred from the muzzles of guns?

What is to be bought by the payment of this terrible price of blood and sorrow and ruin? What is there in all the Philippines that is worth laying one American citizen in a foreign grave, making one American woman a widow, one American child an orphan, to obtain?

Bitter enough are the firstfruits of imperialism.

THE charges made by General Miles against the Beef Trust which furnished provision for the American army in Cuba, appear to have been thoroughly proved before the investigating commission.

WHEN Americans turn their backs upon the Constitution, it does not take long for that document to become antiquated in their eyes.

IN 1897, there were in New York city 1,137 arrests for violation of the Sunday laws. The number in 1898 was somewhat less.

GOVERNMENTS may become despotie, but they cannot put liberty beyond the reach of the soul.



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

VOLUME 14.

NEW YORK, APRIL 13, 1899.

NUMBER 15.

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No CIVIL law can deliver anybody from moral slavery.



THE State cannot enact religious laws without assuming the attribute of infallibility.



If righteousness by law were a possibility, the Pharisees would not have been hypocrites.



RELIGIOUS legislation cannot make anybody good, but it can help almost anybody to be bad.



THE devil has no objection to any plan of making men righteous which does not include the exercise of faith.



THE preacher in his God-appointed sphere is a lighthouse; in politics he is a will-o-the-wisp flitting over a swamp.



THE State says mankind needs a "civil Sabbath," the Creator says man needs a religious Sabbath. Which is right?



If the Scriptures are true, the time will never come in this present world when the saints will be able to out-vote the sinners.

WHEN Christians take hold of politics, they pull themselves down to the level of the world, but do not pull the world up to the level of Christianity.



If the "civil Sabbath" is something altogether distinct from the religious Sabbath, as we are told, why must the two always come on the same day?



BEING hopelessly divided as to what is true and right in religion, the preachers now offer to take charge of civil affairs and lead the country into a political heaven!

The National Recognition of God.

THE separation of this country from the empire of Britain, and the erection of the American Republic in the place of the British monarchy, are based upon the assertion that "all men are created equal."

Upon this assertion is based the assertion that all men have "certain unalienable rights;" and by the assertion of these rights Jefferson and his compatriots justified the separation from Great Britain.

But the assertion that "all men are created equal" is an unequivocal recognition of God. The very existence of this American Republic is, therefore, based upon a recognition of God.

No one can justly claim, therefore, that God is not recognized in the American Republic. Yet precisely this claim is made by the National Reform party and their religious allies. They say that the nation will perish unless it makes a recognition of the Deity.

But upon a recognition of the Deity is based the whole national structure as it has stood since the Revolution; for, as pointed out, the recognition of God the Creator is made the basis and justification of the first and fundamental step in giving the nation a separate, independent existence.

What the "reform" combination wants, then, is a recognition of God different from that made in bringing the nation into existence. But a different recognition of God could be made only by taking away the lowest foundation stone of the national structure and thus upsetting the edifice itself. Any other recognition of God than that which has been made means a revolution in the Government.

By the recognition of God the Republic was called into being; and by it therefore have come the rights and liberties which the people of the nation have enjoyed. God gave the people these rights, and any so-called recognition of him under which the liberties of the people would be abridged, is not a recognition of him at all. It is a recognition of some other god than the Creator.

Satanic "Reform."

Two or three weeks ago we mentioned the fact of a leading Salvation Army man in Wichita, Kansas, making a campaign for the office of mayor of that city. We mentioned also some of the great things that he proposed to do in the way of reform if he should be elected, among which were the abolition of all plays and games of all sorts on Sunday; policemen to be requested to carry Bibles; ladies wearing bloomers to be fined five dollars for the first offense, and to be put ten days in jail for the second offense; the city to pay the street car fare of all who desire to attend church on Sunday; religious services to be held in the city hall on Sunday, all public officials expected to be present; the meetings of the common council to be opened and closed with prayer; a public library made up wholly of Bibles to be added to the library already existing; all stores except drug stores to be closed on Sunday; and all poor people to be supplied with drugs and medicines free of charge.

From this it will be seen that this candidate proposes to be thorough in his political platform. He seems to be thoroughly consistent too, because "he holds that every one is born with moral instincts, and would not go wrong did not opportunities beset one on all sides."

That has been the religio-political reformer's theory from the beginning. It is the theory upon which the papacy was built, and consistently enough is the characteristic of the building of the image to the papacy. It places outside of men all the responsibility for their wrong doing. So in order that all men may be perfectly good, all that is needed is to take away all opportunities for them to do anything bad. Now if that principle be correct then Satan himself can be made a saint by that process.

The truth is, however, that this principle is as false as any other one of Satan's invention. By thus denying to men responsibility for any bad actions, men are also robbed of all virtue; because when men are good only by being deprived of the opportunity to be otherwise, all

such goodness is altogether of a negative sort, an empty nothing.

Such is not Christianity. Such principles and such methods of reform never can come from God. The truth is that man is responsible, altogether responsible, for any wrong thing that he does. And recognizing this truth, the Lord extends to all men the virtue by which to love and choose the good, and the power to do the good in the face of all the opportunities to evil that this world of evil can present.

Such are the true principles and the true methods of reform. The principle and method of Satan can be carried out, and that "reform" wrought only by the power of the State. The principle and method of the Lord, and thus true reform, can be carried out only by the power of God. All who adopt the principle of Satan depend upon legislation and the power of the State. All who adopt the principle of the Lord depend upon the power of God.

The principle and method of Satan are fast developing in the United States, and this Satanic reform is being largely put into operation all over the land by means of the churches and religious organizations and combinations, etc., of the whole country. The Lord's principle and method also are growing, and true reform is being put into operation by true Christians throughout the land. And it is time that every man should be intelligently looking at this matter, and choosing on which side he will stand: whether with Satan or with Christ. There is no middle ground. The enemy has come in like a flood. The Spirit of the Lord is lifting up a standard against him, and will put him to flight. This alone is the safe side.

A. T. J.

Liberty, "Good Will," and "Fraternal Feeling."

THE United States Philippine Commissioners have issued a proclamation to the Filipinos, promising them "ample liberty" if they will submit.

"Liberty" means, of course, the same thing the world over. It means the same in the United States that it means in the islands off the coast of Asia. What does it mean in these islands, according to this proclamation?

The proclamation begins with the statement that "The Commission desires to assure the people of the Philippine Islands of the cordial good will and fraternal feeling which is entertained for them by the President of the United States and by the American people." These are words that scarcely fit the tune to which the Filipinos have for some weeks been listening. And there can be no doubt in their minds of the primary importance of the meaning conveyed by the tune.

The President and the people for whom the proclamation speaks have the same "cordial good will and fraternal feeling" toward the Filipinos who were killed

in battle with the American troops. It was only by chance—not intention—that this “cordial good will and fraternal feeling” did not affect the survivors in the way that it did their less fortunate companions in arms. When a person fires a gun at you with intent to kill, it matters not whether he is actuated by “cordial good will and fraternal feeling” or by cordial hatred.

The proclamation proceeds with the statement that “The aim and object of the American Government, apart from the fulfillment of the solemn obligations it has assumed toward the family of nations by its acceptance of sovereignty over the Philippine Islands, is the well being, prosperity and happiness of the Philippine people and their elevation and advancement to a position among the most civilized peoples of the world.” This is to be brought about, under American rule, by “the assurance of peace and order, by the guarantee of civil and religious liberty, by the establishment of justice, by the cultivation of letters, science, and the liberal and practical arts, by the enlargement of intercourse with foreign nations, by expansion of industrial pursuits, by trade and commerce, by multiplication and improvement of the means of internal communication, by development, with the aid of modern mechanical inventions, of the great natural resources of the Archipelago, and, in a word, by the uninterrupted devotion of the people to the pursuit of useful objects and the realization of those noble ideas which constitute the higher civilization of mankind.”

“Unfortunately,” the address continues, “these pure aims and purposes of the American Government and people have been misinterpreted to some of the inhabitants of certain islands, and as a consequence the friendly American forces have, without provocation or cause, been openly attacked.” How has this misinterpretation been made? We know of nothing better calculated to misinterpret benevolent motives and intentions than weapons of war. Nobody ever gets any hint of benevolent intentions from such things; consequently, if benevolence is really behind them, they grossly misinterpret it. And since this is so, it is against reason to use them in the execution of benevolent designs.

What would be the meaning of an armed force of a foreign power being stationed on soil of the United States, and affirming an intention of staying till they got ready to go? What would such a thing mean to the American people? How much misinterpreting would be required to precipitate hostilities between them and the people?

And if that attitude would not be expressive of good will in the United States, would it be expressive of good will anywhere else?

The proclamation affirms that—

“1. The supremacy of the United States must and will be enforced throughout every part of the Archipelago, and those who resist it can accomplish no end other than their own ruin.

“2. To the Philippine people will be granted the

most ample liberty and self-government reconcilable with the maintenance of a wise, just, stable, effective, and economical administration of public affairs and compatible with the sovereign and international rights and the obligations of the United States.”

Would this mean “ample liberty” in the United States? Would it mean liberty in any sense? Would the American people who lived in the days of Washington have accepted this kind of “ample liberty” from George III? Is not this precisely the liberty he was willing to grant?

No argument is necessary to convince Americans that this would not mean liberty for them. It would not mean liberty in the United States. And if it does not mean liberty here, does it mean liberty anywhere else?

The one thing that is withheld from these people under American rule is the one thing George III. wanted to withhold from the Americans—liberty. And that is the one thing above all others that they want.

But is the United States going to insist upon this definition of “ample liberty”? That is the question which lends vast importance to the situation at Manila. If this meaning of liberty is insisted on there, what is liberty going to mean here? If we accept this meaning for it there, can we refuse to accept it here? We cannot, without taking leave of consistency and logic.

Let American people maintain one meaning for liberty the world over, and that the meaning insisted on held up to the world by this nation at the time of its birth.

The Fly in the Ointment.

At the late National Reform convention in Boston, one speaker said:—

“I see little difference between what Israel was and our nation should be except this: when difficulties arose God’s will was sought through the prophets, while we have the completed revelation, the Bible, to solve our problems, and the Holy Spirit to guide us into the truth.”

That is all right if it is only left to the Bible and the Holy Spirit to guide people into the truth; but this is not what the “reform” party wants. That would leave them out of the matter, and they do not mean to be left out. They believe themselves to be the successors of the prophets.

They want to be empowered to solve the religious problems for the nation; they want to be interpreters of the Bible to the nation, and have the will of God, *as they state it*, enforced upon the nation by law.

The National Reform party and their religious allies never spend any time advocating a scheme of government in which religion is to be applied only by the Word of God and the Holy Spirit. But as certainly as the

Holy Spirit is the guide into all spiritual truth, and free to all, so certainly is any human interpreter of the will of God superfluous, anti-biblical, and blasphemous.

The Attempted Papal Revolution in Ecuador.

[THE following very interesting description of the present situation in Ecuador, as related to the struggle of the people for emancipation from Rome, is by Bishop Warren, Methodist, published in the N. Y. *Christian Advocate*, of April 6:—]

"Our historical tradition is—revolution," said the Minister of the Interior of Ecuador in 1888. Most countries are true to their historical traditions; this country is no exception.

Lest it should be supposed that this is an ordinary outbreak following a bombastic pronunciamento, I take pains to say, on the day following the decisive battle of Riobamba, that the movements of to-day in this little equatorial republic are a part of the great tide of world-wide events in the interest of the liberties and rights of man.

The republics of South America achieved their independence of the bloody power of Spain about 1823, the assertion of the Monroe doctrine being a most helpful factor in that achievement. Emancipation from a pretended church, that made Spain so bloody and tyrannous, is proceeding very much more slowly, since emancipation from spiritual bondage is more difficult than from civil and military bondage.

The following document speaks for itself. It marked the culmination of efforts to make the state subsidiary to the church. Quito, where this action was consummated, has always been the ecclesiastical head of the nation, as Guayaquil has been the commercial:—

"PREAMBLE—Considering: 1. That the Third Provincial Council of Quito has by special act consecrated the republic of Ecuador to the Sacred Heart of Jesus, placing it under his protection and patronage.

"2. That the legislature should join in name of the nation in the approval of an act so satisfactory to its sentiments of eminent Catholicity, as it is also the most efficient medium for the conservation of the faith and the realization of progress and welfare of the State; therefore, the Senate and Chamber of Deputies of Ecuador, in congress assembled, decree:

"ARTICLE I. The republic of Ecuador is consecrated to the Sacred Heart of Jesus, declaring him its patron and protector.

"ARTICLE II. The feast day of the Sacred Heart of Jesus shall be civic, with assistance of the first class, celebrated in all the cathedrals of the republic with the greatest possible solemnity by the prelates of the dioceses.

"ARTICLE III. In all the cathedrals an altar will be erected dedicated to the Sacred Heart of Jesus for the purpose of heightening the zeal and piety of the diocesans.

"ARTICLE IV. In the face of each of these altars

shall be engraved, at the expense of the government, the present decree.

"G. GARCIA MORENO, *President.*"

"Quito, Ecuador, Oct. 8, 1873.

When Garibaldi threatened Rome, Ecuador offered the pope an asylum among the ice-covered, fire-hearted volcanoes of the central Andean chain, if he was driven out of Rome. It must have been too suggestive of purgatory to be attractive. It reminds one that when England and the rest of Europe feared Napoleon's projected descent upon the island across the silver streak of sea, and when a ripple of that fear reached the far-off little Barbadoes, the government sent word to King George IV. not to be afraid, for the Barbadoes were with him to a man, and if Napoleon did drive him out of England he could find asylum and empire in Barbadoes. The Spanish have a variation of the old Greek fable of the gnat and the ox, as follows: A flea on the horn of a heavily burdened ox heard him breathing hard, and magnanimously leaped to the ground.

Some years ago the clergy of Ecuador had a tenth, in kind, of all the products of the country. This being difficult to collect, they commuted it, greatly to their advantage, to a fixed per cent. in cash on all products. If the first was a whip of thongs, the second was a whip of scorpions. Ecuador shared with Peru, Bolivia, and Venezuela the infamy of declaring no marriages legal except those legalized by the priests of the Catholic Church. Having this monopoly of the business, they did not hesitate to charge exorbitant fees. For the poorer classes they were practically prohibitory, with the result that marriages were few, and bastards many—sometimes as many as eighty-five per cent. of the births.

Against every effort at reform the priests opposed themselves, and fomented every revolution against every measure that endangered their craft. In one case the archbishop (whose name I could give were it not better for him and the race that the waters of oblivion should engulf it) marched in full canonicals, the cross in one hand and the sword in the other, at the head of the forces of retrogression.

Lately the present president, Alfaro, came into power. The principal acts of the last legislature were these: (1) Provision for a railroad to Quito, opening the country; (2) the establishment of the gold standard, instead of the contemptible paper and debased silver currency of these benighted countries; and (3) a complete separation of church and state, including a discontinuance of all stipends to the clergy and the church. This was especially necessary because the clergy were flagrantly immoral, because church benefices were used for political preferment and corruption, and because all the power of the church was always at the service of revolution against progress. These last two ends could be easily forwarded because the higher clergy, by constitutional right, had seats of power in the legislative and executive departments.

The present revolution is a revolt against these measures of progress and hope. The church authorities brought volunteers from Colombia on the north and from Peru on the south, with large promises that they have failed to fulfill, as they did in Mexico the promises they made to Maximilian, which induced him to turn back from his way to Europe and safety to defeat and death. If the news received at Guayaquil is correct, the revolution is crushed. In the first onset at Quito, the capital, it seemed about to carry all before it at one rush. Over two hundred refugees sought the protection of our flag at the minister's house. Poverty and wealth were glad to sleep together on the same floor; for victory for the rebels meant confiscation of goods and heads of all they chose to take. But our feet and hearts grew light, with troops and bands and flags in Guayaquil yesterday.

This revolution being put down, other measures of progress will immediately be enacted and put in force. The civil marriage law will legitimize thousands of marriages and tens of thousands of children. Alfaro is a good fighter, but also singularly conciliatory to defeated foes.

Room among the free and progressive governments of the people, by the people, and for the people, for the high Andean republic of Ecuador!

All Too True.

BY H. F. PHELPS.

THE following truthful and pathetic word picture of the inglorious conquest now being waged in the far East, by a nation that has made such high professions and boasts of being a Christian nation, are from the *St. Paul Globe* (St. Paul, Minn.), dated March 29:—

"War at its best has more of pathos than of glory. When it is waged against oppression or when principles of honor are at stake, its triumphs are shadowed by its sacrifices. When the forces of a maturing civilization, great through freedom, are exerted to crush a dawning impulse to liberty, there is little left to war but sadness. For the blood which is being poured out in the trenches at Manila no adequate return is apparent. Men like gallant Colonel Egbert and Lieutenant Krayenbuhl [men from St. Paul] have offered up their lives, and to what purpose? To show that the American soldier is able to die a soldier's death. Such proof was not wanted. Death is too high a price to prove a valor that is not questioned. And if not for this, what then? To force our freedom upon people who have their own ideas of liberty? Freedom against freedom! History has nothing to show in parallel. Men have fought to oppress and have gloried in their triumph, but never before has liberty been offered in volleys. Obedient to his duty, fighting in contravention to every principle of his life and education, the American soldier at Manila is the noblest sacrifice that war's annals can show.

"It is the pity of it all that is most apparent now. Free blood is cementing bonds that, call them by what name you will, represent in the end only slavery. Why ours to bear this burden? The present policy in the Philippines can be excused only on the ground of selfishness. Yet selfishness has been disclaimed. The war is not one of conquest, the country is told. There is talk of manifest destiny, and the progress of civilization,—catch phrases that mean nothing. The truth is that all this sacrifice of life is to an end that the American people can never indorse and which even its authors are afraid to admit. In the day of reckoning, all evasions will be cleared away and the responsibility, either for a gigantic blunder or for an attempt at aggrandizement, will be fixed. . . . This is the day for only regret, for pity for the Filipino dead in the trenches, for the boy in blue falling in the advance."

Union of Church and State Condemned by Old Testament Prophecies.

BY B. W. NOEL, M.A.*

"Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord." Zech. 6:12, 13. The church is God's building, in which every stone is a living stone, of which every part is the holy dwelling-place of the Spirit; of which no man forms a part who does not hold fast his bold confession of Christ, and his joyful confidence in him to the end. This temple is to be completed by Christ, by his Spirit, and by such means as he alone originates. Unless, therefore, the means employed by the union with the State for the promotion of the welfare of the church are such as have his authority (which they are not), they are contrary to his will, as declared by this prediction.

Of this church there are, further, three things declared by the prophets which condemn the union as now existing in our country.

1. Let us recall a part of the prophetic vision which was presented to Nebuchadnezzar, and which is thus described by Daniel: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and, the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 34, 35.

The four metals composing the image being declared to be four great successive kingdoms, the prophet Daniel thus expounded the symbolic fact that the stone

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struck and destroyed the image: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

2. To this church has God thus promised the perpetual aid of his Spirit: "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Isa. 59:21. "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." Joel 2:28, 30.

3. God has given to this church these further promises: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people [nations] shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:2, 3. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55:5, 12. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. 60:1-3, 12. "And kings shall be thy nursing-fathers, and their queens thy nursing-mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet." Isa. 49:23.

These predictions cannot receive their full accomplishment till the churches be separated from the States throughout the world. According to prophecy, the church which was originally cut out from the ungodly mass of the world by divine power without the aid of governments, is to grow into a great mountain and fill the whole earth. It is not to be piled up by human governments, but to grow through divine power. It grows through grace.

According to prophecy, the church is to look for the effusion of the Spirit upon all flesh as the great cause of its ultimate triumph; whatever, therefore, in the churches tends to grieve and to quench the Spirit—whatever makes the churches worldly—whatever leads them to lean upon the arm of flesh rather than of God, tends to prevent the accomplishment of its promised triumphs.

According to prophecy, all nations are to flow to the church of Christ through its spiritual glory and its preaching of the gospel. But the union corrupts it, and impedes the preaching of the gospel; and therefore the union is preventing its extension and triumph.

According to prophecy, kings and their queens, becoming pious, are to promote the progress of religion, as David and Hezekiah, by their personal services. But by the union irreligious governments force their reluctant subjects to support good and bad ministers indiscriminately.

According to prophecy, pious kings and their queens are to be as fathers and mothers to the whole church of Christ within their dominions, but by the union the sovereign is made to rend the church, exalting one part to an unbrotherly superiority, and unjustly depressing and harassing the other.

According to prophecy, pious kings and queens, as simple members of the church of Christ, are to serve it; but by the union an irreligious government binds the churches hand and foot, rules over them with a rod of iron, will allow no self-government, no reformation, no independent discipline, and is their absolute, irresponsible lord.

Thus the prophecies of the Old Testament condemn the union, no less than the history of Christian churches condemns it. These show it to be unscriptural, as this manifests its inexpediency; and both concur in making many earnest and enlightened men wish ardently for its dissolution.

Fast-Day Proclamation in New Hampshire.

GOVERNOR ROLLINS of New Hampshire has issued a proclamation for a day of fasting and prayer. In his proclamation he states that the Christian religion is on the decline in the rural communities. This assertion has aroused considerable comment. The paragraph touching on this point is as follows:—

"This custom was inaugurated at a time when all the people of our State placed their trust in the hands of a Supreme Being and believed firmly in the efficacy of prayer. The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that, when the restraining influences of religion are withdrawn from the community, its decay—moral, mental, and financial—is swift and sure."

We do not question but that religion is on the decline in the rural communities, as it is almost everywhere; and that "steps should be taken to remedy it." But what steps should be taken? and by whom? Is there any remedial power in a fast-day proclamation by the chief executive of a State? These proclamations began before religion declined, and religion has declined in spite of them ever since. If they could not keep religion

from declining, we can hardly expect them to revive it after it has declined.

One chief cause of religious declension is formality. Religious formality is the deadly enemy of spiritual life. Formality gets into the Christian church as naturally as thistles and weeds get into the farmer's fields, and is just as hard to keep down. And what could be more essentially formal in religion than a religious proclamation issued by an official of the civil power? What spiritual life is there in the civil power, and how could the civil power be expected to administer religion in anything but a formal way?

All connection between church and state can only promote religious formality and kill out spiritual life. Experimental demonstration of this truth is afforded by every state church.

Religion will decline just in the proportion that it leans upon the power of man. It will be revived just in the proportion that it depends on the power of God. The gospel is the power of God, given to man for salvation from sin; and the more men look to the state for this salvation, the more will religion—the true religion—decline in the earth.

Notes and Recollections.

BY JOHN MCCARTHY.

THE population of Portugal (including the islands of Madeira and Azores) is about 5,100,000; of this number but five per cent. are able to read and write. In Lisbon the Capital, there are more or less 600,000 inhabitants, 450,000 of which can neither read nor write.

Mexico, which until a few years ago, was under the thumb of Rome, tells a like story; but five per cent. of her population can read or write. Yet the church of Rome boasts of being the pioneer of education.

SOME years ago Catholics were prohibited from holding any responsible position in the Canadian parliamentary administration. Nevertheless the papacy had made so much progress in a short period, that in March, 1895, the Canadian government sanctioned the payment from the public treasury of 1,000 gold dollars to the Catholic priests, for the rehearsal of masses for the repose of the soul of Sir John Thompson, former premier of the Dominion of Canada.

A SHORT time ago a colporter was selling Bibles from house to house in a Bolivian city. The priests hearing of this, went to the judge and obtained an order for his arrest. The charge brought against him was, that of selling indecent books. As a result the Bibles were confiscated and publicly burnt, and the colporter released after paying a heavy fine. This is a specimen of papal liberality, in countries where she claims the majority of the inhabitants as her adherents.

THE late war is already bearing good fruit. Nations

or colonies which were formerly closed to the gospel, are now throwing open their doors for the reception of God's precious truths. Not very long ago the Methodist missionaries were expelled from the Caroline Islands (a Spanish possession). Some time after Minister Taylor, U. S. Minister at Madrid, informed the Spanish government that the governor of the Carolines was willing that the missionaries should return, should the Iberian government consent. After delaying their answer for some time, the latter notified the U. S. Minister on Sept. 18, 1894, that the condition of things (Catholic intolerance) had not changed in the least to warrant the return of the Methodist missionaries.

IN January, 1895, six bishops in Italy were granted the Royal Exequator, the which entitled them to receive an official income from the government. The Italian government does not fear the Catholic religion now, for the reason that it is absolutely necessary to have the help of the church to overcome the revolutionary propensities of the inhabitants. "It cannot conquer the turbulence it bred." So says the *Catholic Review*, of Jan. 26, 1895. Now the secret is out as to how Rome gains ground whichever way things may turn. She teaches the people to refuse obedience to all rulers who are not subject to the spiritual domination of their popes; and the people obeying the mandates of their bishops, rise against the executive authorities, who, fearing a change in the reigning dynasty, accept the papal intervention to quell the storm which Rome herself has originated. Thus the absolute power of the popes is acknowledged, concessions have then to be made to the Santa Sede; and Rome becomes more firmly established than ever.

Argentine Republic.

Social Regeneration by Law.

BY J. F. THOMSON.

LAW means repression. Its agent is *force*. It addresses itself chiefly to *acts*, leaving the great realm of *motives* untouched or rather *unchanged*. Man is to be saved. How? By legal restraints? Nay. Away with the conception that *Christianity* is a thing that ties us up that we may not hurt ourselves or others. Never let men hope for human regeneration by force of law. Correct morals can never be beaten into men by a policeman's baton. The municipal court, state legislatures, houses of correction, are not the fountains whence the waters of regeneration flow. Law can punish, and fetter, and imprison, but not regenerate. Load the statute books with penal restraints, but only the grace of God can make people honest, pure, and chaste. As well expect to quiet a boiling caldron by skimming it with a spoon as to regenerate society by legal enactments.



THE oppressiveness of the laws against Stundists in Russia is shown by the two following clauses of an enactment which is still in force: "The children of Stundists are to be taken from their parents and are to be confided to the care of such relatives as belong to the Orthodox Church, and if such are not to be found, then the children are to be given into the care of the Orthodox clergy of the place." "Every Stundist who is found reading the Bible or praying with others will be arrested and without further warning will, by 'administrative measures,' be transported to Siberia, or some other distant part of the empire. Every minister of this sect is to be sentenced to penal servitude in the mines."

A GERMAN view of American "expansion" is given in the following from a Berlin journal:—

"The Americans will have a forehead of brass if they celebrate the centenary of Washington's death this year, for they have scattered his principles to the winds, and are annexing one island after another. The English are leading them into a slough."

THE Rev. T. C. Iliffe, who is in charge of Methodist missions in Utah, is much exercised over the prospective seating of the Mormon Congressman-elect, Brigham Roberts, in the national assembly. To do this would, he declares, "be to throw to the winds the millions of dollars expended by the churches in years of missionary efforts in Utah."

Does this mean that the civil government has power to nullify the missionary work of the Christian Church? If this be so, is not a union of church and state a necessity to the success of missionary effort? If this be not the meaning of his words, what do they mean?

IN connection with the subject of the czar's coming Peace Congress, it is reported that the pope is of the opinion that it would be well to create a permanent Committee of Arbitration as a guarantee of European peace. Russia, it is said, is in favor of the idea; and it is expected that the establishment of such a committee will figure on the program of the Conference.

But the pope will not be in favor of any committee clothed with such power unless the majority of the committee shall be Roman Catholics.

PROTESTANTISM is reported to be making progress in Austria to an extent which has aroused the attention of the government. A branch of the Evangelical Alliance in Berlin resolved to provide a fund for promoting evangelical work in Austria, whereupon the Roman Catholics notified the authorities to enforce the law expelling from the country all foreigners implicated in agitations likely to disturb the public order. The law, applying only to foreigners, did not of course meet the purposes of the Romanists, but they employed it as the best instrument they had for combatting the Protestant work. It is a good illustration of the use of law to serve the purposes of religious intolerance. In addition to this, the Protestants are denounced as being guilty of high treason.

THE pension list will, it appears, be considerably augmented as one result of the war with Spain. For example, the statement is made on good authority that more than two hundred members of the Eighth Illinois Colored Volunteers mustered out of the service recently, intend to file claims for pensions as compensations for physical disabilities. In one company all but five claim to be disabled. They say their health has been ruined by the tropical malaria, and they are in no condition to resume the positions they held before going to war.

THE proclamation issued by the Government to the Filipinos promises them all kinds of desirable things in government. They will have under American rule "an honest and effective civil service," "a pure, speedy, and effective administration of justice," the fullest protection of civil rights and religious freedom, "a sound, economical basis," for "the collection and application of all taxes and other revenues," public funds "raised justly and collected honestly;" and "reforms in all departments of the government" and "all branches of the public service" "will be undertaken without delay and effected conformably with right and justice," and "in a way to satisfy" the "highest sentiments and aspirations of the people."

The American Government appears to have unlimited confidence in itself—far more indeed than is warranted by existing conditions at home. If these promises to the Filipinos are even approximately fulfilled, the Philippines will have the best civil government on the earth.

The Filipinos are not supposed to be familiar with civil affairs in the United States; but if they were would they not reply in the words of the familiar proverb—"Physician, heal thyself?"

WRITING on the subject of "What the Beef Scandal Teaches," Gen. G. W. Wingate, President of the National

Guard Association, says in the *Independent*, that the undertaking of supplying the soldiers in Cuba with "refrigerated" beef was "a great blunder," whether the beef was "embalmed" or not. And the most discreditable part of the "blunder," he says, was in the fact that after the "defects" of such beef were fully known to the War Department, "in spite of these facts, a million pounds of that beef was purchased from Armour & Co. alone, and its issue was continued not only in Cuba but in Porto Rico. What is worse than all, after its defects were fully known it was issued as a traveling ration to the fever-racked men on their homeward voyage to this country; men who needed and were entitled to receive the most nourishing food and to whom this indigestible stuff was poison. This," he declares, "should never be forgotten or forgiven by the plain people of the country."

* * *

Other interesting statements made by this authority are that "thousands of our soldiers have been made ill, and that hundreds have died in consequence of eating this beef;" also that, as "it is most lamentable to find," the "awful experiences which have made so many homes desolate, and so many of our best young men invalids, have borne no practical fruit. Both the army officials and Congress are like the Bourbons, they 'have learned nothing and forgotten nothing.'"

* * *

According to this the Government, in conjunction with the Beef Trust, killed nearly if not quite as many of its own soldiers as were killed by the Spaniards; and the American soldiers may expect, in case of war, to contend with a double enemy on the field of battle.

Old Advice, but Still Good.

"New York Journal."

SAID Moses more than three thousand years ago, "Thou shalt not muzzle the ox when he treadeth out the corn." Although Moses lived in primitive times, he knew a good many things that are worth heeding, even now. The Trusts are gathering in tremendous harvests in these days. Their barns are bursting with golden grain. But they would have nothing if it were not for the patient workers that produce the wealth they monopolize. It would be not only good morals, but good policy for them to show a little consideration for the laboring oxen that tread out their corn. They can spare the few grains that fall on the ground. Let them not begrudge the morsels the ox can snatch on his treadmill round. Trifles in the way of decent wages and humane treatment go a good way in the promotion of docility.

And oxen, you know, even tame ones, are strong. They could do a good deal of damage to their Trust exploiters if they were unnecessarily exasperated. Better follow Moses.

Is There a Connection Between Them?

BELOW are two quotations from speeches made by different men, at different times, and at widely separated places. The writer finds it impossible to think of one of these utterances without thinking of the other. Read them carefully and see if you can account for this fact:—

President McKinley at the Home Market Club in Boston, Feb. 16, 1899.

"Why read ye not the changeless truth,
The free can conquer but to save.

"If we can benefit these remote peoples, who will object? If in the years of the future they are established in government under law and liberty, who will regret our perils and sacrifices? Who will not rejoice in our heroism and humanity? Always perils, and always after them safety; always darkness and clouds, but always shining through them the light and sunshine; always cost and sacrifice, but always after them the fruition of liberty, education, and civilization.

"I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all-absorbing to me, but I cannot bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is anguish to my heart; but by the broad range of future years, when that group of islands, under the impulse of the year just past, shall have become the gems and glories of those tropical seas; a land of plenty and of increasing possibilities; a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education and of homes, and whose children and children's children shall for ages hence bless the American Republic because it emancipated and redeemed their fatherland and set them in the way of the world's best civilization."

Edmund Burke at the Trial of Warren Hastings, Feb. 19, 1788.

"My lords, it is certain that even tyranny itself may find some specious color, and appear as a more severe and rigid execution of justice. Religious persecution may shield itself under the guise of a mistaken and overzealous piety. Conquest may cover its baldness with its own laurels, and the ambition of the conqueror may be hid in the secrets of his own heart under a veil of benevolence, and make him imagine he is bringing temporary desolation upon a country, only to promote its ultimate advantage and his own glory."

JOHN D. BRADLEY.

* * *

"LIBERTY is always suppressed in the name of liberty."

Sunday-Observance Bill in Michigan.

THE following Sunday-observance bill has been reported in the Michigan legislature at Lansing:—

"A BILL

"To prohibit every kind of show, exhibition, or performance, in the nature of amusement, the same being for profit, on the first day of the week commonly called Sunday.

"The people of the State of Michigan enact:

"SECTION 1. That no person shall engage in for gain or profit, any horse racing or baseball playing, or take part in or assist in for gain or profit, the performance of any tragedy, comedy, opera, ballet, farce, negro minstrelsy, negro or other dancing, wrestling, boxing with or without gloves, sparring contest, trial of strength, or any part or parts therein, or any circus, equestrian or dramatic performance, or exercise, or any performance of jugglers, acrobats, club performance, or rope dancers, on the first day of the week, commonly called Sunday.

"SEC. 2. Every person aiding in such exhibition, performance or exercise, by advertisement, posting or otherwise, and every owner or lessee of any garden, building or other room, place or structure, who leases or lets the same for the purpose of any such exhibition, performance or exercise, or who assents to the use of the same, if it be so used shall be guilty of a misdemeanor.

"SEC. 3. Besides all other penalties presented by this act, every such exhibition, performance or exercise, shall of itself annul any and all license and licenses which may have been previously obtained by the manager, superintendent, agent, owner or lessee, using or letting such building, garden, room, place or other structure, or consenting to such exhibition, performance or exercise.

"SEC. 4. Any persons who shall violate any of the provisions of this act, shall be deemed guilty of a misdemeanor and, upon conviction thereof, shall be punished by a fine of not less than twenty-five dollars, nor more than one hundred dollars and costs of prosecution or by imprisonment in the county jail for not more than sixty days, or both such fine and imprisonment in the discretion of the court. And in such case, such fine shall not have been paid at the time such imprisonment expires, he, the person serving out such sentence shall be further detained in jail until such fine and costs shall have been fully paid: *Provided*, That in no case shall the whole term of imprisonment exceed sixty days.

"SEC. 5. All acts or parts of acts conflicting with the provisions of this act are hereby repealed."

PRESS dispatches of the 5th inst. mention the arrival in Texas of a doctor—C. V. Harris by name—who claimed to be en route from the Philippines to Washington on important business with the War Department. What is important about the matter is his statement that the reports of excellent health among the American troops in and around Manila are false. He says that many soldiers are in such a low state physically that, in despair over their condition, they deliberately expose themselves as targets for the enemy's guns. Some doubt

is cast upon his truthfulness in the matter, but statements from other sources at the seat of hostilities do not tend to discredit them.

"Empire" in Law and Morals.

SENATOR HOAR SUMS UP THE CASE AGAINST THE CONQUEST AND DOMINATION OF THE FILIPINOS.

IN reply to a letter from more than one hundred men of eminence in Boston, Senator Hoar said:—

"No man during this whole discussion has successfully challenged and no man will successfully challenge—

"First—The affirmation that under the Constitution of the United States the acquisition of territory or of other property is not a constitutional end but only a means to a constitutional end, and that while the making of new States and providing national defense are constitutional ends, so that we may acquire and hold territory for those purposes, the governing of subject peoples is not a constitutional end, and that there is therefore no constitutional warrant for acquiring and holding territory for that purpose.

"Second—That to leave our own country, to stand on foreign soil, is in violation of the warnings of our fathers and of the Farewell Address of Washington.

"Third—That there was never a tropical colony yet governed with any tolerable success without a system of contract labor.

"Fourth—The trade advantages of the Philippine Islands, if there be any, must be opened alike to all the world, and that our share of them will never begin to pay the cost of subjugating them by war or holding them in subjection in peace.

"Fifth—That the military occupation of these tropical regions must be kept up at an immense cost both to the souls and the bodies of our soldiers.

"Sixth—That the declaration as to Cuba by the President and by Congress applies with stronger force to the case of the Philippine Islands.

"Seventh—That Aguinaldo and his followers, before we began to make war upon them, had conquered their own territory and independence from Spain with the exception of a single city, and were getting ready to establish a free constitution.

"Eighth—That while they are fighting for freedom and independence and the doctrines of our fathers, we are fighting for the principle that one people may control and govern another in spite of its resistance and against its will.

"Ninth—That the language and argument of those who object to this war are, without change, the language and argument of Chatham, of Fox, of Burke, of Barre, of Camden, and of the English and American Whigs, and that the language and argument of those who support it are the language and argument of George III., of Lord North, of Mansfield, of Wedderburn, and of Johnson, and of the English and American Tories.

"The question the American people are now considering and with which they are about to deal is not a question of a day or of a year or of an administration or of a century.

"We have not as yet taken the irrevocable step. Before it is taken let the voice of the whole people be heard."

A Symptom of National Disease.

THE *New York Press*, of the 5th inst. called attention to "The Shame of Senate Elections," under which heading it prints the following:—

"Pennsylvania now has a bribery investigation on hand as the result of an all winter's so far futile effort to elect a senator. In Delaware, her next-door neighbor, public opinion has convicted three Democrats of bribetaking, for votes changed on the last day of that legislature's entirely futile effort to elect a senator. Utah also failed to elect a senator, but not to hold a bribery investigation. In California the bribery investigation began almost with the session itself. There is no senator there, but ample evidence of corruption. Montana varies the routine. She has elected a senator and declared that he was elected honestly. But she holds in her treasury \$40,000, in the distribution of which for votes his agents were detected.

"Any observer not thoroughly conversant with American conditions would be justified in arguing from this state of facts that virtue has gone out completely from our political life. In only twelve of the thirty States electing each a senator to the Fifty-sixth Congress have there been real contests for the post. And in six of these, including last year in Ohio, there have been bribery investigations."

The *Press* then points out that bribery does not figure in elections to the House of Representatives, and affirms that bribery did not influence the vote cast in the last national election; from which it concludes that legislative elections are a failure because they no longer represent the people; but that popular elections are still pure. It favors the abolition of the system controlling the election of senators.

But what about the investigation which is being made by decree of the New York Legislature into the government of New York City, where it is charged that a "corruption fund" of hundreds of thousands of dollars was levied upon the city's disreputable places for political uses in the last election? And what about the charges made by the *Sun*, of this city, and other papers, of a similar state of corruption, only far worse, existing in Chicago? There can be no doubt that these charges are essentially true; and they certainly touch the people themselves.

It is impossible but that the "shame of senate elections" should affect the people, even if the people are not directly responsible for it. To become familiar with charges of bribery and the various forms of corruption alleged in connection with senatorial elections, by reason of their frequency, must certainly educate the people themselves in corruption. For the old saying is ever true that vice "seen too oft" is first endured and in the

end embraced. And this education of the people in political vice is proceeding at an alarming rate.

On the whole it must be said there are more facts than the *Press* has here alleged which would justify an observer in the belief that virtue has about gone out "from our political life."

Religious Aspect of the Dreyfus Case.

It appears that one effect of the agitation in France over the Dreyfus case, is a reactionary religious impulse which is in the interests of the Catholic Church. French Catholic priests have been prominent on the side of opposition to a revision of the case, and have done their best to give the contest the aspect of a religious controversy; in which, of course, all good people would be expected to be on the side of the church. Even Pope Leo, it is said, has felt constrained to withhold his sanction from the course taken by the priests; but that course must nevertheless be taken as expressing the spirit of the church for which they stand. The appeal to religious prejudice is of course an argument against the justice of the cause in behalf of which it was made.

The following statement of the facts relating to this aspect of the case is made by the *Chicago Times-Herald*, of March 17:—

"It is a notorious fact that the anti-Dreyfusards have made desperate appeals to religious prejudices. This was natural enough, because the religious partisan is sure to be a person of intense passion, and these intriguing and dubious patriots have counted upon passions of all sorts to help them in their war against justice and reason.

"In their attempt to arouse Christians generally they have tried to fan into new life the dying hatred against the Jews. Every champion of Dreyfus has been pictured as a champion of the Jews. Sympathy for the man has been construed broadly as sympathy for the race, and sympathy for the race is held to be a heinous crime which admits of no excuse or palliation.

"Such intolerance is completely at variance with the spirit of the age and the principles of a republic. But the logical fallacy of the argument does not prevent its having considerable effect. The method of procedure is, in fact, common to despicable demagogues everywhere, and has been employed many times to obscure real issues and triumph by the confusion.

"With this religious persecution has gone a special catering to Roman Catholic reactionaries. They have been flattered with the assurance that the anti-Jewish agitators have had them always in mind when they have been working for a royalist or imperial regime. Thus poor Dreyfus has been made to appear as an obstruction in the way of the church. The fate of the wretched prisoner in exile upon a distant shore has been said to involve the fate of a powerful hierarchy, whose great influence has been turned against him.

"It is particularly gratifying, therefore, to learn that the pope withholds his approval from the course that

has been pursued by too many French priests. It is said that he has expressed his astonishment at the passions that have been aroused over the famous case, adding significantly that France had always been at the head of either civilization or barbarism. The emphasis just now is upon barbarism."

And the spirit of barbarism has had no better representatives in this case than the French Catholic priests.

Modern Civilization Destroying Manhood.

THE following is taken from a paper read before a conference of Methodist ministers in Chicago, by Albion W. Small, professor of sociology in the University of Chicago. It is a striking statement of what must be acknowledged to be truth by the candid observer of present day events:—

"I am spending my life in the study of sociology because I believe—and I see more and more reasons for the belief the longer I study—that the social system in which we live and move and have our being is so bad that nobody can tell the full measure of its iniquity. In this age of so-called democracy we are getting to be the thralls of the most relentless system of economic oligarchy that history thus far records. That capital from which most of us directly or indirectly get our bread and butter is becoming the most undemocratic, inhuman, and atheistic of all the heathen divinities. It breeds children only to devour the bodies of some and the souls of others, and to put out the spiritual eyesight of the rest. In spite of the historic campaigns for liberty, in spite of the achievements of Christianity, there has never been a time since Adam was born when the individual counted for so little or availed so little relatively as to-day.

"Compared with any worthy conception of what society must become if life is to be tolerable, the socialistic indictments against our civilization are essentially sound. . . . It is a literal and cardinal fact that our present economic system cries to heaven for rectification. It stultifies human nature. It nullifies the purposes of God. The men who denounce present society have profound reason for their complaints. We are in the midst of the most bewildering labyrinth of social entanglements in which the human race has wandered up to date. . . .

"There seems to be no practical alternative between, on the one hand, swelling the clamor of wild and incoherent revolt, and, on the other hand, giving one's moral support to conservatism, most falsely and fatally so called, which intensifies the evils by denying that they exist.

"You are aware, as well as I, that there are clouds on the social horizon already bigger than a man's hand, foretelling changes of which no one is wise enough to predict the end. If present tendencies continue it will not be very long before the men whose business it is to communicate ideas will be gagged by those who publish ideas, and the publishers will be shackled by the makers of paper, and the paper manufacturers will be held up by the transportation lines, and the transporters by the producers of steel, and the steel industries by the coal

operators, and the coal miners by the oil producers, and the oil magnates by the stovemakers, and the cook stove men by the sugar trust, and the sugar interest by Wall Street, and the stock brokers by the labor unions, and the labor unions by the farmers, and the farmers—God help them—by everybody.

"I am not throwing in your face the dust of my library. But if you will heed the symptoms from bank and office and factory and railroad headquarters and daily press, you have discovered that the very men who are making these combinations are beginning to be afraid of their own shadows. These very business men, who claim to have a monopoly of practical common sense, have involved themselves and all the rest of us in a grim tragedy of errors. They are already beginning to ask on the quiet how it is all to end. Whether they realize it or not, our vision of freedom is passing into the eclipse of universal corporate compulsion in the interest of capital. The march of human progress is getting reducible to marking time in the lock-step of capital's chain-gang.

"If you should inquire in certain quarters you would be told that there were in the United States a considerable number of good pugilists. That is, they fight strictly within the rules of the game. This does not prove, however, that pugilism is a good game. I have no doubt whatever that the vast majority of capitalists are good capitalists. They operate strictly within the rules of the game. Nevertheless, capitalism is not a good game, and it is our business to see the reason why, viz., the whole programme of our present civilization turns at last on the calculation of effects upon the accumulation of capital.

"A program fit for Christian civilization would turn rather on its effects upon the quality of men that civilization shall produce. We have turned moral values upside down. We are making men the means of making capital, whereas capital is only tolerable when it is simply a means of making men. It would make infinitely more for human weal if every dollar of wealth should be cleaned from the earth, if we could have instead of it industry and honesty and justice and love and faith, than to be led much further into this devil's dance of capitalism."

Six hundred and eighty-two dead American soldiers from Cuba and Porto Rico were brought to this city, March 29, by a United States transport, and thirteen hundred more bodies are in Cuban ports awaiting similar transportation in "the ocean hearse."

A Sacrilegious Dog.

UNDER the above heading the Roman Catholic paper, *El Imparcial*, of Mexico City, published the following item in its issue of March 4, 1899:—

"In the fifth street of Zaragoza lives the Ordenza family, one of whose members, Magdaleno, is very ill and about to die, for which reason the Viaticum was brought to her.

"At the moment in which the priest was about to

deposit the host in the mouth of the sick person, a little dog which had always shown the greatest love for Magdaleno, upset the priest, and caught the host in his mouth, and instantly devoured it. The dog was pursued by all present and beaten to death with sticks. By order of the holy church the corpse will be burned."

The Pastor Explains It.

THE pastor of the Nyack (N. Y.) Reformed Church, who commanded the town president to stop a Sunday parade in honor of returning soldiers, as mentioned in the SENTINEL last week, wishes to make an explanation. He wants it understood that he is not opposed to Sunday parades in honor of returning heroes from the war. In the *Nyack Evening Journal*, he says:—

"Sir: In explanation of what occurred in the Reformed Church Sabbath evening, permit me to say I had no knowledge or intimation that the soldiers were expected in Nyack that evening, and when the beating of the drums disturbed the religious service, I was naturally indignant, and asked the village president if that was to be allowed on the Lord's day. At this point I had no idea that the soldiers were in town. He answered, 'I don't know.' I said, 'Go out and stop it.' After Mr. Myers left his seat, he said, 'The soldiers are coming home.' Impulsively, and before I comprehended his words, I said, 'I don't care who it is.' This last remark I immediately regretted, and I now acknowledge my error in thus speaking."

We would infer from this that a Sunday parade is all right, provided it is made in honor of a certain class of persons. We fear the explanation will not impress anybody with a sense of the propriety of Sunday enforcement.

"Sovereignty."

New York "World."

ONE fact is made entirely clear by the proclamation of the President's Commission to the Filipinos. Mr. McKinley has, without the authority either of the Constitution or of Congress, not only undertaken the conquest of the islands by war, but has assumed their permanent control and government.

The proclamation asserts our "sovereignty over the Philippine Islands." Sovereignty is supreme power. It is a term of finality. And as if to emphasize this meaning the proclamation again declares that "the supremacy of the United States must and will be enforced throughout every part of the Archipelago."

This is at least explicit. It puts an end to the nauseating cant and unconscionable lying as to the policy of the Administration. It acts as a clarifier of the clouded rhetoric of the President in his Boston speech. It shows the hollowness of his protestations that the future of the Philippines was in "the hands of Con-

gress." It affirms the policy of "forcible annexation" which the President said would be "criminal aggression" in Cuba.

This action is of course revolutionary, and unless the Filipino nature has changed it will have about the same effect in suppressing the insurrection that kerosene has in putting out a fire. But it is at least satisfactory to have a definite policy before the people at last.

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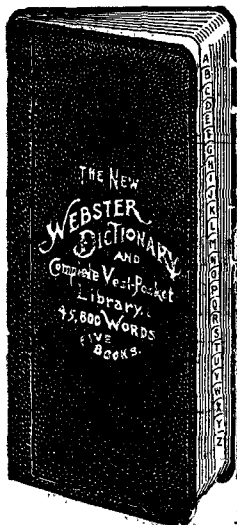
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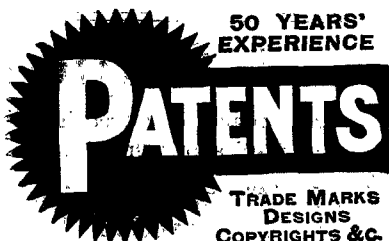
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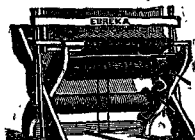


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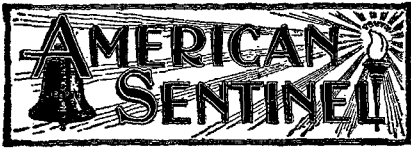
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NEW YORK, APRIL 13, 1899.

THE AMERICAN SENTINEL is in this world to sound the trumpet of alarm. That is the reason it does not coo like a dove, as some of our critics think it ought to do.

THERE is no part of this country where the people are not liable to find themselves, suddenly and without warning, in the tightening coils of the movement to enforce Sunday observance by law. So do not wait for the crisis to come, but set to work to educate and warn the people in your neighborhood now.

THE Rev. W. E. McLennan, Methodist, says of the problem of "the church and the masses," that "Whereas, in the beginning the moneyed classes were arrayed against Christianity, in these days they are identified with it. The poor cannot distinguish between the church and their taskmasters who support and govern the church. The consequence is that while sixty per cent. of the employer class are connected with the church, only four per cent. of the employed class are found in it."

NO VITAL truth can be taught in this world without offending somebody. If you try not to say anything that might offend somebody, you will only please nobody and offend God.

NOTE the following, which we take from the *Keystone Gleaner* (Pa.), of April 6:—

"In the cities of Pittsburg and Allegheny there is a branch organization of the Evangelical Alliance of 180 members, which means that 180 churches have allied themselves together for the accomplishment of the

purposes of the Evangelical Alliance. One of these purposes is to secure a better observance of the 'Lord's day.' During the first week of January, under the auspices of this Alliance, 5,000 Christian workers covered the two cities with literature in one day."

Five thousand Christian young people in one place, with mistaken zeal spreading literature to educate the people into the idea of Sunday enforcement. And these covered the cities of Pittsburg and Allegheny—450,000 combined population—in one day! Is it not high time that those who understand the evil that is involved in this movement for Sunday enforcement, be doing something to educate the people in regard to the danger which is threatened to them individually, and to the nation as a whole, by this proposed union of the religious and civil powers?

Who cannot see, from such facts, that the crisis in this controversy is fast approaching?

LIBERTY is more than a political question. To discuss the advisability of granting or withholding liberty from any people, is to question the advisability of recognizing individual rights. And this, in the United States, is to question the advisability of maintaining or repudiating the Declaration of Independence and the national Constitution. But these cannot be repudiated without a political revolution.

All political parties have upheld the Constitution and Declaration of Independence. When the Southern States repudiated the latter document by maintaining the doctrine of negro slavery, it meant not a contest of politics, but a repudiation of the Government itself.

Political contests are settled every few years, quietly, at the polls. But this question of liberty or slavery was settled by four years of terrible war.

Yet to-day there are many people, and readers of the AMERICAN SENTINEL at that, who see nothing more than a question of politics in the

policy of foreign conquest upon which the American Government has entered.

The denial of liberty to any people is a denial of the American doctrine of inalienable rights; and a denial of this includes a denial of the individual rights of conscience; and a denial of these rights is a denial of the right to observe a Sabbath day in accordance with the dictates of conscience—to observe the seventh day according to the commandment of God, in opposition to first-day observance by the commandment of men.

Do you see anything more than mere politics in that? We do.

AN exchange observes, in making reference to the pope's letter on Americanism, that the aged Italian within the Vatican "is anxious that there should be a Catholic American government, but no American Catholic church."

THE Sabbath "preserved" by law is about as valuable as religion preserved on ice. If it has not inherent life enough to preserve itself, it is of no value to anybody.

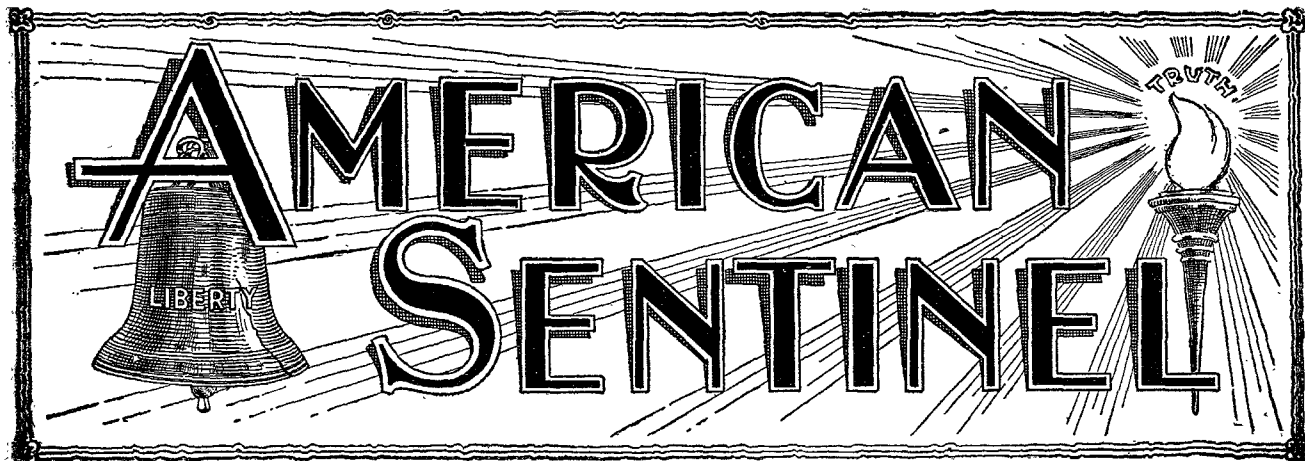
KEEP your own horizon clear, and you will not need to worry over the political horizons of states or nations.

IF an evil is cherished in your heart, it is impossible to keep it from flowing out into your life.

DO NOT look at truth merely on its negative side; it is the positive side of truth that gives us benefit.

CRUSH out individualism in a republic, and when it is done the republic itself is gone.

THE profits of "expansion" can be much more easily reckoned than the costs.



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

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

(Entered at the New York Postoffice.)

THE Creator means every man to be a monarch—over himself.



To OBEY Cæsar in any matter of religion is to rob God of his rightful worship.



If the kingdom of heaven could be set up by vote, it would be liable to political overthrow.



WHEN religion gets into politics, it is only to be expected that politics will get into religion.



THE papacy never asked for anything more than that the State should enforce "the revealed will of God."



THE individual who is determined to attain popularity must expect to part company with all unpopular truth.



THE business of the Christian Church in this world is not to drive the world to God, but to reflect the glory of God to the world.



To CLOTHE the State with the attributes of divinity does not elevate the State, but in principle degrades God to the level of a man.

THE man who claims to be a successor of the prophets, is pretty likely to be a descendant of the Pharisees.



You cannot legislate or vote good fruit out of a bad tree—good government out of a corrupt people.



THE man who needs a revolution in his own heart to set things right, generally imagines things can only be straightened out by a revolution in society.



The Issue in Pennsylvania.

WE mentioned last week a very significant feature of the work now being done to promote Sunday enforcement in Pennsylvania; namely, that of a body of workers five thousand strong covering the large cities of Pittsburg and Allegheny with reform literature in a single day. This is evidence of the earnestness and resources that accompany this movement; and there were other evidences which could only be appreciated by listening to the speeches and witnessing the spirit which controlled the meeting.

Much was made of the fact by prominent speakers, and not without reason, that on this occasion the church and the workingmen had at last come together. Here, for the first time in the history of the Sunday movement, the long sought alliance of the Sunday and labor-protecting movements became an accomplished fact; and here, also for the first time, an army of workers gave the movement their vigorous support.

This is the beginning of what has been long expected by those who have watched this movement and understood its import,—the beginning of an impetus which is to sweep all before it and accomplish in full the union of religion with the State. It is the beginning of the end.

The Amalgamated Association of Iron and Steel Workers is one of the strongest labor organizations in

the land; and this organization, which is now the ally of the church forces in the cause of Sunday enforcement, has resolved to prosecute every mill and factory operator and railway official who violates the Sunday law of Pennsylvania. This is the first time that a great labor organization has taken up the work of enforcing the Sunday laws.

At the mass meetings held in the Bijou Theater, Pittsburg, one speaker said: "This country is being formed into one vast amalgamated association. Don't be alarmed, for we are all going to join it, and have one vast confederacy and federation; but woe to him who stands up against it! Woe to him who desecrates the Sabbath [Sunday]!"

Woe to him who stands up against the coming combine of religious and secular forces, armed with the power of legislatures and the courts, to dictate to every person the day which he shall observe as the Sabbath! That is the ultimatum that is coming; and what reply will you, reader, make to it? Are you ready for it, and are your friends and neighbors ready for it? Have you done all that you care to do to enlighten the people upon the principles of truth involved in this coming crisis?

The World's New and Most Chivalrous Knight.

THE REV. DR. JOHN HENRY BARROWS was one of the leading spirits in the calling and conducting of the World's Congress of Religions in Chicago, the year of the World's Fair. He was chosen to give the first series of lectures on oriental religions, which is conducted by the Chicago University in India. From there he continued his tour around the world, speaking upon the world's religions, in behalf of a world's religion. Since returning to America, he has traveled extensively throughout the United States, continuing the same work. About the first of the year 1899, he was called to the presidency of Oberlin College. March 20 a reception in his honor was given by the Congregational Club of Toledo, Ohio, at which he delivered a speech upon "Greater America." Because of the position that he occupied in the World's Congress of Religions, and the position he occupies now, and what he has done all around the world in behalf of a world's religion, the views which he expressed, of greater America and of its mission now in the world, are worth noting. As reported in the *Tribune* of this city, he said:—

"We have forsaken the policy of selfish isolation, and come to realize our world-mission in these days when God has made us a world-power. We have not abandoned the Monroe Doctrine, as European countries will discover if they attempt to disregard it. We are drawing into closer fellowship with the people of the Western Hemisphere. There must ever be peace and good understanding with Canada and Mexico and the South American republics. These are great areas for our commerce

and for our ideas. But America has widened westward across the Pacific, which is to be the chief highway of the world's future commerce. In Hawaii and the Ladrões and the Philippines we have stepping-stones for American ideas clear over to the greatest and most populous side of the world. My own observations in the Orient have deepened the conviction that the greatest event of the twentieth century is to be the uplifting of Asia and thus the unitizing of the globe.

"Heaven forbid that we should go to the Philippines in the spirit with which Spain went to Cuba or Holland to the South-eastern Asiatic Archipelago. If we hold them, and I do not see how we can get rid of them, let us hold them as a 'trust for civilization.' Let us show that America does not mean selfishness and spoliation, but means enfranchisement, uplifting, enlightenment, peace, and toleration."

"We need great men, great leaders, to shape and direct. And God is giving them to us. The Greater America must have greater statesmen. We, of course, shall need a larger army and a larger navy. We could hardly have better ones. We must have a better diplomatic service, national schools, for training the representatives of the republic.

"We shall have a new national expansion in the days to come. We shall see our commerce and our ideas penetrating and controlling the West Indies and the East Indies. Our scholars, our missionaries, our preachers, our books, and our business, will have a deep entrance into the world of Asia. We are now the chief branch of what men call the Anglo-Saxon race, and whatever greatness we have already achieved is hardly to be mentioned by the side of the grandeur that awaits us before the close of the next century.

"The expansion has already come. America is no longer a babe in the wood, but the foremost of western nationalities, and the sight to-day of our people for the first time thoroughly united, contemplating expectantly and in no shallow and trifling temper, the greater destinies to which God is calling is a hopeful and inspiring spectacle.

"I wish to express my confidence, reborn out of what I have seen in the Orient, and out of what I have seen in more than thirty thousand miles of travel in nearly all parts of our country, wherein during the last fifteen months I have been able to touch the vital centers of American thought and character—my confidence that this land 'to human nature dear,' this land which is not unbeloved of God; that this Republic, filled with God-fearing and man-loving people; that this Nation, proud and grateful for a history reaching from Plymouth Harbor to Manila Bay, is no longer to be treated as a foundling, but is the *strongest and most chivalrous knight, equipped for valiant service in the kingdom of God, to be seen on the face of the earth.*

"I have felt the pulse of National Christian conventions; I have had my Americanism refortified; I have entered the homes of men and women who pray to God for our country, the home of many a Christian pastor, East and West; and the home of the Christian President at Washington; I have talked with scholars, statesmen, far-sighted editors, university professors, devoted women, whose hearts are aflame with the purest patriotism; I have faced many thousands of college students and Christian ministers and candidates for the ministry.

I have stood by the grave of the mighty American dead, as more than a year ago I stood by the graves of American missionaries in India, beneath the rustle of the palm tree and the light of the Southern Cross; I have seen in the last six months a puissant nation rousing herself from sleep and shaking once more her invincible locks, and those timid and pessimistic teachers who are warning us to beware of our destiny and shrink back from it misconceive and underrate the mighty and noble spirit of the American people."

Thus it is seen not only that he is still pushing forward his idea of a world's religion, but that he is enlisting in the enterprise this "greater America" which he describes. And she, with her united people, her greater army and navy, her combinations of Christian teachers, and Christian scholars, and Christian professors, and Christian preachers, and Christian president, is already dubbed "the strongest and most chivalrous knight, equipped for valiant service in the kingdom of God, to be seen on the face of the earth." And thus this nation is expected to take the lead in turning this world into the kingdom of God.

There can be no doubt at all that in all this Dr. Barrows has rightly gauged the "Christian" public opinion of the United States, for this is exactly the new phase that the theocratic combinations already formed, might properly be expected to take on; it is strictly in their line of things; and as marking the progress of the National Reform elements of the country, it is a distinct sign of the times.

A. T. J.

The Constitution of American Imperialism.—No. 1.

BY JOHN D. BRADLEY.

IMPERIALISM is the reign of arbitrary power. American imperialism is the same thing. Arbitrary power is lawless power—power acknowledging no limitation or restraint. It is a substitution of will in the place of law*—the will of the individual or individuals exercising the power. An eminent statesman and philosopher has well declared that "law and arbitrary power are in eternal enmity." In the very nature of things arbitrary power cannot conform to principles or remain within constitutional restraints. These things can have no part nor parcel with it, because it defies them.

American imperialists know this. They know it, not because they have stopped to reason it out, but because at almost every step they take they find the plain and unmistakable language of the fundamental law of their country ordering them to halt. Some of them have

halted long enough to declare that this is not now a government of law, but a government of will; that constitutional government has been succeeded by arbitrary power. A great many have said this. Here are the words some have used in saying it:—

"A Constitution and national policy adopted by thirteen half consolidated, weak, rescued colonies, glad to be able to call their life their own, cannot be expected to hamper the greatest nation in the world."* "This nation has become a giant who is no longer content with the nursery rhymes which were sung around his cradle."† "In the right to acquire territory is found the right to govern, and as the right to acquire is sovereign and unlimited, the right to govern is a sovereign right, and I maintain is not limited in the Constitution. I think it must be admitted that the right to govern is sovereign and unlimited. . . . Governments derive their just powers from the consent of *some* of the governed."‡

"To that great trust [the Philippines, Cuba, and Porto Rico], under the providence of God and in the name of human progress and civilization, we are committed. . . . Did we need their consent to perform a great act of humanity? . . . We did not ask; we were obeying a higher moral obligation which rested on us and which did not require anybody's consent. We were doing our duty by them with the consent of our own consciences and with the approval of civilization. . . . While the war was in progress we could not ask their views. Nor can we now ask their consent. . . . No one can tell to-day what is best for them or for us. I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests, theirs and our well-being."§

"The Declaration of Independence was made to suit a particular existing condition of things. . . . The Declaration meant simply that the colonies had become tired of the British domination, deeming it oppressive, and intended to set up a government of their own by the right of revolution. They were not laying down a principle for anybody except themselves, and they had no conception of the 'consent of the governed' as it is proclaimed by Mr. Bryan and the generally hypocritical gang who are sympathizing with him in the hope of cheating us out of our rightful conquests."||

"It is a favorite notion now to quote the words, 'Governments are instituted among men deriving their just powers from the consent of the governed,' as if these embodied a law of application to all inhabitants alike. . . . It was never the intention [of the signers of the Declaration] to assert that the negroes or the savage race must give consent before just government should be established over them. . . . The Declaration of Independence was a formal notice that inhabitants of the colonies consented no longer to British rule."***

* Franklin MacVeagh.

† President Northrup at Chicago Peace Jubilee banquet.

‡ Senator Platt, of Connecticut, in the United States Senate.

§ President McKinley at Boston. Some one has said: "If it be true that the Philippines were entrusted to our hands by the providence of God, it ends the discussion. However, it is yet novel doctrine that public servants may substitute what they guess to be the will of God for the constitution and laws of the land. In this entire matter there has been too much certainty as to the Divine will, and too little attention to constitutional requirements and difficulties."

|| The New York Sun.

*** The New York Tribune.

* When we say law we mean law. A statute may or may not be law. It may receive all the sanction of government, and yet be only the lawless declaration of arbitrary power. It is law that "all men are created equal," and that "governments derive their just powers from the consent of the governed." Many statutes have affirmed the contrary. They were not law but were rebellion against law.

"We would inform Senator Vest that the idea that all men are created equal is not the fundamental law of this country. The fathers had better sense than to put that phrase in the Constitution. They wrote it in the Declaration which was simply their manifesto to European powers, and is not law."*

"We shall adhere to the provisions of the Constitution and the instincts of the future."†

"Resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed."‡

"The Constitution must bend."§

"We have outgrown the Constitution. It is not worth while to discuss it."||

What then has been done with the Constitution of American Republicanism? Has it been thrown into the streets, or has it been burned up lest a fragment of it be read?—No, neither of these things has been done. It remains in its accustomed place and speaks with its accustomed language, but *it remains without limitation or restraint upon the men whom it was made to bind*. But this is not all. It remains to "consecrate" and to "stamp legality" upon every act of unlimited and unrestrained power. *As it thus remains it is the Constitution of American imperialism*. We apologize for the abuse of the word "constitution." When the imperialists have revised the dictionaries, this impropriety of diction will doubtless disappear. But remember that when we speak of an instrument of unrestrained and unlimited powers as a constitution we are speaking of the constitution of *imperialism*.

But how is it possible for the Constitution of American republicanism to become the constitution of American imperialism? How is it possible for an instrument of delegated and limited powers to become the instrument of sovereign and unlimited powers? How is it possible that the same words and sentences that have constituted a republican and representative government can become the mainstays of an imperial and arbitrary system? Let Mr. Charles Denby, late United States minister to China and at present a member of the Philippine Commission, answer. We quote from the leading article of the February *Forum* at the point where Mr. Denby is showing how thoroughly constitutional is imperialism:—

"It will not do to say as a congressman said, 'What is the Constitution between friends?' but it may be said that it is the wisest and the most expansive document ever written by the hand of man. It is like the tent that Saladin gave to Richard. When it was folded it rested in a nutshell: when it was expanded whole armies could recline under its shade. The dear, glorious old document, it is always on the side of common sense, always on the side of progress, always ready to strengthen the glowing periods of the judiciary devoted to our country's honor, and to stamp legality on the great statutes of

freedom. Expansive? Why, it is expansive enough to cover the world, if necessary; and it can contract when the time and the occasion demand contraction.

"The Constitution declared that no man shall be tried except by a jury of his peers. A jury is supposed to be twelve men. Bless you! We try Americans every day in China by a consul and two assessors; we try men accused of murder by a consul and four assessors; but the Minister must approve the death sentence. . . .

"The Supreme Court has passed on all these questions.* When a man was confined for life in a penitentiary in New York for a murder committed off Japan in a ship that flew the American flag, a writ of *habeas corpus* was refused to him by the Supreme Court. It held that his conviction was legal, although he was not tried by a jury. The Constitution had contracted to suit the case! . . .

"The Constitution is a great document. Interpreted by men supremely great, as it has been and is, it will consecrate just and wise laws made by Congress to take from the army the burden of maintaining law and order; and again, as often before in our history, *cedant arma togæ*. . . .

"Elastic as the Constitution has been shown to be, it will stand forever as the bible of freedom."

Take with the above the following statement made by Senator Platt of Connecticut, in the United States Senate, Dec. 19, 1898:—

"These are indeed great principles [the principles of the Declaration and the Constitution]; they underlie our free institutions, *but they are not capable of literal application*."

In these quotations two of the most prominent and outspoken imperialists lay before us coolly and in very plain English the constitution of American imperialism, which they declare is the constitution under which the American Government is now being administered. These declarations should set every American to thinking seriously, for they are declarations which the American people cannot afford to look upon with indifference. We shall have more to say with reference to them next week.

Impropriety of Sunday Laws.

"Lutheran Witness."

We cannot help seeing, in the first place, that all Sunday laws are prompted by the notion that Sunday is to be hallowed for the Lord's sake. Religious reasons have animated by far the greater number in advocating such laws; religious reasons also prompt the plaintiffs, and in many judicial decisions spiritual and worldly matters are sadly commingled.

The common designation of the day, as it may be heard also in court, the "Christian Sabbath," is an abomination according to Scripture. Christ is Lord also of the Sabbath, and we will let no man judge us in re-

* The Chicago Times-Herald.

† Gen. Stewart L. Woodford [italics ours].

‡ Whitelaw Reid. § President Capen.

|| General Merritt.

* At another place Mr. Denby refers to the Supreme Court as "the tribunal which governs the United States by its judgments."

spect of an holy day, or of the Sabbath days, just as little as in meat, or in drink. We are safe, according to Scripture in esteeming every day alike. Matt. 12:8; Col. 2:16, 17; Rom. 14:5, 6.

But even though all the citizens of a State were to regard Sunday as a divine institution, in other words, if all were first-day Sabbatarians, the State would still have no right to concern itself with the matter. For how can the State demand the performance of religious duties?

As far as the Sabbath as a civil institution is concerned, much might also be said and has, indeed, been said by two judges of the Supreme Court of California in a noteworthy decision. It was pointed out that the State has no right to concern itself unnecessarily with the affairs of individuals, and that where the protection of common interests comes into consideration, the rights of individuals might be restricted to acquisition and possessions. Experience teaches that a community is endangered not so much by excessive labor on the part of the citizens, as rather by laziness. Then again one man requires more rest than another. If the legislature fixes a day of rest, it may also fix two, then it may also determine how much each citizen must work.

Ex-Commissioner Morgan on the Catholic Church in Politics.

HON. THOMAS J. MORGAN, Commissioner of Indian Affairs under President Harrison, gives in a San Francisco journal, by request, a "brief statement of the recent attitude of the Roman Catholic Church regarding the education of the Indians, especially with a view of recording its position in reference to the appropriation of public money for sectarian uses." Being in a position to know fully the facts relating to this subject, Mr. Morgan's statements are entitled to full credence, and should be of interest to every American citizen. They show that the AMERICAN SENTINEL and all those engaged in calling public attention to ecclesiastical encroachments upon the domain of the civil government, are not raising a false alarm or fighting a man of straw; but that the enemy alleged to be combatting the principles of free government in these United States is very tangible, and the danger which threatens is very real.

The ex commissioner speaks of the establishment in Washington of a "Bureau of Catholic Indian Missions," which "stood as the representative of the Roman Catholic Church in American politics." In connection with this statement let it be remembered that this is not the only ecclesiastical bureau established at the seat of the national Government to influence legislation; that there is a Protestant "Reform Bureau" there under the management of Rev. W. F. Crafts, which is doing even more to undermine American principles separating church and state than is the Catholic bureau, and has the support

of the largest religious organizations in the land. What Mr. Morgan says with reference to the Catholic establishment applies equally in principle to this establishment run by Mr. Crafts and the religious combines calling themselves Protestant.

We have space only for the most pithy of the statements of Ex Commissioner Morgan upon the subject in question. These are as follows:—

"There had long been established in the City of Washington an institution known as the 'Bureau of Catholic Indian Missions,' having a president, director, secretary, and other officers and clerks, which had for its specific work the supervision of the education of Indian children in Roman Catholic institutions; for a broader mission the securing of appointments of the largest possible number of Roman Catholics in the Government Indian Schools, for a still larger mission the securing of the appointment of agents, clerks, and other appointees in any branch of the Indian service; and for a still wider object the securing of such legislation as would be helpful to the Roman Catholic Church, and the preventing of any legislative or administrative action that could in anywise interfere with its widest possible sphere of activity among the Indians. This bureau, as organized, stood as the representative of the Roman Catholic Church in American politics. It had apparently the confidence and the support of the Roman hierarchy; was in touch with the representative men of the church everywhere; had its agents and representatives on the Indian reservations; was ceaseless in its vigilance and activity in the lobby and the committee rooms of Congress, and did not hesitate to urge its claims for sympathy, support and advancement not only upon cabinet officers but even upon the President of the United States. It was a compact, well-constructed, aggressive, efficient machine, organized for the promotion of the political interests of Roman Catholicism, and ready to use any and all means essential for the accomplishment of its purposes. It seemed utterly unscrupulous.

"The chief of the Educational Division in the Indian Office, who had the practical oversight of the entire system of education, whose duty it was to recommend to the commissioner the appointments and removals of teachers and other subordinate officers, was a Roman Catholic. He had few, if any, qualifications for the position he occupied, but was a zealous churchman and used his power to the utmost for the promotion of the interests of his church. Several government schools were placed entirely in the control of the Roman Catholics; a cross was erected over one of the buildings; another government building, costing \$40,000, was turned over to a bevy of nuns imported from Canada; a Roman Catholic Church was built in its immediate vicinity, and the whole establishment, church and school, was as much a convent as though it stood on the banks of the Tiber. The Roman Catholic catechism was introduced as a part of the daily curriculum in government schools, and the pupils were zealously taught to believe that the Roman Catholic Church was the only true church. Wherever it could be done Roman Catholics were appointed either as superintendents, matrons, principals and teachers, or, if these places were not available, then to such subordinate positions as were within reach. Every effort appar-

ently was made to monopolize the Indian service and to make it tributary to the papacy.

"The director of the Catholic Bureau, or his representative, was in almost daily communication with the chief of the Educational Division of the Indian Office and practically directed his action in everything pertaining to the Roman Catholic interests. It is not too much to say that the Bureau of Catholic Missions had usurped to a large extent the functions of the Government Bureau of Indian Affairs.

"The existence at the capital of the nation of an organized lobby, established in the interest of the Roman Catholic Church and prosecuting its work zealously and tirelessly, was at once an impertinence and a menace to Republican institutions. It sought covertly to secure, so far as its influence went, all the practical results that would have flowed from the recognition of the Roman Catholic Church as the established national church. The Protestants had no such central organization and made no concerted effort either to secure ecclesiastical advantages for themselves or to in anywise prevent the unconstitutional aggressions of the Romanist hierarchy.

"In 1877 the United States Government entered upon the work of providing for the Indian youth a system of public education, supported by appropriations out of the public treasury. It had for many years made special appropriations for Indian education and in fulfillment of treaty obligations or in return for land or other concessions made by the Indians, had provided schools and teachers for them; but in 1877 it appropriated the sum of \$20,000 out of the public treasury, money which did not belong to the Indians, but which was in all respects public funds. This appropriation increased from year to year until in 1886 it reached the sum of \$600,000; when I entered upon my duties as commissioner, in 1889, it had swollen to \$1,300,000 and four years later, when I left the office, the total appropriations of public money, exclusive of amounts paid out of Indian funds, was a little more than \$2,300,000.

"When the Roman Catholics saw the growth of these appropriations for Indian education, they eagerly seized upon the opportunity thus presented to profit to the utmost possible extent by securing as large a share of this money as could be obtained.

"Some other denominations who were carrying on work among the Indians had also been receiving Government assistance, and the schools thus maintained by the churches, partly at their own expense, but largely at the expense of the Government, were practically mission schools.

"The Roman Catholics baptized into their fellowship not only the children, but as many as possible of the adults, asserted their right to claim them as communicants in their church, resented as an affront to them every effort on the part of other churches, and even on the part of the Government itself, to secure for their schools any children who at any time had been enrolled in any Roman Catholic institution.

"The Roman Catholic schools are mission schools, parochial schools, church schools, whose chief and almost only aim is to make converts to Catholicism, and to train their pupils to be good Catholics. The basis of all their work is the Roman Catholic Catechism. Many of the teachers know little of American life, and apparently care less, speaking very imperfect English. Many others

are inexperienced nuns, and few, if any of them, are trained teachers. Catholic education of Indians has never been successful, and they can point to no leading Indians as a result of their efforts. An eminent Roman Catholic said to me that there never had been an Indian Roman Catholic priest. The subtle influence of their schools has been to awaken in the Indians suspicion and distrust, and they have bred disloyalty and incited resistance to the Government. . . .

"Soon after I had entered upon my duties, July 1, 1889, I was waited upon by Archbishop Ireland, representing the hierarchy, and Father Willard, an officer of the Catholic Bureau, and was asked by them if I would renew the contracts for the Catholic schools for the year to come. I answered that I would.

"They stated that they wished a contract for some new schools, and that they would like a much larger appropriation for their work among the Indians than they had ever received before, and intimated that when other buildings which they had in contemplation had been erected they should ask for still larger sums.

"I replied that I did not believe in the policy of appropriating public money for sectarian uses; that I believed in the separation of church and state, and that if churches did missionary work they should do so at their own expense. It was the duty of the Government to provide for the education of the Indians and it should do this in a system of schools, similar to the public schools of the country, which should be neither partisan nor sectarian. I said distinctly, however, that I did not propose, inasmuch as the contract system had been long in existence, to introduce any radical, abrupt change in the policy of the Government; that I would not interfere with any vested rights that they might have, or do anything that could be justly regarded as unfair or unjust; that I would treat the Roman Catholics precisely as I treated any other church or body of Christian people. I said that I would renew their contracts, for the year to come, for the schools already in existence which belonged to them, but that I would not extend the contract system; would enter into no contracts for new schools; that I proposed to take charge of the buildings which had been erected by the Government and to maintain in them, Government schools, and that I should make it a part of my business to improve and extend the system of public education for the Indians. . . .

"Soon after this I had occasion to dismiss from the Indian Office, for incompetency, insubordination, and other sufficient reasons, the chief of the Educational Division, already alluded to, thus committing a third offense against the Roman Catholic Church: Roman Catholics had been dismissed from the public service; the demands of the church for an indefinite extension of the policy of subsidizing its mission schools at Government expense had been denied, and a trusted tool of the Catholic Bureau, who had prostituted his position to ecclesiastical ends, had been dismissed from the public service. . . .

"This was the beginning of a contest which is without a parallel in our political annals. A strong delegation of representative men was appointed by the Catholic Congress at Baltimore to wait upon President Harrison and state their grievances, requesting the removal of the commissioner from office. The President received the delegation respectfully, listened attentively to their

charge, satisfied himself by personal inquiry that the accusations of unfairness and discrimination against the Catholics were false and unfounded, and politely but firmly declined to remove the commissioner.

"An attempt was then made to influence public sentiment. Long inflammatory articles, full of misstatements and libelous in their character, were printed in obscure Washington newspapers, boldly charging upon the Superintendent of Indian Schools and the Commissioner of Indian Affairs a definite purpose to make a clean sweep of all Catholics from the service, to destroy, if possible, the Roman Catholic Indian schools, to uproot Catholicism, if it might be, among the Indians, and in short to conduct the Indian Bureau as an anti-Catholic machine. A more gross, false, malicious, utterly unjustifiable charge, was never made against any public official, and the authors of the falsehoods well knew it. These accusations, however, were caught up and reproduced in a large number of Roman Catholic newspapers, creating a very widespread conviction in the Roman Catholic mind that the Indian Office was a nest of bigotry, and that its policy of intolerance was upheld by President Harrison.

"A very persistent, carefully-planned effort was made to defeat the confirmation by the Senate of both the commissioner and the superintendent of schools; the falsehoods and calumnies just referred to were printed in two formidable pamphlets and presented, together with a formal protest by the Roman Catholic Bureau, asking the Senate to reject the nominations of the officers named, alleging that they were unfit persons to fill the positions to which they had been appointed. Apparently the entire hierarchy, from the cardinal down, including I should say, without exception, all the most prominent and representative prelates, joined in this extraordinary effort of one church seeking solidly to prevent the confirmation by the United States Senate of the appointment of officers of high rank in the public service, simply because they were not acceptable to that church. It is needless to go into a detailed account of the methods adopted to accomplish their end. Let it suffice to say that the Jesuit priest, who planned the campaign and wrote a history of it afterwards, said in substance that nearly up to the day of the vote in the Senate it seemed almost certain that his plan would succeed, and he was very greatly chagrined and mortified when it failed. . . .

"Prominent Roman Catholic prelates attempted to defeat the renomination of President Harrison because of his attitude on the question of Indian education [charging him with being a bigot]. . . . He was in no sense a 'bigot,' and the charge preferred against him by the Romanists was not only false, but it was intolerant and introduced a religious test of the worst kind into our politics. . . .

"It never will be known how large a factor in the contest was this effort of the Roman Catholic Church to overturn an administration and bring about an economic revolution, with all the attendant evils that have followed. A great variety of causes combined to effect the result, and one of them was undoubtedly the attitude of the Romanist hierarchy. Indeed, prominent Roman Catholic journals boast that this was the determining factor, and that it was the Roman Catholic vote that defeated President Harrison.

"However this may be, the fact is patent and it is that for which this article has been written, and which I wish to make most emphatic, namely, that the Roman Catholic Church in America, numbering from 6,000,000 to 8,000,000 of adherents, with a voting population of possibly a million and a half, constituting thus a tremendous factor which in almost any political contest holds 'the balance of power,' stands ready to use this vast power for the promotion of its own ecclesiastical interests at whatever expense to the general public. It thus ceases to be merely a church, a body of individual Christians seeking to worship God according to the dictates of their own consciences, and becomes a vast political machine, dominated by men who are not in sympathy with American institutions, who have been trained in the political philosophy and methods of the Old World, who believe sincerely that the pope is God's viceroy on earth, that he is the head of a sovereign state, justly entitled to rule absolutely; that the state ought to be subordinate to the church, and that the Roman Catholic Church should at all times and under all circumstances seek to gain for itself every possible advantage in American politics.

"The Roman Catholics have assumed an attitude on the Indian School question that is un-American, unpatriotic, and a menace to our liberties. I challenge the course they are pursuing, as that of a corrupt ecclesiastico-political machine masquerading as a church, a course that has been without precedent, and without justification. Its spirit has been that of the Inquisition, its methods those of the disreputable politician, and its agencies, intrigue, secrecy, conspiracy, falsehood, and slander. These are very grave charges, but they are justified by the facts.

"The apologists for the Roman Catholic Church, who insist that in America it is becoming liberalized, will find food for reflection in the significant fact that one of the most aggressive and influential leaders of this Roman Catholic attack upon the Governmental Indian policy, was the archbishop who now poses as the representative of the so-called liberal, or American party of that church."

The Sentinel Appreciated.

THE president of a bank in a western city writes us the following:—

"Some unknown friend to me has kindly caused a SENTINEL to be sent to me for some time back, and I find so many good things in the paper that I want to become a regular subscriber, and to that end enclose New York draft for \$1.

"I feel under obligations to the friend who caused the paper to be sent to me, and if I knew who he was would willingly reimburse him and tender him my thanks for the kindness."

THE Republican party came into existence in an attempt to apply the Declaration of Independence to the black man; it seems likely to go out of existence for its refusal to apply the same principles to a brown man—only half black.—*W. J. Bryan.*



"If the czar's plan for disarmament should be adopted," says a Chicago paper, "how could the natives of the sea islands be fitted for self government?" A pertinent inquiry.

A CABLE dispatch from Rome to the *Chicago Record*, under date of April 4, gives what purports to be the reason why the pope was not asked to be represented at the czar's peace congress. The Russian minister to the Vatican, it states, "to day expressed to Cardinal Secretary Rampolla the czar's regret that he found himself unable to invite the pope to be represented in the peace conference at the Hague, in consequence of his holiness not possessing an army." As a matter of fact the pope does possess an army, though it is so small as to be no factor in the problem of European disarmament. But that is no fault of the pope; he would like to have an army equal to the best in Europe.

THIS is an age of delusions and strange doctrines, and fortunate is the individual who does not fall in some way under the influence of these things. No person need consider himself safe in this respect. They fasten alike upon the individual in public life, and upon the humblest dweller in obscurity. From the evil passions of men have developed abnormal conditions in society, and out of these have grown perplexing problems, social and political, in the attempted solution of which men's minds have been forced out of the channels of sober, sensible thought. Remedies are proposed which can only intensify the evils sought to be cured, and the very evils themselves are mistaken for omens of good. The light that is in men is being turned to darkness, and the world is filled with theorists and speculators who are ever wandering further from the truth.

FOR example, consider the following which is put forth in the name of education, by the president of a college of national reputation. According to the *Chicago Times-Herald*, of April 4, a "school of psychology," is being conducted in that city as part of the Chicago Kindergarten College course, at the opening of which an address was delivered by president Hall, of Clark University, Worcester, Mass. In the *Times-Herald's* report appears the following:—

"Dr. Hall said any child that did not suffer pain became sour and selfish. He thought blood-curdling stories were good for children. He told of a little girl who thought the story of 'Jack the Giant Killer' wading in blood was 'the beautifullest story' she had ever heard. He thought it was a good thing for boys to fight, as it developed their physical and moral courage. Punishment, he thought, was necessary, and a good scolding vocabulary was desirable. Teasing and bullying were commendable, but should be moderated by parents. It was a great mistake for a child to grow up too tenderhearted. Some children were so negative and inanimate that the badness in them needed to be stimulated."

ANOTHER college authority, Professor Herron, of Iowa, in a recent lecture in Chicago, under the auspices of the Christian Citizenship League, said, speaking of the growing discontent in society:—

"This discontent, which grows more universal in its demand; this discontent, which cannot be hushed; . . . this discontent, which God grant may increase until it has sway in a reconstructed and liberated world; this discontent is what the ages have waited for; it is what the great heart of the Father has waited for; it is the direct outcome of the ideals planted in the world by Jesus, by Plato, by Buddha, by the Hebrew prophets, by all the men who have come into this world with ideas for liberation of the human soul."

THE more children there are raised according to the principles advocated by president Hall, the more will the world be filled with restless and discontented people. The more the fighting and hating instincts, and the selfish propensities in general, are trained in the children, the more people will there be who are ready to oppress their fellowmen, and the more readily will the oppressed resist their oppressors in the same selfish spirit. The discontent which is viewed as a hopeful sign, will not, when "it has sway," result in a "reconstructed and liberated world;" for it is but the discontent of one class in society against another, and represents but a contest for supremacy between them; and there is nothing gained for peace and prosperity by a change in the ascendancy from one class to the other. It is selfishness that leads men to oppress their fellows; it is selfishness that prompts the formation of the Trusts and other combines by which capital is bringing distress upon the ranks of labor; and in the methods employed by the latter to combat their oppressors, selfishness is no less a controlling motive. There is the same tyranny on both sides, the same hatred, the same selfish passions, because the representatives of both sides are essentially the same in character. The difference between them is only a difference of circumstances. But there must be a difference in character, not in circumstances merely, before peace and prosperity can spring up from scenes of discontent and strife. Revolutions in society do not always bring the results anticipated. The French Revolution ended

the tyranny of the ruling class, only to let loose the worse tyranny of the mob and the commune.

* * *

No ONE class in society ought to oppress or seek to dominate over another class; and it is the dream of visionary reformers that by legislation or by the ballot or by revolution society can be so reconstructed that oppression will disappear and the long sought reign of righteousness be ushered in. This can never be so long as selfishness is harbored in human minds; for so long as it is there, men will seek their own advancement at the expense of others, or at least regardless of others' welfare, and will never stop short of the same oppressive conditions which exist to-day. Selfishness, indeed, never knows when to stop, but is continually urging men on to greater lengths of departure from the path of peace and safety.

* * *

THE Apostle Paul represented a class of men who had learned to be contented and happy in this life without any revolution in society; and what he says on the subject is entitled to as much weight as are any utterances that come from platform and press to-day. The apostle had learned to be content with such food, raiment, and other temporal comforts as he had in this life; but his contentment was not that of indolence, for he was one of the most active, energetic characters known to history,—a man who most powerfully influenced human thought and life in his own day, and through all the centuries following. He had experienced a revolution, but it was in his own person and not in society. And here is the vital point of difference between the Apostle Paul as a reformer and the reformers of to-day. The man who has had a revolution in his own heart, his own personal life, by the power of God, is not discontented with his lot and does not want to see a revolution anywhere else; but the man who needs a revolution in his own heart, to drive out of it the discontent and the various elements of selfishness that are making him unhappy, wants to have a revolution in society. But if he could have such a revolution, he would not be any nearer to happiness than he was before.

* * *

AMERICAN and British sailors have been fighting and falling side by side in Samoa, and this alliance for offense and defense in that country has done much to strengthen the sentiment at home for an alliance between the great nations represented.

* * *

"ONE of the most important results of Dewey's victory," says a New York paper, "will be a Bible printed in Tagalog," for distribution among the Filipinos by the missionaries who will follow the American flag in the islands. Perhaps if the Bible had gone before the flag

instead of behind it, there would have been a great many more converts and a great many less dead people in the islands now.

* * *

WHILE the subject of the czar's peace conference is before the public, the pope deems it an opportune time to call attention to the great things accomplished by the papacy in past times in preserving the peace. "Every time the church has intervened directly in the serious affairs of the world," he says, "it has assured public welfare; and the popes have often stopped oppression and secured truces and peace treaties. Civilization would have perished without papal authority to vindicate the supremacy of right over might."

But somehow, upon all this history is strangely silent.

* * *

IN New Rochelle, Conn., Catholics and Protestants are arrayed in controversy over the question whether the Bible shall be read in the public schools.

The charter of the newly-made city contains a provision for such use of the Bible in the schools, and recently the Board of Education passed a resolution calling for its enforcement; whereupon many Catholic parents petitioned that their children be excused from the opening exercises. The Board at a special meeting decided to accede to these requests, and now it is provided that such children shall retire to a room set apart for them while the Bible is being read, after which they will go back to their various rooms to participate in singing and other exercises.

The necessity of such an arrangement to carry out the plan of Bible reading in the schools, demonstrates in itself the impolitic and impracticable nature of the undertaking.

A Spanish Editor Against Church and State Union.

A SPANISH paper published in Madrid—*Las Dominicales del Libre Pensamiento* (The Dominicals of Free-thought)—in a recent issue boldly attacks Spain's union of church and State as being the real cause of Spain's downfall. Under the heading, "The True Enemy," the editor refers to "clericalism" as being contrary both to Christianity and to sound national policy, and points to absolute separation of the state from the church as the only remedy for the evil into which Spain has fallen. An English exchange gives the following extracts:—

"Everywhere, in every language, and in every tone, the press is repeating that Spain's ruination is due to clericalism; it is due to the friars, the Jesuits, and their motley horde of hypocrites, ignoramuses, and fanatics, hysterical women, self-seeking men, and beggars; and now what do we find? Programs of regeneration by the hundreds, but in not one of them is any allusion made

to the unanimous opinion of the civilized world, which says to us this: 'If you want to reform you must spend your money in useful things of this world instead of spending it in religious mummery, bishops, canons, friars, monks, Jesuits, and other people, who are worthless for the realities of life. If you want to be free and independent, you must be educated, and thus escape hypocrisy and fanaticism; you must learn political economy; you must govern yourselves morally; you must take liberty, justice, and science for your idols. If you will not do this we will divide up your territory among ourselves, for in this world those who are not free, just, and educated cannot be independent.'

"The Spanish press is continually citing the opinions of European politicians. Here is what an eminent writer of Bolivia says in an article that has been widely copied by the American newspapers:—

"No, it is not the brutal cannon of the Yankee that is to kill Spain—it is the friar, it is that sword whose hilt is in Rome and whose point is everywhere; and the one to give the friar his *coup de grace* is the spirit of the New Age, the sword of democracy. The refulgent ray of liberty is now passing over Spain. Rise to the emergency, ye American nations who are fettered to clericalism!"

"Why are England, Germany, and the United States strong? Why is Russia progressing and enlarging its domains at a fabulous rate? Because they are nations emancipated from clericalism. Why is France rolling and pitching in the tempestuous sea of politics? Because she carries clerical ballast.

"And clericalism need not be confounded with religion. That is the trick of the clergy, and the unthinking Catholic herd are easily duped by it. Germany, Russia, and England are religious nations, but what has religion to do with clericalism?

"Religion, so far as it represents ideas, traditions, beliefs, philosophy, sentiment, is respectable and attractive. When it is converted into power and theocracy—into an absorbent and despotic power which seeks to govern, guide, and exploit a man's whole life in public and private, in little things and great, which throttles thought in an iron band and presumptuously arrogates the civil power to itself, under the pretense of having authority thereto from God—then this so-called religion is a hateful and devilish thing; it brutalizes communities, degrades men, and drags nations down to poverty, ruin and disgrace.

"Here is what the Founder of the Christian religion himself said, and heretics indeed must those people be who oppose his words while claiming to be religious: 'Render unto Cæsar what is of Cæsar and unto God what is of God.' It is no business of God to dominate and subjugate; it is no business of God to use powder and lead against any one; nor is it a God-like business to take possession of the riches of the earth, to wear purple, gold, and precious stones, to keep the people in ignorance, to make a system of double-dealing, to set up hierarchies with despotism on top and craven servility underneath. For all this simply corresponds to the legendary spirit of evil, personified in the devil.

"Will our nation open its eyes to reason and common sense?

"Let it not be said that Spain is poor, and for that reason a rapid regeneration is out of the question.

Spain is rich, but it uses its riches to be on good terms with God while it is on very bad terms with itself and with the other nations of the earth. It is like the fanatic *hidalgo* who gives his gold to the priest to save his soul and meanwhile starves himself bodily and mentally and lives without the comforts and sanitary surroundings that befit his rank. Hopelessly crack-brained, the poor fellow does not see that while he is sacrificing himself to be all right with God, the man who claims to represent God on this earth is waxing fat amid unwonted luxury, enjoying the pleasures of the flesh to satiety, and laying up treasures for his own. The spiritual part of the mass satisfies the *hidalgo*; the material part fattens the priest.

"The regeneration of Spain must rest on these immovable bases: the absolute independence of the state; the limitation of the church to its Christian mission; the appropriation for governmental purposes of those immense resources on which the clergy, the monastic orders, and the Jesuits now depend; absolute liberty of conscience.

"Without applying these principles, all the rest would be simply taking the body of a miserable consumptive and covering it with bright-colored ribbons and fancy trappings so it would look fair to the eye.

"The plague-spot is inside. The microbe is well known. All the doctors in the world are pointing it out to us, and they agree unanimously."

Christianity and Federation.

"We believe," says the *Christian Citizen* (Chicago) "the day is not distant when there will be a federation of Christian people of all creeds and denominations under some such name as Christian Citizenship League, or Christian League, with some such motto as the organization has with which we are working."

But what have Christian people to do with "federation"? Federation is not Christian union. Christian union is unity, established and maintained by the agency of the Holy Spirit. It is plainly declared in that Word which is authority to all Christians, to be even such unity and oneness as exists between the divine Father and his Son. It is a most important feature of the Christian system. Where it is lacking, there can be only a semblance of Christianity, and not Christianity itself.

Federation, therefore, does not serve the purpose of Christianity. Yet it is to hold together a "league" which claims to be Christian. But when an organization professedly Christian is held together by an earthly bond of union rather than the heavenly bond expressly provided by the Lord and set forth in his Word as indispensable for all Christians, we may be certain there is something wrong. We may be sure such a "league" is going to do something not in the line of Christian work.

We believe with the *Christian Citizen* that this league is coming. But when it does come, will it mark an advanced, or a retrograde, position for the churches en-

rolled in it? And what will be its attitude toward those Christians and others who dissent from its principles and aims? The history of such combines in the past is not very reassuring to friends of the Christian cause.

A Proclamation of Conquest.

"Chicago Record."

THE proclamation of President McKinley's commission to the subjugated inhabitants of the Philippines is a proclamation of conquest. As such it must grate upon the sensitive ears of those American citizens who still regard as eternal and of universal application the foundation principles upon which their own institutions are based. The document professes kind intentions, to be sure, and contains promises of liberal treatment to such as recognize and bow to the supreme and sovereign authority of the American republic. But the spirit of kindness which the proclamation breathes is the kindness which the conqueror has ever promised to his not too willing subjects. The proclamation recognizes no rights of the Filipinos, nor does it deem the consent of the governed a matter of any importance. The conquered are simply promised kind treatment and beneficent government as a condition of submission to an outside authority. What conqueror ever promised less? And where is it written in American institutions that the rule of a conqueror contrary to the willing consent of the ruled is not tyranny simply because beneficent?

Consider these two "regulative principles" for the guidance of the United States in its relations with the Philippines, laid down by the commission as principles of "cardinal importance":—

"1. The supremacy of the United States must and will be enforced throughout every part of the archipelago, and those who resist it can accomplish no end other than their own ruin.

"2. To the Philippine people will be granted the most ample liberty and self-government reconcilable with the maintenance of a wise, just, stable, effective, and economical administration of public affairs and compatible with the sovereign and international rights and the obligations of the United States."

If the Filipinos submit to American rule and recognize our sovereign rights they will be well treated. If not, they but accomplish their "own ruin." Truly a sentiment worthy of a Napoleon!

The assumption underlying the proclamation of the President's commission—that the Philippine islands are permanently ours by right of purchase, or conquest, or both—ought not to be satisfactory to the American people. . . . The recognition of our authority may have been necessary to any proper solution of the Philippine problem; but, having done so much and having established our authority, it is now incumbent upon the United States to recognize to the full the right of the

inhabitants of those islands to a voice in their ultimate disposition. If the Filipinos wish independence, like the Cubans, it is the duty of the United States, according to the principles upon which our own Government is founded, to recognize that wish and to prepare for its execution so soon as conditions make that course safe for all interests dependent upon us for protection.

Infallibility and the Philippine Question.

Edward Everett Hale, in "Christian Register."

ATTENTION has once or twice been called to the curious tenure by which Spain held the Philippines, and to the fact that, in the view of history, she had no more right to dispose of them than the king of Ashantee.

But attention, though called, has never responded. Nobody in authority, whether at Madrid or at Lisbon or Rome, has chosen to give any definition as to the Spanish or the Portuguese title.

Spain has held the islands under the treaty of Tordesilla, in which the rival kings of Spain and Portugal agreed to be bound by the papal bull of 1493.

That bull established a meridian of longitude one hundred leagues west of the Canary Islands, as the boundary between the newly-discovered countries visited by Spain and Portugal. Spain was to have all west of this meridian, and Portugal all east of it.

When, not long after, Brazil was discovered, it proved that Brazil ran out into the Atlantic so far as to cut this meridian, and Portugal held all east of the line even to this day.

When, a few years after, Magellan, sailing under the Spanish flag, crossed the Pacific, sailing northward, he stumbled on the Philippines. He thought, or said he thought, that they were within the Spanish half of the world, counting from the original meridian established as the line of the division by a pope whom he and the king of Spain and the king of Portugal all called "Infallible."

But the sun and the stars and astronomy and the truth were against Magellan's calculations. His longitudes were wrong. Anson proved them to be wrong in the middle of the last century.

Since that time it has been known that, under the pope's grant, Spain never owned the Philippines an hour.

Under that grant they belong to Portugal, and have belonged to Portugal since Magellan discovered them.

Suppose that the king of Portugal had sent an embassy to the treaty commissioners at Paris last summer, who had said: "Gentlemen, you need not trouble yourselves about what should be paid for the Philippines to Spain. My august master owns them. If anybody wants them, he must come to us." What would have happened? This will never be known. The king did not

send the envoy, and this curious question was never asked.

But one is tempted to ask why the court of Rome does not ask a question of the courts of Spain and Portugal. All three of these courts hold steadily to the doctrine that the pope is infallible. This means that no appeal can be made from his decision. He decided in 1493 that the Philippines, when discovered, should belong to Portugal. By the merest blunder in calculation, Spain held them for two hundred and fifty years, supposing all the time that she was complying with his decree, Portugal supposing the same, and the popes acquiescing.

But, in truth, since Anson's voyage, on the theory of both Spain and Portugal, the islands have belonged to Portugal. To this theory an infallible court must assent. The pope did not make the mistake in longitude. Indeed it may be doubted whether there ever was a pope who could calculate the longitude at all, let alone calculate it correctly.

If Portugal should to day put in a claim to the revenues of the Philippines for four centuries, and for the \$20,000,000 now paid for them by the United States, what possible reply could be made, either in international law or in the law of the Catholic Church?

We shall be seriously indebted to any of our contemporaries of the Catholic journals who will reply seriously to this question.

It is not the old question whether Galileo was right or not.

It is the question why—if Spain held for the centuries between Magellan and Anson to a grant made in 1493—she should not hold to it in the centuries between Anson and Cervera.

The answer to this question should be easier to persons who believe that the pope's decision reflects for this world the Divine Omniscience. Such persons do not say that the pope cannot make a mistake. But they do say that no appeal lies from a decision made by the pope in council, like the bull of 1493.

An Ambiguous Decision.

New York "Christian Advocate."

THE Supreme Court of Michigan has decided that reading without comment in the public schools from a book entitled, "Readings from the Bible," which is made up entirely of selections from the Bible, is clearly constitutional, especially where the pupils are not required to listen.

Such is a dispatch sent out from Lansing, the capital of Michigan, on the date on which the opinion was filed.

If the "especially" is a part of the language of the decision, it is a Bunsby-like utterance. Summaries of decisions are frequently very delusive. No child is re-

quired to listen to anything in a school. He is required to act as if he were listening, as a part of order, and may be punished for not learning what he is expected to recite. And no small child can listen unless what is said commands his attention. Comparatively few adults are disciplined to a point where they can listen to a wholly uninteresting reading from a person that they care nothing about.

It can hardly be expected that the Supreme Court will allow the children to make visible efforts not to listen. We await the full text of that decision, and it may prove that they meant that the children need not come to the school until after the reading.

Something to Talk About.

"New York Journal."

It is estimated that in 1890 there were 12,500,000 families in the United States, owning, in all, property worth \$65,000,000,000. Of these, 125,000 families, or just 1 per cent. of the whole, owned \$33,000,000,000, or more than all the rest of the people combined. Of the remaining \$32,000,000,000, \$23,000,000,000, or more than two thirds, were held by 1,375,000 families. That left 11,000,000 families, of whom half owned \$8,200,000,000 and the other half only \$800,000,000.

The 125,000 families at the top of the scale owned over forty-one times as much property as the 5,500,000 families at the bottom, and nearly four times as much as 11,000,000 families, constituting seven-eighths of the population of the nation.

That was nine years ago. The concentration of wealth has gone on at an enormously accelerated rate since then, and it is going on now faster than ever before.

AN exchange reports the following:—

"There has been a disgraceful increase of prosecutions for Sabbath-breaking in England and Wales during the past twenty years. In 1878, under the law of Charles II., which dates back about two hundred and fifty years, the total number of prosecutions for Sunday trading was 597. In 1888 it was 2,549, and in 1897 it was 3,729. In the twenty years these prosecutions aggregated 45,587. The *Reformer*, which gives the number of prosecutions each year, does not say how many convictions have been found, nor the amount of punishment in fines or imprisonment. No doubt the time spent in jail by Sabbath-breakers would amount to a period much longer than the added terms of persons sentenced for leze-majesty in Germany, to the great horror of pious Britons, who vow that they will never be slaves."

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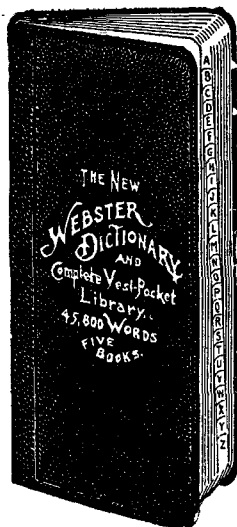
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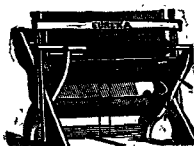
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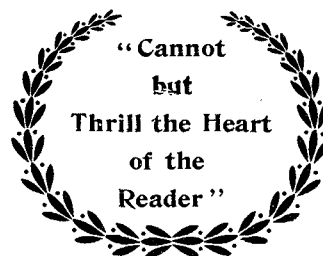
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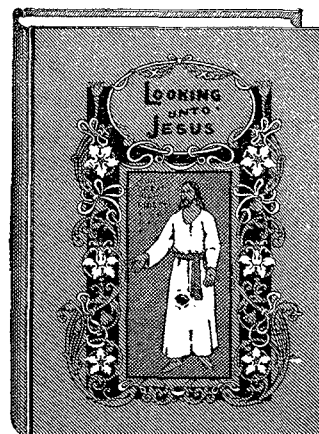
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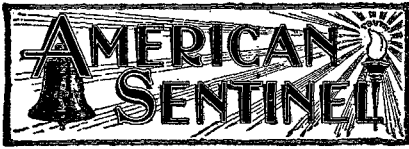
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NEW YORK, APRIL 20, 1899.

Do you know what is going on to-day in this country to secure the compulsory observance of Sunday as the Sabbath—to take away every citizen's liberty of choice in this matter, yours among the rest? If not, do you care to know? And how much do you care?

HEAR this that was said the other day in Pennsylvania, by a speaker representing a great combine of church organizations and labor unions: "We are going to have one vast confederacy and federation, but woe to him who stands up against it! Woe to him who desecrates the Sabbath!"

Does this mean anything to you? And do you feel like doing anything about it?

WE have just received several very good orders for clubs and single copies of the SENTINEL from our good patrons, which lead us to believe that there is an awakening along SENTINEL lines. We are very much pleased to note this; and if there are any of our readers who think the time has not yet come to "awake out of sleep" and get before the people, through the SENTINEL, the principles for which it stands, we would earnestly request them to give the article, "The Issue in Pennsylvania," on the front page of this paper, a careful reading.

READ the statement given in this issue by Hon. T. J. Morgan, Indian Commissioner under President Harrison, with reference to the work of the Catholic Church in politics, as represented by the Catholic Bureau of Indian Missions established at Washington. It is somewhat long,

but every paragraph is to the point. And remember as you read that this Catholic political bureau is still there, and has not in the least abandoned its determination of securing governmental recognition and support for the Catholic Church. And remember also, that a Protestant "reform bureau" is also in full operation at the same place, under the management of Rev. W. F. Crafts, which aims to force national legislation into religious channels and even to exclude from Congress such candidates as will not be controlled by it in the national legislature. And then ask yourself if there is any need in this country of such a paper as the AMERICAN SENTINEL, and if it ought not to have the earnest support of a large number of people, yourself among the rest.

A SUNDAY-CLOSING campaign is being conducted in the upper portion of this city, says a New York paper, by the pastor of St. Mary's Protestant Episcopal Church. His plan of campaign, it is stated, is to "go about quietly appealing to the people who purchase goods on Sunday, and talk with the shopkeepers." He will make a "house to house canvass, appealing to each person." He is confident that he will in time secure complete Sunday-closing.

All this is proper enough, and so long as he confines his crusade to such methods we shall have not the slightest objection against it. We wish other Sunday crusaders could be induced to follow suit.

LAST January two citizens of Sanford, Tenn.—seventh-day observers—were arrested for not keeping Sunday, and put under bonds for trial. The trials have just been held, and one of the defendants writes us of the result. He says:—

"The Lord gave us the victory. Judge Young, from Sweetwater, Tenn., sat on the bench, and treated us very fairly and kindly, as did also the sheriff and all attorneys present, including the prosecuting attorney,

General Fletcher. The latter told us he prosecuted our Graysville brethren a few years since, greatly against his own wishes. He says our people are among the best citizens in that part of Tennessee."

Surely no State ought to maintain a law under which its judges and prosecuting attorney feel bound, much against their wishes, to prosecute its best citizens. Such prosecutions are not sustained by the best public sentiment and never accomplish anything beyond causing an expense to the State and gratifying the religious prejudices of a few people—always the instigators—who are not willing to tolerate any Sabbath observance out of harmony with their own practice.

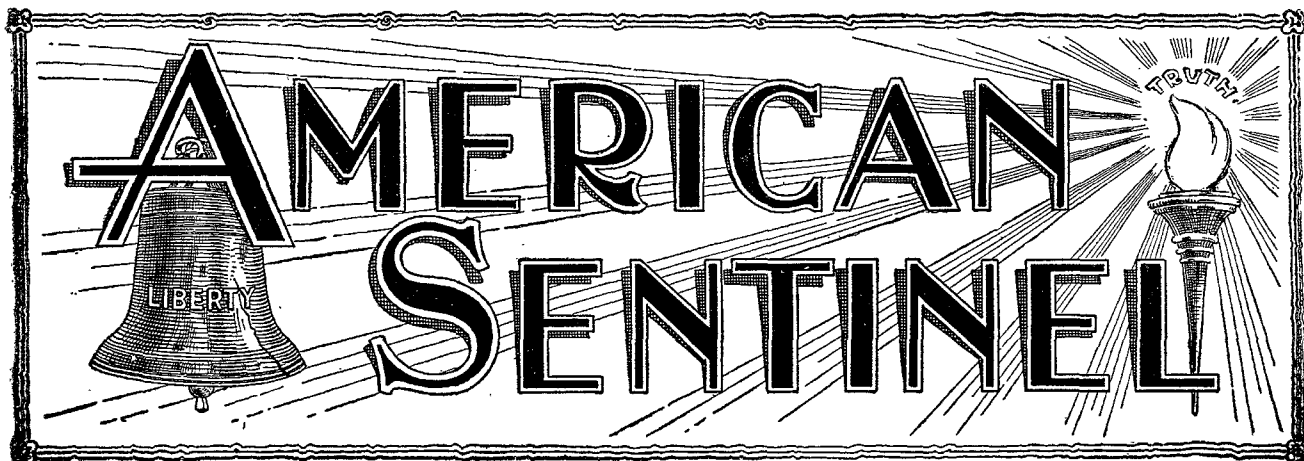
THE Church Federation in Pittsburgh, Pa., has appointed 6,000 census takers to take a religious census of the city. Every family will be visited, and the religious standing of every resident will be ascertained and put on file for the use of the Federation. The Roman Catholics are in the project equally with the Protestants. It is claimed indeed that there are only 36,000 Protestant Church members in the city, out of a total population of over 400,000.

A PRESS dispatch from Washington, dated April 9, alluding to the seizure of San Mun Bay, in China, by Italy, says: "At the State Department the China or Eastern question is believed to be the next great international question in which the United States will interest itself."

CONSERVATIVE estimates by army authorities now say that 100,000 men are needed to enforce and maintain peace in the Philippines.

WE are in this world to give, not to get; and the one who gives most will get most.

CHURCH federation joins truth with error.



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

VOLUME 14.

NEW YORK, APRIL 27, 1899.

NUMBER 17.

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 revealed will of God" is a phrase often used to conceal the will of a bigot.



THE true religion wants nothing which it is in the power of the civil authority to give.



STEEL and lead are not good conductors for an outflowing current of Christian benevolence.



SOCIETY cannot elevate or reform itself any more than a machine can create power to run itself.



THE truly "Christian conscience" seeks not to have men punished for their sins, but saved from them.



THE saloon may be induced to keep Sunday, but this will be very doubtful honor for the "Sabbath."



THE doctrine of imperialism assumes the people of foreign lands to be guilty until they are proved innocent, incapable until they are proved capable.



THE Christian Church wants no help from the State any more than a steamship wants help from the ocean. For the State to get into the Church is as bad as for the ocean to get into the ship.

THE Bible in the one hand of civilization, will not induce the heathen to come near the sword in the other hand.



THE poorest conception of God and his government to be drawn from any source, is that derived from efforts made to enforce God's law by human tribunals.



"Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God," says the law of the Creator. Where does the "civil Sabbath" come in here?



THE way to lift society out of the mire of moral degeneracy is not by piling upon it more legislation and new "reform" organizations. Society has enough of these already. What the reform cause wants is not more machinery but more steam.



What Evangelist Moody Says on the Question.

EVANGELIST D. L. MOODY does not agree with the clergymen who are preaching reform by "Christian citizenship" and similar theories. We hear it said everywhere now that the great need of the church is to secure the alliance of the State. In Pittsburg, for example, a federation of the churches has secured an alliance with a great labor organization, by which achievement it is thought an important step has been taken toward the overthrow of the kingdom of evil and the setting up of righteousness in the earth, or at least in that portion of it. The system only needs to be extended to produce general righteousness in society and government, and it is proposed to extend it; for as one speaker said, "We are going to have one vast confederacy and federation;" and then "Woe to him who stands up against it."

But Evangelist Moody takes no stock in anything of

this kind. He wants to see the church get power from an altogether different source. He says so very plainly and forcibly. Listen to these words addressed to a Chicago audience by the great revivalist a few days ago:—

"Ten great sermons have been preached by the apostles,—sermons that led the way for all the gospel sermons that have come in these later days. The power of God and of the Holy Ghost was with Peter. If that power rested upon the church to-day, we could drive the rum devil from the world. Human nature has not changed in the last 1900 years. Preach a different gospel from that which was successful in the apostolic days? O, bosh!

"There will be riots and revolution all over this land if things go on another twenty-five years as they have been going. What can prevent such horrors? What can save the life of the nation? Only the strength of a quickened church, and the church can only be quickened by a visitation of power such as the old apostles knew! May we get back that old apostolic fire again."

That is what Brother Moody says on this great question, and we think he knows what he is talking about. We think so because his words are in harmony with Scripture, and with his own experience and the history of all successful reform work since the Christian Church began.

The New-Fangled "Good Samaritan."

A RELIGIOUS paper of Chicago, exulting at the triumphs of goodness accomplished by the United States as "the Good Samaritan" in the war last year, says: "We have made Cuba rejoice and Porto Rico glad, and we have given the Philippines a chance to breathe."

It is certain that from several thousand at least of the Filipinos "we" have taken away forever all "chance to breathe," and there is not much of "the good Samaritan" about that.

Further, this religious paper says: "We have stopped extermination. We can take up our morning papers without reading a daily chapter of Cuban horrors. The Stars and Stripes are now waving where the buzzards used to swarm over the dead." Alongside of that read the following lines from a letter written by a soldier in the Philippines, Feb. 7, 1899:—

"The natives fought with desperation. Their sharpshooters planted themselves in trees and stayed there until they were shot down. Their trenches were just filled with the dead. But the boys have done their work well, and the insurgents are about fifteen miles out on all sides of the city, and still going. The boys are right after them, however, burning as they go. The skies at night are red with fires. The troops have been allowed to take anything they could find, and as a consequence considerable looting was done. One fellow got \$600 out of a priest's house. Many have gotten diamonds and precious stones. Of course there has been great cruelty,

but these people needed a lesson. The only way to govern them is by fear. So all the burning and devastation was necessary. I hope it won't have to go further."

"Of course, all this has not been accomplished without great loss on our part. Last night the list of the dead had risen to fifty. Thus far about two hundred wounded have been taken to the hospitals. I tell you it is a terrible sight to see the poor boys being taken into the hospitals. It just seems criminal to sacrifice so many American lives on such a country as this is. And the United States paid \$20,000,000 for the privilege. The end has not yet come, and no one knows how long it will take to subdue these people."

"I sincerely hope that it won't take long to educate these people, and that they will soon be convinced that to resist the superior power of the United States is worse than useless. But it is a harsh and unpleasant lesson that we are forced to teach these people. And the worst of it is they are fighting for just the same principle which actuated us in our struggle for our independence; that is the right to govern themselves and to conduct their own affairs. They look upon us as invaders, and although we are feared we are heartily hated by the inhabitants. The Filipinos die with curses on their lips and hatred in their eyes, and we are paying too great a price."

This is the plain truth and the cold facts, just as they are written by one who is on the spot—one too whose heart revolts at it. Such things, of course, are only to be expected of the governments, states, and nations of earth; but when the churches, religious teachers, and religious papers identify themselves with all this and proclaim that in it all "we have played the Good Samaritan," this presents a condition of things in the professed Christianity of the United States, that poses as the exemplary Christianity of the world, which, to the one who has a regard for real Christianity, is more disheartening than is the Philippine campaign to that honest soldier. What can such Christianity be but a part of that Babylon which is fallen, is fallen, and is making all nations drink of the wine of the wrath of her fornication?

A. T. J.

If you put cold lead into a man's heart for the sake of trying to civilize him, his children may be pardoned for receiving with only chill cordiality the gospel you undertake to put in their hearts for the purpose of Christianizing them. If Jesus had gone armed, it would have been a confession on his part that the brute force of the visible world is more than a match for the spirit power of the invisible world. You cannot make a man believe in God if you do not convince him that you believe in God yourself. Peter, by brandishing his sword, denied the divinity of Jesus. And any other man cheapens God when he goes about to yoke God's Spirit alongside of carnal contrivances. It is the absence of such carnal contrivance that explains the rapid extension of Christianity during the first three centuries of our own era. God worked mightily because he had no backing. Up to

that time armies and navies were on the side of the pagans. Christianity is never so powerful as when it is unprotected, and evangelization that depends upon soldiers and gunboats has no future.—*Dr. Chas. H. Parkhurst.*

The "United Christian Party."

SUCH is the title of a new organization which has arisen, and is heralded in the press as "a new candidate for political preferment and reformation of the world."

This new reform party is not altogether distinct from other parties that have been longer in the field of "reform." In its essential principles it is in harmony with the great religious organizations which aim to secure moral reform through politics, and upon certain fundamental issues can work in harmony with these, as it no doubt will; while it will all the time work to pull these other organizations toward the line of the realization of the ideal for which it stands distinctively, and which is as complete an embodiment of church and state union as has yet appeared in the United States.

To this end this new party has issued a "call" to "all who are substantially agreed with the declaration of principles" which it puts forth, "irrespective of sex or creed, nationality or previous affiliations." It is to hold a convention at Des Moines, Ia., July 4, 5, "for the purpose of completing a state and national organization." At this convention it "will nominate a governor, lieutenant-governor, judge of the supreme court, state superintendent of public instruction and a railroad commissioner." It is to be thoroughly political from the start.

From the following, which is a part of this "call," the reader can grasp fully the character and purpose of this new party:—

"This call is extended, first, to all the denominations of the Christian Church; second, to all other religious organizations; third, to the young people's religious societies; fourth, to the Y. M. C. A.; fifth, to the W. C. T. U.; sixth, to all reform societies or parties; seventh, to the National Reform Association; eighth, to all other benevolent associations not herein enumerated, and to all persons who desire to see the principles of Christ triumph.

"Come and coöperate with us in the greatest reformation in the world's history.

"In the impending conflict between right and wrong, between political righteousness and political corruption, between the power of God and the power of the devil; in the interest of the Fatherhood of God and the brotherhood of man; for the Christian religion, humanity, and the final establishment of the kingdom of God on earth.

"Come! Let us unite in His name and exalt His name together and hasten the time when our swords shall be beat into plowshares; and when every tongue shall confess that God is God and Christ is Lord of all and King of kings.

"The kingdom of Christ is Christ's reign on earth,

and is of a fourfold division, *viz.*: the individual, the family, the church and the state. Each of these divisions are of divine authority, and the salvation of each division is essential for the salvation of the world.

"The state and nation, a divine institution in Christ's kingdom, is the political field rejected by his builders, and can only be reached through political methods, by a union of all Christian forces.

"Not a union of church and state, but a union of Christian prayers and ballots, that legalized wrong may be overthrown and righteous laws established in harmony with the divine law of the revealed will of Christ, as of supreme authority in both church and state, that God's will may be done on earth. 'The zeal of the Lord of hosts will perform this.' Isa. 9:6-7. Then with this motto as our standard of right:

WHAT WOULD JESUS DO?

With the Christian response:

"I delight to do thy will, O my God; yea, thy law is within my heart."

"Thy will be done on earth."

"Then, with the 20,000 Christian voters of our State all united at the ballot box, Iowa will at the next general election become a government from God, through Christ, by the people and for the people.

"To the honor and glory of God, as revealed in the prophecies: Ps. 33:12; Isa. 9:6-7; Isa. 2:4; Dan. 7:18; Dan. 7:27; Rev. 11:15; Rev. 19:16, or, as Abraham Lincoln portrayed the same reign of the Prince of Peace, in his first public speech away back in the Washingtonian temperance movement, in the following words:—

"And when the victory shall be complete, when there shall be neither a slave nor a drunkard on earth, how proud the title of that land which may truly claim to be the birthplace and cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."

The "declaration of principles" of this new reform party is, as might be expected, decidedly interesting. It is as follows:—

"We declare our purpose as a party of reform, to be in favor of whatever tends to make men and women more virtuous, intelligent, and happy, and to be identical with that of the national Constitution thus far to establish justice, insure domestic tranquility, to promote the general welfare, and to secure the blessings of liberty to ourselves and our posterity.

"Knowing that God gave us a foundation for law and a standard of justice through Christ, which is beneficial for all men and women, and that it was the intention of Christ that his followers should be united.

"We hold that all governments derive their just power from God and through and by the consent of the governed, and that the mere right to vote for rulers does not constitute self-government.

"We do therefore declare for the adoption of the system of direct legislation known as the initiative and referendum, together with proportional representation and the imperative mandate that the power of the people may be justly and effectually exercised in government.

"We recognize the fact that there are many great

and important reforms needed, and that none of these can be accomplished until we acknowledge Christ, unite in his name, and the right to rule has been restored to the people. Not a union of church and state, but a union of all Christian votes at the ballot box.

"We therefore present this system of government to the people, in the name of Christ, not as a substitute for other reforms, but as the only method by which further reforms can be accomplished.

"Therefore we, as a Christian party of reformers seeking the welfare of all the people, pledge our entire energies to the work of securing a system which will make reform possible.

"We believe that it will be impossible to secure direct legislation without a union of all Christians and all reformers and reform parties; we therefore ask all of His followers, regardless of nationality, creed or color, sex or previous politics, to join hands with us at the ballot box in making this a government which shall be in fact a government from God through Christ by and for the people.

"Resolved, That we, a body of Christian men and women assembled in the name of Christ, for the purpose of considering ways and means to unite the Christian voters at least one day in a year at the ballot box, and believing that Jesus Christ is the rightful ruler, and his name entitled to all the honor and glory; that there is no need of more than two parties—namely, the Christian party and the devil's party,—do hereby resolve that we will not cast our ballots in any other name than in the name of Christ, and that we will aim and endeavor to be guided by God the Father, the Son, and the Holy Ghost.

"We believe in direct legislation of the people, and in order to make our Government a government from God through Christ, by and for the people, we will be governed in all things, lawmaking included, by this standard, 'What Would Jesus Do?'

"W. R. BENKERT, *Chairman of Committee on Resolutions, Davenport Iowa.*

"J. F. R. LEONARD, *State Chairman, Ainsworth, Iowa.*

"CHAS. W. MYERS, *Secretary, Packwood, Iowa.*"

"What would Jesus do?"—that is indeed a pertinent inquiry in connection with such work as is proposed by this and similar organizations calling themselves Christian. But are they serious in asking it? Do they really believe he would adopt any of the methods of reform which they propose?

What would Jesus do? That can be best answered through the query, What did Jesus Do? Jesus is the same to-day that he was when he lived under the rule of the Cæsars. Would he vote? He never did vote. Would he be the candidate of a political party? He pointedly refused that very thing in Judea. See John 6:15. Would he be a party to any plan to coerce people into obedience to his will? He could have coerced the Jews, but he never did.

Jesus refused to be made a civil ruler. What then can be the result of this scheme to make him ruler to-day by "Christian" ballots? The vote will not make Jesus the ruler, for he will not serve; he is of the same

mind to-day that he always was. But the "Christian" vote will make some one ruler; that is certain. And it is certain that it will not be Christ, or any representative of him. That vote will not set up the kingdom of Christ, for the reason already stated, and which must be constantly kept in mind, that Christ refused to let the people make him a king. What kingdom then would be set up by these "Christian" ballots and who would be its ruler?

As appears from this declaration of principles, it is designed by this movement to divide the political world into two great parties, "the Lord's party" and the "devil's party." All who shall have the temerity to oppose this great combine of "Christian" voters will of course belong to the "devil's party." And from this may be anticipated the coming social and political standing of all such as are resolved to conform in belief and practice to Jesus' declaration before the Roman governor of Judea,—*"My kingdom is not of this world."*

The Constitution of American Imperialism.—No. 2.

BY JOHN D. BRADLEY.

IMPERIALISTS have been clamorous for a recognition of the situation "as it is." They have been impatient that anybody should stop to think and talk of the past instead of addressing themselves to "the question and the situation just as it is," which "has not come through any fault on our part." The men from whom we quoted last week in a certain sense recognize the situation and have addressed themselves to the question *as it is*. So plainly, so directly, and so coolly have they done so that their language is not likely to mislead anyone as to the situation that now confronts the American people. In the light of these outspoken declarations of leading imperialists, the situation is too plain to admit of doubt. He who knows the value and meaning of liberty and free government will need nothing more to bring him to a most lively realization of the situation *as it is*, indeed. And in the realization of what it is, he will realize what *it is not*.

The situation *as it is* and the serious and overshadowing question with which the American people are brought face to face, is not a matter of a few Americans having gotten into Manila and can't get away; it is not a matter of "who will haul down the flag where conquest of arms has placed it;" nor of "who will withdraw from the people over whom it floats its protecting folds;" it is not a matter of committing the free and enfranchised Filipinos to the guiding hand and the liberalizing influences, the generous sympathies, the uplifting education, of their American emancipators;" it is not a matter of "the success of our own arms and the maintenance of our own honor;" it is not a matter of "putting down the rebellion," and of having "our authority acknowl-

edged and unquestioned" by the "rebels," "mobs," "out-laws," "bandits," and "cut-throats" of the Philippines; it is not a matter of "fixing" and "locating sovereignty in the Philippines—taking it out of the air," as ex-senator Gray puts it; it is not a matter of "standing by the peace that has been secured, even if we have to fight for it," as Whitelaw Reid puts it; it is not a matter of "turning timidly away from the duties imposed upon the country by its own great deeds;" it is not a matter of showing "ourselves worthy of the great trust which civilization has imposed upon us;" it is not a matter of "manfully and bravely accepting our responsibilities;" it is not a matter of "keeping pace with what our arms have accomplished;" it is not a matter of "bearing the white man's burden," in the sense that Mr. Kipling puts it; it is not a matter of bringing "8,000,000 rude people in southern seas to desire and acquire bedsteads," as the Secretary of the Treasury puts it; it is not a matter of doing "our share of the world's work," of "playing our part in the great work of uplifting mankind," of holding "our own in the struggle for naval and commercial supremacy," of "grasping the points of vantage which will enable us to have our say in deciding the destiny of the oceans of the East and the West," or of "showing ourselves weaklings, unable to carry to successful completion the labors that great and high-spirited nations are eager to undertake," as the governor of New York puts it; it is not a matter of "shirking or discharging the responsibilities upon us;" it is not a matter of "either Spain or the United States in the Philippines;" it is not a matter of "leaving the Philippines to anarchy and chaos, or of tossing them into the arena of contention for the strife of nations;" it is not a matter of "the great trust to which we are committed under the providence of God and in the name of human progress and civilization;" it is not a matter of "our perils and sacrifices in order to benefit these remote peoples;" it is not a matter of "our responsibility to civilization;" it is not a matter of "pillorying our good name," and of proving "recreant to the instincts of humanity;" it is not a matter of "leaving our work only half done;" it is not a matter of "taking the people of the Philippines kindly by the hand and leading them into the blessed light of freedom," as Mr. Charles Denby puts it; it is not a matter of having "new outposts of defense and influence to place the seal of security upon the designs of peace," and of "holding in trust the liberties of nearly twelve millions of human beings," as the assistant secretary of state puts it; it is not a matter of "having a share in the great work of controlling and civilizing the tropics," and of becoming "a potent and irresistible factor in promoting the peace and civilization of the world," as Joseph Chamberlain puts it; it is not a matter of rising "to be a world power, henceforth to be reckoned with among the very few great nations of the earth," as Senator Lodge puts it; it is not a matter of aiding "in advancing civilization, promoting enlightend and humane gov-

ernment, furthering the progress of the Christian faith, and protecting innocent people from barbarous and inhuman treatment," as the chief of the bureau of equipment for the navy puts it; it is not a matter of "the great development of the great force of Christian civilization on earth," which force "was behind our army at Santiago and our ships in Manila Bay," because "we have been chosen to carry on and to carry forward this great work of uplifting humanity on earth," as Senator Platt of Connecticut stated it in the United States Senate.

No; the situation as it is is not all nor any one of these things. In the plain and direct statements which we quoted last week the froth of imperialism is dispensed with, and the thing itself stands before us just as it is. The question as it is is not to be settled by a campaign of guerilla warfare in the Philippines. It is not necessary for any American to go ten thousand miles from the capital of his country and seven thousand miles from the western seaboard in order to meet the situation as it is. The language which we quoted last week from leading imperialists brings home to every American citizen the real situation, which he can, and does, face as he stands on his own threshold.

The thing with which the American people are brought face to face is this: Shall the natural and inalienable rights of American freemen, which have been recognized and guaranteed to them in the Constitution of their fathers, continue to be upheld by that Constitution, or shall those rights become dependent upon the will and caprice of men who have arrogated to themselves supreme and irresponsible powers, and who propose to "consecrate" and to "stamp legality" upon their acts by means of an "expansive" and "elastic" constitution "interpreted by men supremely great?" Is the American Government to be a government of law or is it to be a government of will by men who know no law but "destiny" and the "inexorable logic of events," and who declare that they are not wise enough and that they know of no one "who is wise enough or sufficiently informed to determine what form of government will best subserve . . . our interests and our well being?" Are the plain statements of the American Constitution to stand as they are written and to mean what they say, or are they to become subject to the jugglery of "stern men with empires in their brains?"*

The question is: Is American law to be corrupted at its very fountainhead; is justice to be thrown into the streets; and is equity to be debarred from the American Constitution? Instead of being a matter of "holding in trust the liberties of nearly twelve millions of human beings," it is a question of striking down the instrument which is the legal bulwark of the liberties of nearly one hundred millions of human beings. Instead of being a question of "either Spain or the United States in the

*That is the exact expression used by Theodore Roosevelt in an enthusiastic speech in favor of imperialism, delivered in Chicago on April 10.

Philippines," it is a question of constitutional government or of an arbitrary system on American soil.

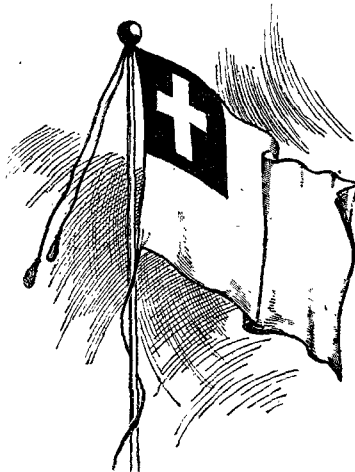
That is the situation *as it is*, and woe unto the American people if they fail to recognize it.

We shall have more to say in regard to this matter next week.

The "Christian" Flag.

BY GEO. B. WHEELER.

A CHRISTIAN flag has been originated and brought before the public, which is designed to be the common standard of Christians the world over. It is now used at Chattanooga, at camp-meetings, conventions, and has been adopted by a large number of churches throughout the country. Its object is said to be that every sect and every nation when on the Lord's business shall carry his colors, and an effort is being made to have it recognized by the Government in connection with religious services in the army and navy. The Christian Flag



The "Christian" Flag.

Extension Society has been organized for the purpose of securing its adoption by the Government and to introduce it throughout the country. The flag itself is a beautiful one, consisting of a field of white, with a blue square in one corner in which is a red cross.

In the gospel provision for the Christian warfare no mention is made of a Christian flag. It was never used by Christ or the apostles. The flag is always used to represent force. Every nation has its flag, and that flag represents the power of the nation. Thus the Stars and Stripes represents the power of the United States. God is love; his kingdom is one of love. A flag does not properly represent love. This must be done by works which are the result of love. The Christian warfare is not carnal, but spiritual. The Lord says, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

A Christian flag recognized by the Government might easily be made to represent a distinctive form of Christianity, or some institution or doctrine in which the majority of Christians were agreed; therefore to speak against or oppose any such institutions or doctrines would be to speak against the flag, which would be regarded as a treasonable offense. As a flag is the proper

emblem of force, a Christian flag recognized by the Government would naturally represent the power of the Government behind whatever the Christian flag was made to represent; and in view of the great efforts that are now being made to have a distinctive form of Christianity recognized by the Government, there is not much doubt but it would, if adopted, be used for that purpose.

Let not the attention of the world be called to Christianity by means of a flag, but rather by the power of the gospel.

Washington, D. C.

The Sabbath and National Prosperity.

BY BAXTER L. HOWE.

In an article from the *Christian Herald* is the following statement: "Abolish the Sabbath and you abolish your religious privileges. Let the bad work go on, and you have 'the commune,' and you have 'the revolution,' and you have the sun of national prosperity going down in darkness and blood."

This statement is literally true, as is shown in that great object lesson, the Jewish people. God chose Abraham because he knew him, and he obeyed God's voice, and kept his charge, his commandments, his statutes, and his laws.

When Moses went down to fetch Israel out of Egypt, they had wandered from the way in which their father Abraham walked. A reform was necessary. Moses began by calling them back to the observance of the Sabbath of the Lord. Pharaoh objected to this and said: "Wherefore do ye, Moses and Aaron, let the people from their works?" "Behold, the people of the land are many, and ye make them rest from their burdens." Ex. 5:4, 5.

The opposition of Pharaoh could have been easily met if the people had been willing to obey God. Infidelity and atheism can do but little against reform, if the people are willing to be reformed. Israel of old would not "cast away the abominations of their eyes; neither did they forsake the idols of Egypt." Eze. 20:8. In this chapter the Lord brings the charge against them over and over, "My Sabbaths they greatly polluted."

While they were yet in the wilderness he told them that if they did not reverence his Sabbaths and keep his statutes they would be scattered among all nations. They insisted, however, upon turning again and again to Baal, the sun god, until there was no remedy. The Lord let them go and the people were scattered.

When Christ came those who still held to the true Sabbath had it so buried under their own ideas that the Lord of the Sabbath was not recognized by them. He did not keep the Sabbath as they thought he ought, "Therefore did the Jews persecute Jesus and sought to

slay him." John 5:16. Thus they followed him through the corn fields into the synagogue, where the withered hand was restored, and the crooked woman made straight.

They contended with the man whose eyes were opened, and finally rendered their decision: "This man [Jesus] is not of God, because he keepeth not the Sabbath day."

Israel would not obey God. They wanted a king like the nations around them. A king arose who told them where, when, and how they should worship. They turned away to Baal and polluted God's Sabbath. The "bad work" went on until "the revolution" rent the kingdom asunder, and now (in Christ's time) they have dug a grave wide and deep. In it they have placed the Sabbath given by the Creator. Over its bound form they have heaped their traditions high. Still the "bad work" goes on until they mount the godless pile and with the blood of the "Lord of the Sabbath" dripping from their fingers (Matt. 27:25) watch their "sun of national prosperity go down in darkness and blood."

Why is it that the governments of earth will not learn the lesson? From the beginning of earthly governments the "brittleness of clay" has entered into them just to the extent that they have undertaken to direct in the things of God. The civil government and the church of Christ do not "cleave one to another." "The gospel is the power of God unto salvation." The seventh day Sabbath, the Sabbath that was made by the Creator, is the sign of God's power to create men anew. When human governments take God's work in hand, they say to him, "We must save the nation; your work is a failure."

Look at Spain to-day, the mere shadow of her former self. She considers herself the minister of religion to all her subjects. The iron and the clay will not mix.

Stranger than all the work of civil governments is the action of those who profess to believe in Christ yet are appealing to the governments of earth for help. They are calling for the death and burial of God's Sabbath, and want the nations to exalt and establish the Sunday Sabbath. There is not one text in all the Holy Writ to sustain such shameful work.

God has a controversy with all who are engaged in this bad business. He says to them as he did to Israel of old, when they were engaged in a like work: "You have dealt treacherously, and an abomination is committed in the land, among those that profess my name; for ye have profaned the holiness of the Lord [Ex. 31:15, margin] which he loves, and have married the daughter [Sunday] of a strange God" (Baal).

The teachers "have been partial in the law." The Lord "will cut off the man that hath done this, the master and the scholar." Mal. 2:9-12.

Any person who in his own belief and practice abolished God's Sabbath abolishes his own spiritual privileges, becomes a fit subject for "the revolution," and

will in the end see his own sun of self-righteousness go out in everlasting darkness, fire, and blood.

Honolulu, H. I.

A Frank Admission.

"Present Truth." (London, Eng.)

A GENTLEMAN who has recently visited Rome writes as follows in the *Christian World*:—

"Rome would, if she had the power, still force her creeds by fire and faggot. I was talking one day while in Rome with a prelate of the church on the question of heresy. 'As a matter of fact,' I said to him, 'I could not believe many of your doctrines.' They are to me simply unbelievable.' 'Ah, well,' he replied, 'we distinguish in cases of heresy.' 'In what way?' I asked. 'Well,' he said, 'there are two kinds of heresy—there is passive heresy and active heresy. Passive heresy is simply to doubt, but active heresy is to propagate the doubt. In the former case the church is very merciful.' 'But,' I asked, 'suppose you as a church had supreme power to-day as you once had, and suppose I felt it my duty to openly oppose certain articles of your faith. What would the church do?' 'It would stop at nothing to stamp out the heresy,' was his reply.

There is nothing to be surprised at in this, but there is danger that men will regard Rome as having a monopoly of the persecuting spirit. Persecution began with Cain. It was seen in Ishmael, and it will appear in every one who is not born of the Spirit. As then, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." People may think that they will never persecute, but they certainly will unless they be born of the Spirit. Those who do not gather with Christ scatter abroad, and this is persecution. There is no such thing as "passive heresy" against the false doctrines of Rome.

THE proclamation of the United States Government to the Filipinos (and will some one rise and explain why we spell the island with a "Ph" and the islanders with an "F?") is decidedly unsatisfactory. The administration so far has carried the great mass of the American people successfully with it; but a few more screeds like this and the anti expansionist ranks will be filled with converts. The pronunciamento is unfortunate in the wording of its first article, which smacks of conquest. The thing to impress upon those islanders is not that we are determined to subdue them and that "those who resist can accomplish no end other than their ruin," but rather that we are determined to maintain order and peace, by force, if necessary, and thereafter to give them such government as shall secure to them the same liberties and rights we ourselves enjoy. The public opinion of the country should so emphatically disapprove of this ill-sounding utterance that the administration may not be tempted to repeat the mistake.—Rev. Frank Crane, Pastor Trinity Church, Chicago.



THE Bishop of London has spoken in condemnation of the Sunday newspaper innovation in England. He urges churchmen to withdraw their subscriptions from all papers publishing Sunday editions.

EX-PRESIDENT HARRISON recently, in reply to the proposition of the Christian Endeavor Society for a "war against war, and peace by arbitration," said the following:—

"For myself, and much more for the great body of its citizenship, I express the desire of America for peace with the whole world. It would have been vain to suggest the pulling down of block houses or family disarmament to the settlers on a hostile Indian frontier. They would have told you rightly that the conditions were not ripe. And so it may be, and is, probably, true that a full application of the principle is not presently possible, the devil still being unchained."

THE conditions will be ripe, then, when the devil shall have been chained. But to chain the devil for the world at large is more than the Christian Endeavor or any other society, religious or secular, can accomplish. The Scriptures tell how this will finally be done (Rev. 20:1-3); but under the present order of things there can be only banishment of the devil from the individual heart, and that by the power of God.

MR. HARRISON might have added no less truthfully that in the Christian warfare, such as all Christian societies are supposed to wage, there can be no "peace by arbitration."

IN a letter written home by an American sailor at Samoa, where American and English ships of war have been acting in concert against hostile natives, this interesting statement is made:—

"When the 'Porpoise' left for the point our band played 'God Save the Queen' and their band played 'The Star-Spangled Banner,' and cheers were given and returned with a will. The Americans and English are like brothers. The captain of the 'Porpoise' came aboard our ship and grasped Admiral Kautz by the hand, saying, 'Well, Admiral, this is the first time that America

and England have ever fought together, and I am proud of it.'"

"THE first time that America and England ever fought together," may well be looked upon as an occasion of importance; and doubly so, in view of the circumstances which now logically bind America and England together as imperial powers.

A MILWAUKEE (Wis.) court has decided that "a note given on Sunday for a church donation is valid, although a note given on that holy day for any other purpose would be void." This ought to be satisfactory to the advocates of a religious state; though it is another illustration of the fact that in acting for the benefit of religion the state never pays much attention to logic.

SEVEN thousand of the English clergy, of whom thirty are bishops, are said to be supporters of the Romeward movement in the Church of England. They are pledged to support vestments, lights, incense, wafers, eastward position, and mixed chalice.

IT is asserted by persons claiming to be familiar with the facts underlying the situation in Samoa, that the contest between the rival native rulers represents a contest between Catholics and Protestants for the supremacy; Mataafa being a Catholic, and Malietoa, whom the American and English forces favor, being a convert of the London Missionary Society.

IT has been discovered that there is a Mormon chaplain in the United States army, Elias Kimball by name. He was commissioned in July of last year; but, says the *Christian Advocate*, in making note of the case, "the department did not know that he was a Mormon up to the time of his appointment" and for some weeks afterward. The inference is that if the department had known it, Mr. Kimball would not have been appointed; and the *Advocate* is much surprised at this "official recognition of Mormonism as a religion." But why is not Mormonism as much entitled to recognition from the Government as any other religion? Why are not the Utah regiments in the army as much entitled to a Mormon chaplain as are the Maryland regiments to a Catholic chaplain?

IF the Government would refuse to appoint and pay any army chaplain, but leave this matter entirely to the management of the various churches, it would be much to the advantage of the soldiers and helpful to the cause of peace between the churches.

GOVERNMENTAL recognition is no recommendation for any religion. The only true religion is Christianity; but Jesus Christ was never recognized in his divine character by the civil government, and how can it be expected that his religion will have recognition from the same source? The civil government condemned Jesus as an imposter, and this is precisely the view civil governments have always taken of his religion.

Roger Williams Invited Back to Massachusetts.

THE legislature of Massachusetts has petitioned the General Court, says a press dispatch dated at Boston the 18th inst., "praying that the sentence of banishment for Massachusetts against Roger Williams be revoked." The petition for this relief, it is added, was drawn up at a Baptist conference in Boston.

Roger Williams was banished from Massachusetts by the Puritans in 1635, because he held and taught "heretical" doctrines, one of the chief of which was that the civil magistrate could not rightfully punish a person for a breach of the law prescribing our duties to God. The sentence of banishment decreed that he should never return. Now, however, having served two hundred and sixty-four years of his sentence, it is thought the descendants of his banishers may be satisfied, and be willing to revoke the decree of exile.

We do not see how this petition, if granted, is going to affect Roger Williams personally. He cannot return in person; but it would be a most excellent thing if Roger Williams' spirit—that is, the spirit of toleration, of respect for human rights, and of true piety, which he manifested, would return not only to Massachusetts but to every State in the land.

A New Sunday Bill in Tennessee.

THE *Nashville Banner* (Tenn.) of the 13th inst. makes note of a new Sunday-law bill which has been introduced in the State Senate. It says:—

"Mr. Boyd to-day introduced in the Senate a bill 'to secure a more rigid observance of the Sabbath.' The bill provides 'that every person who shall either labor himself or compel his servant, apprentice, or any other person under his charge or control to labor or perform any work other than the household offices of daily necessity, or other works of necessity or charity, on the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and upon conviction shall be subject to a fine of not less than \$10 nor more than \$25, and imprisonment not less than thirty days nor more than three months, provided that this section shall not prohibit any ferryman from crossing passengers on any day in the week.' The second section provides 'that any person who shall expose to sale any goods, wares or merchandise, except such goods, wares or merchandise be sold for the sick or dead, on the first day of the week,

commonly called Sunday, shall be deemed guilty of a misdemeanor, and upon conviction, fined not less than \$25 nor more than \$100.'"

Tennessee already has a Sunday law under which a number of people have been worked in the chain gang for doing ordinary work on Sunday, although they were good citizens and conscientious observers of the seventh day. What does the State want of a "more rigid" law than that by which good, conscientious people can be worked in the chain gang? If a more rigid observance of Sunday is really aimed at, some severer penalty than the chain gang should be provided, such as solitary confinement or death. And by the way, where will the demand for a "more rigid" observance stop short of the most rigid observance of the day that the severest penalties of human law can secure?

Governmental Fast-Day Proclamations.

THE fast-day proclamation of Governor Rollins, of New Hampshire, has awakened comment and discussion in many quarters, and it appears that not all of those in "the rural communities" alluded to in the proclamation, view with approval the assumption of an ecclesiastical role by the State's chief civil executive. The query is raised as to what proper place religious opinions and exhortations can have in a State document, in a land where church and state are not united. One individual of this class is the Hon. Thomas P. Cheney, of Ashland, an expansion agent, who has taken pains to publish a reply to the governor's proclamation, in which he says:—

"The idea of the governor of a State, 'clothed in a little brief authority,' in a State paper discussing such theological and sectarian questions as 'the efficacy of prayer,' 'evidence of the fundamental truth of Christianity,' 'the problem of the condition of religion in the rural communities,' 'unchristened children,' 'marriages solemnized by justices of the peace,' and 'burial without the benison in the name of Christ.'"

"Have we ever seen in these modern days a more puerile and unmannerly piece of officious impertinence and usurpation? I think this belief has been quite general in the poor deluded 'rural communities.' We 'miserable sinners' in the rural communities had supposed that the provisions of Article 4 of the Constitution, which reads, 'Every person has the natural and inalienable right to worship God according to the dictates of his own conscience and reason,' meant what it said, and that meant that if a person did not believe in 'the efficacy of prayer,' he should not be forced to pray, nor publicly advertised, criticised, and anathematized by the governor if he did not pray.

"We unworthy, semi-civilized people in the backwoods of 'rural communities' have been green enough to suppose that we had a right either to join no church at all, or to be members of a church, or religious sect or denomination, which does not require or even permit infant baptism, or the christening of children, and still, for

this heresy we are belabored and denounced by public proclamation, in this age of the world by a supreme civil magistrate.

"As to our 'marriages by justices of the peace' in New Hampshire unenlightened rural communities, I merely remark that such marriages are legitimate and legal under the laws of New Hampshire. If there has ever been in the dreadful 'rural communities' of New Hampshire a 'burial without the benison in the name of Christ,' possibly it was because the friends of the dead were too poor to pay the minister, or perhaps it was a case of small-pox."

Leave religion, as General Grant said, to the church, the home, and the denominational school. These agencies are ample to provide for the religious interests of any community; and if they were not, the matter could not be helped by an intrusion of the civil authority. The civil power never helped religion, but always hindered it, by intruding into its sphere. The civil authority can furnish the true religion with nothing for which the latter has any possible use.

A Western Governor on "Expansion."

DEMANDS RETURN OF MEN.

Governor Lee, of South Dakota, Sends President McKinley a Warm Letter.

Associated Press Telegram in "Kansas City Times," April 14, 1899.

PIERRE, S. D., April 13.—Governor Lee has written to President McKinley, demanding the return of the South Dakota volunteers from the Philippines. He recites the facts of enlistment to fight for humanity against Spain, declares that "the South Dakota volunteers have fulfilled every obligation which they owe to their country and its flag," and should be allowed to return home. He says: "We view their present or future detention as unconstitutional and a violation of the law which called the organization into being, and feel sure they will not be retained against their will, against the law and against the moral sense of the people of our State without offering some subject reason for so doing."

He declares the present course "repugnant to the fundamental principles of this Government, a violation of the Declaration of Independence, a repudiation of the theory upon which we engaged in the war with Spain, and utterly inconsistent with your excellency's splendid announcement respecting the policy to be pursued toward Cuba."

He says the people are "unable to countenance the present attempt of this Government to enforce title with bayonets to a nation of brown men purchased from a disgraced and vanquished despot and regard the further sacrifice of our soldiers, in a conflict waged against liberty and in the interest of exploiting capitalism, as totally incompatible with the spirit of our institutions."

Repartee!

Emma D. Dunham, in "The Ram's Horn."

SHE tripped along a wooded path,
A maiden, young and gay;
Quite free from any self-reproach,
She hummed a roundelay.

A little boy comes running by,
With heart that's just as light,
A bird's nest held within his hand,
With eggs of purest white.

"You cruel, naughty boy!" she cried,
And caught him by the sleeve;
"How could you pain the mother bird?
"How could you make her grieve?"

"Now, Miss, to tell the honest truth;
I do not cause her pain.
The nest the mother bird has left;
She will not come again."

"How do you know, you wicked boy,
Why do you tell me that?"
"Because—because—," the lad replied,
"You've got her on your hat!"

Making Business a God.

A LONDON, Eng., religious journal, makes a noteworthy comment upon the attitude of some of the church people toward the Sunday paper innovation. It says:—

"The complaint against the Sunday newspapers, which are about to be issued, and to which we referred last week, grows in volume. One man writes the following pitiful letter to a religious journal:—

"As a bookseller and a large newsagent, I feel it difficult to know what to do. I know what Jesus would do, but I have to consider my business—my only means of livelihood. What effect will these Sunday papers have on my business? I have had several applications to supply the papers, and if I am not prepared to send the Sunday edition, I am *not* to send it on the other days, my customer will get them where he can get his Sunday edition, the result to me is probably a great loss in business and possibly bankruptcy."

"Again, I shall be debarred from work in the Sunday-school. I shall be unable to get to a place of worship—at least on Sunday mornings; I shall be compelled to keep my shop open and send out my paper boys with the papers, and thus my influence as a Sunday-school teacher is destroyed."

"The present test is the best thing that could come to this man. He thinks he is a Christian, and working for the Lord, but his business is his god. He will follow where that calls him to go even against his conscience. Such a teacher can have no real influence for good, for acts speak louder than words. 'I know thy works, that thou hast a name that thou livest, and thou art dead.' God does not ask men to honor Sunday. 'The seventh day is the Sabbath of the Lord,' but those who do not

obey the first commandment will not keep the fourth, even though they see clearly that it has never been changed."

Russian Tyranny in Finland.

"Lutheran Observer."

WE have repeatedly called attention to the recent determination of the Russian government to Russianize the inhabitants of Finland, and of their efforts and protests against the tyrannical measures to deprive them of their rights and liberties. While among the most loyal of the Czar's subjects, they have from time immemorial been free to conduct their own local government. But all this is now prohibited by an imperial manifesto. The Finns in America have protested against this despotic movement, and the following letter and appeal from a Finnish lady will convey some idea of the feeling that prevails in Finland in regard to it:—

"Terrible things have happened to poor Finland. We are crushed as a free nation—our *Constitution is crushed and annihilated*. The Czar . . . had sworn to keep our laws undefiled, and yet he has broken his Imperial word. We cannot utter a single word in our defense; newspapers are, by utterly severe "censure," condemned to silence—not a groan of despair may rise from our ranks. The Imperial Manifesto, making an end of our most precious national treasure, could not be published in due order by our official papers on account of the printers' refusal to print that which is our death doom. Russian printers, knowing a little Finnish and Swedish, had to do it! The people are mourning as only our nation is capable of doing—deeply, silently, utterly hopeless as our state is!

"And why has this been done to us, who always have been the Czar's most loyal and obedient subjects? Just now, when Europe is invited to participate in the Peace Congress in St. Petersburg, and Mr. — is arranging his 'Peace Crusade' to glorify the author! How we wish that Britain, always ready to help the oppressed, would speak in our defense! Mighty England could help us, not with army or navy, but with its moral support, and by its influence upon the public mind. The eyes of Britons ought to be opened to see what the Czar means in his renowned manifesto of peace, by *the free development of minor nations!* We should like you to see the gulf between theory and practice, now made manifest in Finland. Do what you can, speak to every one about our national misfortune. Do help us! Statesmen, clergy, all ought to know what a wrong has been committed in silence against a peaceful nation, which has lived its happy, lawful (law abiding) life under the scepter of the Czar, and now is doomed to perish! . . . All Finnish ladies are wearing black now."

Some years ago the Evangelical Alliance interposed its influence with the Czar against the persecution of the Stundists in that country; and we respectfully submit that this persecution of the Finns furnishes a similar occasion for its interposition. It is true that the persecution of the Stundists was a *religious* persecution; but

as the Finns are Lutherans, the movement to deprive them of their rights of education and worship is also really a *religious* persecution, and comes within the sphere of the Alliance for its action in behalf of religious freedom.

We therefore respectfully submit the case of the Finns as a proper one for the interposition of the Alliance.

Chaplains in Congress.

SOME early history of the opposition to chaplains in Congress, in which the merits of the question were clearly set before that body, is given in the pamphlet "A Conspiracy Against the Republic," noticed before in our columns. The author quotes from speeches made on the floor of Congress, and reported in the *Congressional Globe*. These speeches are worthy of note because they form a part of Congressional history, and because they are equally pertinent to the situation to-day.

The opposition to chaplains in Congress, says the author of this pamphlet, "appears to have first made itself known at the first session of the 26th Congress." Continuing, he says:—

"On the 27th of December, 1839, a motion was made in the House to reconsider the vote by which the resolution of the Senate relative to the appointment of chaplains, was concurred in.

"Mr. Cooper, of Georgia, said he believed the House had proceeded in this matter without just and proper authority. He believed the effect of the employment to be evil. Who is the chaplain? Is he an officer of this House? By what authority do you appoint him? If there was any authority, he wished to be pointed to it. What are the effects of the practice? they seemed to be evil. The resolution, to be sure, proposed to elect two chaplains of different denominations, but notwithstanding this, he objected to it, because this matter of religious denominations should not be agitated in this House. This matter of sectarianism might create no difficulty for some time, but a time might come when it would.

"It is not two hundred years since a king of England was required to make a formal declaration of religious tolerance. It is not one hundred years since a man in this land of liberty dare not think religiously as he pleased; and it is scarce fifty years ago when, by the adoption of our Constitution, it was found necessary to declare that no religious tests should be required.

"All history tells us that this matter is one which never failed to force itself on every government, and to connect itself with every organic movement, for the purpose of carrying out its objects.

"Does the devout man come here to make merchandise of his calling? Here, then, if I am not misinformed, is the place where men in high places meet to drive bargains. Here, too, he may have his contract signed, sealed, and delivered, whereby, for and in consideration of a certain number of prayers, suitably short, a given number of sermons not too long, singing excepted, by him the said chaplain uttered and delivered,

we, the members of this House, do agree to be and appear in our seats on such occasions, devoutly, and in order to listen, and after a certain time to pay him \$500. [This sum was afterward increased.] . . .

"It is, sir, to avert this deleterious example, and prevent the insinuation of religious denominations by sects, into this House, that I urge a reconsideration, that we may not exercise powers not granted, and may prevent a union of church and state."

"Mr. Rice Garland was glad the motion had been made, as it would give him an opportunity to record his vote against the resolution for the appointment of a chaplain. He had seen enough in this hall to prevent him from ever supporting a resolution for the appointment of a chaplain for this House. He had seen the claims of ministers urged upon this House upon the ground of political predilection, and one had been selected upon the sole ground that he was a friend of the President of the United States.

"There is a regular system of electioneering for the office of chaplain, and the general inquiry is, 'Does he make short prayers?' the person making the shortest prayers being the greatest favorite. Besides, while the chaplain is making his morning prayers, a large portion of the members are reading newspapers, or walking about the hall. In fact, the service is nothing more than a solemn farce, and I trust that the House will dispense with the chaplain."

"Mr. Wise was supported by Mr. Nisbett and Mr. Slade.

"Mr. Crabb said he was one of those opposed to the appointment of chaplains for that body. He thought they had no right to appropriate the public money for such a purpose.

"Mr. Cooper: 'I ask gentlemen to put their hands on the authority by which they would take the money of their constituents and pay it over to a chaplain. Tell me, where is your authority for appropriating the money of the people in this way? Believing, as I do, that such power would be dangerous, I would be the first man to persuade the people to take it away, and thus sever all connection between church and state.'

"Mr. Craig spoke in favor of maintaining chaplains.

"On a call for the previous question, but twelve votes were recorded against the chaplains.—[*Cong. Globe*, 1st session, 26th Congress, pp. 83 to 85.

"But the moral influence of these twelve votes, and of the speeches which had been made in their justification, was great, and laid the foundation for stronger opposition thereafter.

"In the meantime, the disgraceful squabble over the chaplainship, in order to secure the \$500 per annum, was continued.

"On the 7th of December, 1840, Mr. Cooper, in the House, asked leave to introduce a bill to repeal the laws then in force fixing the salary of chaplains. Leave was refused; but the vote against the chaplains was now increased from 12 to 21 . . . —[*Cong. Globe*, 2d session 26th Cong., p. 38.

"At different times, especially in the 29th Congress, remonstrances were presented against the election of chaplains.

"Mr. Pettit claimed that the chaplain was an unconstitutional officer.

"Mr. Chapman said whenever he was called on to

act, with the Constitution on one hand, and his personal safety on the other, he had but one alternative. If any gentleman could show him any authority, either constitutional or otherwise, to vote the people's money to such a use as that contemplated in this resolution, he was prepared to vote for it most cheerfully; but until then, neither to promulgate the gospel nor any other creed, would he take the money of the people and apply it to any unconstitutional purpose.

"He knew very well that in this case precedent might be pleaded, and gentlemen might refer to the uniform practice of the House; but with him precedent did not weigh one straw. The Constitution was his guide; and though it could be shown that the House had been perpetually in the breach of that instrument from the very foundation of the Government, he was ready to take all the consequences of refusing to vote.

"He was excused from voting. The resolution was adopted, the House refusing to order the yeas and nays.—*Cong. Globe*, vol. 15, pp. 40, 41.

"In the House, on the 22d of December, 1845, thirteen nominations for chaplain were made. Election on third ballot.

"On this occasion, Mr. Pettit made the following protest:—

"It is clear by the Constitution of the United States that this House of Congress cannot legislate on the subject of religion. I therefore believe that it is a direct and palpable violation of the Constitution to foster in any form or manner any religion whatsoever; or to pay out one dollar, ay, one farthing of the public money on that object. Believing so, I ask to be excused from voting."

"Mr. Sawyer, of Ohio, desired, also, to be excused from voting, because, he said, he had conscientious scruples, and did not believe that he could vote, consistently, with the oath he had taken. Both were excused.—[*Cong. Globe*, vol 15, p. 92.

"Petitions and remonstrances against the practice continued to be presented.

"March 22, 1850, in the Senate, Mr. Underwood, of Kentucky, presented petitions, asking Congress to abolish the office of chaplain, and henceforth to refrain from all legislation on religious subjects. A portion of one of the petitions was read.

"The petitioners said, among other things, 'A national chaplaincy, no less than a national church, is considered by us emphatically an "establishment of religion."'

"In the House, Feb. 28, 1860, Mr. Millson, having offered a resolution to proceed to the election of a chaplain, stated it was a resolution offered to complete the organization of the House.

"Mr. Burnett said: 'I would be glad to know where the gentleman from Virginia gets his authority. If there is anything in the Constitution, anything in the laws, anything in the rules of this House, authorizing the election of a chaplain, and making his election necessary for a complete organization of this House, I have never seen it.'

"March 5, 1860, in the House, Mr. Millson offered a resolution for the election of chaplain, claiming it as a question of privilege.

"Mr. Houston said: 'It cannot be a question of privilege, unless a chaplain is by law a part of the

organization of the House. There is no law for the election of a chaplain. Is the chaplain an officer of this House? Where is the law for it? Where is the Constitutional provision for it? By what authority is he an officer of this House?"

"An exciting discussion followed, in which there were many interruptions on points of order, etc., in the course of which Mr. Houston said:—

"I see there is a determination that we shall not have a fair vote on the contesting propositions, but that chaplains are to be foisted on the people."

"Finally, a vote was reached on the motion to lay the resolution for the election of chaplains on the table. The vote stood: Yeas, 61; nays, 116.]—*Cong. Globe*, 1st sess. 36th Cong., p. 944.

"Here it will be seen, that the vote against chaplains, which was 12 in 1839, and 21 in 1840, had, in 1860, risen to 61.

"For the last thirty-eight years, but little has been said about chaplains in Congress."

ON the day following the announcement of the recent illness of the pope, 28,000 telegrams of inquiry were received at the Vatican.

WIRELESS telegraphy is a great invention; but it has been pertinently suggested that a greater boon would be conferred on civilization if some one would invent a system of wireless politics.

A BOSTON exchange, taking its cue from the practice of the world's "Christian nations," suggests that "when a burglar breaks into a bank he should not necessarily be accused of seeking to rob. He may be only looking for a 'sphere of influence.'"

THE claim is made that the Cubans are incapable of self-government because the political leaders of the island are divided into so many factions. On the same showing it may be said that New York needs a protectorate.—*The Globe-Democrat*, St. Louis.

FROM Bombay, the center of the plague-infected district of India, comes the statement that "an official estimate of the total mortality caused by the bubonic plague since its outbreak places the deaths at 225,000." It is added that this is probably much below the total mortality, since deaths were in many cases concealed by the natives.

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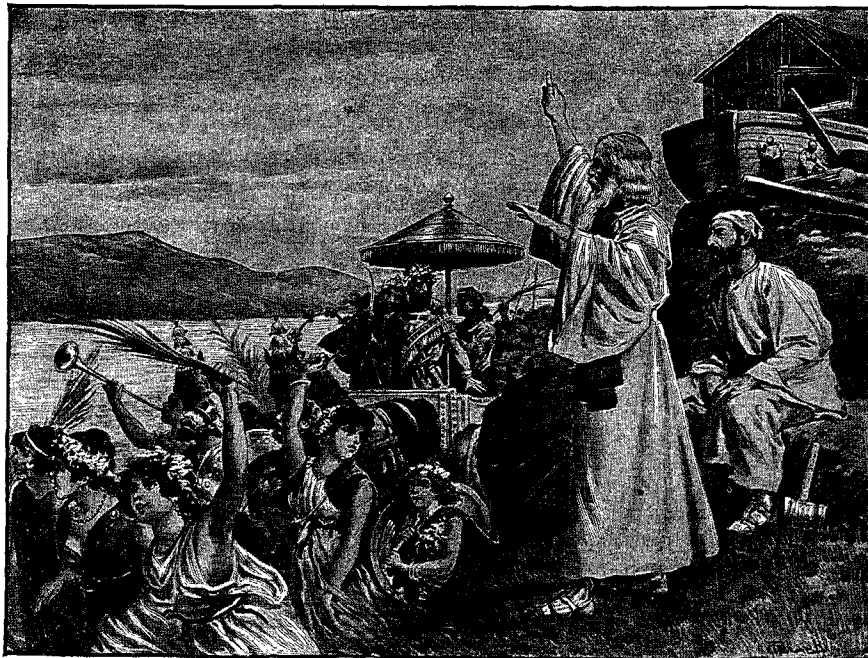
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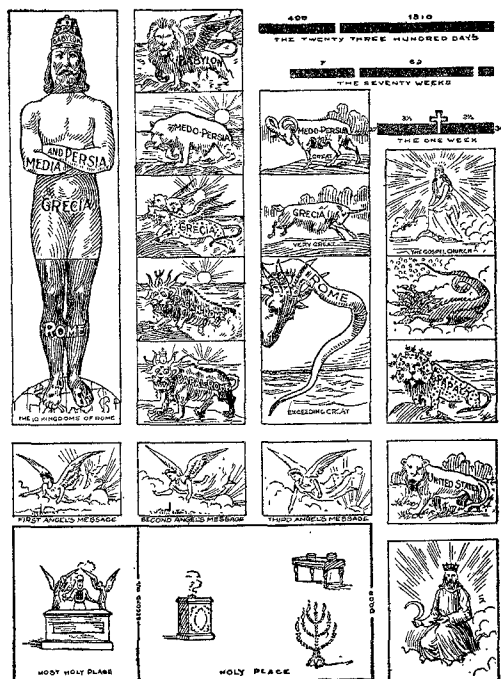
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NEW YORK, APRIL 27, 1899.

HAVE you ever asked the question, or heard it asked, "What can save the life of this nation?" That is answered in this SENTINEL by Evangelist D. L. Moody. Read it.

It cannot be too carefully borne in mind, and therefore too often repeated where it is liable to be forgotten, that in the field of morals *knowledge is not power*. There can be no moral reform without *power*; and no moral power without God.

WHAT a great problem it is to find out how the world, or society, can be reformed without *starting* with a reform in the individual heart! From earliest times reformers have been working on the solution of this problem, and to-day they are still at it. But the solution is still undiscovered.

"COMBINES" are getting to be almost as popular in the religious world as they have become in secular affairs; and they promise wonderful things. See the article, "The United Christian Party," page 259. In secular affairs the principle of such combines is recognized as bad and dangerous to the prosperity of the country. What then must be said of religious combines whose power is to be exercised in governmental affairs?

MARCH 20, the birthday of Neal Dow, the eminent temperance advocate, is proposed in W. C. T. U. circles as a day for collecting a freewill offering to be used in furthering the work of Dr. Crafts, of the "reform bureau," at Washington. With the money to be raised in this and other ways, it is proposed to "sow the whole country knee deep with litera-

ture of reform work." Reader, don't forget that whether you are doing anything to spread religious liberty literature or not, the other side are at work, and will keep at work till they have sowed the country "knee deep." Now, *now*, is the sowing time.

A DISPATCH dated "Washington, April 17," says: "A Catholic chapel on the Government reservation at West Point is now assured. Acting Secretary of War Meiklejohn on Friday last issued a license under which the structure will be erected. This action was taken after Archbishop Corrigan had talked with the President and Mr. Meiklejohn concerning the matter, and is in pursuance of the authority granted to the War Department by Congress in an act approved July 8 of last year."

Some of our readers may remember that Attorney-General McKenna, a Catholic, rendered an adverse decision in the matter of allowing a sectarian establishment on the West Point grounds, which put a stop for the time to such proceedings. But, says this dispatch, Father O'Keefe, for the Catholics, has been "especially active" in seeking the desired permission from the Government, and with full success. The Catholic authorities can be depended on to be "especially active" always in getting their religion recognized by the Government.

THE projected peace conference is already sailing through troubled waters. There is, it is said, a "complete change in the attitude of the Dutch people" toward the delegates, who in consequence "will assemble in a hostile instead of a friendly atmosphere." The reason of this change is, first, the czar's oppression of Finland, with which the Dutch nation has a strong affinity; and second, the exclusion, at England's demand, of the Transvaal and Orange Free State from participation in the congress. "The confidence of the Dutch people in the good faith of the whole

affair," it is stated, "has disappeared." It is safe to say that other nations are not more credulous. But from all this some valuable lessons may be learned by thinking people.

SUNDAY newspapers in England are to be boycotted, if nothing worse. The archbishop of Canterbury, the head of the Established Church, has called a conference of bishops to assemble May 10, to take steps for the suppression of Sunday journalism, to which the archbishop refers as "the growth of the pernicious system of breaking the Sabbath by publication of newspapers." This same church allows the English saloon to flourish seven days in the week with scarcely a protest.

The Established Church, it would seem from recent events, needs to be itself delivered from the devil of ritualism before it can properly undertake to cast out the devil of the Sunday papers.

THE secretary of the Anti-Imperialistic League, Mr. Erving Winslow, in reply to the charge of treason made against his society, points out that, as regards the present campaign against the Filipinos, "it is not pretended that this war was declared by Congress, or that it had been approved by Congress, in which body alone, under our Constitution, the right to declare war exists."

TROPICAL countries are not valuable acquisitions from the standpoint of trade interests. Recently, before the Academy of Political Science it was shown that Great Britain exports \$15.34 per capita to her non-tropical colonies, and only .56 per capita to her tropical colonies. The Treasury Bureau of Statistics has shown that "if we had all the trade of these dependencies, they in requital having, of course, free access to our markets, the balance against us would be over \$100,000,000 a year."



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

VOLUME 14.

NEW YORK, MAY 4, 1899.

NUMBER 18.

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THE church's power for good is not the power of federation, but the power of godliness.



THE man who can't keep Sunday without a Sunday law doesn't want to keep it very much.



A CIVIL government may profess Christianity, but the only religion it can practice is a religion of force.



THE State can depend upon the individual conscience; but the individual cannot depend on the State conscience.



RELIGIOUS error never meets truth without getting very much "disturbed;" but truth is always calm and unprovoked.



A NATION's prosperity is not measured by the might of its armies and navies, but by the number of blessings enjoyed by the people under its government.



ANY Christian who will spend the Sabbath in the company of the Lord will not be disturbed by all the secular business that can be going on in the world.

JESUS CHRIST has shed all the blood that needs to be shed to insure the full success of Christianity.



THE pretended "successors of Peter" have withdrawn the sword which Peter sheathed at the command of Christ in Gethsemane; but Christ's command has never been withdrawn.



NEARLY all the States agree that the Sabbath must be "preserved," but nearly all differ—as the statute books show—in their recipes for preserving it. Would it not be well to determine the correct recipe before carrying "Sabbath" legislation further?

Ancient History Repeated in Pennsylvania.

THE "federation of churches," in alliance with the Amalgamated Association of Iron Workers, at Pittsburg, Pa., are pushing steadily forward in the joint enterprise of securing Sunday closing in mills and factories. The latest word on the subject comes in a press item from Pittsburg stating that "committees representing the mill men and the local clergy met yesterday afternoon in the office of the Amalgamated Association to devise plans for stopping Sunday work in the mills."

At the mass meetings held recently in Pittsburg to further this project, president Shaffer of the labor union, with other speakers, referred to certain mills in the State which are being operated on Sundays. Most prominent among these are the Carnegie mills and the Johnstown mills. These mills were referred to in terms of severe denunciation. They were to be made the special objects of attack by the church and labor combination.

It has been mentioned as a singular fact that a great labor organization, like this "Amalgamated Association" in Pennsylvania, should undertake to enforce the Sunday laws. It is the first time such a thing was ever known. A correspondent in that State, referring to the

matter, says: "I was a member of different labor unions for twenty years, but I never before heard of one professing religion." It is a strange thing, and as significant as it is strange.

But there is a fact in connection with this that has not been mentioned, but which is vastly important; namely, the mills which are to be severely disciplined by the church and labor confederation are *non-union mills*. Is there any connection between the labor union's alliance with the church force, and the union's desire to discipline the non-union mills?

There is a chapter of ancient history which can be very profitably read in connection with this account. And singularly enough, that, like this chapter of modern history, relates to the enforcement of Sunday laws. That chapter takes us back to the time of the Roman emperor Constantine.

In Constantine's time the professors of Christianity had become a powerful party in the empire. Constantine, who was above all things else a diplomat, saw that this power was essential to his security upon the throne. He determined to profess Christianity. Upon this point Constantine said:—

"My father revered the Christian God, and uniformly prospered; while the emperors who worshipped the heathen gods, died a miserable death; therefore, that I may enjoy a happy life and reign, I will imitate the example of my father, and join myself to the cause of the Christians, who are growing daily, while the heathen are diminishing."^{*}

In 321 A. D., just before his profession of Christianity, Constantine enacted a Sunday law,—the first Sunday law ever framed, and the beginning of all the Sunday legislation that has been passed through the centuries from his time down to the present. That law commanded people in the cities and towns to rest on "the venerable day of the sun," but left people in the country places free to do Sunday work as usual.

After his profession of Christianity, Constantine added to what he had done as a pagan emperor, in giving his sanction to Sunday observance; and, says the historian, "By a law of the year 386, these older changes effected by the emperor Constantine were more rigorously enforced; and, in general, civil transactions of every kind on Sunday were strictly forbidden."^{—Neander.}

The bishops of the church in Constantine's day had become divided over points of doctrine, and there was a violent struggle between the opposing factions for the supremacy. By their disputes, says the historian, they made themselves dependent upon the emperor. Each faction sought alliance with the imperial power. They wanted the help of Constantine and the civil power; and Constantine, on the other hand, wanted the help of the church's powerful influence in carrying out his plans as emperor. Each side saw the opportunity for an alliance which would be to their mutual benefit; and accordingly

the thing was done. Constantine, quite naturally, took sides with the most powerful faction.

This alliance continued after Constantine's death, and grew stronger and stronger; and the legal channel through which the civil power came into the hands of the church was the Sunday laws. Neander, the church historian, after enumerating the Sunday laws and edicts from the first one by Constantine down to a century later, says of them, "In this way the church received help from the state for the furtherance of her ends."[†]

When the church is allied with the state, state and church have each a purpose of their own to serve by the alliance. That is the way it has always been, and will be until human nature changes.

The secular unions of the present day represent the civil power. They are beginning to ally themselves with the church unions. They will have a purpose of their own in this, and the church will have a purpose of her own. Each lends its aid to the other; and in this way the weapon of civil power will again be placed in the hands of the church.

That is what is coming; and that is the sinister meaning of what is seen to-day in the alliance of church and state forces.

A Self-Erected Obstacle.

In the *Evangelist*, Prof. Warren Clark writes upon "The Great Obstacle to the Progress of Christianity in Heathen Countries." He declares this great obstacle to be "the inconsistency of Christians." Yet, when we come to read his article, this "inconsistency of Christians" is not indeed the inconsistency of those who profess to be Christians; but that which is counted the inconsistency of the people who are not Christians at all, in their going from what are called Christian lands to what are called heathen countries, and acting there in a way unbecoming to Christians.

He says that "to veterans long on the field [of missionary work in heathen lands] the ingenuity is taxed to know how to answer the questions of heathen converts, as to why these rich and wealthy people from Christian lands are indifferent to all religion." He speaks of having taken from Japan "two of our most earnest Christian converts on a visit to the foreign resident quarter of Yokohama," when "the first thing they saw in front of the English Episcopal Church, was a drunken British 'tar,' assaulting an equally intoxicated American sailor, and both of them were being arrested by a heathen Japanese policeman!" Further, he mentions a Japanese student whom he met in London, and with whom he went around to see "the sights of the metropolis," and, "returning at night along the Strand,

^{*}Schaff, "History of the Christian Church," Vol. III, § 2, par. 15.

[†] See Neander's "History of the Christian Religion and Church," Vol. II., sec. 3, part 2, div. 3.

the evidences of drunkenness and licentiousness were so glaring, as to put to blush anything I had ever seen in any 'heathen' country, and my Japanese companion (whom I had been trying to convert to Christianity) was dumb with surprise and horror. 'Is not this the capital of the greatest Christian empire in the world?' he asked. 'Did you ever see such wickedness in heathen Tokio?' 'No,' was the only answer I could give. 'Then why don't your churches convert these degraded men and women here in London? You need not send missionaries ten thousand miles to find the heathen when they are at your very doors. Before I left Japan,' he continued, 'our consular agent advised me against the immoralities of London, and warned me against the temptations in this great Christian city!'"

The great mistake of all this is in speaking of Britain, America, etc., as Christian lands, and of London, New York, and the like, as Christian cities. There is no such thing in the world as a Christian country, nor even a Christian city. Only those are Christians who individually and decidedly choose Christ as their life, their all in all. Whoever does not do this is as certainly a heathen as is any person in any heathen land or heathen city, who does not make such a choice of Christ. But to count these countries Christian countries when they are not such at all, and to give the people in heathen countries the idea that these are Christian countries indeed, according to the Christianity which is preached to them, and which alone they can look upon as Christianity, and then blame these people with inconsistency in not being Christians in those heathen lands when they never thought of being Christians in their own "Christian" land—this is the greatest inconsistency of all. It is an utter misleading of the people in those so-called heathen lands. And when the missionaries themselves so mislead the people in heathen lands, they themselves are the ones who are responsible for this "great obstacle to the progress of Christianity in heathen countries." And they cannot in justice wonder that the people in heathen lands are caused to question the power and virtue of Christianity when the missionaries themselves give the people in heathen lands to understand that these others are "Christian countries," and when they teach those people to expect Christianity in the people of these "Christian countries" and "Christian cities," when in fact the vast majority of these people make no pretensions to Christianity and care nothing for it whatever.

There is a way for the missionaries out of this difficulty; but it is not by complaining of the inconsistency of Christians, when the people of whom they complain are more heathenish than the heathen, and are in no way connected with Christianity. The true way out of the dilemma is to get down to the truth of Christianity upon its true foundation: that Christianity is an individual thing, and that the only Christians that there ever can be, whether in America, in England, in Japan, or in China, are those people who, as individuals, have

chosen, in the true Christian way, Christ as their portion forever; and along with this recognize also the truth that every person who does not do this, is a heathen, whether he be an American, a Japanese, a Britisher, or a Chinese.

This conception of things would also amongst the missionaries and all Christians, break down at once all national lines and race distinctions. Then the people of no country would stand any higher in the estimation of the missionary than those of any other country; because, not having accepted Christ, all being heathen, and the missionaries having a message to all such,—the people being all alike, and the message being one to all people, the missionaries would necessarily look upon all alike.

But the missionaries will all at once say, "It would never do to call the American people *heathen*." Very well, then, why call the Japanese, or the Chinese, or any other people, heathen? And if other people must all be called heathen, and the people of America and other such "Christian lands" cannot be called heathen, when all know that, as a matter of fact, multitudes of these are more heathenish than are those who are called heathen—then it is a mere matter of favoritism on the part of those who do the calling. But why should there be such favoritism, especially toward those who are the worst in the comparison?

We do not say that people in America and other such countries, who are not Christians, *should* be called "heathen." No more do we say that the people in China, Japan, and other such countries, who are not Christians, *should* be called "heathen." The people in America who are not Christians, are simply sinners and lost men; and the people in Japan and China who are not Christians, are simply sinners and lost men; wherever they are, they are all alike; and there is no respect of persons with God nor with those who are of God.

Let all the missionaries, ministers and Christians in the world recognize everywhere the Christian truth that only those are Christians who have chosen Christ as their Saviour and their portion forever, and that all who have not so done are all alike in all the world, wherever they be, and whatever they may be called. Then this "great obstacle to the progress of Christianity in heathen countries" that is here and so much elsewhere complained of, will no longer exist anywhere in the world.

A. T. J.

THE *Literary Digest* says: "Steps have been taken by the Federation of Churches and Christian Workers and the Open and Institutional Church League looking to the formation of a national federation of churches and Christian workers. Letters have been sent to pastors, denominational leaders, and the officers of organizations interdenominational or federative in their character asking (1) their judgment as to the need and feasibility of such a federation, and (2) if one is organized—

whether coöperation may be expected. The secretary of the committee has already received many replies, nearly all favoring the national federation, and in every case promising active coöperation if one is organized."

The Constitution of American Imperialism.—No. 3.

BY JOHN D. BRADLEY.

THE Constitution of American Republicanism was an instrument of delegated and limited powers. It was the instrument by which the people established the three departments of government and in which they granted to these three departments certain defined, specified, and limited powers. It was a limit upon power, because its object was to protect the weak against the strong. The organization of the Government into three departments was for the express purpose of making it hard to escape that limitation. Each department was to be a check upon the other should it be inclined to go beyond those limitations and violate the Constitution. It was necessary that it should mean exactly what it said, nothing more and nothing less. Every word, every phrase, was selected with the utmost care, for there must be in it no ambiguous expression to be construed as a warrant for unlawful power. Had its language or its principles been capable of anything else but a literal application the very object of its existence would have been frustrated and it might as well have never been written.

The constitution of American imperialism is an instrument of sovereign and unlimited powers. It exists to "consecrate" and to "stamp legality" upon the acts of arbitrary power. It is therefore an "elastic" document, "the most expansive document ever written by the hand of man." "It is like the tent that Saladin gave to Richard." When justice and human rights are concerned it can fold so small that it can rest in a nutshell! When warrant for unlawful power is desired it can expand so that "whole armies [imperial armies] can recline under its shade. . . . Expansive! Why, it is expansive enough to cover the world, if necessary [in the interests of expansion and imperialism]; and it can contract when the time and the occasion demand contraction" [when the rights of the people are concerned].*

* Within the last few weeks a very plain and practical illustration has been given of how such a constitution will operate. At the very time that the Filipinos were being driven from Malolos, their capital, great trusts were being formed in this country at the rate of sometimes a dozen a day, for the purpose of "strangling competition in order to raise prices to the consumer"—in order to prey upon the people, both competitors and consumers. These combinations are known to be dangerous to the public welfare. They are known by everybody to be so many gigantic and irresponsible organizations existing for the purpose of robbing the people in the mass. The routing and slaughtering of the Filipinos on the other side of the earth by authority of the American Government is declared to be constitutional by the exponents of imperialism, because the Constitution "is expansive enough to cover the world, if necessary." But it is not expansive enough to cover trusts. The attorney-general, who said some time ago, that "if we can govern ourselves, by that token we can govern others," declares that the Federal Government has no power under the Constitution to deal with "any combination constituting a restraint and monopoly of trade unless such trade is what is known as interstate or international

The Constitution of American Republicanism declared that "the powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively, or to the people." The people withheld all power not expressly and affirmatively delegated in the Constitution. The expounders of the constitution of American imperialism declare that "as to every matter the United States as a nation possesses sovereign power, except only where sovereignty has been reserved to the States and the people," and that "as a nation it possesses every sovereign power not reserved in the Constitution to the States and to the people," and that these powers are the "sovereign rights of the nation upon which there is no limitation, and in regard to which there is no qualification."†

The Constitution of American Republicanism declared that "the privilege of the writ of *habeas corpus* shall not be suspended, unless when, in cases of rebellion or invasion, the public safety may require it," and that "the trial of all crimes, except in cases of impeachment, shall be by jury." We are coolly informed by a leading

trade and commerce." Thus, under an "elastic" constitution, the robbers of America may proceed without hindrance while the so-called rebels of the Philippines must be shot. If the sacredness of the Constitution protects robbery upon American soil, why cannot that sacredness protect even the "robbers," "rebels," and "bandits" of the Philippines? Possible the Constitution does not warrant interference with trusts except in the cases mentioned, but it ill becomes those who say so to stretch the Constitution around the world in order to interfere with people who desire to be left alone. If the authorities must keep their hands off the robbers on American soil, why should they not keep their hands off people on the other side of the earth?

† For a full exposition of this doctrine see the speech of Senator Platt, of Connecticut, delivered in the United States Senate Dec. 19, 1898, and reported in the *Congressional Record* of same date, pp. 321-331. The people have not enumerated in the Constitution all their rights. They have expressly reserved to themselves the right to choose or not to choose a religion, but they have not in express terms reserved the right to choose an occupation in life. They have reserved the right of freedom from slavery or involuntary servitude, but they have not reserved in express terms the right to labor of their own accord. Are they then not sovereign in these things, and does the general government possess "inherent sovereign power" in these matters? Is it true that every right which the people have not named is among the "sovereign rights of the nation upon which there is no limitation, and in regard to which there is no qualification?" Does the Federal Government have the right to enact and enforce every absurd, unjust, and abominable statute that has ever disgraced the laws of any nation ancient or modern, because it has not been prohibited from doing so in definite and express language? The exponents of imperialism say that it has. But the people have spoken differently. They have declared that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people," and that "the enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people." Neither State sovereignty nor national sovereignty is the doctrine of American government. The Doctrine of the Declaration and the Constitution is *the sovereignty of the people*, and the Government has no powers whatever, but those affirmatively delegated by the people. And the people do not possess absolute sovereignty. There are some things in which they are not sovereign; some powers which they can not delegate. The power (we mean, of course, just power, not physical power) to interfere with the inalienable rights of men, they cannot delegate, because they do not possess it. James Madison, in writing on sovereignty, said: "The sovereignty of society as vested in and exercisable by the majority, may do anything that could be rightfully done by the unanimous concurrence of the members; the reserved rights of individuals (conscience, for example) in becoming parties to the original compact being beyond the legitimate reach of sovereignty, wherever vested or however viewed." John Quincy Adams said in 1837: "In assuming the attributes of sovereign power, the colonists appealed to the Supreme Judge of the world for the rectitude of their intentions, and neither claimed nor conferred authority to do anything but for right. . . . The people who assumed their equal and separate station among the powers of the earth, by the laws of nature's God, by that very act acknowledged themselves bound to the observance of those laws, and could neither exercise nor confer any power inconsistent with them." Charles Sumner said: "This dogma [of illimitable sovereignty] is distinctly discarded in the Declaration, and it is frankly proclaimed that all sovereignty is subordinate to the rule of right." [Italics supplied in these quotations.]

imperialist that when "interpreted by men supremely great" (that is, when it is transformed into the constitution of imperialism) it is a document of such elasticity that a refusal to extend the privilege of the writ of *habeas corpus* is perfectly constitutional, and that it can "contract to suit the case" when a man is condemned for murder without any pretense of a jury trial! ‡

Imperialists make much of their Anglo-Saxon descent, and especially of what they term their marvelous progress during the last century. The doctrine which they proclaim on the eve of the twentieth century was indignantly stamped into the ground by their ancestors seven centuries ago. Suppose King John, a few days after Runnymede, had informed the barons that the instrument in which they had asserted the rights of all the people of England and by which they had prescribed and limited his powers, was the most expansive document ever written by the hand of man! That it was like the tent which Saladin gave to his brother Richard: when it was folded it rested in a nutshell; when it was expanded whole armies could recline under its shade! That it was expansive enough to cover the world, if necessary; and that it could contract when the time and the occasion demanded contraction! That the principles of the Magna Charta were indeed great, but that they were not capable of literal application! How would it have fared with John Lackland in that case? The incidents of Runnymede leave no doubt on that point. There have been English sovereigns since that time who have dared to say as much, but Macaulay says that some of them found in the day of the wrath of the English people that it would have been better for them had they never been born.

"Great men are not always wise," and "men supremely great" who have substituted the abominable doctrine of arbitrary power for the principles of American constitutional government have committed an act of folly that not only astounds all men who value liberty throughout the world, but which exposes them and their country to the scorn and contempt of what some of them have been pleased to term "the cormorants

of Europe." Mr. W. T. Stead, who visited Russia and other European countries some months ago, says:—

"It would do certain Americans good if they could see the smile with which the Old-World foreign offices read their lofty expositions of the reasons which compel poor Uncle Sam to pocket the Philippines. The sublime unselfishness of the United States reminds scoffing diplomats of the Old World of the Pharisee who went up into the temple to pray—and remained to prey," adds the scoffer—who obstinately refuses to see the sublime acme of altruism in a war which has ended in the seizure of all there was to be had for the taking in Asia and in America."

The *Hamburgische Correspondenz*, while the peace negotiations were in progress, said:—

"The United States are conducting the peace negotiations as they conducted the war. The mask of humanity is being gradually dropped, revealing the brutal hand of strength."

At the same time the Paris *Soliel* said:—

"No monarchical government would have dared to conduct itself after the fashion of the Americans, who are forever talking so much of right and liberty. . . . This is the result of the holy war undertaken to insure the independence of the Cubans. What base hypocrisy do these liberals, these democrats, these republicans, show."

The well known French writer, M. de Pressensé, in an article in the *Contemporary Review*, says:—

"Under the pretext of 'manifest destiny' the great Republic of the western hemisphere is becoming unfaithful to the principles of her founders, to the precedents of her constitutional life, to the traditions which have made her free, glorious, and prosperous. The seductions of imperialism are drawing the United States toward the abyss where all the great democracies of the world have found their end."

These quotations indicate that in the opinion of thinking Europeans, and of even the lackeys of "the powers" themselves, those statesmen who have placed the American Republic "in the front rank of the powers, henceforth to be reckoned with among the very few great nations of the earth," have forsaken the inheritance of the wise for the promotion of fools—have bartered away glory for shame!

In Atlanta, Ga., recently, Judge Broyles, in dismissing the cases of certain individuals brought before him on the charge of improper preaching on the streets—made the following commendable statement to some "orthodox" complainants: "As to the statement made by some of you that there are men in the city who abuse religion by indulging in debate and the like and preach what is not true religion, I think that the believer of any creed has the right to go upon the streets and tell the people what he thinks. A Jew, a Mohammedan, or the

‡ The fact that Mr. Denby cites the cases of Americans tried in China and the case of a man who "committed murder off Japan in a ship that flew the American flag," does not help the matter at all. Mr. Denby says that the refusal of the writ of *habeas corpus* and the denial of the right of trial by jury was constitutional, because "the Constitution contracted to suit the case;" and that "it can contract when the time and the occasion demand contraction." He does not say that there is any place where it can not contract. In fact, he cites these cases for the express purpose of showing that the Constitution may contract at another place from that in which it contracted in these cases. We take it that he means that the Constitution can contract wherever it is, wherever its authority extends, "when the time and the occasion demand contraction." If it is constitutional to refuse the privilege of the writ of *habeas corpus* and to deny the right of trial by jury, how are American citizens upon American soil to secure redress when these rights are denied them? Adherence to the Constitution is all that is required of public servants, and if they do those things that are constitutional, who can call them in question? This is sufficient to show to what desperate lengths it is necessary to go in order to deny to the Filipinos the right of self-government. It requires a complete repudiation of all the fundamental principles of constitutional government. Are the American people ready to surrender these rights that have become fixed in fundamental law only after long centuries of waiting and struggling in order that they may rule the Filipinos?

worshiper of any God has as much right to preach what he thinks as any of you, and if one is allowed such liberty I think it should be extended to the other."

Unity in Government Essential.

BY C. H. KESLAKE.

UNITY in governmental affairs is an absolute necessity. Oneness in aim and purpose lies at the very foundation of all government—even the government of God. Without this governments are unstable, and the happiness of the subject ever in jeopardy.

It was the recognition of this principle that led Jesus Christ to pray that his followers may be one even as he and his Father were one. John 17.

Satan recognizes that this is true concerning his own kingdom. He knows very well that lack of union is as destructive of his government as it would be of God's. And he knows perfectly well that Christ spoke the truth when he said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Matt. 12:25.

From the first, Satan, while fighting against God and trying to overthrow divine government, has been as diligent as finite beings could possibly be in trying to secure unity—oneness, for his own. But he is as certain to fail as God is sure to succeed. And the reason for this is that he lacks unity in himself.

"God is One." There is unity only in God, and it is because of this that God will succeed. Only God can govern another, and he can do this because he is the perfect Master of himself. And yet in governing others he does not do so arbitrarily. He does it through the revelation of the divine principle of government. This principle of government is self-government—*government of oneself, for oneself, and by oneself*. This is perfect oneness.

Such a government as this can be secured in the individual only by the recognition of the divine principle and the acceptance of divine power, without which the principle could not be worked out. And it is the working out of this principle thus in the redeemed that will make the kingdom of God eternally secure.

In the recognition of this divine principle there is no danger of one's trying to govern another. Only by failing to recognize it could such a thing be. Through eternal ages the time will never come, in the working out of this principle, when a single soul will feel that he is capable of governing another. He will never rise beyond the power of governing himself.

When the Saviour's prayer shall be answered—as it is destined to be—and perfect oneness exists in the whole body of the redeemed, it will be because this oneness exists perfectly in each individual.

It was the recognition of this principle, so far as it

could be done by earthly governments, that made the United States different from all the other nations of earth. And Lincoln gave expression to it when he said, "The doctrine of *self-government* is right—absolutely and eternally right." He was at the time speaking on the question of slavery. But that does not make it any the less true. Again, he said: "When the man governs himself, that is self-government; but when he governs himself, and also another man, that is more than self-government—that is despotism." And yet again: "No man is good enough to govern another without that other's consent." And he might have added that no man could consent to such an act without ceasing to be a man—without yielding up his manhood.

No surer evidence can be given that a man is not able to govern himself than that he undertakes to govern another; it is certain that such an individual has lost the power of self-government.

But it is just this kind of government—governing others instead of oneself—of which Satan's government is the exponent. Of that type of government his is the ideal. Yet withal there must be unity in it, or it must ultimately collapse. But not having unity in himself the best he could do in this respect would be to bring about a mere semblance of unity, which can be done only through brute force. This being the best that Satan can do it is only a question of time when his government must collapse under its own weight, and be finally destroyed, with all who are connected with it.

Politics in the Pulpit.

Chicago "Times-Herald."

It may be said that religion has a bearing on every public problem, and this is true, but the moment the pulpit is dragged into partisan politics it loses its sanctity, the priest loses his authority and religion flies out of the window. For the layman, who is perfectly willing to submit to the spiritual guidance of his pastor and to concede that as an expositor of the Bible he has something of a superior character of the prophet, acknowledges in him no superiority as an expounder of politics, is enraged if their views do not coincide, and finally asks the pertinent question why the man should be paid out of his pocket to dope him from the pulpit with political principles that he despises.

Under the circumstances the only safe and the only proper rule for the minister is total abstinence from politics in the church. There should be no exceptions, because once encouraged there will be no end of them. National morals have been read into the tariff and money question, as they are now being read into the Filipino question, and clergymen before this have talked democratic politics to republican auditors or republican politics to democratic auditors upon very slight provocation, and always with the same result—wrangling, dissension and injury to the Christian work. The feeling

will not down that it is essentially mischievous and misleading for a man to use the moral prestige of the pulpit, which comes to him solely as a religious teacher, as the sanction for any kind of political partisanship.

The State and Sabbath Observance.

THE following observations on the subject of a state-enforced Sabbath are made by the *Jewish Exponent*. They are worth noting and remembering:—

"The rough hand of the state injures the delicate structure of faith. It materializes and secularizes it. It provides a form, and men learn to regard the empty form as the entire substance. It is entirely powerless to breathe a spirit into these forms. It imposes these forms upon a people who are steadily growing further and further away from their purpose; with the result that they become an oppressive burden; a hateful and detested constraint, to be burst asunder if at all possible; or, if not, to be evaded and escaped from until lawlessness ceases to be an offense in the eyes of the people.

"The Christian world does not know what is the matter. It complains of Sabbathlessness, of the holiday-making spirit prevalent on the day, of the decrease in church attendance. It turns hither and thither and attaches the blame upon this and that. It endeavors to make the laws more rigorous, or at least to prevent their modification or amelioration in any way in response to public opinion.

"The truth is, the state cannot make a Sabbath; it can but injure its true observance. Israel is in a measure blessed, that it has no state-imposed Sabbath. Those who observe the Jewish Sabbath do it out of the fulness of religious conviction, from a due recognition of the sanctifying power of the day, not in accordance with fashion, nor under compulsion from the mailed hand of the secular law. We ask no state assistance, we but claim the right to be unmolested and that the sacrifice demanded of us for maintaining this priceless boon for humanity in all its integrity shall not be too severe. Give us an equal chance, and do not compel us, if we observe our Sabbath, to lose our means of livelihood on another day as well."

THE *Iowa State Register* for March 29, published a long editorial on Sunday labor in Des Moines. It indicates that great stagnation in business has prevailed for a long time in that city; that with the revival of business, certain contractors have continued their work of building on Sunday, for which they have been sharply condemned by local clergymen. The contractors claim that the work is a matter of necessity, and that the men, three sets of them, working eight hours each, are anxious to labor in this way, because they have been without employment for so long; that no one is compelled to work more than six days unless he chooses so to do. The contractors and laborers claim that the Sabbath law requires them to work six days, and that since Sunday is in no sense a sacred day according to the Bible, they do no wrong even if they work seven. It is admitted by all that the workmen thus engaged are in no way disorderly, and that the peace of the city is neither endangered nor disturbed. This incident indi-

cates the general state of public opinion concerning Sunday labor, and the failure of all appeals made by clergymen against such labor on the ground that it is unbiblical or sinful.—*Sabbath Recorder*.

The Town of Bondage.

BY FRANCES E. BOLTON.

ME thought I dreamed a dream, like the old tinker that lay in a dungeon, and lo, I stepped through a narrow bypath a little on from the town of Legality, because I was curious to see what made the clouds of what seemed a great fire. And I came suddenly upon a warden at a gateway of a certain city.

"What town is this?" said I.

"It is the town of Bondage," he answered gloomily.

"And may I enter?" I asked.

"What would you in the town?" he said. "You see these high walls upon whose towers the sentinels stand. He who enters, goes not out save by a secret way, that is unknown even to me, and none of our officials have yet discovered it. Yet once in a while they have heard the shout of one who was delivered. Will you risk it?"

"I have credentials to carry me safe to the city of Liberty," I answered. "No doubt these will be respected in securing me exit."

Then the great gate creaked on its rusty hinges, and I entered the town of Bondage. For a moment a great dread came upon me: for on every side men worked in chains, and there was a sound of groaning and of dripping tears. I looked on their face with pity and horror; for they were wan and despairing, and had marks of cruel usage. The garments of many were wet and stained with blood, and their footprints were marked in blood. The walks themselves were slippery and black, as though thousands of bleeding pilgrim feet had left their stains thereon.

When I could turn away my eyes from these sorrowful toilers, I looked to see the buildings. They all had the look of prisons, with mighty portcullis, draw bridge, and barred windows. Some were in process of building; and, behold, as they mixed the mortar, I saw it was mixed with tears, and the cement was made with blood. Above the town was no trace of a blue heaven. A heavy cloud smothered out the light, and a dark crimson color made it angry looking, and methought I saw a hand holding dark bolts, and sword-like flames. Yet was the hand and the vision dim.

Presently I was met by one whose eyes stood out for fatness. He bore a great chain of keys, and said, "I perceive that thou art a stranger. What wouldst thou here?"

"I came, sir, in curiosity at first, to see what made yon awful darkness. Your warden permitted me to enter. And I would see the wonders of your city. Is it a prison place?"

"It is, indeed, save to those who love bondage. For me it is a paradise, and furnishes me with opportunity that suits ambition well."

"Whose town is this?"

"It is my Lord Azazel's, and he's a master that is well enough, if souls are full submissive to his will."

"What aileth the men who toil in chains, and bleed?"

"They sigh for liberty, and long to leave this city, and yet despair."

"Can they not leave it, then?"

"Not without help. We keep no help to help," he laughed. "Those who have help, need be well balanced, or they will be as slaves."

I clutched my bright credentials; but he smiled, and looked a devil's malice.

"That by and by," he said. "Others have come as sanguine, and have made out to stay in spite of love of liberty. You'll choose to stay or go to prison, or worse."

A sound of thunder made us start and look, and lo, the cloud had streaks of vivid color.

"There seems a Presence in yon cloud," I said.

"Hush! hush!" he said, "we long have doubted it. Some say the rightful king of all our subjects dwells therein, and sometime thinks to visit us with vengeance; but we have said 'twas but a foolish dream."

"Come see our warehouse."

With that he opened narrowly a door, and I stepped in, but O, what sighs, what moanings, what despair!

"Is this a mad house?"

"Worse!" he said. "These know their pain, and mad men dream they dream."

"Here is a curious case; now watch."

A frail, drooped maid, with saddened face and older than her years, stitched on a garment, and beside her others stitched and sighed and wept. Their tears fell on the robes they made, and as I watched, I saw her fingers bleed, leaving a stain upon the robe she sewed. I saw her press her side, and suddenly she raised her robe, and lo, a wound was in her side, that bled.

"What is it, sad one," said I. "Why bleed your fingers so? Why bleeds your breast?"

"My fingers bleed for beauty, and my heart has broken while they bleed."

"What means she?" said I to my careless guide.

"She is an artist maiden from the hills of Summerland, and loved her art and country well, aye, and her God."

"Why came she here?"

"We brought her on the plea of service to her God. 'God would have sacrifice,' we said to her, and bids you leave the natural things you love, crush out the instincts of your heart, and press your feet in thorns. She came to us as nuns go into convents. Her garments are the robes of sacrifice."

"But look, each robe she sews is stained with her own blood."

"So be it. The garments are for blind souls; they will do."

"And these others who weep so, what of them?"

"Yea, they too, have left a God-made hope, and serve as slaves to win a love they have, yet know not of it."

Next came we to a room where old, wan souls were housed. They spiked their sandals, and looked far away with hungry eyes.

"What's this?" I asked. "What means that far-off look?"

"They think of their lost homes."

"Why left they homes? They are too old for toil, for such is rest."

"We brought them here. We took their homes away and gave them toil, and promised thus to win them homes in heaven. Yet we have made their way so rigorous in the name of love, that now they doubt of heaven and sigh for what they've left. Look! With that he lifted up the coat from one bowed back, whose flesh was seamed with scourging."

"Who doeth this cruelty?" I asked in grief.

"They bid us do it, because they sigh for natural rights, and yet have been persuaded by us that 'tis sin. This eases pain by pain, and seems less hard than long-ing. So they have both. Ha! ha!"

We next found mothers wailing for their babes, while weaving nets for other's bondage.

"Where are their babes?" I asked.

"They wail; listen!"

I listened and I heard the children wail in want of food, of warmth, of medicine and mother care. I heard them shriek as though some cruel hand was placed upon them. A great lamenting filled the mother's room, and then the scourge man entered, and beneath his lash some fainted and some died.

Next came we to a room where men were gagged, and blood dripped from their tongues.

"And what means this?"

"It means that they would speak, condemning what they see, and say this bondage is not God's, but Azazel's."

"Yet is it not Azazel's?"

"Aye. Yet were it known as his, we'd have revolt where now we've self-made slaves, who think by sacrifice to win at last the city you are set for—'Liberty.' But we pretending here to be the representatives of Love, make them to doubt of such a place at all, and erelong grind their hope out on our wheel."

"And love you pain and blood?"

"Ha! ha! I fatten on it, and my lord Azazel. We must have blood. Heart's blood is best, and best of heart's blood is the blood that drips through pain's slow torture."

(Continued in next issue.)



EVENTS which have happened the past week in Palmetto, Ga., have been the subject of talk and newspaper comment throughout the civilized world. We refer to them here only because of the lesson which they teach.

SOME weeks ago, at this place, a mob took from jail several negroes accused of stealing, and shot them. The justification of this, as of other "mob law" proceedings against the southern negroes, was that the latter could only be kept within proper bounds by some more powerful deterrent than was provided in legal measures against crime. They must be restrained by the awful object lesson of mob law vengeance.

THE negroes of the place were of course enraged; and now the whole country is stirred over the news of a most barbarous assassination of a white man at Palmetto by a negro in his employ, and of the events which followed. The white man was supposed to have been a leader of the mob who shot the negro prisoners.

THE negro assassin was pursued, and after some time, was captured; he was charged with and believed to be guilty of a more revolting crime committed in immediate connection with the assassination. With this belief in mind, the fury of the people knew no bounds. The prisoner was brought back to the scene of his crime, and there burned at the stake, meanwhile being subjected to every kind of torture that could readily be applied. Another negro whom the assassin had charged with complicity in his crime, was taken by the same mob, tortured, and hung, although the only direct evidence against him was the word of a man whom the mob considered not fit to die a legal death.

THE circumstances attending the death of these negroes are without parallel in the annals of crime; for not only were the most unusual tortures inflicted, but the remains of bone and flesh left by the fire were carried away in pieces by the crowd to be treasured as mementoes; and such ghastly relics were, it is said, put on sale in Atlanta at a good price. Neither of the aboriginal savages of this or other lands, or the more refined sav-

ages who managed the Spanish Inquisition, is it recorded that they ever carried the spirit of hatred and revenge to such limits.

ALL this was done for a reason; and the reason was given in a placard nailed up at the place of execution, which read, "We must protect our white women." Upon this ground the deed was justified by the people.

BUT what ground of justification is this? What protection do such proceedings afford? When the negroes were taken from prison and shot, that did not protect the community against further violence. On the contrary, it only excited a thirst for revenge which led to a greater crime. And what else could be expected? The spirit of hatred and revenge is always a prompter of crime; and when this spirit is roused, the community is in much greater danger of suffering from crime than it was before. The terrible vengeance meted out by the mob to negro criminals may inspire terror in the negro mind, as it is meant to do; but while this may be done, it is certain that it will also develop a spirit of hatred against those by whom it is done. And this spirit will be manifested in deeds of violence whenever the opportunity is deemed favorable to do so.

THIS whole matter is one which touches the very foundation principles of government; that is what makes it so serious. It is given out that mob vengeance must be resorted to in this country for protection. That is the meaning of every act of lynching, and there are several hundred cases of lynching in this country every year. That is what the people in many sections of the country are coming to believe.

PROTECTION is the very purpose of civil government. As the Declaration of Independence states, all men have certain rights, and "to preserve these rights governments are instituted among men, deriving their just powers from the consent of the governed." But "mob law" is the very opposite of government; it is anarchy. Is anarchy the most efficient preventive of crime? If it is, let it be substituted for the criminal code and the courts of law.

If the mob ever did right in punishing a criminal, Washington, Jefferson, Hancock, Hamilton, and the rest did wrong in founding this Government; for the one is directly contrary to the other. The mob never "takes the law into its hands" without violating the fundamental law of this Government. If mob methods should be generally resorted to, the Government would cease to exist.

A MOB execution, therefore, is a direct blow against the Government. Whether meant to be such or not, that is what it is. It is a direct menace to all that which the people enjoy under the Government. It is a destroyer by nature, and not a protector. It is not a watch dog, but a wolf.

* * *

MOB rule promotes mob rule, and that only. By the fundamental laws of justice, mob rule is crime. Crime is the setting aside of law, and is therefore anarchy. The negro assassin in Georgia committed a terrible crime. That was anarchy. Then the mob, to cure such anarchy, became anarchists themselves! Crime prevented by crime—anarchy cured by anarchy! As well talk of putting out fire with fire, or of stopping a flood with water. Crime can be checked only by its opposite. Darkness can be driven out only by light. Evil must be overcome with good. That is Scriptural, and it is the truth.

* * *

THIS is not a sectional question, either. The people of Georgia, on the average, are not a whit worse than the people of the North. No one State of the Union can look down upon another from a height of moral preëminence. Northern people who are inclined to think otherwise should remember the draft riots in New York City in 1863. On that occasion, in this representative city of the North, a white mob attacked the negro orphan asylum, and negro babies were thrown to death from the windows and murdered in other ways. The North has no reason to look down upon the South on the ground of regard for law and order and the instincts of humanity. Northern journals admit this truth in discussing the occurrence in Georgia, and one leading daily in this city, after citing facts which reflect similar discredit upon England and Germany, makes the suggestion "that the North, the South, Germany and England, elect delegates to a convention to consider this question: 'Why is it that under certain conditions we are all savages?'" Then it inquires, "How many more millions of years will it take us to become civilized through and through?"

* * *

IF "under certain conditions" we are all savages, it must be true that "we" are savages by nature. For circumstances do not change nature, but only give nature a greater or less chance to show itself in its true light. A person who is not by nature a savage will not be a savage "under some circumstances" or under any circumstances. And of this class of persons, Jesus Christ is the type and perfect example. He was subjected to every form and degree of provocation, but under no circumstances was he a savage; and his sincere followers will imitate his course. "As He was, so are we in this world."

THE admission that "under certain circumstances we are all savages," is an admission that civilization is not a cure for savagery, but only a veneer beneath which it is hidden until "certain circumstances" call it out; that not civilization, but Christianity, draws the line against savagery in the human heart.

* * *

A GREAT many rely upon the power of education for a solution of the race problem in the South. But since human depravity is at the bottom of this question, it cannot be that education can furnish the remedy. If it could, man could educate himself out of his natural depravity and become his own saviour. The voice of history is eloquent upon this point. No nation was ever saved by education—by mere learning. Salvation from immorality demands power; and as has often been pointed out, in the sphere of morals knowledge is not power. Egypt was once the seat of the world's civilization and learning; but Egypt became the wickedest nation on the earth, and perished in its own corruption. Then Assyria arose, and Babylon, and Persia, and Greece. These were in turn the centers of civilization, and each in turn fell before other nations and tribes which had not learned so many ways in which to be immoral. And finally Rome arose and ruled the world for hundreds of years; and Roman learning and civilization are made a chief study in the "higher education" of today. But when the rude barbarians poured down from the uncultivated North and swept the Roman empire off the earth, they found, says the historian, a state of moral rottenness at which they blushed.

* * *

No; learning, knowledge, is not moral power. The devil himself has more education than any person can hope to gain in this life, but he is the devil still. But "the power of God unto salvation" is in the world, and free to all; and whoever will receive it can be reclaimed from his innate savagery the selfsame hour so thoroughly that he will not be a savage under any circumstances. In this power lies the only hope of the world.

The Curfew Law in Maine.

A LITTLE tidal wave of "reform" is sweeping over certain communities of Maine, the watery deluge this time taking the form of agitation for curfew laws for the cities. The clergy of Lewiston and Auburn are seeking to secure such a law for these cities.

Bangor was the first town in the State to adopt a curfew law, and it is pronounced by its promoters to be a great success, though it has only been in operation since February 14. The law was supported by persons most influential in religious, social, and educational af-

fairs, and passed with only three negative votes—one alderman and two councilmen.

The law provides that children under sixteen years of age shall not be upon the streets after 9 P. M., from May 1st to October 1st, or 8 P. M. during the other months, unless accompanied by a parent or legal guardian; it being desired by the advocates of the law that the term "legal guardian" be interpreted "liberally." It has thus far exiled one hapless youth to the House of Correction for sixty days.

It so happens that the youth of these cities—Lewiston and Auburn—have acquired the habit of frequenting the street-corners in the evening. The clergy, shocked and terrified, proposed to range the curfew-law gun on these juvenile sinners, and in the name of the civil authority give the command, "Disperse, ye rebels."

Now the clergymen should be interested in the dangers which threaten these young lives. But have they considered what will be the feelings of these boys and girls toward them, the representatives of Christianity, as they find themselves forced to retire to their stifling rooms on a hot summer's night, when God's free air would be so refreshing after the day of toil in the sweat-shops and factories? Will these "offenders" be inclined to listen to the preaching of the Word by these men who dictate the nature and extent of their principles?

Again, do not the clergy know that men who attend their churches and contribute handsomely to their support, are in large measure responsible for the conditions of those who labor to produce their wealth—responsible in a degree for the poverty which compels the toiler to dwell in such surroundings that the street corner offers a most desirable change?

Come, brothers, begin at the other end of the line. And not only so, but likewise abandon the policy of force, which at best but ineffectually restrains, and adopt the gospel of love, which effectually constrains.

H. E. OSBORNE.

Alaska as a Colonial Warning.

THE SENTINEL quoted some time ago a letter written by the stirring head of the Greek Church in Alaska, directed to the President, calling his attention to existing evils in the administration of government in Alaska under the United States, and praying for redress. The letter was very pertinent to the subject of "expansion" and the acquisition of colonies across the sea, Alaska being virtually in the position of an American colony.

To this letter there is now added the testimony of president David Starr Jordan, of Leland Stanford University, who is a recognized authority on the subject of Alaska and its people. He was appointed by the Government some years ago to visit that territory to investigate the condition of the seal industry, and while there took occasion to observe the condition and habits of the

people, and the effect of American government upon the country. The results of his observation, says the *Literary Digest*, "throw an interesting light on the past colonial methods of our Government." In view of the especial value of this light at the present time, we refer again to this subject of American government in Alaska, giving some extracts from president Jordan's testimony, as printed with accompanying comment in the *Literary Digest*:—

"When the United States bought Alaska from Russia, thirty-one years ago, Alaska had a native population of about 32,000. To-day, says president Jordan, 'starvation is inevitable along the whole line of the southwestern coast. . . . Some time ago it was reported that at Port Etches the native population was already huddled together in the single cellar of an abandoned warehouse, and that other villages to the eastward were scarcely better housed.' These 'reconcentrados' are, according to the United States courts, American citizens.

"President Jordan's description of the slaughter of seal, sea-otter, and salmon, which has been the ruin of Alaska, need not be quoted here. He asserts that the disastrous waste and confusion in that unhappy territory arise from four sources: 'Lack of centralization of power and authority, lack of scientific knowledge, lack of personal and public interest, and the use of offices as political patronage.' 'She is only a colony,' he says, 'or rather a chain of little colonies; and a colony, to Americans as to Spaniards, has been in this case merely a means of revenue, a region to be exploited.'

"The spoils system has not left even this desolate part of our country free from its touch:—

"'Finally, the demands of the spoils system have often sent unfit men to Alaska. The duties of these officials are delicate and difficult, requiring special knowledge as well as physical endurance. Considerable experience in the North, also, is necessary for success. When positions of this kind are given as rewards for partisan service, the men receiving them feel themselves underpaid. The political 'war-horse,' who has borne the brunt of the fray in some great convention, feels himself 'shelved' if sent to the North to hunt for salmon-traps, or to look after the interests of half-civilized people, most of whom cannot speak a word of English. A few of these men have been utterly unworthy, intemperate, and immoral; and occasionally one, in his stay in Alaska, earns that 'perfect right to be hung' which John Brown assigned to the 'border ruffian.' On the other hand, a goodly number of these political appointees, in American fashion, have made the best of circumstances, and by dint of native sense and energy have made good their lack of special training. The extension of the classified civil service has raised the grade of these as of other government appointments. The principles of civil service reform are in the highest degree vital in the management of colonies.'

"'Laws exist for the regulation of salmon fishing, seal, and otter hunting, for the exclusion of intoxicating liquors, and for the suppression of crime; but the Government has neglected to provide adequately for their enforcement. The salmon company, for example, must arrest and punish itself, or go unpunished, for there is

no one else to do it. If a Government inspector arrives, he is dependent on the company for food, shelter, and transportation; and if he wanted to destroy an illegal dam, he would have to borrow the company's boat for the purpose. 'Whisky,' says president Jordan, is 'the greatest curse of the people of Alaska—American, Russian, and native.' 'In 1878, it is said, a schooner loaded with "Florida water" came to the island of St. Lawrence, in Bering Sea, and the people exchanged all their valuables for drink. The result was that in the winter following the great majority died of drunkenness and starvation, and in certain villages not a person was left.' Yet only one conviction for illegal sale of liquors has ever been obtained in Alaska, so far as president Jordan knows, 'and it was understood that this was a test case for the purpose of determining the constitutionality of the law.' All these evils, in president Jordan's view, are primarily due to neglect. He says:—

"We try to throw the burden of self-government on people so situated that self-government is impossible. We impose on them statutes unfitted to their conditions, and then leave to them the enforcement. Above all, what is everybody's business is nobody's, and what happens in Alaska is generally nobody's business. No concentration of power, no adequate legislation, no sufficient appropriation—on these forms of neglect our failure chiefly rests."

There is no theory, no sentiment, about all this; it is a statement of plain facts. And while rhetorical expansionists are telling us what *will be* under American government in the Philippines, these facts stand as an unimpeachable witness of what *is* under American government in Alaska.

And in the light of such facts, what intelligent person can be expected to have confidence in the glowing promises of good government by which the imperialist policy is sought to be justified? What is the difference between American duty toward the people of Alaska and American duty toward the Filipinos? If the duty to give a "wise, just, stable, effective, and economical administration of public affairs" has been so utterly neglected by the United States in a territory almost bordering the Union, how will the Government perform that duty in a territory many times more remote?

"Manifest Destiny."

WE are told that "destiny" is pushing us on—destiny, the power of which we cannot withstand. Manifest destiny! That cry has played a sinister part in the history of the republic before this. I remember the time when the slave power talked of "extending the area of freedom" over Cuba, meaning, however, to fortify itself in Congress by the acquisition of more slave States, and thus to strengthen the slave power—strengthen the slave power by the pretense of extending the area of freedom, because an irresistible "destiny" demanded it. This was manifest destiny then. When San Domingo was to be purchased from the hands of its treacherous presi-

dent, ready to sell his country for cash, manifest destiny was invoked again as the irresistible power compelling the completion of the bargain. But in both cases the sound sense and the moral instincts of the people interposed and manifest destiny slunk away. And now once more it is the omnipotence of manifest destiny that appears on the scene, to force us to commit a flagrant breach of our national faith, and to do that which President McKinley himself branded as an act of criminal aggression. Is it more irresistible, more omnipotent, now than it was then? Will it not hide its deceitful head again when the honesty and good sense of the people rise up once more to interpose a veto? Destiny? Why, nothing is destiny that can be prevented or changed by the human will. That deceptive "manifest destiny" cry has more than once been used in our country to cover foul schemes and to dull the national conscience with the plea that it must be accepted as irresistible, and thus that the people yielding to it would be relieved of all responsibility. It is like the plea of moral insanity used by lawyers to excuse theft or murder.—*Carl Schurz.*

Christians Escaping Persecution.

"Sabbath Recorder."

AMONG the minor treasures of history which Egypt is yielding to the spade, is a certificate by which one charged with being a Christian escaped punishment. It is well known that Christians who were persecuted in the third century could escape death by flight, by offering sacrifices to the gods, or by securing a certificate of conformity to the state religion. Such a certificate has been recently brought to light in the Papyrus collection found at Fajjum in Egypt. It runs as follows: "The sacrifice commission of the village of Alexandra Nesos from Aurelius Diogenes. Latabus of the village of Alexandra Nesos, seventy-two years old, has a scar on the right eye-brow. I have constantly offered sacrifice to the gods and also now in your presence I have offered sacrifices and libations and tasted of the flesh of the sacrifice, all according to the requirements, and beseech you to certify me accordingly. Farewell. I, Aurelius Diogenes have handed in this writing." Then follows in another handwriting the certificate of the proper official. The whole is dated June 26, 250, A. D.

This illustrates the true nature of a state church, after the Pagan model, and of the grounds on which Christians were condemned. The state prescribed religious forms and faith. If one refused to follow the faith thus made legal, he was punished just as he was if he broke any other legal enactment. Those who still clamor for the remnants of the Pagan State Church, as they appear in our Sunday laws, would need some system of certificates now if the laws were not dead.

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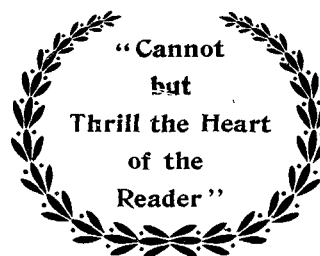
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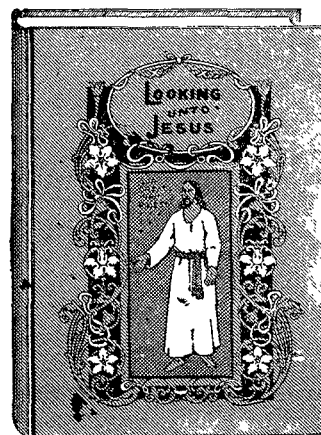
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NEW YORK, MAY 4, 1899.

WE publish this week the first of a series of three articles on "The Town of Bondage" by a well-known contributor. They teach an important truth, which will be evident upon a careful reading.

It is now reported that the pope is to be represented at the czar's peace conference, after all; but before consenting to allow such a representative, the conference authorities exacted of the pope the promise that he would not raise the "Roman question."

THE most probable successor to the office of the speakership in Congress, lately vacated by Mr. Reed, is Congressman Sherman, of New York. There are many candidates for the office, but the *Philadelphia Record* mentions Mr. Sherman as the most likely to gain the place for the reason that he has the support of the Roman Catholics.

IN view of what "civilization" is now doing in China, the Chinese minister to the United States, Wu Ting Fang, has asked the question: "What is civilization. Does it mean solely the possession of superior force and an ample supply of offensive and defensive weapons?" This question he asked in all seriousness in an address before the Academy of Political and Social Science at Philadelphia.

In answer to this question it may be said that whatever civilization means, it does not prevent the great nations of the earth being supremely selfish, and acting the part of a cannibal towards their weaker fellows. No amount of explanation and reasoning can dispel this impression from the minds of Wu Ting Fang and his countrymen across the sea.

"PRIVATE advices from Rome," says a "special" to the *Chicago Times Herald*, indicate the coming appointment of a "cardinal in curia" to represent the United States at the Vatican. Such officials are "important functionaries in the diplomatic intercourse of the Vatican." "It is said," reads the dispatch, "the authorities in Washington have been indirectly approached in the matter," and it is hinted that when Archbishops Ireland and Keene return "something more definite will be available on this point."

ABRAHAM LINCOLN said that while you couldn't "fool all the people all the time," you could "fool a part of the people all the time," and "all the people a part of the time." And this is how it will be in the movement for Sunday enforcement. Public sentiment would not sustain such work all the time; but it can be so "educated" that it will sustain it for a while; and just this is being rapidly accomplished now. All the people—or a great majority—will be fooled a part of the time into thinking Sunday enforcement a necessity; and in this part of the time, when dissenters to the movement are being vigorously suppressed, the mischief will be done. There can be, and will be, in this way, a revival of religious persecution, and a conformity in government with the principles of the papacy, which will hurt the nation beyond remedy.

THE *Chicago Record*, speaking of the lynchings in Georgia, says: "It is particularly humiliating to the United States at a time when it is occupying such a conspicuous position before the world as a champion of the oppressed, to have such barbarous, inhuman, and uncivilized outrages taking place at home."

That is very true; for "actions speak louder than words," and the United States cannot complain if the nations of Europe judge it by this rule. At the very time when this nation is putting forth the loftiest pro-

fessions ever made by any nation in modern times, its vaunted civilization exposes to the world a malignant cancer eating at its very vitals. It is safe to say there is not a nation in all Europe that has any confidence whatever in the professions by which this Government seeks to justify its policy of foreign conquest.

THE W. C. T. U. of Morris County, N. J., have taken up the matter of the running of Sunday trains on the D. L. & W. Railway, and in a resolution passed on the subject at a recent meeting, set forth that this road "was built in 1836 by those whose desire was to honor and obey the law of God," and that the union most strongly objects "to any lowering of old standards," and does "earnestly protest against this pronounced desecration of the Sabbath."

And yet the law of God plainly says nothing at all about the sinfulness of running trains or doing any other work on the first day of the week.

LEADERS of the opposition to Sunday newspapers in London recently made an appeal to the government and asked that legal steps be taken to stop this desecration of "the Sabbath." Whereupon the government leader, Mr. Balfour, replied that "her Majesty's government has no intention of interfering in the matter."

IN reply to questions asked by the Industrial Commission sitting at Washington, the chiefs of the leading railroad organizations drew up a report which was recently presented, and in which they expressed themselves in favor of the abolition of Sunday trains.

"WHAT would Jesus do?" is a question often heard in connection with the "reform" agitation of this day. If you really want to know what he would do, go and find out what he did do. You can read that for yourself from the gospel narratives.



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

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

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CHRISTIANITY does not "follow the flag," it follows the cross.



THE "civil Sabbath" represents an effort to secure rest without religion, recreation, or sleep.



TRUE Sabbath rest is derived from the Sabbath itself, not from an enforced quiet and cessation of business.



THE true Christian warfare is not where one nation overcomes another, but where an individual overcomes the world.



ONLY the law of Christ can provide the religion of Christ. A Sunday law can provide only the religion of the State.



A SUNDAY law shuts off competition in trade; it provides a way to be religious without costing anything. But religion which costs nothing is too cheap to be worth anything.



THE religion God has provided costs something. The price of it was advertised on Calvary. Nor has it gone down in price since the crucifixion. It costs now just as much as it did then.

THE true religion demands the crucifixion of self. And he who has crucified self for the sake of religion has done infinitely more than any Sunday law could secure. He has done that which State religion does not demand, and the Sunday law is expressly designed to avoid.



THE law of Christianity demands the crucifixion of self; the State Sunday law demands the crucifixion of conscience. That is the difference between the religious laws of God and of man. And that is why no man or body of men has any business to enact such laws.



GOVERNMENT of the people by the people, cannot be any more righteous than the people are themselves. And the people cannot make themselves any more righteous than they are.

A Definition of Protestantism.

AN Episcopalian authority, Canon McColl, is calling for a definition of Protestantism. He maintains that there is no definition of the word which shows it to be suitable as a designation for the Christian Church. He says:—

"In common parlance, a Protestant means anybody who is not a Roman Catholic, and Protestantism is thus a sort of drag-net that 'gathers fish of every kind,' from the believer in the Trinity and Incarnation to the Mormon and the agnostic, and even the avowed atheist. What, then, is 'the Protestant faith' of which we hear so much? It is a contradiction in terms. The note of faith is 'I believe.' The note of Protestantism is 'I do not believe.' It is a negative term, and therefore to call the Church of England 'Protestant' is much the same thing as to define a human being as 'not a quadruped.'"

If "anybody who is not a Roman Catholic" is a Protestant, then anybody who is not a Protestant is a Roman Catholic; and anybody who says he is not a Protestant because he finds fault with that term as

being a mere negation, might as well own up that he is a Roman Catholic and take his stand openly with that church.

Protestantism is either a lie, or it is truth. If it is truth, it is not a mere negation.

When Wycliffe, "the morning star of the Reformation," at one time lay sick upon what his enemies hoped would be his death bed, some monks and friars came to him to taunt him with the prospect (as they believed) that the cause for which he had contended was about to perish. They had about the same idea of Protestantism as is held to-day by some who are "not Roman Catholics." But Wycliffe knew what Protestantism was. Raising himself upon his bed and looking his enemies in the eye, he exclaimed in ringing tones: "With what do you think you are contending? With a feeble old man, trembling upon the brink of the grave? No! but with truth—truth, which is mightier than you, and will one day vanquish you!"

Wycliffe's prophecy came true. Truth—drawn from the Scripture—vanquished Rome, and that victory established Protestantism in the world.

Truth is always a protest against error; but truth—religious truth—is at the same time the most positive thing in the world.

So long as the principles and doctrines of the papacy are upheld in the world by great organizations of men, so long will Protestantism be a proper designation for the opposing principles of truth. For one who makes no protest against the principles of the papacy, might as well identify himself with the papal party.

"The Protestant faith" presents no contradiction in terms. "I do not believe," is a phrase of papal coining. Concerning truth, the meaning of Protestantism is, "I believe;" concerning error it is "I protest,"—which, of course, implies non-belief; but papal opponents have taken this negative side of Protestantism and held it up before the world as being the only aspect which Protestantism presents.

It required something very positive on the part of Wycliffe, Luther, and other leaders of Protestantism to make headway against the vast and long-established power of the papacy. It required a very positive belief of gospel truth,—it required true faith. And the fact that Protestantism did make headway against that great system, even through the dungeon, the rack, and the stake, is evidence of the most convincing kind that it was, and is, the most positive thing in the world.

And anybody who will practice true Protestantism to-day will not be long in discovering that it must of necessity be as positive a thing to-day as it ever was in the past.

It is well known by all that those Americans who oppose the conduct of the United States in the Philippines, do so solely upon the principles of the Declaration of Independence. And yet the sending of such literature

to the Filipinos is definitely denounced as treason by the imperialist newspapers. And the most peculiar thing about the whole matter is that the charge of treason against such conduct is not far from correct; for the Constitution defines treason as the levying war against the United States or giving aid and comfort to the enemies of the United States. And since the United States counts the Filipinos as enemies, and as guilty of levying war, it is plain that to justify them in it and encourage them in their resistance by sending them literature, even though it can all be done with the plain reading of the Declaration of Independence, can be made to appear as at least akin to giving them aid and comfort. But what a queer turn of affairs it is by which loyalty to the fundamental principles of the Government of the United States becomes treason against the Government of the United States! Than this what could more plainly mark the complete apostasy of the Government of the United States? And what but national ruin can possibly follow such national apostasy?

Christian or Heathen—Which?

A SHORT time ago at a banquet in Philadelphia the Chinese minister to the United States was present and made a speech in which he very neatly stated some quite closely pertinent truths. One of the passages is the following:—

"The most important questions with which the Chinese government has to deal arise from the spirit of commercialism and the spirit of proselytism. Unfortunately most of the troubles occurring in China have arisen from riots against missionaries. Hence it has been said by some foreigners in China that, without missionaries, China would have no foreign complications. I am not in a position to affirm or deny this.

"But let us put the shoe on the other foot, and suppose that Confucian missionaries were sent by the Chinese to foreign lands with the avowed purpose of gaining proselytes, and that these missionaries established themselves in New York, Philadelphia, San Francisco and other cities, and that they built temples, held public meetings, and opened schools. It would not be strange if they should gather around them a crowd of men, women, and children of all classes and conditions. If they were to begin their work by making vehement attacks on the doctrines of Christianity, denouncing the cherished institutions of the country, or going out of their way to ridicule the fashions of the day, and perhaps giving a learned discourse on the evil effects of corsets upon the general health of American women, it is most likely that they would be pelted with stones, dirt, and rotten eggs for their pains.

"What would be the consequence if, instead of taking hostile demonstrations of this character philosophically, they should lose their temper, call in the aid of the police, and report the case to the Government at Washington for official interference? I verily believe that such action would render the missionaries so obnoxious to the Amer-

ican people as to put an end to their usefulness, and that the American Government would cause a law to be enacted against them as public nuisances. Can it be wondered at, then, that now and then we hear of riots occurring against missionaries in China, notwithstanding the precautionary measures taken by the local authorities to protect them? It must not be understood that I wish to justify or extenuate the lawless acts committed by ignorant mobs, nor do I underestimate the noble and unselfish efforts of Christian missionaries in general who spend the best part of their lives in China. What I desire to point out is that the preaching of the gospel of Christ in the interior of China (except with great tact and discretion) will, in the nature of things, now and then run counter to popular prejudice and lead to some disturbance."

Therein is strikingly exposed a glaring evil that attaches to the work of the majority of the missionaries to such countries as China and Turkey. They go there depending far more upon their governments than upon God. They are therefore more American missionaries than they are Christian missionaries. Depending thus upon their government and being backed up by the power of their nation, they act arrogantly and disrespectfully toward the people and even toward the government; and then if checked or called to account they at once appeal to their government for a man of war or an army to vindicate their standing and rights as citizens of the United States.

If the missionaries would go as Christian missionaries only, depending upon God for protection and support, they would realize more the essential need of *winning* their way with all the people, by a respectful bearing toward all whatever their dress, their manners, or customs; by deference also to authorities; and by presenting their new and strange doctrines for acceptance upon their own inherent merit more than upon the weakness and foolishness of the religion which the people already possess. Then they would never be an element of discord between nations, threatening the disturbance of the peace of the world.

As to what is civilization, this man who in the eyes of "the great Christian nations" stands as a heathen gave some instruction which every one of these so-called Christian nations would do "right excellently well" to follow implicitly. He said:—

"Some people call themselves highly civilized, and stigmatize others as uncivilized. What is civilization? Does it mean solely the possession of superior force and ample supply of offensive and defensive weapons? I take it to mean something more. I understand that a civilized nation should respect the rights of another nation just the same as in society a man is bound to respect the rights of his neighbor. Civilization, as I understand it, does not teach people to ignore the rights of others, nor does it approve the seizure of another's property against his will. Now, if people professing Christianity and priding themselves on being highly civilized, should still so far misconduct themselves as to disregard the rights of the weak and inexcusably take what does not belong

to them, then it would be better not to become so civilized.

"China welcomes to her shores the people of all nations. Her ports are open to all, and she treats all alike without distinction of race, color, nationality, or creed. Her people trade with all foreigners. In return she wishes only to be treated in the same way. She wants peace—to be let alone, and not to be molested with unreasonable demands. Is this unfair? She asks you to treat her in the same way as you would like to be treated. Surely this reasonable request cannot be refused. We are about to enter into the twentieth century, and are we to go back to the Middle Ages and witness again the scenes enacted in that period? I believe that in every country there are men and women of noble character—and I know in this country there are many such—whose principle is to be fair and just to all, especially to the weak, and that they would not themselves, nor allow their respective governments to commit acts of oppression and tyranny. It is such men and women that shed luster on their respective countries."

To all of which every true Christian will heartily say,
Amen.

A. T. J.

"That Evil Spirit of Liberty."

ACCOMPANYING a cartoon in a recent issue of *Puck*, the well-known illustrated journal, in which the pope is shown climbing up the dome of the Capitol building at Washington, carrying a papal cross and saying to "Uncle Sam," when "called down" by the latter, "I thought it was time to nail this cross up over the dome"—is the following from the editor, once himself a Catholic, summing up the meaning of the late papal encyclical on "Americanism":—

"The recent flurry of our Roman Catholic friends over Americanism proves to have been without good cause, from their standpoint. That is, no one has been guilty of the kind of Americanism that the Paulist Fathers and certain bishops were accused of; no one has been trying to establish an American Catholic Church. And so the pope's letter was based upon a misapprehension! Nevertheless it makes interesting reading, as his letters generally do. In spots it is delicious; in other spots it is magnificent: delicious in its Jesuitical indirectness, magnificent in its nerve.

"The old gentleman has no fault to find with the American people, their laws or traits, and yet—well, the truth is that the children of the church must beware of that evil spirit of liberty which taints all that Americans think and do. Especially would he warn them against '*the assumed right to hold whatever opinions one pleases upon any subject.*' He suspects that this iniquitous heresy is peculiarly rife here, and it must be guarded against; for holding any opinion one pleases is as wicked to-day as it was when the Roman Catholic Church punished that audacious heretic who declared that the earth revolved around the sun. Nor can there be ever a change. 'For the doctrine of faith which God has revealed has not been like a philosophical invention, to be perfected by human ingenuity.' The sun still revolves around the

earth, for 'that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared; nor is that meaning ever to be departed from under the pretense or pretext of a deeper comprehension of them.' It is possible that there will sometime be a Catholic American government; but there never can be an American Catholic Church;—that, we would say, is the sum of the letter."

The Constitution of American Imperialism.—No. 4.

BY JOHN D. BRADLEY.

THE philosophy of the transformation of the Constitution of American Republicanism into the constitution of American imperialism, is simply this: The noble sons of degenerate fathers who are now in charge of affairs are too good, too just, too wise, and too humane to be governed by law. They are better than the Constitution of their fathers; their acts are more just, righteous, and humane than the highest and best principles of which their fathers could conceive—the principles which have ever been the true glory of the American Republic. Common sense, therefore, requires that the Constitution should be made to fit their acts, and not their acts to fit the Constitution.

When it is pointed out that it is a dangerous thing to clothe men with arbitrary and irresponsible powers over their fellowmen; that it is neither wise nor safe for American statesmen to substitute the principles of despotism for the principles of liberty, imperialists ask with apparently great concern, "Can we not be trusted?" One of them said in the United States Senate:—

"We cannot be accused of not loving liberty and justice and equality and the rights of men with a love pure, earnest, and unselfish. . . . Let us have faith in the Government. Let us have faith that the powers of government will never be unrighteously exercised. Why should any man, why, especially, should any senator, wish to detract from, to diminish or belittle the power of his government? Why strive by subtle and metaphysical logic-chopping arguments to hamper its operations and circumscribe its province? Rather should we in our national love rejoice to see it invested with strength. Rather should we bid it Godspeed in its mission to relieve the oppressed, to right every wrong, and to extend the institutions of free government. For this is the people's government; the government of a great people, a liberty-loving people, a people that can be trusted to do right, and to guarantee to all men who shall come under its beneficent sway and be subject to its jurisdiction the largest measure of liberty consistent with good order and the general well-being."

After stating in the February *Forum* that the Constitution of American Republicanism has absolutely no binding force whatever upon the men who have sworn to support it, and that it is useful only to "consecrate" and to "stamp legality" upon the acts of the "men supremely great" who attend to the matter of its "ex-

pansion" and "contraction" as "time and occasion demand," Mr. Denby asks with much feeling, "Is it possible that we are degenerate?" He says at another place:—

"In other lands and in other wars the condition of the conquered people has been hard and deplorable. In our case we march bearing gifts, the choicest gifts—liberty and hope and happiness. We carry with us all that gives to the flower of life its perfume. The dusty East rises at our coming; and the Filipino springs to his feet and becomes a free man. This is not poetry, but reality wrought out by a people to whom freedom is as the breath of life, and who would scorn to enslave a country or a race."

And again:

"There is great talk of justice and peace, as if we were going to oppress anybody—which we could not do if we wanted to."

"Can we not be trusted?" The answer to that question rests with those who ask it. Doubtless they can be trusted to some extent with some things if they prove worthy of such trust. Trust is not one-sided, developing spontaneously at the will of the person exercising it. Its existence is not determined altogether by the person exercising it; its existence is largely dependent upon those who are trusted. Trust must be inspired; there must be a ground of confidence, something upon which it may be based. The way to make sure of future trust is to be true to the trusts of the present. It is too much to expect of ordinary people that they can feel secure in their constitutional rights, either now or for the future, when they are told to-day that the principles of the Constitution "are indeed great, but that they are incapable of literal application." When the people are told to-day that the trial by jury and the privilege of the writ of *habeas corpus* may be refused without infraction of the Constitution, they do not know how these rights are to be secured to them in the future. There can be no faith here that "the powers of government will never be unrighteously exercised," because there is nothing upon which such faith can be based.

There are many men who can be trusted with a few things; there are a few men who can be trusted with many things; and there are some men who can be trusted with nothing; but there are no men who can be trusted with arbitrary power. The men have never lived and never will live who can be trusted with unlimited power over any of their fellowmen.

It will aid materially in understanding why any man, and even a senator, may "strive" to "hamper" and "circumscribe" the power of government, when it is known why the government is invested with any strength whatever. The government is invested with power that it may uphold the rights of every citizen. Its sovereignty is the expression of the sovereignty of the people; the sovereignty of human rights; the sovereignty of the rule of right. It has "full power to do all acts and things

which independent states *may of right do.*" It is therefore not entirely unbecoming for any man, and even a senator, to wish to circumscribe and hamper those operations of power that are an expression of the *subjection* of the people; which are a denial and prohibition of human rights; which are an assertion of the sovereignty of the rule of might; which are accompanied with the declaration that "we have a right to govern the territory of the United States as we please." * Such investments of strength are not occasions for rejoicing. "Our legislators are not sufficiently apprised of the rightful limits of their power, that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us."† It is, therefore, a waste of breath on the part of an American statesman to talk of sovereign powers which conflict with human rights. He simply proclaims that he is ignorant of, or that he despises, the fundamental principles of American government.

"Is it possible that we are degenerate?" This question is easily answered. It is most certainly possible. But that is not the question, and it is a question upon which imperialists, if they are wise, will delay discussion as long as possible. We will say, however, in passing, that upright men are not in the habit of demanding unlimited powers over their fellowmen. They know that it is impossible to hold such power for the good of anybody—that it will be a curse to both governors and governed. They have no aspirations in behalf of humanity and civilization that are incompatible with justice and equity. They know that in order to be humane they must be just; they know that in order to be beneficent they must not deny to others the rights which they claim for themselves. But let the question of degeneracy be decided as it may. In neither case are those who ask this question entitled to the powers which it is unlawful for any man or set of men to hold, whether they be degenerate or not. The first man who arrogated to himself such powers has come down to posterity branded in the language of inspiration with a name that is equivalent to "the extremely impious rebel," and which signifies "rebellion" and "supercilious contempt." And those who follow in his steps cannot hope to escape the brand of Nimrod, let the question of their degeneracy be decided as it may.

Mr. Denby does not say why "we" cannot oppress anybody—"which we could not do if we wanted to," and we shall not ask why. It becomes persons of ordinary clay to hold their tongues in the presence of men who are so spotless and immaculate that they just can't oppress anybody, even under an "expansive" and "elastic" constitution interpreted by themselves. No words of doubt should mar such sublime perfection. But the injunction is, "Be not righteous overmuch; neither make

thyself overwise; why shouldest thou destroy thyself?" Those men who are just so good that they cannot be beneficent without trampling upon justice and equity; who are so righteous that just and constitutional restraints and principles must expand and contract to fit their actions, are so unregenerately bad that of all men on the face of the earth, they are the last who should be trusted with irresponsible power, and never for a single moment should they know what it is to be without the most strict and binding limitations and restraints.

We shall have more to say of these "good" men next week. And in what we have said, and shall say, we are not aiming at the men, but at this "goodness" with which they identify themselves.

The Town of Bondage.—No. 2.

BY FRANCES E. BOLTON.

By this we came where stood great golden harps with torn and broken strings. There seemed to wail a minor melody sadder than sorrow's song, of joy renounced, of ruined homes, and desolated lives. The toilers round were shaping iron ends to tip their scourge-whips, wherewith to wound themselves.

"And this, what's this?" I asked. "What are these harps?"

"Hearts," cried a voice near by. "They are our hearts. God filled them full of golden melody, and then when we had learned to love it well, he bade us break each string, and tear the harps from out our bosoms. Once we had hope, that if on earth bereft, they would be given back to us in heaven. Alas! there is no heaven, and he who gave us harps is worse than hate. There is no hope. Despair and mystery is all our portion. Our dim eyes fail in looking up, yet nothing hangs above but threatening vengeance."

We next found writers, writing as for life. They wrote with blood, dipping their pens through gashes to their hearts for ink. They wrote of sacrifice of every God-made hope, instinct, and tendency declaring God demanded that men tread a path for which he gave no love; but rather filled with hatred and disgust against its gloom. "We teach them that God asks such grief of them." So said my guide.

"But does he?"

"Answer yourself, for you, as yet, are free."

"Well, then," I said, "Nay, nay. God gives us faculties to do the work he fits us for, and gives an easy yoke, a burden light, and bids us come to him and be at rest."

"Speak not so loud within these prison walls, lest some sweet echo raise a tempest here, and set men free."

"And who are these who go on crutches so?"

"These are our mendicants who live as beggars do, and ask for bread but ever find but stone."

* Senator Platt, of Connecticut, in the United States Senate.

† Works of Thomas Jefferson, Vol. VII. page 3.

"Wait, let me read. Their names are on their crutches. 'The Fear of Man,' 'The Dread of Pain,' 'The Love of Power,' 'The Greed of Gain,' 'Majority,' 'Diplomacy,' 'Sycophancy,' and 'Sell the Truth.'"

"They have strange crutches. How came they lame?"

"We made them go on crutches till they could not walk without. It is their crutches that have made them lame. Once they walked forth as men. Now we'll go out and view the town and tombs. Here is our river, Death Doom. It goes down by the valley of Despair, and empties to the sea of Death. Come, watch. See yonder pleasure boats."

"Then there is pleasure in the town of bondage?"

"Yes, such as demons know."

"But, see, men fall from yonder narrow bridge. A score or more are struggling in the tide. O will the boats not help them?"

"Watch close, and see."

I watched. I saw the drowning souls come up, gasping for breath, and clutch the boat's side, and then I saw the pleasure lovers there undo their feeble fingers, and push them off. I saw them sink again to rise no more. I heard the mocking laughter from the boats.

"What means it? O what means it?" I cried in agony.

"It means that yonder bridge is named by us 'Stern Duty's Path,' o'er which all souls must go. The bridge is thick with spikes; and but one swaying plank. One misstep and they fall. Our demon hands who must make pleasure so, see that the miss is made, and down they go. For one misstep planned by our demon minds, men go to doom, and if they seek men's help, their fingers are undone, and as men laugh, their brothers sink to death."

"O cruel, cruel, cruel!"

"Why say you so? Have you not seen it done? Mayhap yourself have done it."

"Not knowingly as you."

"Come, let's go on. Here is our cemetery. We place men here who trouble us too much, and when we please, we bury them alive."

"Look, sir. Some of these men are never dead at all. They turn their eyes. They seem to plead with you. Yet they are bound with grave clothes."

"Yes. This man we buried some three years ago. He struggled from his grave, but not from bondage. We trouble not to bury him again. He does no harm, and gives us chance to laugh."

"But he is bound in grave clothes, hand and foot."

"True, but what matters? No one has ordered here to loose and let him go."

"But he will die if he be not let loose."

"True, but what matters? This is Bondage town. Death makes some pretty writhings, we shall see."

"Come, you shall see our school, a pretty place."

We entered in and on the door we read, "Abandon

hope all ye who enter here," yet we passed in. The object of the school was marked in blood—*To Make Souls Slaves?* and then beneath was traced what must be done to shape fit subjects to a tyrant's will. "Will power subdued and blotted out," "aspiration killed," "love destroyed," "faith obliterated," "hope slain," "individuality crushed." Beneath was written the qualities essential for a slave. "For will, subjection," "for aspiration, degradation," "for love, passion and cruelty," "for faith, dark doubt," "for hope, despair," "for individuality, the demon's stamp."

Then as I read there came a sound of chains, and pupils marching. The teachers were the priests and officers of law. The priests held up a Book but it was chained, and they interpreted the Word of God, and bade men live by creed, and by tradition, and by the word of man. The officers rehearsed the stern priest's word, and drew the sword of state to make it sure. Then one by one the pupils were led out, and placed within the iron dummy of a man. A spring was touched, and at the touch the arms flew back, the robe spread wide. The form was spiked with nails as in the iron virgin, and though the pupil shrieked, the priests and officers had power to force him in. We heard the sound of crushing flesh and bone, of breaking heart, of ruined brain and soul, and when the victim stood forth once again, he reeked with gore. So passed the pupils in. Some short, some tall, some stout, some bright of face, but all came forth in one dark mold of hell. Some cried, "they never would take on the mold, and chose to die instead." They thrust them in; but though they came forth dead, they wore a heavenly look, and smiled for peace.

Sickened I turned, and said, "Let's get us hence." And when I looked above the heaven was dark, and sword-like lightning flashed, and thunder rolled, and e'en my guide turned pale.

He led me next into the synagogue, and shewed me priests who wore a chain of creeds, enforced tradition, and a man's degree. Then came the dinging of an awful bell, and crowds poured in; but all were bound. Clank, clank, the chains went as they walked with bleeding, weary feet. I saw the women with the hungry arms, I saw the maidens with their blood red hands, the multitudes with broken hearts, and sad despairing eyes. I saw the pupils with their stamp of hell. The priests preached on of sacrifice for heaven, and showed a god whose face was stern and hard, who called on all to tread a rigorous path, and asked the giving up of all men's will to meek submission to the will of one, his own viceroy of the face of earth. The people then were driven as were sheep into their small confessionals, and there told out their hearts, and took their penances, to so win heaven. Some went with looks divine to meet their death; for lo, beneath the church were torture rooms, and those who would not give their wills to man, were there examined, yet I heard a shout of one delivered as I

saw him racked. As I turned back I heard one awful wail that rose to heaven.

"Come you shall join our feast," my leader said. I sought the banquet hall. The priests were there; the officers of law, and great Azazel, and all who bore the hardest stamp of hell. They laughed and ate. They ate, 'twas bloody food—the hearts of men, the dainty souls of saints. It was a feast of blood. They drank fresh wine, warm from the press of pain.

(Concluded in next issue.)

The Results of Disunion.

BY C. H. KESLAKE.

"EVERY kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand."

In the preaching of the gospel the importance of maintaining unity is set forth. The Apostle Paul writes: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment."

Just how this is to be accomplished the Apostle tells us in the following language: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering: forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace."

This is God's way. This is teaching us to do as God did. It is God likeness. It tends always to salvation.

But Satan's way is directly opposite. As pointed out in a former article, the great enemy of righteousness recognizes the necessity of unity; but the only way in which he can even appear to accomplish this is to use force, even to the extent of putting the one at variance with his idea, to death.

When there is a division among men there must be error; some one is in the wrong. And that wrong must be corrected even though it be necessary to punish the one who cherishes it.

At a very early date in the history of the world this spirit made itself manifest. Very soon after the fall of our first parents there was an exhibition of the lack of unity and its results. Abel was a devout worshiper of the Lord. The Bible tells us that, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11:5.

As this same scripture shows, Cain also was a worshiper of the Lord. But it is evident that the worship he brought to God was of such a nature that God could not accept it; and that being so, it was worse than if

no worship had been professed on Cain's part. And when God witnessed to Abel's offering that he (Abel) was righteous, by that same token God witnessed that Cain was unrighteous.

It does not matter here as to what difference there was in the worship that they offered. There was a difference, and reference is made to the occurrence because it presents an illustration of that which has been enacted over and over again throughout the history of our world. There may have been differences in matters of detail, but always the same spirit has been manifested and the same principle involved.

Between these brethren there was a lack of unity; they were divided. The cause of this was a lack of unity on the part of one of them between himself and his God. Had both alike been one with their Creator there could have been no division between themselves; they must have lived in perfect harmony.

Bad as the situation was, the remedy was both easy and simple. When Cain discovered that the Lord did not respect him or his offering, he was very wroth, and his countenance fell. "And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Gen. 4:6, 7.

It is clear that had Cain made a similar offering to that of Abel's, and had done it in faith as Abel did, he would have done well, and he would have been accepted. And the words of the Lord by which it was sought to encourage him shows that it was still possible for Cain to offer an acceptable offering. But Cain was not willing to accept the Lord's way of remedying the difficulty.

There was a division. One of them was in error; and it was not hard for Cain, in his condition of unbelief, to see(?) clearly that his brother was in the wrong. It was only a question of time when one of them must give up, or else be put out of the way. Not merely a separation was demanded, for this world is too small to hold even two people when they do not agree.

"Can two walk together except they be agreed?" This is impossible. Both Cain and Abel realized this, and both sought to secure it, but each in a different way. Abel *could* not give way; Cain *would* not. Cain's way of securing unity must be, if necessary, at the expense or cost of his brother's life. And this was done. But there was no more unity in Cain's case after Abel's death, than there was before. The trouble was not in Abel, it was with Cain himself.

The first movement in which religion was joined with force—the first that ever was on earth—was apparently a success. Truth(?) had been vindicated—so the "reformer" thought. Yet the voice of his brother's blood cried unto God from the ground, and throughout his whole life Cain lived with the awful consciousness that he had not bettered the situation a particle.

Such is the spirit of intolerance. Such is the spirit

that cannot bear to see others differ from themselves, and such must always be the case where the restraining influence of God's Holy Spirit is not cherished.

The "Fast-Day" Farce.

BY H. E. OSBORNE.

SERIOUS reflection with reference to the popular "observance" of the recent "fast day" proclamations, must prove prolific in queries as to the propriety of this state-appointed fast. No one could fail to observe that the thought of fasting and prayer was the remotest idea in the minds of the people on the "fast day" just passed. No one witnessed any "rush" on the churches, to take part in humbling hearts before the throne of divine mercy. Indeed, it was a rare and exceptional case to even find on that day an open door in the Protestant churches, and still more difficult to find the people who had entered in.

On the other hand, one could but be impressed with the fact that there was a conspicuous effort on the part of the people to secure the promised pleasure of numerous attractions, bidding for public patronage on this fast-holiday. Parties were formed for excursions into the country in search of the sweet spring flowers—an innocent pastime in itself to be sure, yet not peculiarly an act of piety. Fishing and hunting, parading and racing, wheeling and driving—how all these sports flourished! More painful to note was the fact that the saloon did a thriving business; the theater was taxed to its utmost capacity; and crowds resorted to the dance-hall, where supper was served to people who had partaken of three meals during this day of fasting and prayer!

Now that irreligious people would not be influenced by this "fast-day" proclamation is certainly to be expected. But why should even the Christian be moved upon to comply? When and where did God command the *State*, saying, "Proclaim ye a solemn fast among the people?" When and where has the great "Governor among the nations" even *authorized* the State to promulgate such a decree?

It may be argued that the proclamation, being non-compulsory, is at least harmless, but who will dare affirm that the cause of true religion is not hindered by this huge jest upon the sacred privilege of prayer? Since the day is one of feasting and not fasting, and since it is so hard for our governors to break away from the "time-honored custom" established by their predecessors, why should not these executives at least be frank enough to call things by their right name, and so proclaim a *farce-day* rather than a *fast-day*? Surely, a more genuine farce cannot be found, than is this annual State "fast," and if our governors are to exercise the functions of a *religious* office, it behooves them to "provide things *honest* in the sight of all men," as the good

Book commands. This name would not only be in harmony with facts, but it also presents the advantage of an easy transition from the current title. By the indistinct pronunciation of the ordinary Yankee, it is difficult to tell whether your neighbor is talking about fast-day or farce-day. Since this progressive age admits changes in our orthography, let us be honest and write and speak this name as it really is,—f-a-r-c-e-day.

Auburn, Me.

"Civilized" Savagery at Samoa.

THE widow of the late well-known novelist, Robert Louis Stevenson, who is buried in Samoa, has written a letter to the *Westminster Gazette*, touching the bombardment of Samoa villages by British and American warships. It is a very caustic comment on the "benevolent assimilation" which "civilized" and "Christian" nations practice, in the name of "humanity," upon people too weak to offer serious resistance; and what is more, Mrs. Stevenson undoubtedly knows and tells the exact truth of the matter. The letter says:—

"President McKinley allowed no firing on Cuban towns unless they gave active cause of offense, and Commodore Watson was ordered not to attack undefended Spanish cities. Does the President keep his humanity for civilized countries alone?"

She declares that the Samoan villages are inhabited in time of war by non-combatants, who have to choose between the shells of the warships and "taking to the bush." Under such conditions, she says, delicate women can hardly exist, while children die like flies.

The letter concludes with this paragraph:—

"Chief Justice Chambers has been represented as saying in a letter to his brother: 'I never was happier.' He must be a person singularly devoid of imagination if he never pictured to himself the scenes being enacted in those bombarded villages; the exodus of panic-stricken people rushing hither and thither, shells bursting everywhere, the cries of the bed-ridden and the helpless, wounded people, burning alive in their blazing houses, women in the pangs of childbirth, mangled children crawling on the sands, the sea before them and the bush behind them. And we read that the woods also were shelled. Who is to be held accountable for these deeds that disgrace both England and America?"

REFERRING to the position taken by a prominent Methodist clergyman of New York City, and approved at a meeting of several hundred M. E. clergy, that a person should "reject all parts of the Holy Scriptures which are repugnant to reason," the *Freethought Magazine* says, "That is all that any Freethinker can ask." "The next thing we may expect to hear," it adds, "is that Colonel Ingersoll is called on to address some Methodist camp-meeting."



"THE race question" is appearing again as an issue in American politics. In the municipal campaign just concluded in Baltimore this was the leading issue. "A white man's city" was the campaign cry of the democrats. Beside this issue, it is said all national and state issues shrank into insignificance. Just what issues were settled by the civil war is, after all, a matter of much uncertainty.

* * *

RECENTLY there was a divorce in "high society," in this city, followed immediately by the remarriage of one of the parties with another distinguished member of "society." Just what ground existed for the divorce the papers did not state, but the impression carried was that no adequate ground existed. It was stated that the officiating clergyman did not understand the situation when he married the divorced individual, and that but for the high standing of the parties concerned they would not have been able thus successfully to defy public sentiment and modern social proprieties.

* * *

We are as far as any from defending polygamy; but it might well be inquired how much better such "consecutive polygamy" as is tolerated without much disapproval in "high society," is than the polygamy of congressman-elect Roberts, of Utah, against which society has so loudly raised its voice in virtuous indignation. Where consistency is wanting, there is something wrong.

* * *

THE Government has forbidden the transmission through the mails of certain anti-expansionist documents prepared by Mr. Edward Atkinson, of Boston, and designed by him for circulation among the officers and men of the American forces at Manila. This prohibition is made on the ground that the documents are treasonable in character, though they are in large part made up of extracts from the *Congressional Record*. It has been expected that Mr. Atkinson would be prosecuted on a charge of treason, but the Government has taken no action thus far in this direction.

* * *

We wonder, and we question seriously, whether the

Government would be willing to transmit in the mails copies of the Declaration of Independence, directed to the people of the Philippines, and translated if necessary into their tongue, with those passages emphasized which set forth the equal unalienable rights of all men by creation, and the truth that the just powers of civil government are derived from the consent of the governed. From the expansionist standpoint, we know of no more treasonable document than this.

* * *

If there is one thing that more than another is calculated to weaken the moral influence of this nation among other nations of the world, it is the assumption of moral superiority contained in the talk about the rapacity of the nations of Europe, which would be ready to fall like greedy dogs upon the defenseless Philippines if the United States should withdraw. The *Chicago Times-Herald*, of May 2, speaking on this point, makes use of the phrase, "the territorial greed of less conscientious nations," and this is only a sample of what is found everywhere in the public utterances of the expansionist party.

* * *

While other nations are simply greedy land grabbers, whose motives in war do not rise above the love of conquest, "we" are moved to take up arms by high motives of regard for humanity and disinterested benevolence. We thank God that we are not as other nations, even as the publican nations across the water; and this assumed contrast in moral character is flaunted before the nations of the Old World, and that at the very time when this nation is crushing a people who are fighting for independence and the privilege of government by the consent of the governed.

* * *

What effect must this naturally have upon the minds of foreign peoples? What feelings must it awaken in their minds? What other than a feeling of disgust, coupled with an intense desire to see this nation humbled?

* * *

The prophecy has been made that this nation is to be humbled; and now that it is so rapidly entering the maelstrom of international strife, it is not at all difficult to see how this is likely to be accomplished.

* * *

A NEW code of laws is being prepared for Cuba, which will eliminate the old Inquisitorial rule of compelling a prisoner by torture to incriminate himself. This rule has been in force in the island up to the present time. It is to be observed, by the way, that confession by torture is a method resorted to recently by mobs in the United States.

It is reported that England and Russia have come to an understanding on the Chinese question, the agreement being that Russia's "sphere of influence" in China is to be the provinces of Manchuria and Chi-li, and England's "sphere" is to be the province of the Yang-tse Kiang. Germany is expected to extend a like "sphere" over the province of the Hoang-ho. At the same time it is agreed that both England and Russia shall "uphold the integrity and independence of the Chinese Empire."

* * *

But how can a nation be independent which must have some other nation or nations maintain its independence? How would England and Russia view the establishment of a foreign "sphere of influence" on their own soil, as touching their own independence?

* * *

The prospect is that the Chinese empire, under the pressure of these "spheres of influence," will rapidly disintegrate, and the control of trade interests in the various "spheres" will pass into the hands of the respective powers; and this is a matter that touches the commercial interests of the United States.

* * *

There is a steady progress in the evolution of circumstances which are drawing the United States into the vortex of European politics.

Washing May Be Done On Sunday.

RECENTLY a lady in Baltimore, Md., on a Sunday morning washed out a change of table linen and placed the articles on a line in her back yard. At six o'clock the following Monday morning a policeman called and informed her that she was wanted at the police court at 10 o'clock the same morning to answer a charge preferred against her for breaking the Sabbath. When she came before the court she was asked to hold up her hand and swear that she had been washing on the Sabbath day. Upon refusing to condemn herself, and explaining just what she had done, the judge told her that she was "not guilty," and after volunteering his belief that Saturday was the true Sabbath according to the Scriptures, and strongly intimating that the complainant in the case was a minister living next door, to whose church the defendant had previously belonged, he pointed out the difficulties that would confront all who attempted to keep Saturday, and then sent his prisoner home with the advice that she obey the laws of the land rather than attempt, against all odds, to follow Scripture teaching in the observance of the Sabbath.

It is generally conceded by those who have taken the trouble to investigate the case that the minister having failed to convince his former parishioner of the sacred-

ness and obligation of Sunday by the application of the moral law, appealed unto the courts for the enforcement of the civil law in behalf of Sunday observance.

Is it a strange thing that there is a marked decline in religion when we consider that the ministers no longer preach the Bible? Will this condition improve if our ministers add to their political and sensational sermons, prosecutions for nonconformity?

Sunday in Havana.

THERE is Sunday closing in the city of Havana. This is by order of General Ludlow. "Every business house in Havana except the drug stores and cafes," says the press dispatch, "were closed at 10 o'clock this [Sunday] morning." It adds that the thousand or more clerks who petitioned the military governor to issue the order are much pleased; but "not so, however, the storekeepers and the general public."

This is a Sunday law with no "dead letter" about it; for there is no dead letter about military orders. People in Havana must "keep the Sabbath" or feel the rigorous hand of military discipline. Whoever fails to honor Sunday as prescribed may count himself fortunate if he escapes being shot.

This is the first time Havana was ever subjected to a Sunday law. Under a Protestant government an institution which stands as the distinctive mark of papal power and authority, is enforced as it never was under the papal rule of Spain.

Havana is now the most orthodox city under American rule.

WHEN the Declaration of Independence is thrown aside for the sake of conquest abroad, it is gone as a bulwark of defense for American rights at home.

A Problem of Civilization.

News sent from Manila by soldiers in letters to relatives in this country, is frequently of a kind not transmitted through the regular newspaper channels. For example, in a letter to a friend in Sacramento, Cal., one soldier says:—

"I must say that our generals do not want any prisoners, and when they capture any they take their guns away and tell them to go back to Aguinaldo and get more guns. Furthermore, if we catch any of their men wounded, to rid them of their misery we simply put a bullet through their brains and send them to their happy hunting-grounds."

Another, in a letter to his father, living in the same city, says this:—

"Every soldier in Manila was 'just dying' for a chance

to get at the black devils. We struck Santa Ana, the insurgent headquarters first, and after an hour's hot work we had the town in flames and what was left of the Filipinos running like frightened sheep. When we stopped shelling Santa Ana the First California regiment entered, and what we had not burned they finished with a vengeance. Their motto, as well as that of the other regiments, is, 'The only good Filipino is a dead one; take no prisoners, as lead is cheaper than rice.'"

A sergeant-major, in a letter denouncing the savagery of the Filipinos, writes:—

"I will venture the prediction that if we ever make an advance through the country that advance will go down in history as one of the most pitilessly cruel of modern times. Can you blame us if we should thus war on a people who come up to you with a white flag in one hand and a knife in the other, and where the men disguise themselves as women to accomplish their design?"

From these and other letters the evidence is clear that the "benevolent assimilation" of the Filipinos is not being conducted even according to the demands of "civilized warfare." And this is being done by the representatives of the Government which went to the Philippines to rescue the inhabitants from barbarism and Spanish cruelty, and to confer on them the blessings of American civilization!

We have nothing to say in defense of the barbarity of the natives. They have acted like savages, no doubt; though it is to be noted that they hold a number of American prisoners whom they have treated well, and evidently do not consider that the only good American is a dead one. Nothing else than barbarism is to be expected of savages, and it was to uplift them from such degradation, we are told, that American civilization was sent to the islands. But how long will it take to civilize the people of those islands when their would-be civilizers act like savages themselves?

The truth is that war is a savage business at the best, and is best conducted by those who have most of the savage in their makeup. It is not the promoter, but the destroyer of civilization.

Looking After Trouble.

New York "World."

WITHIN a week after the reception of the complacent declaration of Admiral Kautz that he was "boss" in Apia we are told that the Samoan troubles are thickening, that the cessation of hostilities has been misunderstood, that the Samoans are full of fight, that Apia is menaced, and that it will be absolutely necessary to slaughter a few thousand more of these poor savages in the assertion of the supremacy of that faraway protectorate of which our admiral is "the boss."

With the Samoans in their war canoes moving up to be mowed down by our rapid-fire guns it would be idle to talk of our withdrawing. The fight is on and it must

be fought out. But it may not be idle to point out that our share in the Samoan trouble is wholly of our own seeking, and that if we had let the Samoans alone and had refused to have anything to do with their quarrels—which were none of our concern—they would never have troubled us.

And it is worth while further to point out that if we keep out of the Chinese complications the Chinese will let us alone. But if we once take a hand in the Chinese question, which is merely the Samoan question on a tremendously larger scale, we shall pull down on ourselves an avalanche of trouble compared with which the Samoan difficulty will be not worth considering.

Why should we go far abroad for troubles and problems and "white men's burdens?" Haven't we enough at home?

Right by Virtue of Might.

THE American forces are driving all before them in the Philippines, and are daily demonstrating the immense superiority of the force employed by the Government in the islands, to the force which the natives are able to employ against it.

Suppose, however, that the situation were reversed; that the native forces were driving the Americans before them, and that every prospect pointed to the speedy establishment of their complete supremacy in the islands. Under such circumstances, would it be regarded as the duty of this Government to take and hold the islands? Would it be said that this was our "manifest destiny"? Would it be even said that the Filipinos were not right in wishing to be independent and in refusing all government that was not by their own consent?

Is it the manifest destiny and high duty of this nation to deliver people who are under the oppression of a great power, the same as (we are told) it is to deliver the people of the Philippines from the comparatively weak despotisms which would flourish there if the American forces were withdrawn?

Consider, for example, the oppressed people of Russia,—the Stundists and others who are banished to the Siberian mines and in many ways subjected to the most inhuman treatment. These poor people—and there are many thousand of them too—would be far better off in the Philippines than they are in Russia; they would be much more free to enjoy "life, liberty, and the pursuit of happiness" under the rule of Aguinaldo and his chiefs than they are under the crushing church-and-state despotism that rules in the name of the czar. But would the United States consider for a moment that it had the right to overthrow the Russian government and bring to its millions of down-trodden subjects the blessings of liberty, etc., which it is now bringing, as it says, to the Filipinos?

Certainly this nation would not think of claiming any such right, although "duty to humanity" confers

the right as much in the one case as in the other. This right of relieving oppressed humanity is claimed only where the power of giving such "relief" is vastly greater than the power that can be summoned to oppose it. The right is claimed only where there is the might and because of the might. And this being so, upon what other basis does the proceeding rest than that "Might makes right"?

But however easily one nation may subdue another—however much a weak people may excite the contempt and derision of a stronger power because of their military incapacity, it remains true that might does not make right, and that the side of right is the only strong side in the end.

No nation, the United States not excepted, can depart from the side of right without fatally weakening itself.

Religious Hatred the Source of Persecution.

THE *Lutheran Observer*, from which we copy the following, sees plainly that religious hatred has been the source of the great persecutions of past times, but is not so conscious of the truth that religious hatred is active in our own day, and seeks to-day the same methods of revenge. The *Observer* says:—

"The crucifixion of Christ was the supreme illustration of religious persecution in the annals of the human race. The hatred of the Scribes and Pharisees which prompted the stupendous crime was so intense and malignant that it scrupled not to violate any law—Jewish, Roman or divine—to accomplish its purpose. Christ himself characterized their hatred of him as diabolical. He declared to them: 'Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning and abode not in the truth.' And yet, paradoxical as it appears, the hatred of the Scribes and Pharisees against Christ was a religious hatred. They were the orthodox rulers of the Jewish synagogue or church. As the highest officials of the synagogue, they were the special custodians of religion among the Jews; and their hatred and persecution of Christ grew out of their zeal for their religion. They were the 'conservatives' of that day, and they opposed Jesus because the spirit of his teachings rebuked their false professions and hypocrisy.

"There are many instances of this religious hatred persecution, and crime in the history of the church and the world. Indeed, many of the most atrocious crimes that darken the history of the race were of this character. Christ rebuked the Pharisees because they manifested the spirit of their fathers, who killed the prophets whom God sent to them; and yet they honored the very prophets whom their fathers slew, and garnished their sepulchers.

"The persecutions of the Roman Catholic Church—the atrocities of the Inquisition, the massacre of St. Bartholomew, and the countless other crimes in her history—were perpetrated in the name of religion. The

reformers of successive ages who sought to purify the church—Wickliffe, Waldo, Savonarola, Huss, Luther, Zwingli, and many others—were persecuted, imprisoned, tortured, and some martyred for declaring the truth of God. This has been, in a greater or less degree, the experience of God's reformers and the heralds of his truth in all ages. Those who dared to expose the false teachings and corruptions in the church were denounced, calumniated, and persecuted by the 'conservative' and orthodox representatives of religion in their day.

"But religious intolerance and persecution have not been confined to the Roman Catholic Church. The same spirit has often been manifested in the Protestant churches, but not carried out with the same extreme and cruel methods, because the methods of punishing 'heretics' or 'dissenters' from the customs or doctrines of orthodox churches have been changed in successive ages, and they can no longer, in civilized countries, be imprisoned, tortured, or burned at the stake, as formerly. But under the same intolerant and persecuting spirit in Protestant churches, they were misrepresented, denounced, imprisoned, or expelled from their churches."

Recent events however have shown with ghastly distinctness that people can be tortured and burned at the stake in civilized countries, even in the United States. It is only necessary that the spirit of hatred and revenge be roused to a sufficient degree of intensity. Individuals recently burned at the stake in this country were not tortured and burned for religious reasons; but it is to be remembered that the spirit of hatred is never more fiercely roused than in controversies over religion, and religious animosity has ever carried people to the greatest lengths of inhumanity. The fact that the time has come when in civilized lands people are again tortured and burned at the stake, may be accepted as good evidence that the time has come when religious persecution is ready to be revived in its worst form.

In no age of the world, according to the instructions of Christ himself, were his followers to count on faring better at the hands of their enemies than he did at the hands of his enemies. As it was with the Master, so was it to be with the servants. It need not be thought strange, therefore, that a revival of religious persecution should occur at the close of the nineteenth century.

AN exchange says: "The Sunday opening of the British Museum shows that the London public has taken the fullest advantage of it. Statistics prove that the number of visitors has been greater per hour on Sunday than on week days. On Sunday the museum is open for three and one-half hours. On week days for eight hours. Relative to the Sunday opening of libraries, the late Vincent Stuckey Lean, who bequeathed £50,000 to the trustees of the British Museum and the same amount to the corporation of Leeds for the expansion of their libraries and reading rooms, advised that the libraries be kept open a part of Sunday. But he did not insist that it was a condition attached to his bequests."

His Voice as the Sound of Many Waters. REV. 1:15.

BY T. R. WILLIAMSON.

THE valleys sing with the voice of Spring,
And the pleasant plash of the rain;
The soft drops bound from the drinking ground,
Then sink to the buried grain.
At that music fine from the clouds' spilled wine
The dull earth robes with flowers;
And the tall trees don a green leaf crown
To be kings through Summer hours.

That voice of the rain that calls the grain,
And sings to oak and vine,
That pours in rills from green clad hills
To the thirst of lowing kine,
Is my Saviour's voice, in Him all rejoice,
And many waters say
"'Tis my dear Lord's love decks the skies above
And adorns Earth's Spring so gay."

See the rivers bear to the Ocean's care,
With many a burdened sigh,
The harvests great of the teeming states,
That along their borders lie.
That resistless sweep, so broad and deep,
Hath a voice, a song of power,
That includes the pour of the cascade's roar
And the purl of the Summer shower.

Oh that hearty voice, the full, strong tone,
Of the ruling, pushing flood,
'Neath the dazzling sun or the pale, true moon,
Singeth ever in changeless mood.
And my Saviour's voice, in Him all rejoice,
And the rivers' waters say,
"Give praise divine to the heavenly shrine
For the love of Christ alway."

Oh the tumbling wave where the surges rave,
And the great, gray rocks loom high;
There's a boom and a break as the billows shake
Their foam 'neath the storm-torn sky.
Oh the huge, slow, might, and the moving light
Of the tides, majestic, broad;
And the rise and dip of each steady ship,
Faring on with her living load.

These call with a voice, a thunderous voice,
Like the trumpet's blare in the gale;
They command and plead in urgent need,
With a stormy, hoarse, sea hail.
"Come, come to my Lord at His longing word,
For our many waters say
That the vilest men are ennobled again
By the love of Christ alway."

From the light afar of each swinging star,
In the endless, endless blue,
Where the glories meet and the comets fleet
Like fire-ships sail into view;
Where galaxies blaze and the faint, fine haze
Of sheeny nebulae shine;
From that pearly way where each new, pure day,
Comes, swift from the Throne divine.

Through the boundless course of the universe,
And from all things great and good,
Breathes the holy sound of a voice profound
In praise of our Father, God.
For my Saviour's grace and His Heavenly face,
And the shining worlds all say,
"'Tis my dear Lord's love lightens all above,
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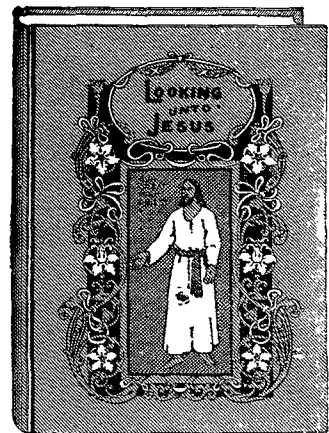
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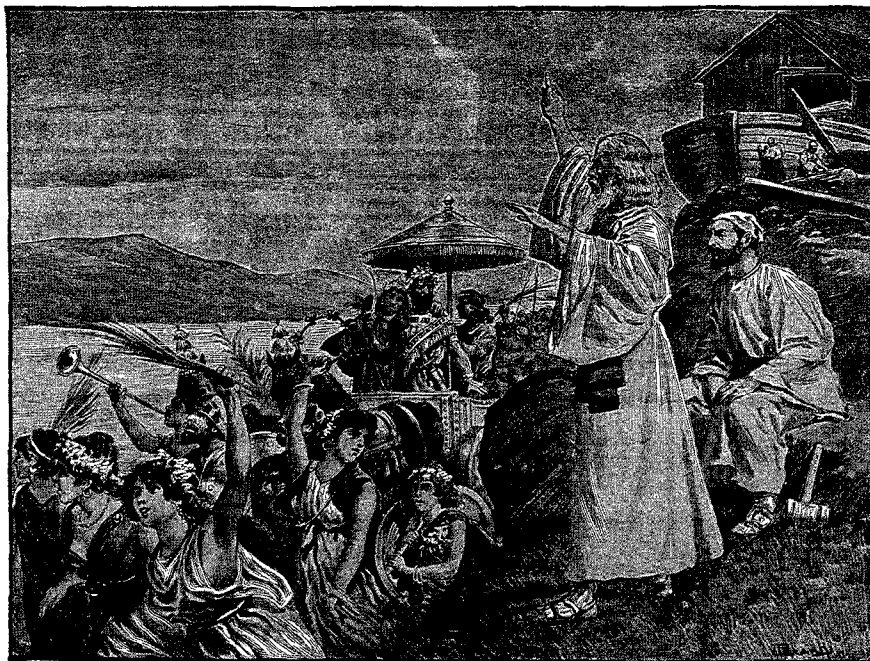
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NEW YORK, MAY 11, 1899.

PROGRESS is a good thing when it is in the right direction. But such progress as is shown by the marriage and divorce statistics, and by the evolution of sentiment in "society" touching the sanctity of marriage, is progress backwards. On the whole, has the "progress" of the nineteenth century been in a forward direction, or the reverse? This is a serious question, and there is abundant ground for asking it.

THE revival of punishment by torture and burning at the stake in this highly-civilized country, is a fact as significant as it is dreadful. When once public sentiment has become so "educated" as to sanction such methods, they may be employed for the punishment of religious offenses as well as for other crimes, and some of the lurid pictures of the Dark Ages may be repainted in the light of the twentieth century. It should be remembered that nothing is more potent to rouse the savage instincts in human nature than the animosity engendered over religion.

THE papacy stands, everywhere, for the union of church and state. It represents the ultimate product of the development of that principle to its fullest extent. The AMERICAN SENTINEL is set to oppose the union of church and state, and must therefore oppose the papacy. This is why it has so much to say about the papacy. But remember, friends, that it is speaking against principles, not against men. The papal principle of church-and-state union is an enemy of all men, and of none is it a worse or more dangerous enemy than of those whose misfortune it is to hold and believe in it as being right. And therefore in oppos-

ing it to none, is the SENTINEL a truer friend than to the Catholics.

IN response to the outcry against Sunday newspapers in London, the editor of the *Daily Mail* has offered to suspend his Sunday edition if the editor of the *Telegraph* will do the same. That is the way it is with a great many people who "want to be good" in this country; they are willing to observe Sunday, and would like to do so, if it were not for the few dollars in trade they would lose by it. So they must have a law to prevent anybody else from trading on Sunday, or doing anything to earn money, so that they can be religious on Sunday free of cost. These individuals should remember that a religion that is good for anything costs something. The Christian religion is cheap enough at any price that can possibly be asked for it.

WHEN the AMERICAN SENTINEL was started upon its mission, there was no thought in the minds of its writers that this nation would set aside the principles of republican government in any other way than by the enactment of laws to compel the conscience, as was foreshadowed by the work of the National Reform party. The work of this party could only end, it was seen, in the subversion of the rights and liberties of the people which this Government was established to preserve, and therefore the AMERICAN SENTINEL opposed that work and warned the people against it, contending for the principles of government set forth in the Declaration of Independence and embodied in the fundamental national law—the Constitution. It has contended for the preservation of the Constitution without alteration or amendment in such manner as was proposed by political church parties.

But lo, suddenly and in an unforeseen way, the Declaration and Constitution are completely set aside by the new national policy of imperialism; so that this is no longer a

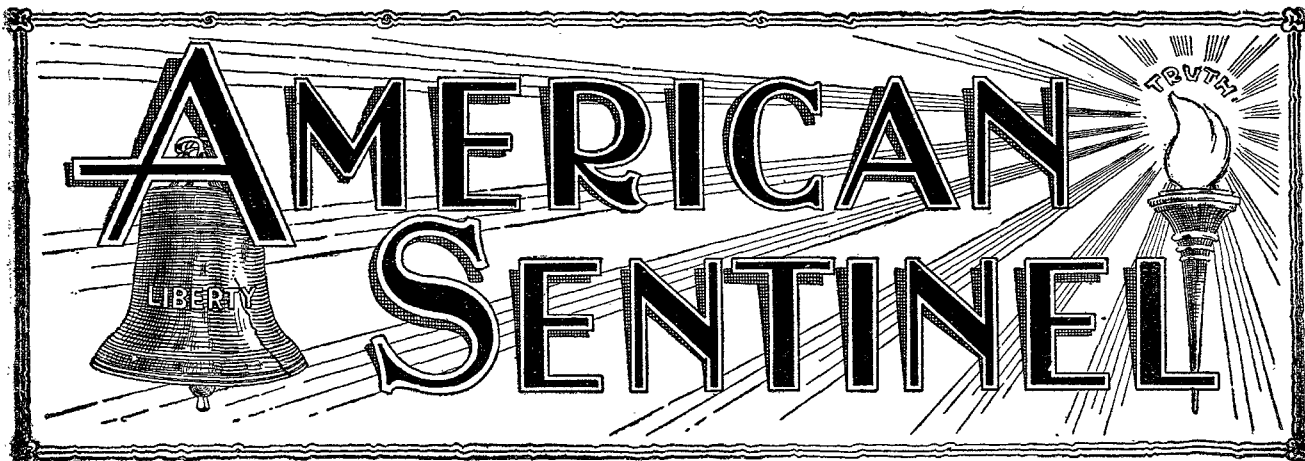
"government of the people, by the people for the people," but a government by "some of the people," for "some of the people." The National Reform party aimed at no more complete overthrow of the rights and liberties of the people than is involved in this policy of imperialism. Both aim at a government of the people by "some" of the people—government by "the consent of some of the governed," only in the one case "some" meant the National Reformers and their allies, and in the other case "some" means the imperialists, or the strong as distinguished from the weak. In either case the rights of conscience and all for which the SENTINEL has contended are to be swept aside.

And this is why the SENTINEL has had so much to say about imperialism. It could not be true to its mission and overlook so startling and significant a sign of the times.

THE best thing to do with facts is to look them in the face. Whether they are reassuring or not, it is best to know what they are. It is poor policy to be an optimist because your eyes are shut. There is always hope, so that no one ought to be a "pessimist;" for the Scripture declares that hope "abideth," though it is to be noted that it abideth with faith and love. But hope must rest upon knowledge, not on ignorance, if it is to be of advantage in the end.

ONE reason why "religion is languishing" in the "rural communities" of New England, as Governor Rollins points out, may well be that the papal religion is flourishing in that section of the country. As statistics show, Boston is now by all odds the most Catholic city in the United States.

REPORT says that Norway is getting ready to fight Sweden, and England is sending an ultimatum to President Kruger in the Transvaal. The prelude to the peace congress seems to be in a minor key.



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

VOLUME 14.

NEW YORK, MAY 18, 1899.

NUMBER 20.

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.

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NO GOVERNMENT can give securities which can be deposited in the bank of Heaven.



WHEN coercion is joined with religion, many people are made hypocrites, but none are made Christians.



A RELIGION which is joined with the State is a friend of the world, and therefore an enemy of God.



HUMAN law cannot enter the realm of conscience without coming in conflict with the law of God.



THE Sunday laws are based upon the decisions of majorities; but Christianity never rested on this basis.



THE wisdom of man nowhere appears in more painful contrast with the wisdom of God than in the provisions of the Sunday laws.



WHEN religion gets into politics, religious bigotry and intolerance disguise themselves in a political garb, and do their work in the name of political necessity.



AS MAN cannot create anything superior to himself, it is certain that the interests of civil government cannot be superior to those of the men who make it.

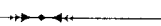
As no civil government ever yet loved its enemies, and as Christianity demands the love of one's enemies, it is plain that civil government cannot rise to the level of Christianity.



WHEN a civil government professes religion, it is logically bound to coerce dissenters from its religion, as it does dissenters from any of its laws; and to coerce dissenters in religion is to persecute.



As it is true that "out of the heart are the issues of life," and as no human law can reach the heart, it is plainly true that human legislation is powerless to reform the life and save society from moral decay.



Sunday Enforcement in Georgia.

HARDLY a week goes by that does not see the Sunday issue brought to the front in one State or another of this greatest of republican governments. North, south, east, and west, the agitation for Sunday enforcement is in progress, and he who will pause to consider the movement as a whole, will be deeply impressed with its significance.

In Pennsylvania there is a union of the federation of churches, with the largest and most powerful workingmen's association, which is making Sunday enforcement a leading issue there. In Michigan the legislature is considering the question of more stringent Sunday legislation; the same is true of Rhode Island; and now in Georgia, in the leading city of the State, a crusade is in progress for the strict enforcement of the existing Sunday laws. From the *Atlanta Constitution* we gather some noteworthy facts in connection with this crusade.

In the *Constitution* of May 1st we note the following:—

"The police yesterday made a swoop upon all classes,

all colors, all businesses—big merchants, small dealers, ice cream peddlers, bootblacks, showmen, fruit venders, pop sellers,—and all were asked to show cause why they should not be fined in the recorder's court for keeping open doors on the Sabbath. The sellers of cigars and tobacco, cigarettes, flowers, candy, fruit, groceries, and sundries were all told that they must appear in the police court this morning as defendants.

"Fifty names were spread upon the police docket, making, with the regular run of business, the biggest Sunday's work the police have ever done in Atlanta.

"The city ordinance under which the police are working is as follows:—

"SECTION 722.—Any merchant, billiard-table, or ten-pin-alley keeper or other dealer who shall keep open doors on the Sabbath day for trade or traffic on that day, or any person who shall work or in anywise labor or cause work to be done on the Sabbath day (except it be work of necessity) shall be fined in a sum not exceeding \$100 and costs or be imprisoned in the calaboose or common jail of said county not more than thirty days, in the discretion of the court; provided, that the mayor and general council may not punish for violating the State laws on the Sabbath day, and provided further, that the above shall not prevent the sale of soda water on the Sabbath day by those who may have paid for selling the same and who are entitled to keep open doors on the Sabbath day."

The moving spirit which is behind this crusade means that it shall do thorough work, as is evident from the nature of some of the cases brought before the court. The *Constitution* notes that there were some "special cases," and among these makes mention of this:—

"Albert Thomas was arrested for driving his team faster than a walk while passing the First Methodist Church Sunday morning during services."

Also this:—

"While the investigation was going on yesterday an officer saw a watchmaker engaged, as he thought, in repairing a watch on the Sabbath day. The matter was reported to the captain and a case was ordered. When a closer investigation was made it was ascertained that the watchmaker was assorting a lot of fish hooks preparatory to going fishing this morning. He was not disturbed, but he was the only lucky one in the whole batch of Sunday suspects."

These fifty cases were tried before the recorder the next morning, and all the defendants were found guilty, but were not fined, this being their "first offense." The recorder let it be known that the Sunday law was henceforth not a dead letter, and would be strictly enforced. This decision, says the *Constitution*, "carries with it a revolution of the Sunday business in Atlanta."

No side shows in the parks are to be allowed on Sunday, and even the Sunday blacking of shoes by bootblacks is made a crime.

The arrests made included those of "two of the largest cigar and tobacco dealers in the city," who, "with all other dealers, have been selling their goods on Sundays for many years without molestation." With this is

connected a peculiar though characteristic feature of Sunday legislation.

These tobacco dealers were arrested not because they sold cigars and tobacco on Sunday; this is allowed by the law. The offense—the "désecration of the Sabbath"—as regards tobacco dealers, consists in the sale of other articles known as "tobacco dealers' supplies," in which are included such articles as canes and umbrellas. In Atlanta, the law prohibits the Sunday opening of tobacco stores where these "supplies" are kept in stock, so that a sale of them on Sunday would be possible. The tobacco dealers of the city, in view of this, have petitioned the mayor and city council for an amendment which will permit them to open shop "on the Sabbath day" for the sale of tobacco, "provided that they do not sell such canes and umbrellas on the Sabbath day." It is thought this petition will be granted.

We say this is characteristic of Sunday legislation, for the Sunday sale of tobacco is everywhere allowed by the Sunday laws, as an article of "necessity."

Why is the Sunday sale of tobacco considered a necessity? Is tobacco one of the necessities of life?—No; for we know thousands of people who never touch it. We know people who were formerly addicted to its use who now get on much better without it; and we know of people to whom a "necessity" of life was that they discontinue its use. We read almost daily of people who are killed or seriously injured by tobacco indulgence. In the face of such facts no one can say there is any truth or reason back of the idea that tobacco is a necessity.

Tobacco is considered a necessity by the Sunday laws simply because the use of tobacco is so nearly universal that the great majority of the people will not tolerate any restrictions upon its sale. They want their tobacco and they must have it, on Sunday as on any other day. The sale of other things may be restricted; but a restriction upon tobacco is an interference with appetite, and men will not tolerate an interference with appetite. And so public sentiment, upon which human law depends, will not permit any Sunday ban upon tobacco.

And thus it comes that tobacco is permitted to be sold on Sundays as an article of necessity, while food and clothing are prohibited. A thing which is an injury to the human system, which never saves life but often destroys it, and which ministers only to appetite, is put by the Sunday laws above the food and clothing which really are necessities of life, and the sale of which on Sunday night often contribute to the saving of life under various circumstances. And this is done in the name of Christianity—in the name of the "sanctity of the Sabbath"!

Reader—if you happen to be a citizen of Georgia, or if you favor the Sunday laws, whether you live in Georgia or elsewhere—can you feel free to uphold such inconsistency in the name of your religion? Can you believe

that a righteous God approves it? Can you not see, upon a candid examination of them, that the Sunday laws bear the stamp of the human—that there is stamped on them the inconsistency and injustice of fallen human nature, instead of the righteousness of the all-wise God?

The Sabbath law of God—the fourth precept of the Decalogue—bears the stamp of the wisdom and justice of the infinite mind. Could there possibly be a better Sabbath law than that,—one better adapted to the conditions of human life? Ought not this law to be enforced in preference to any other that can be passed? And is not this Sabbath law actually in force to-day? Has not the Creator power to enforce his own law? and can any but divine power enforce a divine law?

Where the wisdom of God is, where is there room for the wisdom of man? Where the power of God is, where is there room for the power of man? Where the Sabbath of God is, where is there room for the sabbath of man? And the Sabbath of the Lord is everywhere, even as far as the jurisdiction of his law extends.

True Christianity Forsaken.

SO CALLED good citizenship organizations and movements are increasing in number, and professed Christians and prominent clergymen are the most prominent in this work. For instance, Philadelphia has an "American Citizenship Alliance" which is providing lectures "in the various churches throughout the city." The leading objects of this Citizenship Alliance are:—

"1. To unite all religious and moral forces for the suppression of wrong and for building symmetrically our national life.

"2. To inaugurate a system and to utilize existing forces for the promotion of this work.

"3. To encourage intelligent observance of our national holidays.

"4. To coöperate in all social, industrial, and civic improvements with other associations."

In Boston also lately a "Good Citizenship Society" was formed, and noon meetings are held in Tremont Temple to promote the interests of this society whose object is "the better organization of the world;" and one of the leading speakers is also a leading clergyman of New England.

Now suppose that all of these professed Christians and professed ministers of the gospel should be completely successful in their work for the building up of "our national life" and thorough "observance of our national holidays," and advance, to their ideal, "all social, industrial, and civic improvements," and thus secure their object—"the better organization of the world"—what have they then accomplished in the fulfillment of their own proper mission to the world under the profession which they make of Christianity?

Christianity is to call people from this world to the world to come. To be a Christian is to be separated completely from this world, to be chosen out of the world unto God. Christians belong to the other world. To accomplish this, and this alone, is the sole object of Christianity in this world. For this object alone Christ came into the world, insisting while he was here, "I am not of the world," "My kingdom is not of this world." For this purpose he commissioned the ministers of this gospel to go into the world and preach this gospel to every creature. For this purpose to his disciples, he says, "As my Father sent me even so send I you," and of all his, it is written: "As he is so are we in this world;" and "Ye are not of the world even as I am not of the world;" "Ye are not of the world because I have chosen you out of the world." His Word declares that this world is "the enemy of God," and that "whosoever therefore will be the friend of the world is the enemy of God." Such alone is the object and work of true Christianity in this world.

Now, in view of all this, when professed Christians and professed ministers of the gospel, leaving out the other world, turn their attention to this world, to the better organization of it, the building up of national life, the promotion of earthly citizenship, even though they were to attain in this their highest ideal, what would they have accomplished? None of this, nor all of it together, prepares men for the other world. And while they are thus putting forth their endeavors in the interests altogether of this world, thousands of people are perishing all around them, simply because of their not having received the message which these people profess to bear: calling people from this world to the other world.

It is perfectly plain, therefore, that nothing can show more plainly than these movements do, that all of these professed Christians and professed Christian ministers, have lost all their connection with the other world, with the message from the other world, which they profess to bear to this one; and are becoming in their aims, interests, and efforts, altogether of this world. And while these people professing to bear a message from the other world to this one, instead of delivering that message in its sincerity and in its power, forsake it and turn all their attention to this world, and to the things of this world, and to men's interests only as they are in this world, what are men to do for the message which God sends from the other world, which Christ Jesus came to bring, and which poured out his life to make sure to the people of this world?

This is not to say that the message of the gospel and the lives of true Christians in the world, will not benefit this world. This will supremely benefit this world if only Christianity is maintained in its true integrity and in strict loyalty to the other world. But when that is forsaken, or when it is neglected, or when an attempt is made to use it for *the benefit of this world*, every such

effort only robs it of all its power to benefit this world, and deprives this world of that which belongs to it as a benefit from Christianity. The only benefit this world can ever receive from Christianity is by the lives of those who are true Christians and who, as true Christians, are individually separate from this world, as Christ was; and who live apart from, and above, the world, even as Jesus Christ did.

A. T. J.

The Constitution of American Imperialism.—No. 5.

BY JOHN D. BRADLEY.

AS STATED last week the men have never lived and never will live who can lawfully hold the powers that are claimed by American imperialists. To assert arbitrary power over a people is to declare war upon them. Such an assumption is a crime against human rights and is a setting aside of the principles of justice which are the foundation of all government. What is the reason, and the only reason, that is given for this high-handed proceeding?—The great wisdom and beneficence of the men who propose to exercise this power! They are “men supremely great” to whom “freedom is the breath of life, and who would scorn to enslave a country or a race;” they carry with them “all that gives to the flower of life its perfume;” they “cannot be accused of not loving liberty and justice and equality and the rights of men;” they must not be “hampered” in their “mission to relieve the oppressed, to right every wrong, and to extend the institutions of free government;” they cannot understand “why any man, and especially any senator, should wish to detract from, to diminish or belittle, the powers that they assume;” they “can be trusted to do right, and to guarantee to all men who shall come under the government’s beneficent sway the largest measure of liberty consistent with good order and their general well being;” they are utterly at a loss to account for “the great talk of justice and peace, as if we were going to oppress anybody—which we could not do if we wanted to!”

Shortly and plainly stated the matter is thus: “We commit crime, we have the right to commit crime, it is perfectly safe for us to commit crime; because we are too good to commit crime!” This is certainly a marvelous piece of logic, but it is the logic and the only logic, that is presented for the transformation of the Constitution of American Republicanism into the constitution of American imperialism. If this method of defense becomes popular in the courts of the country the time and cost of public prosecutions will be materially reduced. It will be unnecessary to summon witnesses; it will be unnecessary to present arguments; it will be unnecessary to listen to the complete statement of the accused. The first part of the defense being a bold as-

sertion of guilt will render unnecessary the claim that the accused is too good to be guilty.

The goodness that is here contended for is the goodness that is responsible for the discord of the universe. It is the goodness that made war in heaven itself. It is the goodness that has filled the earth with rebellion and iniquity. It is the goodness of which the devil is the most complete representative and because of which he was cast “as lightning from heaven.”

Notwithstanding this goodness it is still true, as stated by Congressman Champ Clark, of Missouri, during the last session of Congress, that “unless we desire to become slaves we would do well to refuse to place the means of our enslavement in the hands of any man.”

The following language, written by Macaulay in 1825, with reference to similar assumptions on the part of the British West Indian slave owners, is to the point:—

“A vast authority is intrusted to the master—the law imposes scarcely any restraints upon him—and we are required to believe that the place of all other checks will be fully supplied by the general sense of those who participate in his power and his temptations. This may be reason at Kingston, but will it pass at Westminster? We are not inveighing against the white inhabitants of the West Indies. We do not say that they are naturally more cruel or more sensual than ourselves. But we say that they are men, and they desire to be considered as angels!—we say as angels, for *to no human being, however generous and beneficent, to no philanthropist, to no fathers of the church, could powers like theirs be safely intrusted.* Such authority a parent ought not to have over his children. They ask very complacently, ‘Are we men of a different species from yourselves? We come among you;—we mingle with you in all your kinds of business and pleasure;—we buy and sell with you on ’change in the morning;—we dance with your daughters in the evening. Are not our manners civil? Are not our dinners good? Are we not kind friends, fair dealers, generous benefactors? Are not our names in the subscription lists of all your charities? And can you believe that we are such monsters as the saints represent us to be? Can you imagine that, by merely crossing the Atlantic, we acquire a new nature?’ We reply, *You are not men of a different species from ourselves, and, therefore, we will not give you powers with which we would not dare to trust ourselves.* We know that your passions are like ours. We know that your restraints are fewer, and, therefore we know that your crimes must be greater. Are despotic sovereigns men of harder hearts by nature than their subjects? Are they born with a hereditary thirst for blood—with a natural incapacity for friendship? Surely not. Yet what is their general character? False—cruel—licentious—ungrateful. Many of them have performed single acts of splendid generosity and heroism; a few may be named whose general administration has been salutary; but scarcely one has passed through life without committing at least some one atrocious act, from the guilt and infamy of which restricting laws would have saved him and his victims. If Henry VIII. had been a private man, he might have torn his wife’s ruff and kicked her lap-dog. He was a king, and he cut off

her head—not that his passions were more brutal than those of any other men, but that they were less restrained. How many of the West Indian overseers can boast of the piety and magnanimity of Theodosius? Yet, in a single moment of anger, that amiable prince destroyed more innocent people than all the ruffians in Europe stab in fifty years. . . .

"There is only one way in which the West Indians will ever convince the people of England that their practice is merciful, and that is by making their laws merciful. We cannot understand why men should fight so tenaciously for powers which they do not mean to exercise. [Italics supplied.]

And such a thing is no more easily understood now. There is only one way in which imperialists can ever establish their wisdom and beneficence, and that is by adhering to the laws which are wise and beneficent. Why is it that those who "would scorn to enslave a country or a race" have only scorn for those instruments which declare that no country or race should be enslaved? Why is it that those who "cannot be accused of not loving liberty and justice and equality and the rights of men," do not love the instruments which are the expressions of liberty, justice, equality, and the rights of men?

When on a world-wide "mission to relieve the oppressed, to right every wrong" and "to guarantee to all men . . . the largest measure of liberty," why does it become necessary to declare that the instrument which asserts the inalienable right of every human being to life, liberty, and the pursuit of happiness "was made to suit a particular existing condition of things" and "meant simply that the colonies had become tired of the British domination?" Why then be so astonished at "the notion" that the Declaration "embodied a law of application to all inhabitants alike?"

When extending "the institutions of free government" throughout the world, why does it become necessary to throw aside as "nursery rhymes" the instruments which have made the freest government that the world has ever seen?

When "promoting enlightened and humane government and . . . protecting innocent people from barbarous and inhuman treatment," why declare that "the Constitution must bend," that "we have outgrown the Constitution," that "it is not worth while to discuss it," and that its principles "are not capable of literal application?" Why is it necessary just then to "resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed?"

For years we have been told that the Constitution was a "godless" and "atheistical" document. Are the Declaration and the Constitution also "barbarous" and "inhuman" documents? Are they the enemies of "enlightened and humane government" as well as of God and religion? What acts of barbarism and inhumanity do they require of public servants? Is it not possible to be humane while adhering to them? Does faithful ob-

servance of the oath to support the Constitution stamp a man as a savage and a barbarian, as utterly devoid of the instincts of humanity? What kind of beneficence is that which demands as a pre-requisite the powers of a Nero or a Caligula? which removes the idea of security and protection, and which declares that it is everything and that the people are nothing?

If the American people value the principles which have made their country free, glorious, and prosperous, they will demand answers to these questions at the hands of the men who are talking so much of "honor," "duty," "loyalty," "humanity," "civilization," "human progress," "liberalizing influences," and "the high sanctions of national and moral obligation and responsibility." They will see that satisfactory answers to these questions will be home missionary work of such supreme importance, that, if necessary, all foreign missionary operations should cease until this work is attended to. They will demand that the work of establishing "stable" government abroad give way to the work of maintaining constitutional government at home.

This is not partisan language. We have nothing to do with the policy of the government as such, and we do not seek to dictate in regard to the campaign in the Philippines, or with anything else connected with that policy. We are simply dealing with the Christian principles of liberty which were espoused by this nation at its foundation. When we see those principles repudiated and know what that repudiation means, it is our duty, and therefore our right, as men and as Christians by every manly and Christian means, to oppose and to point out that repudiation and to make known its inevitable consequences, in order that all who wish may cling to the principles and escape those consequences.

Church and State—Their Relation to Each Other.

BY JOHN MCCARTHY.

WHEN we oppose the union of church and state, many good intentioned people ask us what is the office of the state, and if it is not to occupy the paternal position to its children or subjects? We answer, that it is not within the sphere of government to fill the "parental position" in matters relating to conscience; that while it is justified in correcting wrong-doers, guarding the rights of its citizens, and withholding the molesting hand of the turbulently-inclined; yet when it crosses the line of demarcation which severs the civil domain from the religious; immediately it invades a territory which lies beyond the realm of its authority; and not only that, but such a government would consciously or unwittingly usurp the prerogative of the Creator.

Now if we consent to governmental piloting of our spiritual as well as our civil barque, what security have we for the continuance of what is now denominated the

"orthodox faith?" We have to confess there is none at all. Suppose to-day we have a Roman Catholic majority in the country, the consequence will be the introduction of the Catholic religion as the *orthodox faith* of the nation. And that which but yesterday was deemed strictly orthodox, is to-morrow condemned as heterodox and heretical. But as governments change with the wane of popular sentiment, let us suppose that a Methodist majority should gain the legislative reins; they would immediately—impelled by their Methodist constituents—undo all the work of their Catholic predecessors, and establish another theological menu, decree all people opposed to their "*orthodox faith*" to be schismatics, and take measures to unify all beneath their authority to accept their religio-politico creed.

The French, German, Dutch, and English histories are full of such cases. The Catholic nation of to-day will be nominally Protestant to-morrow; and the day after to-morrow it will have transformed itself into a cruel, atheistic, tyrannical power.

Now if we admit that the state should be our parent in matters of conscience, we in so doing commit spiritual suicide, cutting away the platform upon which we are standing, by consenting to have no religious convictions of our own, but are willing to be led captive by whatever teachings the legislative powers may choose to decree.

There is, however, no excuse for our remaining in ignorance upon this subject. God's Holy Book authoritatively states the divine will upon this point. Rom. 13: 3, 4, reads: "Rulers are not a terror to good works, but to the evil. Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise of same, for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Thus we see the civil powers are not commissioned to make an incursion into the sacred precincts of conscience to there set up a tribunal and determine moral points. It should be a terror to evil-doers, etc., but a rewarder of those who are subject to its decrees.

To make this point clear, we shall make several quotations from the writings of eminent authorities upon this subject, to prove what is the real object of the civil power:—

"Civil government is not spiritual. No one can gain-say this proposition. Inasmuch as civil government cannot enforce spirituality, and cannot make men spiritually-minded, it has no right to require spirituality. 'God is a Spirit, and they that worship him must worship him in spirit and in truth.' A spiritual head justly requires spiritual obedience. He can punish for violations of a spiritual law. Therefore the proposition is proved that civil government has nothing whatever to do with the spiritual law. The law is spiritual, and that which is not spiritual is not to the slightest degree obedient to it."—*Civil Government and the Decalogue*, pp. 6, 7.

Thomas Jefferson, the renowned statesman and philosopher, wrote thus in a letter to Francis W. Gilmer, June 7, 1816:—

"Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce *only* our natural rights and duties, and to take *none* of them from us. No man has the natural right to commit aggression on the equal rights of another; and this is all from which the laws ought to restrain him. Every man is under the natural duty of contributing to the necessities of society, and this is all the laws should enforce upon him; and no man having a natural right to be the judge between himself and another, it is his natural duty to submit to the umpirage of an impartial third. When the laws have decreed and enforced all this, they have fulfilled their functions; and the idea is quite unfounded, that on entering into society we give up any natural right."

Again let us quote:—

"It is not the legitimate province of the legislature to determine what religion is true and what is false. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, *so long* as they do not invade the rights of others."—*Report of United States Senate, 1829.*

"The only proper objects of civil government are the happiness and protection of men in their present state of existence, the security of life, liberty, and property of the citizen, and to restrain and encourage the virtuous by wholesome laws, equally extended to every individual."—*Presbytery of Hanover.*

We might continue at length quoting other celebrated authors upon this theme, but we imagine these—with two or three others we shall now cite—are sufficient to convince any honest-minded individual that the functions of the state are absolutely distinct from those of the church, and should in no way be mixed. The good Theodoric, king of the Ostrogoths, benighted as he was, and ignorant of all the intricacies of theology, boldly maintained the division of church and state. He said:—

"To pretend to a dominion over the conscience is to usurp the prerogative of God. By the nature of things the power of sovereigns is confined to political government. They have no right of punishment but over those who disturb the public peace. The most dangerous heresy is that of a sovereign who separates himself from part of his subjects, because they believe not according to his belief."—*Theodoric; Draper's "Intellectual Development of Europe," Vol. I., p. 354.*

True Protestantism opposes energetically any approximation to a union of church and state. Hear those noble-hearted princes, as they fearlessly stand in the presence of powerful kings and dignitaries of the papal church and read aloud that charter of liberty—*The Augsburg Confession*,—thus:—

"ARTICLE XXVIII.—The civil administration is occupied about other matters than is the gospel. The mag-

istracy does not defend the souls, but the body, and bodily things, against manifest injuries, and coerces men by the sword and corporal punishment, that it may uphold civil justice and peace. Wherefore the ecclesiastical and the civil power are not to be confounded."

Thus they laid down the principle that church and state should forever remain separate, and all true Protestants will do even as they have done.

One more quotation will be in place:—

"Governments derive their just powers from the consent of the governed, and never of right exercise any power not delegated by the governed. Now religion, pertaining solely to man's relationship to God, the duty which man owes to his Creator, and the manner of discharging it, in the nature of things, can never be delegated to another. It is utterly impossible for any person ever, in any degree, to transfer to another any of his relationship to God, or any duty which he owes to his Creator, or the manner of discharging that duty. Man's relationship to God originates not with himself, but with the Lord; it springs not from himself, but from the Lord. The duty which man owes to his Creator, and the manner of discharging it, spring not from himself, but from the Lord. These are not dictated nor defined by himself, but wholly by God. Here man is subject, not sovereign. None of these things springing from himself, but all from the Lord, none of them could he delegated if he would. Even to attempt it would be only to deny God and renounce religion, and even then the thing would not be done—his relationship to God, the duty which he owes to his Creator, and the manner of discharging it, would remain as firmly fixed and as binding upon himself as ever."—*Union of Church and State*, p. 6.

It is thus clear that religion is a matter of conscience, and no man in his right senses should presume to judge the motives of another, since all acknowledge that motives can be judged by God alone. Hence religion being a part and parcel of conscience, when any earthly legislature dares to legislate upon matters of religion, must it not be guilty of stealing the prerogative of God, by seating itself in the divine tribunal, to judge that which lies beyond its power, and to legislate upon that which is far above its authority? We know God cannot brook such an insult to his dignity, and when the final tribunal shall be summoned, then those who have here injured in the least the weakest of God's children, by trampling under foot the rights bestowed upon them by a benignant Father, shall hear an awful voice proceed from the judicial bench, "Inasmuch as ye have done it unto the least of these little ones, ye have done it unto me."

Argentine Republic.

THE gospel never brings an individual into physical, mental, or moral bondage. Its purpose is to set free, not to bind. When man puts his fellowman in bonds professedly in the name of Christianity, his profession is proved to be a fraud.

The Town of Bondage.—No. 3.

BY FRANCES E. BOLTON.

(Concluded.)

"NOW WILL you be one with us?" said my guide. "You see what feasts we have. Such fare as this should suit an epicure. Will you come in and feast?"

"Never, by heaven's love. I will go hence, aye, and take captives with me."

"Not so," said he, beckoning the crowd around me. I straightway drew my sword of Liberty, my bright credential, and my safeguard hence, and sprang away. I ran through Bondage Town, singing of liberty. So strange the sound was, that the captives came breathless, and crowded round, they looked from prison windows, and from tombs and bonds. I tore the chain away that bound the Book, I read, "GOD IS LOVE," and the echoes rose and rose from startled voices. I felt the angel guards on every hand. I read—

"Is this the fast that I have chosen?

"A day for a man to afflict his soul?

"Is it to bow down his head as a bulrush,

"And to spread sackcloth and ashes under him?

"Wilt thou call this a fast,

"And an acceptable day to the Lord?

"Is not this the fast that I have chosen?

"To loose the bands of wickedness,

"To undo the heavy burdens?

"And to let the oppressed go free?

"And that ye break every yoke?"

"Then shalt thou call, and the Lord shall answer;

"Thou shalt cry, and he shall say, Here I am.

"If thou take away from *the midst of thee the yoke*,

"The putting forth of the finger, and the speaking vanity;

"And if thou draw out thy soul to the hungry,

"And satisfy the afflicted soul;

"Then shall thy darkness be as the noonday."

"The Spirit of the Lord God is upon me

"Because he hath anointed me

"To preach good tidings unto the meek;

"He hath sent me to bind up the broken-hearted,

"To *proclaim liberty to the captives*,

"And the opening of the prison to them that are bound.

"To comfort all that mourn;

"To appoint unto them that mourn in Zion,

"To give them beauty for ashes,

"The oil of joy for mourning,

"The garment of praise for the spirit of heaviness."

The poor captives gathered thickly as they heard these gracious words, and I heard celestial voices saying, "Loose them, and let them go," and chains fell off, and fetters broke, and the binding grave-clothes rent and men went free. I saw a gracious Presence in our midst.

The blind groped toward him, and he opened their eyes. The deaf ones heard his voice. The poor old pilgrims came and found a refuge. What shouts of joy went up! And as men praised the prison walls fell down, the temple tottered, and there came forth souls who'd suffered in the torture rooms below. The school-house opened, and the pupils came asking to be renewed in love's sweet image, and an army rallied to the side of Love.

There was great madness in the town of Bondage, for those who heeded not the voice of Love, chose chains and demons, officers and priests. They loved their chains, and would not be set free, and hated those who walked at liberty. ("I will walk at liberty, for I love thy precepts.")

There shone a lightning glory round a cross whereon was seen the LAMB OF SACRIFICE,—the sacrifice of love, not force, that made men free in giving unto God. Love's toil, Love's pain, Love's sacrifice, was sweet. Love used the gifts Love gave, and ever brightened in the human soul the individual trait to shine for God with God.

There came command to leave the town of Bondage, and he who led captivity captive, led his host away. They rose above the walls, a fair white throng, changed into heavenly glory. But as they rose, the cloud above the city grew more black, and flashed with sword-like flames. Peals of loud thunder shook the very earth. The river Death-Doom foamed, winds shrieked, the rocks and mountains crashed. We paused to watch. The hand let all its shafts loose, and o'er the roar and flame we heard the cries of demons and men. Blood rained from heaven, the blood that men had shed within the town of Bondage, and it reached the horses' bridles. A mighty dust and smoke arose, and then a flame as bright as Sodom's and the city of the nations fell to rise no more. The town of Bondage lay in heaps, strewn with the dead, and covered o'er with night. Fowls feasted, and the earth was white with bones.

But lo, the King of glory rose, and with him went the hosts of liberty. Mid throngs of angels we moored near to heaven. The angels sang, "Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." From far-off gates the answering angels sang, "Who is the King of Glory?" And sweet and musical the song of joy arose, "The Lord of hosts, he is the King. He who death overcame, of angels and of powers, the King of glory, is the King of the saints."

We entered in in ranks like snow, crowned by the hand of Love, and o'er the gate was traced in words of gold, "The City of Liberty."

One day amid a field of flowers I came upon a maiden fair and tall; her hands were filled with lillies, and she sang. Her hands were shining, and upon her breast there bloomed one sweet, red rose—the wound transformed; for it was she of bleeding fingers and of broken heart.

There came sweet music with the sound of harps. It was the hearts that sang that once were torn and riven in the world. I found them all,—the poor, despairing-eyed, the hungry mothers, and the slaves new made, but all were glad and satisfied with God. O what a melody went up from untold hosts, as sound of many waters,—“Glory, dominion, praise, and power and love be unto him that sitteth on the throne, and to the Lamb forever.” And I awoke. Alas! I tread the streets of Bondage City still; but I will cry as I cried in my dream, proclaiming liberty, and God will see that all the dream's fulfilled, for 'tis not all a dream.

God Is Love.

N. P. Neilsen, in "The Wisconsin Reporter."

OUR God is love. He is the source
Of love divine. Survey Love's course
And trace it to its fountain head
And you reach God. For John has said
That he is love. His love sublime
Doth reach to the remotest clime.
To worlds on high, to earth's low sod,
Through all the universe of God
This love doth flow. Its thrill is felt
On every shore, in every belt.
The power that moves the heavenly host
Upon the bright celestial coast
To sing the sweet melodious song—
Ten thousand times ten thousand strong;
The power that moves them to obey
Their Maker's will from day to day
Is nothing but this holy love
That rules the mighty worlds above.
This same pure love ruled in the hearts
Of martyrs who would not depart
From God's plain truth. They calmly bore
Reproach, rebuff, and trials sore.
They did not fear the rack nor stake
When asked by demons to forsake
The God of Love. Ah, no! the tie
Uniting them with God on high
Was stronger than the prison cells,
Yea, stronger than the cords of hell.
This tie—the golden chain of love—
Connected them with heaven above.
Firm for God's truth and right they stood
And sealed Love's message with their blood.
O wondrous love! 'Tis power divine!
May it but rule your heart and mine!
O brother, dear, then in God's name
By love the wandering ones reclaim;
Yes, point their sin-sick souls above,
And tell them of the home of Love.

THE victory of a bad principle in national policy is a calamity which all the nation's victories in arms cannot offset.



THE *Atlanta Constitution* notes that "recent social events in New York are of such a character as to challenge fears for the future of the country;" and speaking more particularly of one such recent social event, says:—

"When a multi-millionaire can present a new wife to the world each day, and when later they can reach the point of swapping wives, without shame and without loss of caste, it is certain that we had better employ some of our foreign missionaries at home."

* * *

Yes; some things are evidently "certain" in the light of such events, and one of them is that when high society in the leading city of the North lightly sets aside the claims of social morality, and when the "best citizens" in the leading States of the South uphold the burning of negroes at the stake, and when these features of American civilization are rapidly growing, this civilization needs to be radically reformed before it is imposed on the Philippines or any other country. This is certain, and it ought to be plain to any observing person.

* * *

A CABLEGRAM dated at Berlin, May 7, states that Professor Delbrueck, the eminent German historian, has created some stir by a remarkable article in the Prussian Year Book on the subject of "War and Peace of the Future," in which he says that the czar's peace congress will not lead towards peace, but is bound to lead to war. In his view the best assurance of peace is to be had in strong military armaments.

* * *

No individual's opinion on this question would be worth very much, but the testimony of history, upon which we may safely rely, is that under certain conditions people are always ready to fight whether they are armed or not, and we may safely conclude that disarmament, were it to be realized, would not give the nations any greater love for peace.

* * *

On the other hand, the view that strong armaments constitute a guarantee of peace is without historical support and is contrary to principles which have always governed the conduct of men and of nations. Anciently

nations went to war when the sacrifice of men was certain to be much greater than any modern war has involved; for it is a fact that when armies fought hand-to-hand, the slaughter was vastly greater than is occasioned by the use of the "improved" weapons of to day. War was always a most desolating scourge, but no nation was ever deterred from going to war by the knowledge of this fact.

* * *

Just now the powerful nations are busy dividing up the territory of weaker kingdoms; but when Africa and China no longer furnish them spoils, they will be ready to fight among themselves for the spoils they have taken. Spoliation is the spirit of the age, and everything is sacrificed to the instinct of gain.

* * *

The best and the only guarantee of peace is the love of peace that comes from the principle of unselfishness. This never failed to keep peace between individuals, and if individuals would refuse to fight, there could be no wars between nations.

* * *

It is worth while to note in connection with this subject, that a peace congress has been called by the "Prince of Peace," and that He purposes to secure peace by "disarmament." There is something said on this point in the forty-sixth psalm. It would not be time lost to look up what the Prince of Peace has said on this subject; for there is no uncertainty about the execution of His purposes.

* * *

RECENTLY a French missionary in China, a priest, was imprisoned by turbulent Chinese; and now the French government demands satisfaction. The demand made upon China is the surrender of mining privileges to the value of 1,200,000 taels in the province of Sze-Chuan, one of the largest in China and traversed by the Yangtse-Kiang river. The Chinese are bold enough to say that they consider the demand exorbitant.

* * *

The "Christian" nations have a great regard for missionaries and their work when it offers them an opportunity to gain money and territory from a weaker power. The demands they make upon the heathen nations in satisfaction for injuries done to missionaries, are of course directly against the interests of missionary work. The natives sense the injustice and hypocrisy of the proceeding, and identifying Christianity with the acts and pretensions of these armed powers, they are brought to hate the religion which before they regarded only with indifference. It would seem that the truly Christian missionary, placing the salvation of the heathen above all else, would take pains to guard against such a possible

disaster to his work, by disclaiming identity with any government or power except those of heaven. When Christian missionary work is established upon this basis it will be successful as never before.

* * *

THE position of negro churches of the North regarding the lynchings in the South, is indicated by the following resolution passed at meetings of African churches in Chicago, April 30:—

“We plead for equal and exact justice. We condone no crime, nor do we wish to shield criminals from the penalties they deserve. All we ask is the rigid enforcement of law. We contend that no man or woman should be put to death except by due process of law. We want every protection possible to be thrown around the home and the highest penalty visited upon the violator of its sanctity. At the same time we hold to the doctrine that ours is a land of liberty and law, and that every person charged with a crime should have a fair trial.”

A Sunday Bill in Rhode Island.

A BILL is now before the legislature of Rhode Island which is entitled “An Act to regulate the observance of the Lord’s day.” Its aim is to greatly increase the penalty for performing secular business on Sunday. The present law of the State provides a maximum penalty of \$10 for every such offense; but under this proposed law a person working on Sunday will be liable to a fine of \$500. A hearing on this bill is to be given Tuesday, the 16th inst.

Section 1 of this Act relates to games and sports, and provides a fine not to exceed \$5 for indulgence in such “on the Lord’s day.”

Section 2 of the Act provides as follows:—

“Whoever on the Lord’s day keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except works of necessity and charity, or takes part in any sport, game or play, or public diversion, except a concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not exceeding fifty dollars for each offense, and the proprietor, manager or person in charge of such game, sport, play or public diversion, other than such concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not less than fifty and not exceeding five hundred dollars for each offense; but nothing in this section shall be held to prohibit the manufacture and distribution of steam, gas or electricity for illuminating purposes, heat or motive power, nor the distribution of water for fire or domestic purposes, nor the use of the telegraph or the telephone, nor the retail sale of drugs and medicines, nor articles ordered by the prescription of a physician, nor mechani-

cal appliances used by physicians or surgeons, nor the letting of horses and carriages, nor the letting of yachts and boats, nor the running of steam ferry boats on established routes, or of street railway cars, nor the preparation, printing and publishing of newspapers, nor the sale and delivery of newspapers, nor the wholesale or retail sale and delivery of milk, nor the transportation of milk, nor the making of butter and cheese, nor the keeping open of public bath houses, nor the making or selling by bakers or their employes of bread or other food usually dealt in by them, before ten o’clock in the morning and between the hours of four o’clock and half past six o’clock in the evening. Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this section for performing secular business and labor on the Lord’s day, if he disturbs no other person.”

The important features of this bill are, its title, its heavy fine for Sunday work, its numerous exceptions, and its exemption clause for observers of the seventh day.

The title is very suggestive—“An Act to regulate the observance of the Lord’s day.” It suggests the query, Why must man take it upon himself to regulate something that he confesses belongs to the Lord? Suppose, for a parallel, the leading men in a village should meet and pass an act “To regulate the use of John Smith’s boat.” What would John Smith say to that? He would say, “That boat is mine, and the use of it is none of their business. I will regulate that myself as I see fit.” And the person using his boat would very properly say, “I will answer to John Smith for the use I make of his boat, and to no one else.” Every candid person must admit that for one person to assume to dictate what use another person shall make of his own property, is an act of gross impertinence; and this would be equally true where more than one person were concerned in the dictation.

This is what would be in a case between human beings. But what must be said when the party against whom such impertinence is directed is none other than the infinite God? In that case must it not be regarded as something far worse than impertinence?

The Lord has himself regulated the observance of his day, and that too for the very people for whom the Rhode Island Legislature is now asked to regulate it. God’s regulations for the day are contained in the fourth precept of the decalogue. Now the legislature of Rhode Island is asked to substitute some different regulations. And this petition is made by clergymen—people who profess to love and reverence the Author of the fourth commandment. The Lord’s regulations for the Lord’s day are in force, and these new regulations are to be in force, and these differing regulations are to be in force at the same time on the same people! And as it is manifestly true that no person can observe differing regulations for the same thing at one time, and as it is manifestly in-

tended every person in Rhode Island shall be bound by these new regulations, it must be intended that no person in the State shall be bound by the Lord's regulations, and that these regulations are to be set aside, repealed by the higher law (!) of man. And since when one power assumes to set aside the law of another power, there is a plain assumption of superiority by that power, it is plain that by this petition the legislature of Rhode Island is asked to set itself above God. Will these legislators do this thing that is asked of them? Surely they will not if they understand the nature of the request.

The bill contains many exceptions to its prohibition of business throughout the day. Numerous lines of business, most of which could be excused only on the ground of convenience, are allowed to go on as usual before 10 o'clock, A. M. and after 4 o'clock P. M. This part of the bill presents it in strong contrast with the law of the "Lord of the Sabbath," which prohibits all secular business during the day throughout its entire length. We are to choose between the wisdom of God and the wisdom of man.

It is true the Sabbath law of God and this proposed law of man refer to different days—one to the seventh day, the other to the first day; but both cover the ground of Sabbath observance; both refer to the observance of the Lord's day. One says, "the Sabbath of the Lord," the other says, "the Lord's day;" and as "the Sabbath of the Lord" must be the Lord's, and there is but one "Lord's day," it is clear that the principles involved in Sunday legislation are not affected by this difference in days; only in commanding a different day from that sanctified by the Lord the principle of usurpation of God's prerogatives is carried to its farthest limit.

The last feature of the bill—the exemption clause—is an evidence of the good will of its framers toward observers of the seventh day, but does not help the bill any from the standpoint of reason and consistency. It is provided that those people shall be exempted from its requirements who conscientiously believe in the seventh day as the Sabbath, and do observe it as such. These must therefore conscientiously observe the seventh day as the Sabbath, or be fined if they work on Sunday. The bill therefore, to them, simply amounts to a requirement that they observe the seventh day of the week. It is meant to require the observance of the first day, and it actually, to many, requires the observance of the seventh. It is meant to regulate the observance of the Lord's day, and it requires the observance of two different days! It is meant to exempt seventh day observers, and it actually requires more of them than of any others, since it requires them to observe the seventh day "conscientiously." People may be conscientious or not, as they choose, in their observance of Sunday; but people who observe the seventh day must do it conscientiously. In addition, they must not "disturb" anybody on Sun-

day; and it requires very little indeed to "disturb" some people on that day.

In view of all this, is it not plain that no such bill as this ought to pass the legislature of Rhode Island, or of any other State? No legislature ought to be asked to usurp the prerogatives of God, or to pass a bill that is unjust, illogical, and unreasonable. We do not believe the Rhode Island legislature wants to pass such a bill, and we hope this body will make this clearly known to all promoters of such legislation when its fate is determined by their vote.

"Demands of the National Honor."

PROF. WILLIAM BENJAMIN SMITH, of the Tulane University, of Louisiana, expresses some pertinent truths regarding the Philippine question in the following recent letter to the New Orleans *Picayune*:—

"Under pretense of rights acquired first by war, then by treaty, in the sacred name of humanity, but really in the lust of gold and thirst for commerce, we have invaded and are trying to subjugate by the combined devices of civilized and savage warfare a foreign and unoffending people, who not only have never in any wise wronged us, but who are geographically and otherwise incapable of wronging us so long as we behave ourselves and merely forbear to wrong them. This unprovoked invasion and attempted conquest these brave people are resisting to the best of their poor ability. We admit our deep-dyed guiltiness and yet we persist. We know the right and we approve it, too; we know the wrong and still the wrong pursue. That is indeed a very old story, but it is new, alarmingly new, to hear that the national honor demands it.

"We are burning, looting, ravaging, maiming, slaughtering—not only armed soldiers, but unarmed and defenseless prisoners as well; we are drenching an alien soil with the blood of its own inhabitants—its only rightful possessors; we are spreading want and woe, ruin and wretchedness over a populous region; we are making a solitude—that we may call it peace—of the towns and villages of a people whose only crime is patriotism and love of liberty. All this, we admit, is wrong—terribly, cruelly wrong—but we proclaim to the world that we will never cease from wrong-doing, though it take a hundred years to effect the impious conquest; nay, though we have to exterminate the patriots we cannot subdue, and all because forsooth 'the national honor demands' it! Will you tell us, Mr. Editor, what is this modern moloch, the national honor, that demands in sacrifice not only thousands of American lives, the peace and happiness of myriad American homes, but a whole race of brave, if only semi-civilized, of patriotic and of inoffensive islanders, almost as unrelated to us as the inhabitants of the moon? Is it anything else than headstrong conceit, overweening pride, and inordinate vanity? Is it aught else better than an itching palm, the unholy coveting of fertile plains and metalliferous mountains?

"If not, and if such be the base idol we are worshipping, the sooner broken the better. We are waging one of the most cruel and iniquitous wars that ever disgraced

the annals of history; we are committing a national crime of appalling proportions and of unsurpassed atrocity; is it possible that the national honor demands that we dishonor the nation? That we defame the human race? That we outrage human nature? Never! On the contrary, it is the imperative demand, not only of the national honor, but of our common humanity; of every principle of our polity; of every interest of our civilization; of every precept of our religion—that this unnatural and infamous massacre cease instantly and finally—no matter how much it may humiliate the administration that begun and continues it. The American people have no quarrel with the Filipinos; let the President and his cabinet and his commission go to Manila and fight it out.

"It is useless to say that the islanders began the war. We were there in armed force; we had taken partial possession; we had no thought of yielding an inch; we (at least the administration) had proclaimed to the world our fixed determination to stay and keep the islands as our own. Under such circumstances it was perhaps unwise in the islanders to attack us, but the provocation was extreme and we were the real aggressors. If a bully invades your premises, and refuses to leave, and declares he will henceforth manage your property for you as your highly-paid agent, and develop your resources to his own advantage, and will exterminate you if you don't keep quiet, it may be imprudent for you to strike him; but it is not wrong, and neither human law nor divine justice will condemn you or admit his paltry and hypocritical plea of self-defense.

"It is idle to say the islands are ours, because we half-conquered, half-bought them from Spain. They were not Spain's either to give or to sell. The robber has no right to his booty—either to retain or to transfer. At the best, our title was merely that of a receiver of stolen goods. This flimsy pretension, even if it availed in law, would be worthless in morals, but that it has no validity even in law was months ago expressly admitted by that blind but honest leader of the blind, the Rev. Lyman Abbott.

"Pitiable, too, is the pretext that we intend to give the natives good government! It is in truth easy enough to govern corpses, and we are rapidly swelling our list of such obedient subjects, but there is no reason to suppose that we could, even if we would, govern well the living population. Our government of ourselves in the commercial focus of our own country is an intolerable stench in the nostrils of civilization; our hundred-year guardianship of our Indian wards has been a 'century of dishonor.' Even the humanest rule of the inferior by the superior is always in the interest—the commercial interest—of the ruler, and is always oppression to which no self-respecting people will submit, except at the persuasion of necessity. But even if it were otherwise; even if we could always supply them with model governors; with pure self-sacrificing philanthropists, . . . yet it is the ground principle of our political theory that even such paragons of virtue are not quite virtuous enough to govern any people, even their own people, much less an alien people, without the latter's consent. To abandon, to repudiate, to spurn with contempt this axiom of democracy is certainly not to protect, but to profane the national honor; to annul the faith of the fathers,

and to make the name of the Republic a byword and a hissing.

"No! There is one, and only one course for the sinner who sees his sin, and that is to repent and turn; to cease to do evil and learn to do well, and that without any delay; not to put it off and wait till a convenient season, when reformation will be cheap and pleasant and profitable, but to reform now and here, even though reformation be hard and painful and humiliating. If we have sinned before heaven and in the sight of men, as beyond question we have, then it is natural and it is right for us to suffer, and the sooner we do penance the better. It is vain and foolish to try to evade the consequences of error by continuing to err; we laugh at the silly liar, who must tell two lies to hide one. Nemesis will surely overtake us, if not in this generation, then still more terribly in the next. Justice may follow with a leaden foot, but she smites with an iron hand."

A Divine Protest Against War.

"Present Truth" London, Eng.

"THEN Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?"

Jesus had said to his disciples, and to us as well, "I say unto you, That ye resist not evil," and here he showed that his words are to be taken in their plainest signification. If there was ever a place in the world when right was oppressed by might, here it was. If ever in this world the sword was drawn in a just cause, this was the time; yet Jesus rebuked it. Nothing else can be learned from this occurrence than that there are no possible circumstances under which it is justifiable to use weapons of warfare. Such sentiments as the following we find given very frequent and prominent place in religious journals:—

"In the last resort,—when insult has been wantonly inflicted, when the obligations of honor have been willfully repudiated, and when every resource of peaceful diplomacy has been exhausted,—no self-respecting nation will be found unprepared to maintain its dignity and enforce its rights by appeal to arms."

Let that serve for those nations and peoples who have no other method of maintaining their honor and dignity than that which is common to the brutes. Jesus showed that there is a better way to maintain one's dignity. He was insulted and abused, yet never did the native dignity of his character assert itself and shine forth more conspicuously, and so victoriously, too, than when he reproved Peter for using the sword. Unarmed, he stood before that crowd of armed men, and demonstrated himself to be their Master. Every Christian who is such indeed, has the same armor that he had. Read Eph. 6:13. For professed Christians, therefore, to take the sword in self-defense, or for any other purpose, is to

admit that they know nothing of "the power of Jesus' name."

A PRESS dispatch states that "according to current report in Roman Catholic circles another important decision is expected soon from Rome," which will speak in condemnation of the doctrine of evolution. This doctrine has been working its way into Catholic teaching in some quarters, and the question has been under consideration for some time by a commission of cardinals, who will, it is said, report adversely upon it. They might also point to this, as to the practice of Sunday observance, as evidence that Protestants do not stand upon their professed ground of "the Bible and the Bible only."

COMMENTING on the recent decision made by a Milwaukee (Wis.) court, that "a note given on Sunday for a church donation is valid, although a note given on that holy day for any other purpose would be void," the *Chicago Israelite* says:—

"Supposing, for instance, that a Jew should make a note on Sunday for the benefit of a synagogue, how, then, would the Milwaukee court rule? Or if a Christian should make a note on Sunday for the benefit of a Jewish congregation? Or if a Freethinker should do the same thing with an association of agnostics as the beneficiary, how, then, would the Milwaukee dictum work? It fairly makes us dizzy to contemplate the possibilities which hinge upon this decision should it be accepted as a fundamental principle of law."

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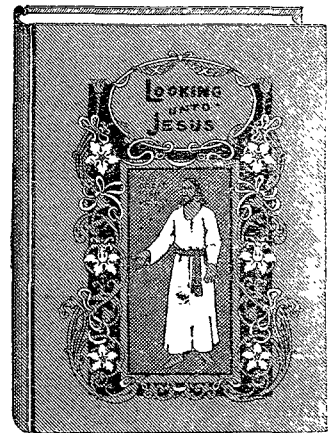
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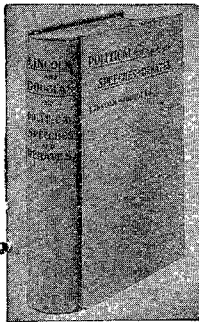
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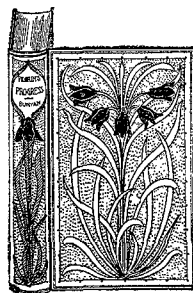
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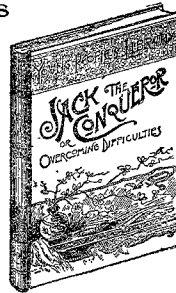


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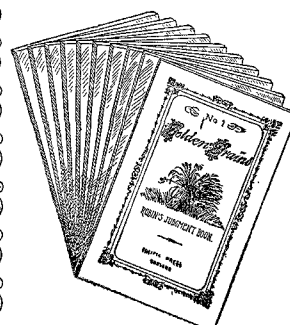
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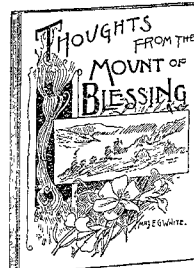
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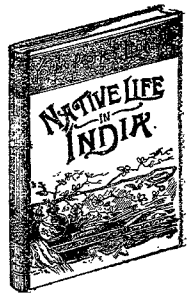
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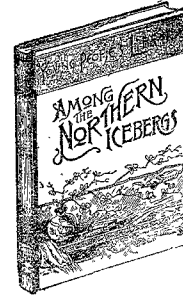
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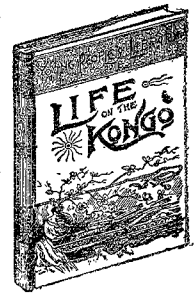
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THERE is a revival of Sunday-law enforcement in Georgia, and bills for a similar purpose are before the legislatures of Rhode Island and Michigan. This does not mean that the spirit of religious intolerance is dying out.

IN Rhode Island the promoters of Sunday observance by law purpose to make any person who works on Sunday contrary to the manner which they prescribe, liable to a fine of \$50, and some liable to a fine of \$500. See article on page 312.

BEFORE the next issue of this paper reaches its readers, we shall probably know the result in the case of the trial of Mr. A. J. Waters for Sunday work, at Gainesville, Ga., which is set for the 15th inst. The Georgia Sunday law has a very severe penalty, and the developments in the case are likely to be interesting. An official of the Religious Liberty Association will be in attendance.

THE fight against Sunday papers in London is being kept up, but without apparent hope of success. To a deputation which recently waited on the Home Secretary, Sir Matthew Ridley, to protest against Sunday papers, the secretary replied that he was "afraid the government could do nothing in the premises," though he was personally in sympathy with their petition.

THERE is a scheme on foot in Italy which may result in the realization, on a small scale, of the papal dream of a restoration of the "temporal supremacy." The Vatican, as is well known, is the enemy of the Italian government, because the latter stands directly in the way of the

pope's temporal sovereignty. Its opposition to the Italian government is determined and active. It is now reported that the Vatican would cease this opposition if it could secure a small strip of territory on the north bank of the Tiber, and extending to the sea at Civita Vecchia, as an independent state. This would of course include the Vatican. It would be a small kingdom, truly; but abundantly large enough to secure the recognition of the pope as a temporal sovereign, and thus of a principle which to the papacy is of vital importance. A big principle may be obtained in a very small thing.

THE Arkansas legislature has performed a commendable act in passing a law which imposes a fine of from \$25 to \$50 upon any person who is found guilty of killing birds for use in millinery and like purposes, or who shall wear the feathers of birds so killed, or shall expose such feathers or skins of birds for sale.

A FRIEND of religious freedom who was present at a hearing given recently on the Sunday bill pending in the Michigan legislature, speaks of it as follows:—

"If you could have been with me last Tuesday evening at the 'hearing' in the House of Representatives on the Sunday-closing bill, and have seen how the truth of God, his law, and the principles of freedom, justice and liberty were trampled under foot; and have noted the spirit of some of those who urged the passage of the bill, I believe you would have realized that it is time to pray: 'It is time for thee, Lord, to work; for they have made void thy law.'"

"It was stated by a presiding elder of the Methodist Church that every member of his church would favor the passage of that bill, unless he was utterly false to the vows he had taken. That means that unless a Methodist favors religious legislation he will be regarded as fallen from grace. The same minister stated that the most of the Romanists were in favor of the bill. Thus Protestants are reaching hands across the gulf.

"One Detroit minister urged that the representatives should not ques-

tion as to whether the law would be constitutional or not. The bill will no doubt be brought before the House."

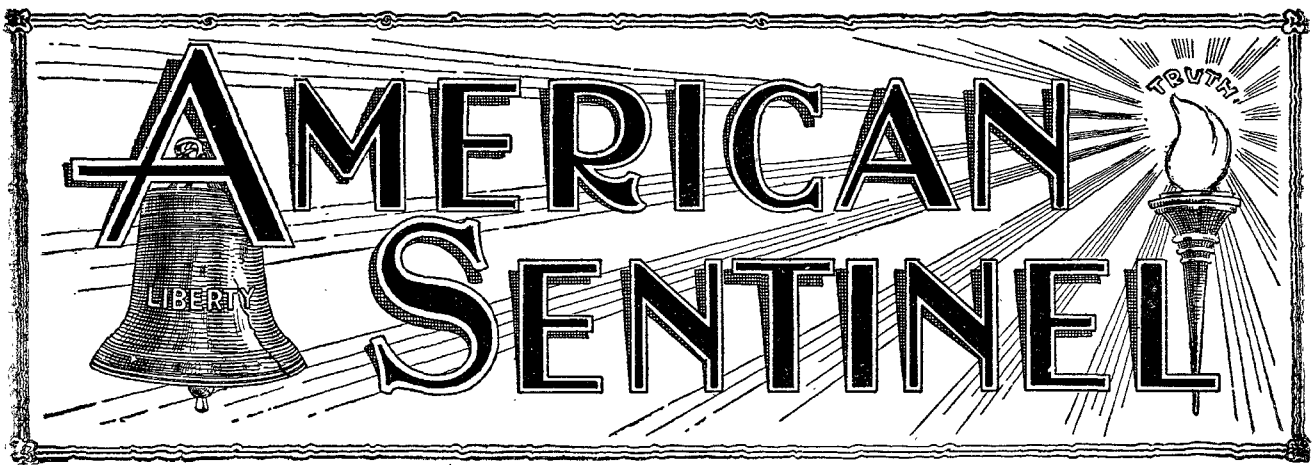
"WHY is it that those who 'would scorn to enslave a country or a race,' have only scorn for those instruments which declare that no country or race should be enslaved?" This pertinent question is asked in the article, "The Constitution of American Imperialism," page 306. Read it.

SPAIN is making haste to acquire a new navy, and provide fortifications along her coasts. She has shown herself a weak nation, and it may be is bearing in mind that such a showing is accounted a crime by the great powers, to be atoned for only by the surrender of territory.

ROMAN CATHOLIC journals report that the pope has authorized the archbishop of New York to open negotiations with the Government for the disposition of Catholic Church property in the islands taken from Spain; that the well-known politician, Bourke Cochran, will be attorney for the church in the negotiations, and that he has gone to Rome to consult with the papal authorities.

A CATHOLIC exchange says that "Public conscience, so much prated, is a figment of the imagination. It is a pretty sentiment swallowed by the unthinking many." The papacy has existed for centuries and is thoroughly acquainted with the nature and value of public sentiment; and when a papal organ speaks thus of the "public conscience," there is every reason for believing that it tells the truth.

Every individual must rely on his own conscience, guided by the higher light of inspiration. He must say, as did Luther before the emperor and cardinals, "It is neither safe nor right to do anything contrary to conscience"—not the conscience of other people, but his own.



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

VOLUME 14.

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

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POLITICS and popery naturally flourish in the church together.



IF the pulpit is losing its power, it is not because the gospel has lost any of its power.



CIVIL government cannot be carried into the sphere of religion without antagonizing the work of the gospel.



WHOEVER sets aside human rights sets aside the God who instituted them; and whoever sets God aside does not move God, but only sets himself aside from God.



THERE is something wrong when men show more deference to the demands of a Sunday law than to the principle of the Golden Rule.



THE "civil" sabbath acknowledges both the civil power and religion as its parents, and hence proclaims itself the child of that evil union—church and state.



AS God made the Sabbath by resting on the seventh day, and the Sabbath is his rest, there can be no real Sabbath rest without God; and as no human law can affect God, it is plain that no human law can help any person to secure Sabbath rest.

SOME people professing to be Christians are more disturbed by an act some other person does which is contrary to their opinions of right, than by a spirit of hatred and revenge in their own hearts.



THE "best people in the world"—the religious people—are the very ones who are fitted to do and are doing the worst thing in politics; that is, forming a union of church and state. The best emperors of pagan Rome were the ones who most rigorously persecuted the Christians; and the more religious the people who engage in politics, the more danger is there that religion will be advanced by political means, and the church become united with the state. If the "best people" had kept out of politics, and let the "worst people" run politics, that worst of all things—the union of church and state—would never have been in civil government.



War—The True and the False Estimate.

VERESTCHAGIN is a Russian artist who paints war scenes so horribly real that rulers and generals do not like to have either the soldiers or the people see the pictures, lest they refuse to go to war. This artist has been in battle himself, and fought so well as to be honored with the highest military decoration known to Russia. This man who has been in it, who knows so well exactly what it is, and who can so powerfully reproduce it on canvas, thus defines war:—

"War is the loss of all human sense; under its influence men become animals entirely. The artist looks always for passion, and passion is seen at its height on the battle-field. . . . Every hour war brings something new, something never seen before, something outside the range of ordinary human life: it is the reversal of Christianity."

And yet to-day in the United States, actually the great majority of professed ministers of the gospel hold

war to be perfectly compatible with Christianity—that Christians can go to war and still be Christians!

Read the following from a sermon on Sunday, April 30, by Rev. Frank C. Bruner, of Grace M. E. Church, Chicago, on "The Sword in American Civilization":—

"The sword is a great history-maker. There is such a thing as a Christian war. Such to-day is the case in the Philippines. Nothing can check the advance in the Philippines. It is the hand of God in history. The pessimists may howl about the slaughter of the innocent and hold their anti-expansion meetings. It will avail nothing. They mistake the signs of the times. God is marching on. Some of these timid souls forget the hero is the stuff out of which divine history is made. The thunder of George Dewey's guns had the roar of a marked civilization in them. Manila, the Venice of the Orient, is to become the hub of a new civilization. It is to radiate the light of American intelligence to the uttermost rim of the 1,200 islands. The crack of the rifles of General Otis' advancing army has in it the music of the coming of the Son of man. In a hundred years that territory, equal in English miles to Great Britain and Ireland, will be under the sway of the Son of God, the fruit of the triumph of the American sword. Nothing can change the sovereignty of human history. The purpose of God is ripe in the present conflict. He who opposes the struggle hits the providence of God in the face."

Is it not high time that there were a revival of the preaching of the gospel of peace? Is there not a loud call for the message of that angel of the Revelation, "flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people"?

Jesus Christ is the prince of peace, not war. His gospel is the gospel of peace, not war. The preachers of his gospel are sent to preach "peace by Jesus Christ."

These preachers that preach war are not the ministers of Christ, whatever their profession may be. General Sherman, one of the greatest warriors of modern times, in the quiet of times of peace, soberly declared that "War is hell." How can any Christian, then, go to war? How can any Christian preacher preach in favor of war? "Babylon is fallen, is fallen." Apostasy, apostasy, apostasy, has overtaken the church.

A. T. J.

If the legislature can properly tell an individual what is allowed on the Sabbath and what is a desecration of the day, the legislature can take the place of conscience in the matter of Sabbath observance; and if it can take the place of conscience in this matter, it can take it in other matters as well, and the individual conscience can be dispensed with.

And this is exactly the tendency of religious legislation. It invades the realm of conscience, and wherever conscience consents to the invasion, it is weakened, and the individual robbed in like degree of his manhood.

Legislation which destroys manhood is not a blessing to any land, but a curse.

Popery in Protestantism.

POPERY is the religion of human nature. Human nature calls for a pope, and loves to be led by one. It is only the divine nature, the nature conferred by Christianity, that frees men from the influence of the spirit of popery. And as Protestantism, in the nominal sense, is not synonymous with Christianity, but embraces vast numbers in whom the divine nature has not supplanted the human, it is only to be expected that in such Protestantism there will be seen outcroppings of popery.

The system of Mormonism is nominally Protestant, but represents popery full-fledged. Popery is seen wherever the word of finite man is laid down as of binding authority in matters of conscience; and of this instances are, unfortunately, not at all scarce, on scales of greater or less magnitude, in the nominally Protestant bodies.

Just now public attention is being called to an example of this kind in the city of Chicago. This example is furnished by the "Zion" Church of Dr. Alexander Dowie. In making note of this growing religious institution, a late issue of the N. Y. *Independent* says:—

"What requires serious warning is the new development which proposes to erect this Zion of Dr. Dowie's into a financial, perhaps political, organization very much like that of the Mormon Church. In a late number of *The Leaves of Healing*, which is Dr. Dowie's organ, he issues an order, as general overseer, to the members of his 'Christian Catholic Church in all parts of the world.' It is on the subject of tithes, and it commands that every member shall contribute a tithe of his income for the purposes of the church. These tithes go to Zion Storehouse, and are administered by Dr. Dowie and his assistants appointed by him. For he is apparently the absolute dictator of this remarkable denomination, as absolute as ever was Brigham Young. This is the way he lays down his commands for tithes:—

"I have no fear of being misunderstood, and it is only wicked and unregenerate hearts that could doubt my statements. Zion is no place for those who do not trust their general overseer, and who will not obey our Lord and Master's commands.

"Elders, evangelists, deacons or deaconesses, and conductors of the gatherings of the friends of Zion, will please read these words to all members in conference assembled. I also charge such officers to report immediately any who will not obey, and who speak disrespectfully of or dispute this order.

"This order must not be discussed. It must be obeyed.

"Immediate suspension will follow disobedience, and, if there is not repentance and obedience, then we shall cut off all who so conduct themselves from those who are enrolled in Zion.

"Obligations to family, obligations to the State, and business obligations and debts of every kind, must not be dealt with until the whole tithe has been sent into Zion's Storehouse.

"God must be first, and God must be last in all things.

"No matter what the consequences may be, I have issued this letter at God's command, and I am prepared to part with nine tenths of the fellowship should it be necessary."

"He allows no discussion. He declares that others 'cannot know the needs of the field as I do here at headquarters,' and he adds:—

"I hereby solemnly call for the resignation of every member who wilfully disobeys these plain commands of God, and of myself as his overseer.

"That human nature can long submit to such over-topping audacity we could not imagine had we not seen it actually exemplified in Utah. We are not surprised to see that last week two evangelists and one elder were 'removed for cause.' His organization is likely to break down on the side of its very ambitious financial schemes, even as Archbishop Purcell nearly wrecked the Catholic Church in Cincinnati with his banking and his building. He says he has, in the ten years he has been in this country, 'spent more than a million dollars in God's work,' and has used for himself and his family less than a quarter of a tithe of his income—that is, less than \$25,000. When religion goes into great financial schemes it leads either to great tyranny or to a great collapse."

The Constitution of American Imperialism.—No. 6.

BY JOHN D. BRADLEY.

In concluding this series of articles we desire to state briefly its principal points.

1. Power uncontrolled by law and dictated by will is arbitrary power.

2. It has been declared by leading men of every profession, statesmen, editors, and publicists,—“men of high standing in the nation, representing the bench, the bar, the press, the pulpit, the universities, and the great business interests,”—that so far as it has to do with the policy of the American Government to-day, or with controlling the action of the Government or the nation, the Declaration of Independence amounts to nothing more than the paper upon which it is written; and that the Constitution, the supreme and organic law of the nation, is absolutely without limitation or restraint upon the men whom it was made to bind. Many have said this, and it has been expressed in many ways, but this is exactly what has been said.*

* Here is another expression which may be added to those quotations already given in these articles. On Sunday, May 7th, several large mass meetings were held in Chicago which were said to have been “a splendid demonstration of the loyalty of the people of Chicago to the Government of the United States in the performance of an unsought duty to humanity and civilization.” At the largest of these mass meetings Dr. P. S. Henson, pastor of the First Baptist Church, in the course of “a vigorous speech,” said:—

“As to that hallowed document which declares that all governments derive their just powers from the consent of the governed, if that is to be literally construed there never was a greater falsehood palmed off by the devil upon a credulous world. It is not true of the government of God. . . . I do not think the principle will apply in a family. I am the father of a numerous progeny. I have not been accustomed to gather a congress of kids about my table to determine how the family should be run. And

3. However, the doctrine of arbitrary power is not to be left thus naked in the presence of the American people. The *form* of constitutional government is to continue. The Constitution of the fathers remains, but for altogether other purposes than those for which it was ordained and established. It becomes the robe for the hideous and repulsive deformities of will government. For this purpose it becomes “elastic” and “expansive”—“the most expansive document ever written by the hand of man.” As a garment for imperialism it is like the tent that Saladin gave to Richard. When it is folded it rests in a nutshell; when it is expanded whole armies can recline under its shade!

4. The sole use of this document is to “consecrate” and to “stamp legality” on all the acts of the men whom it does not bind. Its flexibility is determined alone by the demands of “time and occasion.” When necessary “it can cover the world,” and when necessary its most positive guarantees may be set at naught. We are given to understand its capacity for “contraction” by certain cases which it “contracted to suit.” In these cases the trial by jury was denied and the privilege of the writ of *habeas corpus* was refused!

5. Therefore the very serious matter which concerns the American people just now is not the establishment of “stable” government in Asia, but the destruction of constitutional government in America.

6. The event which seven centuries have not dimmed and which is generally regarded as the most glorious in the annals of the English people was a complete and

nations have their childhood just like infants. *There never was a greater absurdity than the declaration that the people everywhere, regardless of character, regardless of advancement, of intelligence, and civilization, are fit subjects for popular government.*” He then refers to the civil war, at which time he says, “We shot that thing into smithereens.” He says further: “You know whether all governments derive their just powers from the consent of the governed depends very much upon the people—the kind of people. There are conditions of society, there are nationalities for the government of which the iron hand is better than the hydra-headed monster.”

This quotation goes to confirm what is already plainly evident, namely, that the representatives of the popular pulpit of this country are the very leaders in decrying and denouncing the principles of republican government. They go to greater lengths than anybody else in casting contempt and scorn upon the Declaration and the Constitution. This is natural; it is a case of “the logic of events.” For years the representatives of the popular pulpit have been engaged in work which requires the repudiation of these principles. They have long demanded the substitution of “the iron hand” of despotism for the “hydra-headed monster” of free government. Legislators under their influence have already repudiated the Protestant principles of the Constitution, and these representatives of the pulpit are only too glad to bring their influence to bear now in order that the principles they have so long advocated may be carried to their full length by the repudiation of the republican principles of the Constitution. We will give two quotations to illustrate the point we are making. At a joint convention of the National Reform Association, the State Woman's Christian Temperance Union, and the American Sabbath Union, held at Sedalia, Mo., May 23, 24, 1889, Rev. D. W. Gray, who was secretary of the convention, made a speech, in which he said: “To appeal to divine authority in our legislation would be to fundamentally change the law of our land, or the principle adopted by our fathers, when they said that all governments derive their just powers from the consent of the governed. I for one do not believe that as a political maxim. I do not believe that governments derive their just powers from the consent of the governed. . . . Jefferson was under the influence of French ideas when the Constitution was framed, and that had something to do with leaving God out of the Constitution. . . . I see in this reform a Providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government.” And at the Chautauqua (N. Y.) Assembly in August following, Col. Elliott F. Shepard, speaking as president of the American Sabbath Union, said: “Governments do not derive their just powers from the consent of the governed.” (Italics supplied in above quotations.)

unequivocal denial of the doctrine which is proclaimed upon American soil in the year 1899, by Anglo-Saxons in the name of Anglo-Saxon civilization. The doctrine of arbitrary power is a violation of both the spirit and the letter of "the great Charter to which from age to age men have looked back as the groundwork of English liberty," and to which Anglo-Saxons have always appealed from the aggressions and usurpations of power. The close of the nineteenth century witnesses the adoption by Americans of the principles of government which Englishmen emphatically denied at the beginning of the thirteenth century.

7. The reason that is offered as to why it is all right for the American Government to proceed upon the principles of arbitrary power in defiance of the Declaration and the Constitution, is that the men who assume and who will exercise this power are too good, too just, too wise, and too humane to oppress anybody!

8. All human history echoes the words of the Scriptures, "On the side of their oppressors there was power." Despotic sovereigns were not born tyrants; by nature they were not worse than other men. They became despotic and cruel when they gained possession of power over their fellowmen. Human nature has never proved capable of restraining itself when in the possession of arbitrary power.

9. The language of inspiration has pronounced the exercise of such power "rebellion and supercilious contempt," and has branded the man who exercised it as "the extremely impious rebel."

10. The goodness which claims the right to trample on law is the worst thing in the universe.

Why is it that Americans will say and do such things? Why is it that all the lessons of human history, and especially the lessons of their own glorious history, are to be thrown aside? Why is it that all that the American Government has stood for in the world is to be trampled under foot as worse than nothing? The conclusion reached by Congressman Champ Clark, of Missouri, during the last session of Congress, is not a figure of speech, but is the literal truth. He said:—

"What subtle poison is working in the blood to produce a result so puzzling and so contradictory to our history and traditions? *The evil one himself must have laid a spell upon the American mind for the purpose of luring to its destruction this great Republic, the last hope of constitutional government on the whole face of the earth.*"

But why does the evil one lure this Republic to destruction? Ah, he who has ruled the nation in anger, and whose continual stroke has been in wrath, knows that his oppressions must soon cease, and because he has but a short time he now has "great wrath." He is luring all nations to destruction; he is gathering them for the great battle of Armageddon. This nation could not go the way of all the nations until its principles were subverted; but when its principles are subverted all go

faster than ever, because it has been those principles that have held the nations back from the full control of the evil one. He has therefore been the most active in the repudiation of those principles.

A few short months ago the great powers of Europe could have declared war and this nation would not have been involved. The evil one has so arranged things and so "laid a spell upon the American mind," that to-day if England should declare war this nation would be one of the first involved. The evil one has so arranged things that the nations instead of looking to this nation and being drawn toward peace and quietness and liberty, look, and then call for an increase of the armaments under which they are already staggering. The luring to destruction of this great Republic is something that is of the deepest meaning, not only to the people of this country, but to the people of every country. It marks the closing work of the arch-deceiver among the nations of the earth.

Why is it that with the assumption of the powers that have made all the tyrants and despots of history, such high professions of humanity and benevolence are made? Why is it that the professions of goodness and of disinterested benevolence over reach themselves and become nauseating, even exciting the contempt and disgust of European powers? Ah, it is written in the prophecy which this nation is fulfilling that "through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and *by peace shall destroy many.*" That was true of the imperial republic of Rome, and it is true of the image of the imperial republic of Rome. In the one case, the dragon spoke, in the other the image speaks "as a dragon." The prophecy is as true of the image as of the original beast. That is why Congressman Charles F. Cochran could say three months ago in Congress:—

"Why, sir, Froude's picture of the fall of the Roman Republic so aptly describes conditions now prevailing in the United States that, if unapprised of the subject under examination, one might readily mistake the great historian's picture of the last days of Roman liberty for a portraiture of the American Republic at this very hour."

In this series of articles we have had much to say of that glorious document written as the supreme law of this country by men who have long since passed into the grave. We have pointed out that which living men declare is to take its place. We do not contend that the living are bound by the dead. But we do say that there are some things that are affected neither by the living nor the dead. In conclusion we quote from a letter written by Thomas Jefferson to Major Cartwright, an English gentleman, and dated Monticello, Virginia, June 5, 1824†:—

† Since the above was written something has occurred which makes this quotation from Jefferson doubly applicable. A preacher of wide reputation at a mass meeting of national, if not of international, importance which

"It has ever appeared to me that the difference between the whig and the tory of England is, that the whig deduces his rights from the Anglo-Saxon source, the tory from the Norman; and Hume, the *great apostle of toryism*, says, in so many words (note aa to chap. 42), that in the reign of the Stuarts, it was the people who encroached upon the sovereign who attempted as is pretended to usurp upon the people; this supposes the Norman usurpations to be rights in his successors; and again (c. 59), the commons established a principle which is noble in itself, and seems specious, but is belied by all history and experience, *that the people are the origin of all just power!* And where else will this degenerate son of science, this traitor of his fellowmen, find the origin of just power, if not in the majority of the society? Will it be in the minority, or in an individual of that minority?

"You will perceive by these details, that we have not so far perfected our constitutions as to venture to make them unchangeable—but still, in their present state we consider them not otherwise changeable, than by the immediate authority of the people, or a special election of representatives for that purpose expressly. They are till then the *lex legum*.

"But can they be made unchangeable? Can one generation bind another, and all others in succession forever? I think not. The Creator hath made the earth for the living, not the dead. Rights and powers can only belong to persons, not to things; not to mere matter unendowed with will—the dead are not even things. The particles of matter which composed their bodies make part now of the bodies of animals, vegetables, or minerals of a thousand forms. To what then are attached the rights and powers they hold while in the form of man? A generation may bind itself as long as its majority continues in life. When that has disappeared, another majority is in its place, holds all the rights and powers their predecessors once held, and may change their laws and institutions to suit themselves; nothing then is unchangeable BUT THE INHERENT AND UNALIENABLE RIGHTS OF MAN."

Republics may "to sickly greatness grow"; they may adopt the policy of "expansion" and contract into empires; constitutions may expand and they may contract; but when the remembrance of imperialism and its elastic constitution shall have perished, the self-evident truths will still remain "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;" that all law and all government exists for the purpose of securing these rights to the beings whom God has made; that government by the consent of the governed is the only government that

can secure these rights; and that there is no place in the universe for the rule of will.

"The Lord bringeth the counsel of the nations to naught:
He maketh the devices of the peoples to be of none effect.

The counsel of the Lord standeth fast forever,
The thoughts of his heart to all generations."

Saving the Nation.

BY R. M. KILGORE.

THE highest tribunal in our Government has declared that this is a "Christian nation."

An association is formed, and is actively at work with the avowed object that this nation must be reformed. To accomplish this it is proposed to change the Constitution of our Government, incorporate into our national law all the laws, customs and usages of the Christian religion, and enforce the same with penalties.

If this is indeed a Christian nation, then to reform it would certainly change its character, and that would make it unchristian, which would destroy its prospect of salvation.

The theory that this Government must recognize, adopt, and enforce all the "Christian laws and usages" in order to save the people and nation, is contrary to the principles upon which Christ's plan is laid. If nations, as such, are, like sinners, to be saved, they must be "saved by grace, through faith," and they must be saved in order to be reformed. But sinners are neither saved or reformed by adopting and enforcing upon themselves Christian laws, or conforming to their usages. That would be self-righteousness, self-salvation, and Christ had died in vain.

To save a nation from the transgression of our law, by a change or an enforced obedience to another law, and the usage of another government, would make slaves of the people, instead of God's free men. The Filipinos are transferred to another kingdom, but they are neither transformed or reformed. They have, for years, longed for liberty, but the change has not made them free men and women. They submit to the new order of things, but unwillingly. They surrender because they are overpowered, and their cry for liberty may be hushed, while there lies lurking in their breasts the thirst for vengeance and blood, which, in time, gathers strength till an outburst is reached in a coming fearful storm.

The object of Christ's visit to this world was to "seek and to save that which was lost." If this nation is a "Christian nation" then it is already saved. If it is still sinning, and needs reforming, a change in the statute will not accomplish the end in view. There is no power in law or ordinances of any kind, to save from sinning.

was said to represent the convictions of the people of the second city of this country, saw fit to utter the following in a speech that was "repeatedly interrupted by tremendous cheers": "To-day there are those who wave the Declaration of Independence in our faces and tell us that the thing to do is to deliver over those islands of the Archipelago in the East to the people who are their rightful masters, for 'all governments derive their just powers from the consent of the governed.' So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, 'My servant is dead'? And so is Thomas Jefferson. I do not believe that Thomas Jefferson was infallible. I believe that a live president in the year of grace 1899 is just as much of an authority as a president that lived and died a hundred years ago. I am no worshiper of a saint just because he is dead. Let the dead bury the dead."

This power is found only in the gospel, for "it is the power of God unto salvation to every one that believeth." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "By these [exceeding great and precious promises] ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "He shall save his people from their sins."

How can the nation be saved from sin when it deals only with crime? The secret thoughts and purposes of the heart are hid from human eyes, and these sins remain unconfessed, while the nation "caught in the very act," goes unpunished. When will this nation be a partaker of the divine nature, and escape the corruption that is in the world? Until it does, is it a Christian nation?

Nations do not believe. They cannot legislate faith, nor can they take hold of a "substance which is hoped for," and such a commodity as "evidence not seen" is spurned at and rejected by the government. It will not be tolerated in any court. Yet this is faith, and the only faith that saves.

No nation has ever been reformed or converted from sin to righteousness. One whole city was saved because "the people believed God," when his servant Jonah announced the judgment then pending. "The people of Nineveh proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his great men (margin), saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." Jonah 3:5-10.

Here stands alone a notable example of God's plan of saving a city. The same is true of a nation or a kingdom. It is not by a change of law, but of the hearts of the people, so that repentance, full and complete, works out an amendment of life. Then God stays his avenging hand and turns from his purpose to destroy. Jer. 18:7, 8.

The antediluvian world perished because they did not believe Noah, who proclaimed to them a message of righteousness. The vile inhabitants of the city of the plain scorned the message which righteous Lot preached to them, and their corruption ceased with their destruction. The Jewish nation would not believe Christ, while

he wept over them. Their "house was left unto them desolate," and so it will remain. It, as a nation, is "cut off" forever. Rome never changes. Her doom is sealed. Our nation follows fast in the wake of its predecessors. Its tendency is downward. Men see it, and are calling for reform, but their scheme is not according to God's plan.

It is not a change of outward conditions, if giving men and women more favorable environments, or the more rigid enforcement of rules and regulations that inspires and produce right ways of living. That is not reform which begins without; reform must have its origin from within, and work outwardly. To know God, and Jesus Christ, whom he has sent, is eternal life.

Reform wrought out on this plan will save the individual, city, or nation. "The kingdom of God is within you." He will reign gloriously in every man and woman that will open the door and let him in. When this becomes a fact with every individual in the nation, then may we indeed be called a nation of Christians. Without this it can never be truthfully said that this is a "Christian nation."

Storm-Clouds.

BY S. B. HORTON.

THE "trust plague" has gotten such a start and hold upon this country that a spirit of deep concern is being awakened. Many students and observers of this dread disease—greed—are crying aloud and sounding notes of alarm to a people whose liberties are being seriously trifled with, and who are likely to be treated as serfs in place of citizens ere a decade has taken its place in history.

The following from the New Orleans *Times-Democrat* is one of the blasts of the trumpet inviting attention to some storm-clouds:—

"The philosophic observer of current events in the financial and industrial world cannot fail to remark the presence of storm-clouds of the most lowering kind. The announcement of the impending amalgamation of the interests concerned in the manufacture of steel into one colossal concern, with a capitalization of \$800,000,000, is a quite unprecedented thing in the annals of finance. The new copper syndicate is capitalized at \$70,000,000. From the present outlook, a capital of \$100,000,000 will soon be considered to indicate very moderate pretensions on the part of the promoters of an industrial scheme.

"This remarkable state of affairs bears three aspects which it may be well to briefly consider.

"1. What is to be the effect on the money markets and on the general status of securities? It is evident that a tremendous lockup of capital is in progress, and such a tendency almost always involves more or less disturbance of finances and values. It is notorious that many of the companies now in process of flotation are based on absurd over-valuation of the properties on

which they are supposed to rest. So long as the public is disposed to look only on the brighter side of things, there will be no serious trouble; for chalk is cheap, and does its work so long as that hard schoolmaster, experience, is not abroad in the land. In the end, however, values must rest on earning power, and nobody has yet been able to make the American people go on with the contribution of their hard-earned wealth, in order that fat dividends may be paid on wind. Of course, the American Sugar Refining Company, and numerous similar corporations, have done wonders in this way; but the end is not yet. A really sinister event in the political or financial world would suffice to bring down the house of cards. The result would simply afford another illustration of the truth that a fool and his money are soon parted.

"2. What is to be the effect on the cost of production, in all the great departments of industry? From the standpoint of theory, the consumer is to be benefited as well as the capitalist, by the elimination of innumerable middlemen who are supposed to be drones in the hive, as things now stand. Is it so certain, however, that this theory is to be vindicated by the actual result? Every man of affairs is fully aware that the secret of success invariably lies in the most careful and personal supervision. Is such supervision physically possible in the case of these overgrown corporations, with their business spread over the expanse of a continent? Of course, bad management would escape detection much longer, but the ultimate results would be all the more disastrous.

"3. What is to be the effect of these appalling aggregations of capital, as regards the social and political life of the American people? The perpetuity of this Government is based on the fine individualism which has made itself felt in the most decisive way, at every critical moment of the nation's history. If the present process be carried to its legitimate conclusion, the great mass of Americans will be simply the salaried employees of the trusts, and the relation will be precisely that of the retainer to the baron, in the feudal days. Will the American consent to be a man without a future? Not unless his nature has undergone a fundamental change. What then would be the remedy for the disease in question? Obviously, state socialism would be the only refuge, and it might be accepted simply because the masses would prefer to be employees of the Government which they could control by their ballots.

"These are, indeed, questions of the largest import, since they concern the dearest interests of all the generations to come. Cheapness of production would be dearly bought, at the expense of the manhood which alone can prevent this great Government from being converted into a despotism of the most pitiless sort. Every system of life, whether in the moral or the physical world, is constructed after the manner of the coral reef. The most awe-inspiring results in the affairs of men are wrought out in silence from age to age. At the last, they stand forth with appalling distinctness, and stiffen the sinews of action in the most terrible way."

The subject of curtailing the avarice of these trust manipulators is engaging the attention of several governors of southern States, and it is proposed to have a convention of governors to map out uniform legislation

by the States against the "plague." But will the scheme succeed? We would take an optimistic view of the matter did circumstances warrant it, but we believe that this country is following in the wake of ancient Rome, and how can we change the inexorable law of cause and effect?

What Will Happen to the Bible?

New York "Sun."

THE Bible is now and has been for many years by far the most extensively circulated book in the world. It is sent forth annually by millions of copies, and among the religious agencies receiving most largely the contributions of the pious throughout the Protestant world are the Bible societies.

The Bible has been translated into hundreds of languages and dialects. Thirty years ago their number, as given by the British and Foreign Bible Society alone, was 173. Missionaries have constructed written languages for many peoples and tribes, with the single object of translating the Bible for their instruction in the way of salvation, and they have performed their pious task at the expense of enormous labor always, oftentimes of great sacrifice, and sometimes of cruel martyrdom. The whole missionary zeal of Protestantism has been inspired by absolute faith in the Bible as the inspired and unerring Word of God.

Now, what will happen if the view of the Bible held and propagated by the Briggs school becomes prevalent? Will not people begin to refuse contributions of money for the circulation of a book which they are taught to regard as human in its errors, more or less spurious in its authorship, largely fictitious, utterly incredible in its assertion of miracles as facts, and altogether misleading? If it is as faulty as Dr. Briggs and his fellow scholars make out, does not fairness to the people require that it should be published with warning explanations of its fallacies, contradictions, inventions, and misstatements, so that no one shall be deceived?

Is it wonderful, then, that Col. Ingersoll hailed Dr. Briggs and Bishop Potter last Sunday as allies of Tom Paine in his effort to bring the Bible into discredit?

An exchange prints the following:—

"Disregard for Sunday in the city of Philadelphia, as in every great city, grows with each succeeding year. A petition has lately been sent to Mayor Ashbridge, from the Board of Directors of the Philadelphia Sabbath Association, asking that the Sunday law be enforced with reference to a long list of items which accompanied the petition. According to the petition, business of almost every kind flourishes in that Quaker City."

The exchange thinks the petition will amount to nothing; but we are not sure of that by any means.



THE journals of this city have recently devoted considerable space to a discussion and condemnation of "Christian Science,"—a so called method of treating disease in human beings. A female resident of a suburb of New York City, was taken ill with pleurisy, and was "treated" according to the principles of this "science," she being a believer in the same. The coroner's jury which investigated the case gave a verdict stating that the individuals who treated the patient "were guilty of a culpable negligence, which the public welfare requires should be stopped;" and earnestly recommended "that necessary steps be taken to accomplish that end." Two of these individuals were arrested and put under bail of \$1,000 each, to await the action of the grand jury. This action of the civil authorities seems to have been received with general approval.

THIS is not the first time the SENTINEL has spoken of "Christian Science," and those who remember what it said on this subject know that it has no leaning in favor of such "science." It mentions the present case not to repeat what it has said, but to speak of other methods of "treating" the sick, practiced in the name of science by individuals of high standing in the medical profession, and not subjected to attention from a coroner's jury or the courts. The SENTINEL speaks of them because they are practices which set aside completely the doctrine of sacred, inalienable individual rights for which it stands.

"CHRISTIAN SCIENCE" invades the realm of individual rights when it lessens or destroys one's chances of retaining that "life, liberty, and the pursuit of happiness" to which he is naturally entitled. But as the "Christian Science" method amounts to no treatment at all, it may be said of it that it does nothing to hasten the patient along the road to dissolution, as is often done by the administration of drugs. Unquestionably, drugs have killed a great many more people than have fallen victims to "Christian Science." These have been the victims of ignorance—of a mistaken belief followed out with an honest motive. But what must be said of practices where the deliberate intention of the operator is not to cure or relieve the sick, but to subject them to suffering and death if need be, in the interests of "science" alone?

RELIGION is not the only thing in the name of which men have ruthlessly invaded the sacred rights of their fellow-beings. Those rights have been and are to-day just as ruthlessly invaded in the name of science. It is possible for an individual to fall so completely under the spell of "science" that he becomes as much a zealot for it as ever contended for religion, and one no less dangerous to human interests. This is a fact; and it furnishes proof that "science" is not the saviour that the world needs. The world's hope of salvation lies not in that which appeals to the heart alone or to the head alone, but to both heart and head,—that Spirit which is the embodiment both of love and of omniscience.

WE have received from the "American Humane Association," Chicago, a pamphlet treating upon the subject of vivisection performed on human beings. The subject is considered of course in its relation to those interests for which the association stands. Human vivisection is defined as "the practice of subjecting human beings, men, women, and children, who are patients in hospitals or asylums, to experiments involving pain, mutilation, disease, or death, for no object connected with their individual benefit but entirely for scientific purposes." We are asked by the association to give "a personal expression of opinion" upon the subject in the light of facts which the pamphlet presents. This we are very willing to do.

THE vivisectionist idea of the value of human life was expressed by a writer in the N. Y. *Independent*, of December 12, 1895, thus: "A human life is nothing compared with a new fact in science. . . . The aim of science is the advancement of human knowledge at any sacrifice of human life. . . . If cats and guinea pigs can be put to any higher use than to advance science we do not know what it is. We do not know of any higher use we can put a man to."

WHAT man? Does a vivisectionist know of no "higher use" he can put himself to than to be poisoned, mutilated and killed in the interests of his "science"?—Oh no; he knows of no higher use to which he can put "the other fellow."

BUT when a man holds to such doctrine, and carries it out in practice, he is himself of all men the most fit subject for this "higher use," which in his case would not only satisfy the demands of "science," but would rid the community of a dangerous menace to the most sacred interests human society has in its keeping.

A FEW of the facts cited in this pamphlet are the following:—

The *British Medical Journal* for July 3, 1897, mentions the experiments of an Italian doctor at Montevideo, South America, who wanted to find out whether he was correct in supposing that he had discovered the "germ" of yellow fever. A satisfactory way to settle the question would be to inoculate a number of well persons with the germs and note the result. So he obtained five unsuspecting victims from the immigrant quarantine station and from a hospital. These were his "material." To the vivisectionist a human being loses all personality and character as a soul related to God and man, to time and eternity, and becomes merely "matter."

* * *

OF his experiments and the results this physician said:—

"My experiments on man reached the number of five. . . . The injection of the filtered culture reproduced in man typical yellow fever. The fever, the congestion, the vomiting, the hemorrhages, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delirium, the final collapse; in fine, all that conjunction of systems which constitutes the basis of the diagnosis of yellow fever I have seen unrolled before my eyes, thanks to the potent influence of the yellow fever poison made in my laboratory."

* * *

ANOTHER example is the following, reported by Dr. Jansen, of the Charity Hospital of Stockholm, Sweden, in a lecture before the Medical Society of that city:—

"When I began my experiments with black smallpox pus, I should, perhaps, have chosen animals for the purpose. But the most fit subjects, calves, were obtainable only at considerable cost. There was, besides, the cost of their keep, so I concluded to make my experiments upon the children of the Foundlings' Home, and obtained kind permission to do so from the head physician, Professor Medin.

"I selected fourteen children, who were inoculated day after day. Afterward I discontinued them, and used calves. . . . I did not continue my experiments on calves long, once because I despaired of gaining my ends within a limited period, and again because the calves were so expensive. I intend, however, to go back to my experiments in the Foundling Asylum at some future time."

* * *

OTHER examples might be cited, but these are sufficient as a sample of what is being done in "charity" hospitals and asylums in the name of science. Were ever deeds more perfectly diabolical in character? Was ever anything more utterly cruel than "science"? This is science with God left out—the "science" of the world, in contrast with the science of salvation. Science without God and religion without God are very much alike. Both are the essence of cruelty, and both are deadly enemies of human kind. Both ignore every individual right and every principle of justice and liberty.

AS REGARDS the bearing of the facts cited upon the question whether such things are done in the United States, the pamphlet says that while numerous scientific societies and medical associations in this country have protested against putting any restriction upon the practice of vivisection upon animals, not one, so far as known, "has ever made the faintest protest against the atrocious subjection of infants to mutilation, to inoculation with loathsome and sometime fatal disease, or to any other form of human vivisection. . . . It is here condoned by significant silence, and by absence of all condemnation on the part of scientific bodies."

* * *

IS DELIBERATE murder justifiable in the interests of "science"? Does the State hold to such a view? Is murder to be made safe under the cloak of science? Certainly, if the State is to punish people who practice "Christian Science," which aims to cure the patient and at the worst only gives him no help, ten times more ought the State to punish the inhuman beings who do not scruple to put innocent babes to a more cruel death than the law allows to be inflicted upon the worst of criminals.

Six Months in the Chain Gang for Working on Sunday.

LAST January A. J. Waters, a Seventh-day Adventist, of Gainesville, Ga., was indicted for "working on the Lord's day." On May 16, in the county court he was convicted and fined \$20 and costs, or six months in the chain-gang. The case now stands appealed to the supreme court of the State.

The Georgia law, by which Mr. Waters was tried, is as follows:—

"Any person who shall pursue his business, or the work of his ordinary calling on the Lord's day, works of necessity or charity only excepted, shall be guilty of a misdemeanor."

The seven State witnesses testified that they had seen the defendant, or some one, plowing, cutting oats, and sawing wood on specified Sundays, but could not affirm that such works were performed by him regularly on Sundays, and neither they or the indictment alleged that farming was the defendant's "business" nor his "ordinary calling." The State, therefore, really failed to indict by not alleging that farming was the defendant's business, for the law can only apply to him who shall "pursue his business or the work of his ordinary calling," and the testimony of the witnesses proved that the defendant did these special lines of work only for a short time on special specified occasions which could not bring them beyond the possibility of coming within the exceptions of the law as works of necessity.

While the defendant did not justify the work done by

the excepting clause of the law, he proved by the State's witnesses that the works they saw some one doing, and for which he was indicted, were works of necessity according to the popular interpretation of the law by the customs of that community, and this fact should have been sufficient to justify dismissing the case.

Again, as the law does not specify which is the "Lord's day," the defendant proceeded to show from the Bible that Saturday or the seventh day of the week was the Lord's day, and as he kept that day and did no work whatever, he could not be condemned by a law enforcing its observance.

As in all other cases of this kind the party foremost in the prosecution was a religious zealot—a kind of a preacher who is also a section boss on the railroad, and has men working for him on every Sunday in the year, and only a short time before the trial of the man he reported to the grand jury he worked a gang of men all day on a Sunday repairing a side track, which the men said, could have been done on the following Monday just as well.

The defendant did not employ counsel, but presented a simple statement of his conscientious convictions in regard to the observance of the seventh day Sabbath, and made a pathetic plea before the jury in behalf of his religious liberty, but it seemed that the persecuting spirit of 1737 that drove Wesley from Savannah back to England had again asserted itself in Georgia, and upon its return was in the possession of the Methodists and exercised against the Adventists, for we are informed that it is the Methodist element that is urging these prosecutions on account of their religious prejudice.

It ought not to require many such cases as this to convince our lawmakers that a law which gives one denomination the power to fine and imprison the members of another denomination is not a good law and is one that should be repealed.

D. W. REAVIS.

Sunday Enforcement in "Greater New York."

"GREATER NEW YORK" is at the present time under a "liberal" administration—so liberal in fact that a commission appointed by the legislature is in session conducting an inquiry into numerous charges of official corruption and demoralization in the city government; but as it now suddenly appears, there is one thing this liberality does not cover; namely, religious freedom in the observance of Sunday. The observance of Sunday is to be enforced to the prohibition of all public games and amusements on that day.

On Sunday last, the 14th inst., says the leading Brooklyn paper, "squads of police visited every open field where games were in progress and every inclosed park. No game was allowed to go on. In many instances the police, with drawn clubs, chased the players over open fields."

The N. Y. *Sun*, in commenting, cites several court decisions that have been made in this State touching the legality of Sunday baseball and the authority of the legislature in reference to general Sunday enforcement, and says:—

"In view of the construction which the courts have thus far placed upon the existing Sunday laws in this State it is obvious that the police commissioners of New York will run the risk of removal if they do not continue to pursue the same course which was adopted in the Borough of Queens last Sunday, in reference to the suppression of baseball upon the first day of the week."

This is a marked step in advance in the matter of Sunday enforcement in Greater New York.

Sunday Enforced in Waterville, Me.

A SUNDAY-CLOSING crusade has been started in Waterville, Me., which its promoters declare will be continued indefinitely. The facts as gathered from the *Kennebec Journal*, are these:—

The order to close on Sunday was issued by Mayor Philbrook, and applies to all places of business,—cigar stores, candy stores, drug stores (excepting an hour in the forenoon) included. Bicycle shops were allowed to do a "side-door" business, this concession being made on the ground that the bicycle business stood on a par with the livery business, which has no Sunday restrictions.

"Shortly before 10 o'clock, there was a crowd at different places on the street discussing the situation and the meaning of the movement. Half an hour later those who had become convinced that they could not find a cigar or anything of that kind in the city, except at the hotels, took the next car for Fairfield. As the result of that movement the street cars did a rushing business all day.

"The closing of the cigar and drug stores gave the hotel proprietors a rushing business at their cigar cases. One of the hotel keepers said that he had not done such a good business in the cigar line since he had been in the business."

Regarding news stands the mayor said he had given no orders. "He said that in spite of the cry made a few years ago against the Sunday newspapers, it had become recognized that the paper published on that day is a fixed institution. 'There is an understanding,' he said, 'that the news stands shall be open only while there is a demand for the papers.'"

"In reply to the question whether or not the Sunday closing is spasmodic, he said: 'No, sir, it is not. The rules will remain in force as long as I am mayor or until next March. I have not put on any extra police, but if it is necessary I will put on every man on the force on duty.'"

The reporter who interviewed the mayor on the sub-

ject adds that "It is simply a too open violation of the sacredness of the day which he wishes to stop."

"The sacredness of the day"—that is the idea which is at the bottom of the whole crusade; and that idea is a pure assumption. But supposing Sunday sacredness to be a fact and not an assumption, who knows what would constitute a violation of its sacredness and what would not? Why must the mayor's ideas on this point be taken in preference to those of any other intelligent resident of the city? Why should a civil magistrate constitute himself an authority in matters of religion?

And in rendering obedience in this matter to the mayor's decree, from a fear of the mayor's power, what else will the people be doing but keeping a day "sacred" to the mayor and the other individuals joined with him in this crusade? Where a human authority fixes the standard of "sacredness," and inspires the actuating motive which brings the people to it, what other than this human authority is honored in the proceeding? Can- didly, is not this a correct statement of the facts?

Sunday Law in Columbus, Ohio.

In Columbus, Ohio, the Retail Grocers' Association has undertaken to enforce Sunday closing of grocery stores, so that its members who want to be religious can do so without losing anything. In connection with this movement an extraordinary ruling has been delivered by police judge Earnhardt, which ought to satisfy the most ardent advocate of Sunday enforcement. The judge declares that in the future persons arrested on Sunday for violation of the Sunday law or any other statute, must remain in jail until they are brought before a magistrate the following morning. His own words on the point are as follows:—

"Hereafter it is ordered as a rule of practice of this court, and the court has such power, that in all cases where a person is arrested for the violation upon the Sabbath day he be detained in the city prison until an affidavit can be filed, and if one is filed the accused shall remain in prison until the arraignment the following morning.

"In all cases of arrest upon other days than the Sabbath after the affidavit is filed the clerk is authorized and required to accept a bond to his satisfaction as to surety . . . for the appearance of the accused in the police court at 8:30 o'clock a. m. the day following.

"This rule not including the Sabbath, may appear severe, and in some instances may work hardship, but it is a constitutional rule as broad as the wisdom of our fathers, and if a person seeks upon the Sabbath day to overthrow the law, the court takes the side of law and order."

And accordingly, any person who is arrested *on Sunday* in that city will be obliged under any circumstances to stay there until the following morning. No matter whether guilty or innocent, or how trivial the offense

alleged against him he has no redress, because "*it's Sunday.*"

In order that certain religious people may rest on Sunday at their homes, others must rest on that day in jail. In order that deference may be shown to a religious day, individual rights must be disregarded.

All this is characteristic of Sunday; but true Sabbath keeping never involves injustice to any person.

As a final reason for his ruling the judge said:—

"If this was a prosecution by some outside body of men or persons, the court would look upon it with disfavor and impracticable, but as it is sought by the leading and by reputable gentlemen in the business, the court believes they know best what is for the physical and moral welfare of employer and employé and will not throw any obstacles in their way. At least the court will not fix a rule requiring the clerk to attend upon Sabbaths to aid those that by the judgment of associates are working injury to the business."

The Retail Grocers' Association must have been surprised to learn that it was accredited by the court with knowing what is for the "moral welfare" of individuals, since it is purely a business association, organized to promote the financial welfare of its members rather than to deal with questions of morals. The "moral welfare" involved is only another term for financial welfare. The "moral welfare" of some is made to depend upon the financial welfare of others. Unless the "moral welfare" of such as might want to keep open store on Sunday is attended to, there will be "loss to the business."

This is getting moral and financial interests strangely mixed, which confusion is characteristic of the effort to enforce a religious observance. Moral welfare and true financial welfare go together in the individual life; they cannot be separated. And the moral welfare always comes first. "Seek ye first the kingdom of God and his righteousness, and all these [temporal] things shall be added unto you."—*Jesus Christ*. Where the temporal interests are put first—where the "loss of business" is made the basis of measures for the "moral welfare,"—the divine order of things is reversed, and no good but only evil can be the result.

"Bigotry and Intolerance."

A MINISTER in Essex County, New York, is preaching the commandments of God to the people. One of these commandments says that the seventh day is the Sabbath; the results of this work he communicates in a letter, as follows:—

"Bigotry, prejudice, and intolerance has been manifested here in a degree that I did not think possible in an enlightened country. The pastor of the M. E. Church, not content with condemning us as a people and our methods of work, and warning his people against coming to the meetings, went and took counsel of a lawyer to see if there was not some way he could have me ar-

rested and thus get rid of me for preaching against the so-called 'Christian Sabbath.'

What these gentlemen want, as was expressed by a noted apostle of national reform some time ago, is "law in this matter," and then they propose to make short work of those who do not worship according to their law.
G. B. T.

Boston's "Old South Church" Loses Its Creed.

A PRESS dispatch from Boston announces that the "new old South Church," Congregationalist, one of the oldest and most famous of Boston churches, has "formally thrown overboard" the "creed and confession of faith which was adopted in 1680 and which was for nearly two hundred years the test of admission." The creed, it is explained, has not been used since 1855, and "the congregation which heard it read last night was astonished at some of its moss-grown articles. They unanimously voted to abandon it."

The dispatch cites several articles from the creed, which relate mainly to the doctrine of predestination.

It is not strange that creeds are "outgrown" and discarded. Nothing else is to be expected, for that is the fate of every institution which represents the wisdom of man. And when a creed is outgrown and cast aside, it is only strange that men should not be able to learn from the fact the lesson that creeds are worthless, and save themselves the trouble of forming a new one.

This Boston church has now declared that the old creed was worthless. Some of its articles are astonishingly "moss-grown." If it is worthless now it was of course worthless when it was made, and has been so for the two hundred years it has been followed. And if it has been worthless, it has been worse than useless. If it has not been a help it has been a hindrance. If it has not been the truth it has been a lie, and as such it could not but be a serious detriment to the prosperity of the church. The ship of Zion cannot sail well with a cargo of error.

A new creed will be of no more value than the one discarded, and for the simple reason that it will be the handiwork of man, and can therefore form no proper basis of faith. Faith must rest on the word of God. There is no life in a creed—nothing to feed the soul; but the words of God "are spirit and they are life." A creed allows no room to expand, and without this there can be no growth, and without growth no life. The words of God are life because they are filled with infinite truth, which is more and more revealed as faith continues to be exercised. The student of God's Word can never arrive at the knowledge of all the truth they contain; he can be ever learning, and thus ever growing.

The only creed of any church, therefore, should be the Word of God. That is the truth, the whole truth, and nothing but the truth; and nothing less than this ought

to constitute a creed. And such a creed will never be outgrown.

The Gospel of Gunpowder.

Wm. F. Dunbar, in New Orleans "Times-Democrat."

A NAKED savage stalwart stands
With bow and arrows in his hands,
And fights for his ancestral lands.

Beware the dart in David's sling,
O giant that would crush this Thing!—
For God still reigns as rightful King.

We're fighting dusky savages with slaughtering machines,
We're piling high the pagan dead in far-off Philippines.
Our men are dying of disease, but do not shirk or shrink;
And I'm wondering, when it's ended, what the pitying
Christ will think!

It doesn't matter—though we kill a thousand men a day,
We've got to have the islands for the gold we had to pay.
The creed that teaches "Tolerance, Fraternity and Love"
Was never meant for mortal men, but for the saints
above.

We're marching on the "obvious way" to set creation
right,
With canon and Krag-Jorgensens we flash our Christian
light;
With gatling guns and ships of war, with bayonets and
swords—
The "Destiny" of savages is ours, and not the Lord's.

With commandments all forgotten, the Bible out of date,
The "virtues of the fathers" we no longer emulate.
More land we must monopolize, and heathens must give
way,—
No matter (when we get it) what the Saving Christ may
say.

Rhode Island People Protest.

MEMBERS of the Seventh-day Adventist Church in Rhode Island have prepared and sent to the legislature and governor of that State a protest against legislation for the enforced observance of Sunday. This has been done in view of the bill which is before the legislature, calling for additional legislation which will enforce the keeping of the day under heavy penalties. The protest is based upon civil and religious grounds, fortified by the lessons of history, and is a logical and forcible document. We would like to reproduce it entire, but its length will not permit. We give space to the following extracts:—

"We, the members of the Seventh-day Adventist denomination of the State of Rhode Island, would most earnestly and respectfully submit the following protest against any additional legislation for the enforced observance of Sunday commonly called the 'Lord's day.'

"We regard the observance of Sunday or Saturday,

or any other day of the week, or the non-observance of those days, as a God-given and inherent right of each individual,—a right, therefore, which it is the very object of government to protect, and which no legislative majority has a right to interfere with. This we understand to be the civil theory of true Americanism.

"We know well that Sunday laws of various sorts have been registered on the statute books of most of the States from the colonial period. These laws, however, were understood by the fathers of the Republic, to be relics of the old church and state union; and it was hoped that, being unsanctioned by the Federal Government, they would soon become inoperative, and so be repealed.

"THE 'NEW ORDER OF THINGS.'"

"On the obverse of the great seal of the United States is this motto in Latin: 'A New Order of Things.' By that seal the United States stands pledged before the world to take an advanced step in the practical application of the principles of liberty, and so to institute a new order of things.

"What was this new order of things to be? In all the past it had been thought that there were two orders of beings in the world, the ruling class, and the ruled. The first possessed, it was thought, all the rights; the last must content themselves with permissions from the dominant class. Under this theory of government, legislation was arbitrary, and the law was thought to create and confer rights. All this was to be changed in the 'new order of things.' The Declaration of Independence said: 'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.'

"In the new order of things, government was to exist not to dominate a subject class, but to protect all men in the enjoyment of their inherent rights, and these rights were limited only by the equal rights of all. Laws were not to confer rights, or to take them away, but they were simply to define the natural, God-given rights.

"We most earnestly protest against the whole Sunday-law movement, as a complete denial of this 'new order of things' to which the United States Government stands pledged by its great seal before the world. Every man has an inherent, God-given right to the use of his time as he sees fit, and this right is limited only by the equal rights of all other men. If the Government at the request of the church can confiscate one seventh of a man's time and direct him as to just how he shall or shall not use that time, the whole theory of inherent rights is denied. It is now a mere matter of policy as to whether the Government shall direct as to his use of two-sevenths, of three-sevenths, or of all of his time, and so make him a slave. John Hampden said that if the king could tax him seven cents, he could, if he saw fit, confiscate all his estates, the whole principle of no taxation without representation was denied. It is so here.

"Secondly, we respectfully but earnestly protest against all these laws, as religious laws, as in just so far a union of church and state,—the church using the state to enforce its decrees,—and is therefore entirely contrary to the genius of our American Government and to the interests of that true Christianity which works only with the love power, and always from within. If one princi-

ple of the new, the American order of things, was the absolute civil equality of all men before the law, the other principle was the absolute religious independence of each individual before his Maker. God only has a right to command the consciences of men, and he does it only to uplift and set free; and even he has made men free to resist his will, and to refuse the slightest act of worship. He has therefore never commissioned any earthly ruler to do what he himself would not do, enforce his worship. All such legislation is therefore tyrannical. It is the church asking the state to bind men again in the chains of priestcraft."

"We Have a Law."

[THE following relative to the prosecution of Mr. A. J. Waters, for Sunday work, at Gainesville, Ga., appeared as an editorial in the *Gainesville Eagle*, of May 18. From it the reader may see how such prosecutions are viewed by some of Gainesville's residents:—]

Another twist has been given to the statutory religious-persecution machine, commonly known as the Lord's day or Sunday law, and Mr. Burke Waters, an honest citizen, will have to pay out sixty-five dollars in hard-earned cash or serve a term as a leased convict—and for what, in this land of boasted freedom, of free speech, and free conscience? For obeying the command of God—for observing the fourth commandment—for serving his Creator according to the dictates of his conscience.

But "we have a law," so the Jews told Pilate—and that law a rudimentary fang, a survival in man of the primitive wild beast, an instrument with which an intensely-orthodox bigot may tear the flesh of his neighbor of differing creed; a survival despite the light that has dawned on the brain and conscience of men; that has survived in spite of the tenderness and charity that the Christ-life has infused into the great heart of humanity for nineteen hundred years.

The hauling of these Adventists before the grand juries is religious persecution pure and simple. It is always instigated by some fellow who is utterly devoid of religion himself—some hypocrite who does not care a rap for the sanctity of the Sabbath. If this were not true, why is it that none but Adventists are ever prosecuted for working on Sunday? And these sensitive, tender-hearted bigots who are so unutterably outraged by seeing an Adventist plowing on Sunday in his field four hundred yards from the road—why is it that they can go on Sunday and sit for hours and spit tobacco juice and listen to smutty stories in front of a livery stable, while the establishment is in full blast, breaking the Sabbath by hiring the tired and protesting dumb brutes to Sabbath-breaking picnickers?

Can any one tell why a man who believes the first day of the week is the Sabbath is not prosecuted for desecrating that day? Is it not as sinful to break the

Sabbath, knowing you are breaking it, as it is to break it, believing you are not breaking it? Is it not as sinful to break the Sabbath for pay as it is to break it for conscience? The idea of the religious informer and the grand juror is that you may sin, but you mustn't believe you are doing right.

And right here is where the unspeakable infamy of the thing comes in—this censorship over conscience, participated in by the law and the religious spy. And here is where the rudimentary fang shows at its best, and where you see on it the blood-marks of the rack and the thumb-screw, those precious implements that were so effectual in persuading the minority to conform their belief to that of the majority.

We say again, and wish to impress it upon the people of our community, that this case of Burke Waters is an instance of the most reprehensible kind of religious persecution, instigated by men who are prejudiced against these Adventists, and who go out of their way to spy against them.

We believe in obeying the laws of the land. We believe in a quiet and orderly observance of the Sabbath, but it should be a matter of faith and conscience, rather than a conformity to police regulation. The observance of the fourth commandment should be a question of religion, and the State should interfere only to the extent of insuring protection, quietude, and order to such observances. The laws should not be used to persecute persons who, as a matter of conscience, keep holy the seventh day and work on the first, provided they are quiet and orderly and do not interfere with the personal or religious rights of their neighbors. And, above all, the law should not be used to oppress people who break it for conscientious reasons, while the more flagrant species of Sabbath-breaking goes unnoticed.

In most cases, you will notice, where persons have had their sensibilities shocked by seeing these Adventists at work on Sunday, the persons so shocked have traveled some distance out of their way to enjoy the luxury of the shock.

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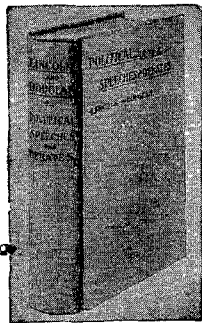
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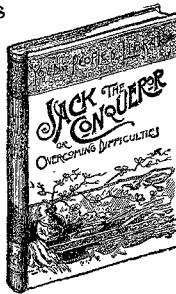


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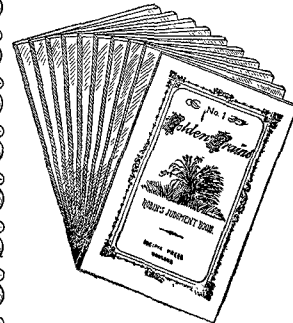
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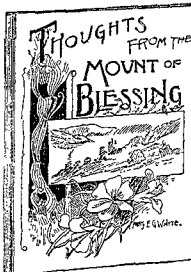
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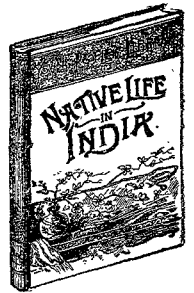
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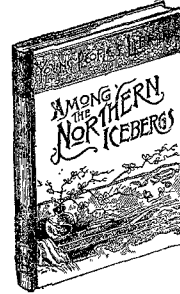
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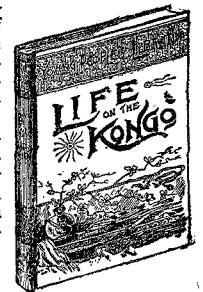
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NEW YORK, MAY 25, 1899.

ON another page will be found particulars of the trial of Mr. Waters, at Gainesville, Ga., for breaking Sunday. See the article "Six Months in the Chain Gang for Working on Sunday," page 327.

WORD comes to us from Canada of the arrest of a seventh-day observer at Albuna, Ont.,—a farmer—for doing Sunday work. May 19 was the date set for the trial but we have not yet learned whether the case has come to trial or been postponed. Further particulars will be given later.

A NEW Sunday law is proposed for New Brunswick, its object being, as given, to "prevent the profanation of the Lord's day." It prohibits Sunday games and excursions, provides a fine of \$100 for any person or corporation allowing their employes to work on Sunday, and of \$20 or less for indulgence in such Sunday diversions as ball playing and running races.

SUNDAY laws are not made to compel any person to work on the day he regards as the Sabbath, we are told. Nevertheless, just this thing is wrapped up in them. The law arrests him for working on Sunday, convicts him and puts him in the chain-gang, and then he is forced to work on the seventh day, which he observes as the Sabbath. First it makes a criminal of the man, and then it compels him to work on his sacred day as a matter of prison discipline. There is merely a little beating round the bush to accomplish the same thing that would be done by a law directly commanding Sabbath labor. We do not say every

Sunday law has done this; but this is what might have been done, and doubtless will yet be done. It is a possibility which stamps the Sunday laws as bad legislation.

THE hearing on the Rhode Island Sunday bill was held May 16, before a committee of the legislature, and the result was probably fatal to the bill, though the outcome of the matter is not definitely known. Only one person spoke in favor of the bill, while several speakers opposed it. Among these was the secretary of the New England Sabbath Protective League, who opposed the bill because it was not strict enough to suit the "Sabbath reform" idea. The spirit of Roger Williams seems, however, to be not yet dead in Rhode Island.

AS REGARDS the question of how much the Filipinos need American civilization, one thing is certain; namely, that if the Filipinos have anything in their savagery that is worse than the American saloon, it has yet to be discovered and mentioned by any writer. There are some districts in the United States which might not unprofitably exchange their American civilization for that of the Filipinos, if they could thereby eliminate the saloon.

THE pope, it is reported, has approved the speech made by Bishop Spaulding, of the Catholic Church, at the Anti-imperialist meeting held in Chicago April 30. In this speech the bishop referred to imperialism as being in contradiction to the basic principles of American government, and repugnant to the deepest and noblest sentiments of the American people. For this let the pope receive due credit. We wish he would do something every week of which the SENTINEL could speak with approval.

THE annual national assembly of the Presbyterian Church in this

country convened May 18 in Minneapolis. In the opening sermon, delivered by the retiring Moderator, Rev. Mr. Radcliffe, of Washington, D. C., the speaker said:—

"To-day, as we convene, the Peace Congress meets in the capital of Holland. The very call is the echo of Christ's prayer, 'Thy kingdom come.'

"In the presence of these opportunities the church cannot be careless. We dare not refuse obedience. He calls us to subjugation. Force is the only argument known to savages from Joshua to McKinley."

This is a doubtful sort of reference to the President, though evidently not so meant; but we would merely observe that it is rather startling, even at this day, to note a prominent representative of a leading Christian church thus deliberately advocating the "gospel of force." We trust this sentiment is not general in the Presbyterian body. This is certainly savage doctrine, and implies that the savages are not all in the islands of the sea.

DON'T miss reading "The Constitution of American Imperialism," the concluding article of which appears in this issue. If you don't see anything more than politics in this question of American imperialism, you should by all means read these articles from first to last. Very likely you will change your views if you do.

"WHAT will become of the Bible?" inquires the New York *Sun*, in view of the spread of the ideas held by the Briggs school of theologians. See page 352. The old Bible, as the *Sun* points out, has been the basis of all the enormous work done for hundreds of years in the missionary field; and now this basis is being repudiated as unsound. Nevertheless the work will stand, and the old Bible will stand. The question is not as to what will become of the Bible, but what will become of individuals who set their finite wisdom above it. And there is no very great question about that, either.



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

VOLUME 14.

NEW YORK, JUNE 1, 1899.

NUMBER 22.

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THE law of man is a law of restrictions; the law of God is a "law of liberty."



THE civil authorities have no right to gather a tribute which belongs to God.



NO MAN is in any danger of losing the Sabbath so long as he maintains faith in God.



LAW and conscience are both essential in their places; but neither one can be substituted for the other.



A PERSON can be an observer of every law of man, and at the same time a violator of every law of God.



CHRISTIAN warfare means death to self; carnal warfare means death to whatever gets in the way of self.



SO LONG as a legislature cannot promulgate spiritual laws, so long will it be powerless to deal with spiritual evil.



THE best thing in the world needs only to be perverted from its proper use to become the worst thing. This is true of perverted religion, and religion is always perverted when it is joined with the compulsion of the civil power.

THE gospel provides that every man shall govern himself, and so declares that every man, civilized or savage, has the *right* to self-government and liberty.



SELF-GOVERNMENT is a demand of Christianity; hence self-government cannot be denied to a people without the assumption of a right to set bounds to the gospel.



THE man who is "compelled" to work on Sunday for fear of losing his job, is not a slave to his employer, but to his fears.



HE who loses life to preserve conscience, saves both conscience and life; but he who parts with conscience to preserve his life, has surrendered both.



Christ's Laws and the Laws of Society.

HOW BAD could society in this country or elsewhere become and still be as good as the law of the land demands?

Let us suppose society in a condition where the only attention paid to the demands of morality was such as the law of the land actually compelled the people to give. Nobody committed murder, yet everybody hated everybody else, and when one died everybody else was glad of it. Nobody stole anything, yet everybody coveted the possessions of his neighbors, and only the most sleepless vigilance made any possession safe. Nobody swore falsely against his neighbor, yet nobody had any regard for the truth. Nobody committed adultery, yet everybody wanted to; nobody doing anything for which the law could take hold of him, yet not a spark of love, not a grain of mercy, not a trace of principle, in any breast. Would such a condition of society be expressive of righteousness? or of total depravity?

We are led to make these reflections by such words as the following from the *Union Signal*:—

“Christian citizens everywhere should give real honors to Christ, the King, by seeking to make his laws the laws of society. To that end, let individuals and deputations from churches and Christian societies, especially preachers’ meetings, call on senators and congressmen while they are at home for the holidays, and urge them to aid these reform movements. . . . Let us be willing, a few of us, to go to the next street, or the next town, to enlist our congressman actively on the side of sound morals.”

To make Christ’s laws the laws of society, go and petition the legislature to put new enactments on the statute books! Are not our observations pertinent to the idea here expressed?

Go and compel—if you can—the legislature of the state or nation to enact new statutes or strengthen old ones, in the interests of “sound morals.” Go as far as you please in getting the legislative bodies to make Christ’s laws the laws of society. Then, when you have all the statutes of this kind that could possibly be enforced, how much of Christ, how much of righteousness, by virtue of such statutes, will society have? Will it have any more, *by virtue of those statutes*, than it would in the described condition of total depravity?

If society observes every law of man, it is, from the standpoint of that law, supremely good; and yet at the same time, as we have seen, it may be totally bad. Think of it, you who believe in the efficacy of civil enactments to make society good—you who believe the civil power can enact and enforce Christ’s laws. Consistency with this idea would force you to pronounce society supremely good when in reality it was totally bad. Can you not see that the idea involves something radically wrong?

Of course, society could not become totally bad and still refrain from the violation of just civil laws. But this is not because of any power in human enactments. It is only the regard for justice, mercy, and truth—only the principle of love, which the Creator has implanted in the human heart, as a part of Himself, and which no legislative enactments could put into any heart—it is only this power that restrains society and holds it back from the pit of total corruption; and were this restraining power removed, all the statutes in the world would be powerless to prevent a universal carnival of crime and destruction. Society is bad, and it is getting worse, not from any fault of the legislatures, but because there is no power in legislative enactments to keep in men’s hearts the love of right which alone can keep society good.

All talk of legislation to enforce or preserve morality is worse than useless. Legislation cannot concern itself with morality as such, without becoming at once involved in hopeless difficulties. Legislation can enforce respect for rights, and it cannot go too far in this direction; but this is its only province. The invasion of

rights necessitates some outward act of injustice, and with such acts, and such only, legislation can effectively deal. Guide legislation by the necessity of preserving rights, and all is clear and consistent; but attempt to make it satisfy the demands of morality, and at once justice is obscured and consistency is left behind.

Why is it that our friends of the W. C. T. U. cannot see the mistake in calling for legislation to make Christ’s laws the laws of society? However, we know many of them do see and are protesting against it, and it is only justice to this body of Christian workers to believe that many more will see and protest against an idea so potent with mischief to the cause they have enlisted to serve.

Totally Illegitimate.

In considering the required obligation to observe Sunday, it will be a help to all concerned to note the origin of Sunday observance and the character of the obligation.

The only obligations that can properly rest upon men are from two sources and only two. These are defined in the words of Christ: “Render to Cæsar the things that are Cæsar’s, and to God the things which are God’s.” There is no obligation, therefore, resting upon anybody except such as originates in one or the other of these two sources. There are obligations which are due to Cæsar. Cæsar is the civil power, and every Christian, as well as every other man, is commanded by the Lord to be “subject to the powers that be.” There are obligations also which are owed to God alone, and in no way connected with any other power or person.

Cæsar and God are distinct authorities: obligations to these are distinct. Obligations to God are religious, and only religious; obligations to Cæsar are civil, and only civil. All things, therefore, that are of obligation upon men, spring from one or the other of these two sources; and all things which come properly from either of these two sources, are of obligation upon all; and nothing else can be. For these two being positively defined by the Lord himself, as the obligations which come upon men, cover all.

Now, if the obligation to observe Sunday, came from the Lord, then it must be observed by all who recognize the Lord. But even then, the obligation would be due only to the Lord; and with it the civil power could not in any sense rightly have anything to do. If the obligation to observe Sunday sprung from the civil power, then it would have to be recognized by all, wherever the civil power so expresses itself. But, if Sunday observance crept in from a source apart from either of these authorities, then there can be no obligation upon any man to observe it; because its authority is out of bounds.

Now, it is not only recognized, but universally

taught, whether by Catholic or Protestant, that Sunday observance originated with *the church*. There is no command of God for it. Its most ardent advocates recognize this and trace its origin to the church alone—as having originated in “apostolic example,” “the practice of the primitive church,” etc., etc. But the church is neither God nor Cæsar. The church is *of* God, but it is *not* God. The church is joined to God; it is to obey God; it is the house of God; but whatever it is, it is *not* God. No more is it Cæsar; it is altogether religious, not civil. Whatever government the church may have, it is ecclesiastical only, and never can be civil. Anything, therefore, which springs only from the church, being neither of God nor of Cæsar, can never be of any obligation whatever upon any man. And Sundays springing confessedly from that very source, can never of right be of any obligation whatever upon any soul.

But it may be said that there are Sunday laws, that these are laws of the State, and that these, requiring the observance of Sunday are from Cæsar. Yes, there are Sunday laws, and these laws are *nowadays* enacted by the State—the civil authority; but whether there be any civil authority exercised in such legislation—whether they be of any authority as from the civil power,—is altogether another question.

What were Sunday laws in their origin? By what authority was the first Sunday law enacted? This must be understood in order to know what obligation there is in Sunday laws. Because, if the civil power of to-day borrows something altogether ecclesiastical, and fixes it in a law, that does not make the thing civil: that law is not a civil law, but an ecclesiastical one. And the State, in such an act, instead of acting properly in its civil capacity, abandons the realm of civics, and enters that of ecclesiasticism; and this, of itself, would destroy all true obligation that might be claimed from such act as coming from the civil power.

What, then, was the *origin* of Sunday laws? and of Sunday observance by law? It is well known that the first Sunday law that ever existed, was framed and issued by Constantine, at the solicitation of the church and in the interests of the church—the apostate church at that. Yet, even then the Sunday law did not proceed from Constantine as *emperor*, but as *supreme pontiff*. True, the same man was both; but the *offices* of emperor and supreme pontiff, were distinct. Things which he could do as emperor, he could not do as supreme pontiff: things which he must do as supreme pontiff, he could not do as emperor. And one of the things which belonged solely to the office of supreme pontiff, was “the plenary power of appointing holy days.” If the offices of emperor and supreme pontiff had been held by two men, one the emperor, and the other the supreme pontiff, it would have been the prerogative of the supreme pontiff alone to appoint holy days, even for the emperor’s recognition. And when the two offices were held by one man, the prerogatives of the two offices were distinct, and the one

man exercising these prerogatives, must act as emperor and supreme pontiff, respectively and separately. And the appointing of days to be observed, was exclusively the prerogative of the supreme pontiff. Duruy on this point says plainly:—

“In determining what days should be regarded as holy, and in the composition of a prayer for national use, Constantine exercised one of the rights belonging to him as *pontifex maximus*.”—*History of Rome, chap. CII, part I, par. 4 from end.*

Now, the pontifex maximus was not the Cæsar, nor was he God. True, he claimed to be, and he was regarded as, the *representative* of the gods; but he was not *God*. Therefore, Sunday observance, in a law coming from the emperor acting only as supreme pontiff, proceeds from neither God nor Cæsar; and this, as in the origin of Sunday observance, coming from neither God nor Cæsar, is out of bounds, and, consequently, never can be of any obligation upon any soul. For, all that has been done since, whether in Sunday observance by the church, or in Sunday laws by the State, has been but copying and perpetuating these things from their origin, and cannot in any sense, change their character; because the origin fixes indelibly forever the character.

“Render therefore to Cæsar the things that are Cæsar’s; and to God the things which are God’s.” These “things,” only, are of obligation. All things from any other source are not, and cannot be of any obligation whatever upon any soul—and such are Sunday *observance*, and Sunday *laws*.

A. T. J.

“Physician, Heal Thyself.”

WHEN the physician is himself afflicted with a malady similar to that of which he is anxious to cure the patient, propriety strongly suggests that he should give attention to himself first of all.

It is with this principle in mind that the *Savannah News* gives expression to the following:—

“The women of the country are filling the land with their protests to Congress against allowing the polygamous Roberts, of Utah, to take the seat in the House to which he has been elected. Would they not do the country an equal if not a greater service if they were to make an effort to have a uniform divorce law in this country, a law that would permit a divorce for one cause only, namely, adultery?

“In an interesting article on ‘Divorce,’ by Cardinal Gibbons, this statement is made:—

“‘The reckless facility with which divorce is procured in this country is an evil scarcely less deplorable than Mormonism. Indeed, it is in some respects more dangerous than the latter, for divorce has the sanction of the civil law, which Mormonism has not. Is not the law of divorce a virtual toleration of Mormonism in a modified form? Mormonism consists in simultaneous polygamy, while the law of divorce practically leads to successive polygamy.’

"The cardinal points out in his article that there are twenty-two causes for divorce in this country, most of them of a very trifling character, and in some of the States the power of granting a divorce is left to the discretion of the judge."

It needs a clear eyesight to cast out moles from other eyes successfully.

Re-naming the Declaration of Independence.

SPEAKING of the Declaration of Independence, the *Outlook*, exponent of imperialism, says that "it so happens, as a matter of fact, that this document says nothing whatever about self government. Only one clause, and that a parenthetical one—the phrase 'deriving their just powers from the consent of the governed'—can be interpreted to imply, even remotely, any doctrine of self-government, and this implication from this phrase is by no means a necessary one."

This is worthy of note as a sample of the assertions by which American imperialism is driven to seek justification, and of the lengths to which its defenders have gone in the repudiation of American principles.

The Declaration of Independence was given to the world in general, and to Great Britain in particular, by the American colonies, for the sole purpose of announcing that they had decided upon self-government, and of justifying themselves in that step. This is plainly affirmed by every American history that was ever written.

The *Outlook's* statement, therefore, amounts simply to the assertion that Jefferson and the signers of the Declaration were fools—they did not know enough to say what they meant. They meant to separate from British government, they meant to govern themselves; but in undertaking to announce this and justify it before Great Britain and the world, they said nothing at all about self-government, save to remotely hint at it; and even this was not necessary to be inferred from their words! How that document must have mystified the British parliament and the courts of Europe!

But as plain matter of history, it didn't mystify parliament or any European government in the least. Parliament never asked for an explanation of its meaning. Parliament simply redoubled its efforts to subdue the "insurgents." And Benjamin Franklin well understood that parliament would hold no doubtful view of the Declaration's meaning when, at its signing, in reply to the remark by one signer that "We must all hang together," he said, "yes; or we shall all hang separately."

But what new name would the imperialists give to this famous document? For if it says nothing about self-government, it was obviously no declaration of independence. For whoever heard of independence without self-government? How is an independent State governed if it does not govern itself? And when it was declared that the thirteen American colonies "are, and of right

ought to be, free and independent States," what kind of government were they expected to have if not self-government? Let the imperialists tell us at once what the "Declaration of Independence" ought to be called.

Obviously, the doctrine of imperialism is in desperate straits for any means of justification before the American people. But it cares little for justification; it means to proceed in defiance of justification, as its nature is to do.

Where Is God's Power?

BY T. E. BOWEN.

AT Minneapolis, May 18, the one hundred and eleventh annual assembly of the Presbyterian Church in the United States opened its session. The retiring moderator, Rev. Dr. Wallace Radcliffe, of Washington, D. C., delivered the opening sermon. If the report is true as to what this professed minister of the gospel said at that time, one is at a loss to know whether that general assembly had access to the revealed Word of God or had ever read the sermon of our Lord and Saviour on the Mount, or not. Among other things the reverend gentleman from Washington is reported to have said:—

"It is significant to recognize the five epochal events of the past year, in each of them the pointing finger of the Mediatorial Ring—the Spanish-American war, the Anglo-American friendship, the czar's proposal for peace, the reformation of China, the opening of the Soudan.

"To-day, as we convene, the peace congress meets in the capital of Holland. The very call is the echo of Christ's prayer, 'Thy kingdom come.'"

Why not add, "Thy will be done in earth as it is in heaven"? Again, why not quote in this connection, "My kingdom is not of this world: if my kingdom were of this world [in its present state], then would my servants fight; . . . but now is my kingdom not from hence?" John 18:36. Why, unless it was it would spoil the sweet morsel the doctor was presenting?

"In the presence of these opportunities the church cannot be careless. We dare not refuse obedience. He calls us to subjugation. Force is the only argument known to savages from Joshua to McKinley."

Who calls to the church to subjugate? Certainly it is not Jesus Christ. He says *his* servants will *not* fight to set up his kingdom here. He then who does fight for this is not a servant of Christ. Has Mr. McKinley yet spoken to the sun to stand still, and met the captain of the Lord's host in the plain, thus assuring the hearts of his subjects that he has been called to lead out in a holy war in the Philippines, China, or elsewhere? The doctor so infers:—

"The earth must be subdued, that it may bring forth the rose and fruit and the tree of life, whose leaves are for the healing of the nations.

"Our national life has new impulse and dazzling ambition. We are looking beyond from our provincialism. We have made war for humanity. We have conquered for humanity. The victory will be a defeat, and that endowment a poverty and destruction, save as through these open doors the church shall immediately and enthusiastically carry the vision of Jesus Christ.

"I see peace, white fields, inviting doors of commerce, liberty and enlightened races; but I see them all beyond the cross. There is no other way than by Calvary. I believe in imperialism, but an imperialism that is a beneficent republicanism.

"I believe in a war for humanity, but in a war for humanity that carries to humanity the enduring peace and good will of the gospel of Christ.

"We cannot escape responsibility. This is not the time for swollen ease. If we dally, another will dominate. If we evade, the scepter will fall from us."

What scepter? Surely it is not Christ's scepter, for that was transferred from Zedekiah to Him whose right it is to reign. Here is the authority: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and *take off* the crown [the scepter goes with the crown]: . . . I will overturn, overturn, overturn it, and it *shall be no more*, until he comes, whose right it is; and I will give it him." Eze. 21:25-27.

When He comes to take it he comes as "King of kings and Lord of lords," and when God shall set up Christ's kingdom it "shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these [earthly] kingdoms, and it shall stand for ever." Dan. 2:44. The United States is not the kingdom Christ sets up; a "scepter of *righteousness* is the scepter of his kingdom."

"We have come into the kingdom for such a time as this. Hawaii, Cuba, Porto Rico, the Philippines—these are the summons of our Mediatorial King. The Man of Macedonia waves and calls.

"American imperialism must have its counterpart in Presbyterian imperialism, which will go forth and carry its republican beneficence, its spiritual republicism, its divine spiritualism to the end of the earth.

"We will make Presbyterians if we can. If Presbyterianism is not suitable to the Philippines it is not suitable to America. But if we are not to carry Presbyterianism we must carry some Christianity thither, not a mongrel thing, not a false promise, but a Christianity which works by love, which purifies the heart, which overcomes the world."

It is plain to the close observer what this retiring moderator of the Presbyterian Church is planning on using expansion and imperialism, for the church must follow closely all the conquests to reap her rich reward. Has our Government descended to conquests for the benefit of a church? Has a church accepted the power of armies and navies for the power of God through the gospel?

Works of Necessity.

THE exemption clause in the Georgia Sunday law, "Works of necessity or charity only excepted," is subjected to an elasticity sufficient in interpretation to expose many glaring inconsistencies.

Recently A. J. Waters, a Seventh-day Adventist of Gainesville, Ga., who conscientiously observes Saturday as the Sabbath, was fined \$20 and costs—about \$65 in all,—or six months in the chain-gang, for plowing in some wheat on Sunday. The spring was very wet, and the farmers had great difficulty in getting their crops in. This Sunday proved very favorable, and the defendant had a small corner of land on which the wheat had been sown but not covered, and it was necessary that it be covered before it sprouted. The weather was still very unsettled and this favorable opportunity was improved and the wheat was plowed in on Sunday morning just as two State witnesses were passing on their way rabbit hunting.

About this time on a Sunday a neighbor, who keeps that day, burned off his pasture land because "the wind was just right and the grass was dry." A great smoke was created, filling the nostrils of the church-goers who passed that way. Mr. Waters plowed his wheat in "because the land was sufficiently dry" on Sunday, and was seen by two hunters while he was doing the "criminal" act. The plowing was, in the court, decided to be a "misdemeanor," and the penalty of six months in the chain gang inflicted, while the burning off of the land passed by unnoticed and was therefore interpreted to be, when performed by certain parties, "works of necessity."

Mr. Waters has another neighbor who fires his lime kiln on Saturday nights and attends to it on Sundays. This is interpreted to be a work of necessity, while everybody knows the lime could be burned on the working days and nights of the week just as well. The man who entered the complaint before the grand jury against Mr. Waters for plowing in wheat on Sunday, works men every Sunday on the Southern railroad, and quite recently worked a gang of men all day Sunday repairing a side track that could have been done just as well on the Monday following. He was not indicted for this work, and it must be that such works are works of necessity or charity. The defendant was also condemned for cutting oats to feed a mule his Sunday dinner, and for sawing wood to build a fire. Each of these acts are common as sunshine in Georgia, and never considered to be other than works of necessity, when performed by those who keep Sunday.

These distinctions in persons doing the same class of work proves beyond the shadow of a doubt that Sunday laws are special class legislation; and this excepting clause of all Sunday laws clearly betrays their true character. It brands them as wholly religious laws, and in forcing our courts to attempt an impossible discrimina-

tion upon "works of necessity or charity," the legislatures have made our civil courts deal with a question of religious faith and dogma. The courts are not only forced to examine into a question of religion, but they are plunged into a boundless uncertainty by these exempted "works of necessity or charity." Men of the same social equality often differ in their ideas of what is necessary for them or what is charity. The decision of a jury as to what is or is not necessary in a given case might work great hardship and injustice upon one man and affect another just the reverse. It is, and ever has been, and always will be as absolutely impossible for the courts to determine what works are necessary or charitable as to decide upon any rule of faith and practice and to inflict a penalty for its violation.

D. W. R.

Reforming the Nation.

BY R. M. KILGORE.

A CALL for reform is an admission that a low grade of conditions is seen and felt. Politicians have proclaimed reforms in their party, but it lacks the elements by which a reform is effected. The men themselves remain the same ambitious office-lovers as before, and the party remains as it was. It cannot be reformed. The existing evils and corruption which called for reform continues till the party dies and is buried in its own filth. A new party arises, founded and built on different principles, which it maintains for a time, then as those preceding it, it falls into decay. This has been the natural course of human events.

But it is the religious element of our nation that is calling for reform. The religious must be united with the civil to accomplish the end in view. Not being satisfied with the decision of the Supreme Court, the nation must be made *more* Christian. Christian laws must be enacted and enforced. The life of the nation depends upon a more strict observance of the Sunday-Sabbath, and its desecration must cease. The theaters must be closed, the ball games can no longer be tolerated, and the people must repair to the house of the Lord, and go up to the worship of God.

A divine warrant is sought for to sustain this action, and accordingly the prophet Isaiah is produced; and it is emphasized, since it is repeated by the prophet Micah, 4th chapter. In Isaiah 2:2-5, we read: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the

Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

"Mountain," in prophecy, is a symbol of a government, or kingdom. See Jer. 51:24, 25; Daniel 2:35, 44. "Hills" would fitly symbolize provincial or state governments. The "Lord's house" is his people, or church. See 1 Cor. 3:16; Heb. 3:6. Paraphrased, this text would read thus: It shall come to pass in the last days, that the government of the church of the Lord shall be established in the top of the earthly or civil governments, and shall be exalted above the provincial or state governments, and all nations shall flow unto it. This is a prophecy relating to the "last days." The church will then be upheld and supported by the civil powers, or governments of earth. There will be a union of church and state.

In the governments of the Old World this condition of affairs already exists. They all have their state or national churches. In our own Government the mixture of religion with the civil is apparent to all. We have our Sunday laws, proclamations of days for thanksgiving to God, appropriations from the public funds for the support of the ministers and schools of some of the churches, and ministers of the gospel are paid from the treasury of the Government for officiating as chaplains in Congress and in the army. Christian men are arrested and incarcerated in jail, and made to work at hard labor, with criminals of the deepest dye, for doing honest work contrary to the Sunday laws. A more perfect union will yet be formed.

But shall we conclude, because this prophecy declares that this union of religion with the governments of earth shall be effected, it is ordained of God? No, indeed. God has not authorized such a mixture. The union of church and state, or religion with civil matters, never originated in heaven. Our God is a God of love, and not of force. He can only accept of a voluntary service. His children are free.

In the prophecy of Daniel, chap. 7, v. 25, the Lord has revealed the fact that a power would arise who shall speak great words against God, and wear out the saints of God, and attempt to change the laws of the Most High. But the Lord has never authorized or commissioned any one to do anything of the kind, and is in no sense responsible for it.

In 2 Tim. 3:1-5 the Lord has given us a picture of the moral and spiritual condition of the people in the "last days." He says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers,

incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." This portrays an entirely different scene than that presented in Isaiah, as quoted above. The two are unreconcilable, since the specifications of both must be fulfilled at the same time and by the same people. Neither is God to be made a partner to the characters brought to view here by this prophecy.

What, then, is God's object in spreading all these things before his people? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. He uncovers the work of evil designing men, and warns his people of the dangers before them, that they might foresee the evil, avoid being partakers of it, and escape the destruction which follows. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Gen. 18:17, 18.

From Beneath the Southern Cross.

BY JOHN MCCARTHY.

AT the last Exposition held in the Republic of Guatemala, in 1898, the representative of the British and Foreign Bible Society hired a pavilion, where he exhibited numerous samples of the Bible, in a great variety of languages and dialects. The jury of the exposition have awarded the British Bible Society a gold medal as a prize for the beautiful collection of books exhibited. May this be an omen that Guatemala has fallen in love with the Book of books, which they may follow to the rejection of human tradition.

LAST year a great religious controversy arose over an incident of great importance which happened in the Republic of Peru. The republic being in the thralldom of Rome, had decided that all marriages not celebrated in the Catholic Church were illegal, and consequently the offspring of such a matrimony would be illegitimate. Dr. Wood, the pioneer Protestant missionary to Peru, has however put in some solid work to bring about a change in the constitution, which will legalize the marriages solemnized outside the pale of the Roman Catholic Church. The president of Peru, Dr. Pierola, has recently promulgated a law authorizing the civil marriage. But the sacerdotal clique, desirous of having the monopoly in this direction, have begun a systematic opposition to the law, and threaten to organize a revolution against the government, if it should fail to accede to their request by retaining the civil marriage law on the statute book.

IN the city of Buenos Aires a colporter called at the house of the Sisters of Charity and offered them a Bible

for sale. They took the Bible from him, and requested him to call later on for an answer. Upon calling next day they told him they had destroyed his Bible, since such was a prohibited book, and as if to verify their statement they showed him a Bible torn in pieces. However he insisted on having the Bible or the equivalent of same returned to him, and the "Sisters" seeing he was an unrelenting person, finally brought him his Bible, and bade him be off.

IN the early months of last year some burglars entered the Cathedral of Lujan, province of Buenos Aires, and successfully carried off all the jewels worn by the world-known Virgin of Lujan, estimated to have been worth \$60,000. Father Salvaire, the curate in charge, decreed that special prayers should be said to the image of the virgin, for the restoration of the lost jewels; however, as in the case of the priests of Baal when they called upon their god to consume their sacrifice, the virgin heard not their many masses and petitions; and finally the priests of Lujan, losing faith in her power to restore the lost articles, resorted to the chief of police, and requested him to take the matter in hand. In a short time the detectives were able to accomplish that which the "image of the virgin mother of God" could not do, and so the stolen jewels were restored to the graven image in the church of Lujan. Yet it was then claimed by the ecclesiastical authorities that those things could never have been found but for the holy intervention of the virgin; so they claim the recovery to be a great miracle, and have ordered special adoration to be rendered to the image.

Six years ago two biblical colportors entered into the Republic of Bolivia. The priests learning of their mission preached a religious crusade against them. The poor priest ridden populace, thinking to do God's will in blindly obeying these papal guides, at the latter's instigation, seized upon the colportor's Bibles and publicly burnt them; and then as if anxious to exterminate heresy, they pursued the colportors, who had fled from the enraged, fanatical crowd to the caves of the Andes, and having discovered them in the mountain recesses, they mingled their blood with that of the seas of blood which had already been shed on behalf of the glorious truths of the gospel. A great pile of stones raised over their last resting place, in the mountain pass from Bolivia to the Argentine Republic, is a permanent monument to the bigotry and intolerance of the Church of Rome.

Argentine Republic.

THE Indiana Supreme Court has given a decision upholding the Sunday law against the demands of baseball clubs for Sunday games.

A Dictionary Free! Read what we have to say along this line on page 350.



NEWS which comes from China by mail states that an imperial decree has been issued by the Chinese authorities, recognizing the Roman Catholic religion throughout the empire. It is stated that "missionaries of that faith will have an official status equivalent to mandarins."

* * *

THE leading journals in Havana see many omens of coming absorption into the American Union. They complain that the American military forces "are modifying our customs," and "reforming our cities and courts according to their own ideas. They are supplanting our manners of life with their own."

* * *

It is only to be expected that the American forces will not give up their own ideas and manner of life, and that if they remain long in Cuba American methods and ideas will be strongly impressed upon that country, and that in course of time Cuba would become thoroughly Americanized and gravitate naturally and inevitably into the Union. It is this that Cubans who wish for independence have most to fear.

* * *

ADMIRAL DEWEY is on his way back to America from the Philippines, and great preparations are under way against the day of his arrival in New York City. The papers have announced that he is to have a "welcome like a Roman triumph." Proceedings in this country are getting to have a good deal about them that is suggestive of ancient Rome, and it would be well for thoughtful citizens to ask themselves whether this Republic can continue to walk in the steps of the Roman republic without arriving at the end which that republic reached. That we are getting to be a good deal like ancient Rome is not a reassuring admission.

* * *

THE Russian government has decided upon further severe measures against the Jews. A decree has been promulgated which forbids all Jews, foreign or otherwise, stopping in St. Petersburg, and intense feeling against the Jews is manifested in many districts. Serious outbreaks as the result of this feeling occurred in connection with the Easter festivities, and at one place

5,000 rioters attacked the Jewish quarters, wrecking hundreds of houses and shops, and causing much bloodshed. All this suggests that the czar might well give his attention to the peace within his own domain before undertaking to establish peace between the nations.

* * *

A PECULIAR sentence, says a dispatch in the *Sun*, of this city, has been passed by the mayor of Bowling Green, O., upon an unruly boy in that city. For some misdemeanor of which he had been guilty, he was arraigned before the mayor, who sentenced him to attend Sunday school and church at the Disciple house of worship for eight weeks, with the alternative of going to jail for twenty days. We greatly fear the youthful culprit will not be helped by compulsory attendance at church. But the mayor's action is suggestive of the existence in some minds at least, of the idea that compulsory attendance at church would be good for people, and might be a means of reforming society.

* * *

Press dispatches from Buffalo state that several persons in that city are to be prosecuted on the charge of manslaughter, for practicing "Christian science" upon a child with fatal results.

* * *

THE present purpose of the Anti Imperialist League is set forth in the following resolution, passed at a meeting of the league in Boston, May 23:—

"Resolved, That the Anti Imperialist League should take immediate steps to establish and encourage close relations with all associations and individuals throughout the country who are opposed to the imperial policy, with a view to organizing all the elements of opposition to this policy for the most effective and united political action at the proper time."

* * *

RELIGIOUS statistics gathered in a number of the larger American cities show the following:—

The most Catholic city in the United States is Boston, with 218,000 Roman Catholics in its population—almost half of the whole. The largest Protestant body in the city is the Baptist, with 42,000 members.

Next comes New York City, with 455,000 Roman Catholics, which is 29 per cent. of the whole population. In Chicago the proportion is almost the same, the percentage of Catholics being 28.

In Philadelphia only 18 per cent. of the population is Roman Catholic. In Brooklyn the Catholics are 29 per cent. of the whole.

* * *

This does not mean that all the rest of the people in these cities are Protestants,—far from it. In New York

City, it is stated, "the Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, Episcopalians, and the Reformed churches combined do not quite equal the Roman Catholics."

"In Chicago we find the Lutherans leading all the Protestant bodies, but unable to match in numbers the Roman Catholics, without the addition of the Baptists, the Methodists, the Presbyterians, and the Episcopalians.

"In Philadelphia we find the Roman Catholics considerably exceeded by the Methodists and Baptists, or by the Presbyterians and the Episcopalians, united.

"In Brooklyn the Baptists, Lutherans, Methodists, and Presbyterians nearly equal the Romanists."

Sunday Breaking and Its Penalty in Ontario.

MAY 7, 1899, two brothers by the name of Scratch, sons of a local Methodist minister, united in spying out Benj. Sherk who was engaged in working on his farm that day. Mr. Sherk is a Seventh-day Adventist, belonging to the Albuna church, Ontario.

The case was tried at Leamington, Ont., May 19, at 2 P. M., the writer appearing for Mr. Sherk. In cross examination the witness who laid the complaint swore that he drove about ten miles, then went with his brother about(?) forty rods to get near Mr. Sherk. When asked why he went to all this trouble on Sunday, he replied, "I did it so I might prosecute him."

The younger Scratch said he was on good terms with Mr. Sherk, but it troubled him to see him ride a roller on the Lord's day. He believed Sunday to be the Lord's day. He was afraid his children would not know which day was the Sabbath. He went to spy out Mr. Sherk so as to prosecute him to save the rising generation.

Mr. Sherk was charged with being found unlawfully working at his ordinary calling on the 7th of May contrary to statute.

It may be remembered by the reader that the Ontario Sunday law was amended some time ago so as to incorporate the word "farmer" into the statute. The representative from the district where Mr. Sherk lives was the mover of the amendment, and he afterwards wrote that he had succeeded at last, and now he was sure the people in Essex in a certain locality would not be disturbed by 2nd-day Adventists working on Sunday. The intent of the law was directed against a certain class of men, and that because of their religion. The prosecution of this first case was conducted upon a religious basis.

The justice told how they of olden times who even picked up sticks on the Sabbath day were put to death. He did not intend to give a death sentence but would fine Benj. Sherk five dollars and costs, fine and costs amounting to ten dollars and two cents, to be paid at once or else orders to seize property and by distress obtain money; if failing to find property, then Mr. Sherk

would be confined thirty days in the county jail at Windsor.

We are happy to say that by far the greater majority of Mr. Sherk's neighbors are much opposed to such work. They say he is a quiet man and a good neighbor, and should be left alone.

The old plea, "It is the law of the land," was given as the reason for the prosecution. A spirit to persecute all who in any way deny the right of the State to enforce Sunday keeping by law, is strengthening here very rapidly. The Lord's Day Alliance people are determined to secure from the legislature laws that can be enforced. The principle here is the same as in the States, and must be met. Stormy times appear to be upon all who wish to obey God's law in Ontario.

P. M. HOWE.

Another Sunday Arrest and Fine.

A MEMBER of a Perth, New Brunswick, community, which observes the seventh-day Sabbath, writes the following to this office under date of May 25:—

"May 22nd, Bro. J. J. Brown was called before the magistrate to answer for the charge of working 'at his ordinary calling,' namely, farming, the particular work being plowing on 'the Lord's day, commonly called Sunday.' For this, he had to plead guilty because he did work on that day; therefore he was deprived of the right to plead for himself or to have any one plead for him. We were told that there was no chance to plead, as he had confessed to the crime and there was no discussion whether the Sunday was the Lord's day or not; it was simply the law of the land and must be obeyed. The fine was one dollar and costs, the amount of which I do not know as it has not been paid. The arrest is under a new Sunday law just passed. It is a trial of faith to the parties in question, as Bro. Brown is a poor man and has had some sickness in the recent past. His prosecutors are bent on making future trouble. Providing they continue to fine him and levy costs he will soon have nothing!

H. J. FARMAN."

This poor man, who can only support his family by working six days in the week, and who conscientiously observes the seventh day as the Sabbath, is obliged to pay deference to the belief in Sunday sacredness, at the expense either of his family's comfort, or of his conscience. He is fined one day's time each week if he keeps the Sunday law, and one dollar and costs, or more, every time he breaks it. What kind of a law is it that penalizes an individual whether he keeps it or not?

Considering that conscience must be sacrificed in addition to the financial loss of one day's time in every week, if this "law" is kept, while only a financial loss is to be encountered by disregarding it, it is plain that the latter course can be afforded by anyone vastly better than the former. The value of conscience cannot be measured in money. The loss of conscience is a greater calamity than the loss of money, or of personal liberty, or even of life itself.

The Post-Office and Sunday Closing in Arizona.

Flagstaff, Arizona, May 18, 1899.

EDITOR AMERICAN SENTINEL: Arizona is not noted for being over-religious, yet there are occasionally straws which show which way the wind is blowing. Ever since coming here the middle of last January I have noticed that the leading minister of one church could be seen most any Sunday morning with the crowd at the post office for his mail. A few Sundays ago he preached on Sabbath observance, and among other interesting topics told his hearers how the Lord commanded in the olden times that a man should be put to death for picking up sticks on Sunday. He did not spare the ball-players, and between the morning and evening service some one told him he did worse every Sunday than to play ball. He asked what it was, and was told that it was going to the post office after his mail.

So that night before commencing his sermon he told us about it, and said he had never considered it wrong; but inasmuch as others did he would do so no more, which of course was his privilege. The next Sunday at the morning service he read a petition to the post-master-general, asking that he would order this office closed on Sunday, and urged his congregation to sign it. At the close of the service I went at once to the post-office for my mail, and soon the church people came stringing in for theirs. I did not remain at the church to see how many signed the elder's petition, but no doubt some did who at once came for their mail.

GEO. O. STATES.

Cigars Can Still Be Sold in Atlanta on Sunday.

THE city council of Atlanta has decided, says the *Atlanta Constitution*, not to disturb the present regulations relative to the sale of cigars, tobacco, and smokers' supplies on Sunday. This means that such things will be allowed unrestricted sale on Sundays as being articles of necessity.

In the discussion preceding this decision, the views of the Sunday-closing faction were voiced in a speech by Councilman W. S. Thomson, who said:—

"There seems to be a class of people in Atlanta who believe in throwing everything wide open, regardless of the law of man or of God. I would just as well be in a community of avowed atheists in case they were to gain their point.

"It is this great greed to make money that is one of the evils of the day, and that will bring this great Republic down to ruin. It was this greed that ruined Rome and Greece, and it is having its effect in Atlanta. There is already open in this city a great moral crevice which is growing wider and wider, and which if not stopped will lead to the very gates of hell. This council should not fail to take this opportunity of standing before the

world as being in favor of Sabbath observance. I hope it can never be said that this body ever licensed traffic on the Sabbath more than was absolutely necessary. The Sabbath was made for the Lord's day, and still there are very few who observe it as it should be. I consider this a question of great importance, and the council should act in the fear of God."

The ground of this appeal is plainly religious, and that only. The city council of Atlanta was asked to restrict Sunday traffic for reasons which were purely religious questions. That is the ground upon which all Sunday legislation rests; but not all who demand such legislation are, like Mr. Thomson, honest enough to admit it.

A city council or a state legislature is not a proper body to decide upon religious questions.

"Humane" War.

ARCHBISHOP IRELAND is quoted as saying with reference to the work of the peace congress now in session, that "at least to a large extent, war can be made humane, without either abhorring or stigmatizing the sword."

War will be made humane when it is so conducted as to injure no innocent person; for certainly the injury of innocent people cannot be called humane. But what will war be when it is reduced to such a degree of harmlessness? It will not be war at all. War cannot be made humane without losing its existence in the process.

The powers that be, which are ordained of God, bear the sword for the terror of evil doers; and this is the only proper place for the sword. In any other cause, the sword is always to be stigmatized and abhorred.

The Real Issue Ignored.

A RELIGIOUS exchange published in London, Eng., points out that the real question in the controversy over Sunday journalism is not touched in the argument of the religious press:—

"The comments of the religious press on the subject of seven-day journalism, continue to display a persistent misunderstanding of the real question at issue. The *Christian* says:—

"The crusade against the *Mail* and *Telegraph* in their endeavor to force Sunday journalism on an unwilling community is steadily gathering strength."

"One would think that people were being compelled to buy Sunday papers when they did not want them. It would be just as reasonable to say that beer-drinking was forced upon an unwilling community. Probably the greatest harm that is being done in the whole business is the general promulgation by religious teachers of the idea that men cannot be expected to stand out for what they believe to be right, unless circumstances favor such an attitude."

The Presbyterian Assembly and Sunday.

THE General Assembly of the Presbyterian Church devoted the most of one day of their late session in Minneapolis, to the discussion of "Sabbath observance." A press report says that "In the discussion, the Sunday street car, the Sunday train and railroad excursion, the Sunday newspaper, the Sunday-working Presbyterian, and every form of activity not in harmony with the literal meaning of the fourth commandment, was condemned."

The committee on "Sabbath" resolutions in their report declared that "The American Christian Sabbath is in imminent peril; in fact, in many of our large cities and in other parts of our land it is already nearly lost. This means that American liberty and American institutions are in peril, for of these the American Sabbath has been both the foundation and the protection."

An attempt was made to substitute the words "Christian Sabbath" for "American Sabbath" in the resolutions; but it was defeated. Evidently, then, in the Presbyterian view, the Christian Sabbath and the "Americanan Sabbath" are two different institutions. This is an important admission.

"As adopted, the amendments deprecate the secularizing of the Sabbath, urge members and young people of the church to realize the importance of Sabbath observance, legislatures and congress are urged to protect the Sabbath, the American Sabbath Union and the Women's National Sabbath Alliance are commended, every pastor is recommended to preach on Sabbath observance on some Sabbath of next October and take a collection for the Sabbath Union; the board of publication is requested to prepare and Sabbath school superintendents to use a specific Sabbath-observance leaflet. Sympathy is expressed with 3,000,000 of Americans who, because of Sabbath desecration, are compelled to do secular work on the Sabbath. President McKinley's attention is respectfully called to the fact that employees of the postoffice and many other departments of the Government are compelled to work on Sunday."

If Sunday work is a sin, as the Presbyterians say, and 3,000,000 Americans are "compelled" to work on Sunday, it is clear that 3,000,000 Americans are compelled to sin; and being compelled to sin, they are of course not responsible for sinning. But do Presbyterians really believe in compulsory sin? What about the martyrs who went to the stake rather than violate their consciences? If they were not compelled to sin, is a man compelled to sin when a refusal only means the loss of a job?

When people work on the day they believe to be the Sabbath, instead of keeping it as they believe God has commanded, does not the principal fault lie in themselves?

The President has of course discernment enough to appreciate these truths; and therefore we imagine the

appeal to him in behalf of these 3,000,000 in "involuntary servitude" will not have very much effect.

45,800 words; but you can carry it in your vest pocket. Note our offer on page 350.

Religion By Force.

"Pittsburg Dispatch."

THERE is food for reflection in the address of Dr. Radcliffe, Moderator of the Presbyterian General Assembly. Many of the able clergyman's points are well made and effective. It may be noted, however, that he is more at home in the spiritual field than in that of politics. He is an expansionist in religion, and on that account imagines he is a territorial expansionist also. The qualification for his attitude is in the assertion that: "Force has been the only argument of savages from Joshua to McKinley."

That is no part of the ethics of Christianity which the good doctor preaches. His faith is founded, if anywhere, in the life and example of the meek and lowly Nazarene, who taught the philosophy of the soft answer and the duty when smitten upon one cheek to "turn the other also."

Presbyterian expansion is not in the least objectionable, for [if] it consists in carrying the light of reason and the salve of mercy to those in need of both. Not so imperial expansion. What justifies the one absolutely condemns the other. There is neither Christianity or reason in the theory that it is just to hurry one unprepared soul into eternity in order to gain the opportunity to attempt the salvation of another by missionary effort. Dr. Radcliffe certainly does not mean to advocate any such theory though that is what an indorsement of imperialism means.

The Work of the Peace Congress.

THE limitations which circumstances have imposed upon the work of the Peace Congress, now in session at the Hague, Holland, are outlined in the following from the New York *Sun* of May 14. As will be seen, there is now no expectation that the vision of general disarmament called up by the first announcement of the czar's purpose, will be at all realized through the work of the congress. The *Sun* says:—

"As the time approaches for the assembling of the czar's disarmament conference the expectations of a practical outcome of any importance continue to diminish. A very simple but decisive fact justifies this view. The instructions which the delegates of all the great powers, with the exception of Russia, carry to The Hague, while of course secret in all details, embody a

virtual prohibition against the acceptance of any radical proposal for changing the present international relationship. The policy of diplomatic machinery will remain unaltered and the game of beggar your neighbor between European nations will probably not receive any serious check.

"The general impression in diplomatic circles is that the practical work of the conference will be limited to a revision of the Geneva Convention and within these narrow limits most of the delegates will probably be glad to discuss proposals to further eliminate the unnecessary cruelties of war. Nothing whatever is now heard of the talk of a general disarmament which was rife when the czar's rescript was issued. It is expected that there will be considerable discussion of two or three plans for arbitration and mediation. But the fact that such large class question are wholly outside the province of arbitration has almost destroyed all hope of the possibility of devising a workable scheme.

"It is generally admitted that it is Germany which has demonstrated with brutal frankness in advance of the meeting the futility of the czar's scheme to remodel human nature by fiat or even international conference. The German publicists of all parties have been pointing out with scarcely courteous emphasis, first that arbitration is impossible on any question involving national honor, and second that the country concerned is the sole judge of whether even a subordinate question is identified with such honor. It is such questions which almost invariably lead to war. Even the *Times* [London] in a cold-blooded but sound argument to-day indorses this view, saying, 'No form of words and no agreements will prevent men from resisting to the utmost when their honor or their gravest interests are touched. The best devised measures in such circumstances are as little efficacious against the perils of war as the armlets worn by the superstitious as guards against disease.'"

Five Minutes of War.

"Five minutes of war in the Philippines" is thus described by a correspondent of a leading daily in this city:—

"The rebels had built a strong breastwork of stone at the other end of the one bridge across the river. A sergeant of the Fourteenth, leaping from cover, rushed toward this breastwork two or three rods ahead of his men, calling upon them to follow him. From the time that this little force, which I accompanied, started until we reached the other end of the bridge it was not more than three or four seconds, but three or four seconds is a long time when you expect every instant that a volley of Mausers will be sent to greet you at a few yards' range. In truth, we were in no danger. The few insurgents who held this position ran without firing a shot. They had no doubt been posted there to delay our advance long enough to enable the rest of the garrison to get out of the town. If they had stayed five minutes longer what was the neatest and the meanest piece of man killing I have ever seen would not have followed.

"As we hurried down the street which ran across the outer portion of the town we saw below, in the parallel

streets near the shore, the fleeing garrison. At such a time the private of the American Army needs few if any orders. No one stopped to think of the possibility of shots from houses or from the concealment afforded by a turn in the street.

"Beyond the town was a stretch of field three quarters of a mile in length along the shore. As we entered it we saw in a single file probably one hundred and fifty men hurrying across a path to the marshes beyond. They began to drop as if automatically in answer to the crack of our Krag. It was then that a light-haired youngster of the Fourteenth lifted up his rifle to say:

"Boys, this is murder! Maybe those fellows aren't soldiers, anyway. Give 'em a chance to surrender.' There was a momentary pause, but none of the figures that seemed to be trotting rather than running along the skyline at a distance of from 200 to 500 yards stopped. Through the glasses it could be seen that all were carrying rifles. The women and children had been sent out of the town and only soldiers remained.

"Then, with pitiless accuracy of aim, we poured the bullets into the human targets. Perhaps a fourth of them escaped into the marshes.

"The killing had occupied five minutes."

Can this be justified by the assertion, true though it be, that the Filipino is a savage and doesn't know how to govern himself?

The Dream of Peace.

UNDER this heading the following appeared editorially in the *Chicago Times-Herald*, of May 13:—

"It must be rather discouraging to the czar if he is a sincere man to observe that the nearer his peace conference approaches the more numerous are the expressions of doubt concerning its practical value. At first there was such a tendency to applaud the high moral sentiment of his address to the powers that the nations paused for a while to indulge in the pleasures of a beatific dream. They toyed with the idea of disarmament and speculated on its possibilities.

"The very fact that Russia had taken the initiative in the movement for a conference was said to be significant of a remarkable change that had come over the world. Perhaps it was, but then again it was not half so significant as the increased expenditures of Russia on her army and navy or as her aggressive policy in China and her tyrannical policy in Finland. Somehow high moral speculations and practical politics do not seem to hitch.

"The height of absurdity was reached when a German delegate to the conference came out with an ecstatic panegyric on the holiness and virtue of war, but sober criticism is constantly insisting on the difficulties of a universal peace scheme. One of the best and at the same time least hopeful discussions of the subject that has yet appeared is that by 'Diplomaticus' in the *Fortnightly Review*. It is a historical summary, which shows how little of originality there is in the czar's idea, how ancient the speculation is, how futile have been all previous experiments in making for the prevention of war. The writer notes that 'Frederick the Great beguiled his leis-

ure with thoughts of a European peace and disarmament congress, that Napoleon 'protested from his exile that the object of all his wars had been to restore the 'beau ideal de la civilization,' by applying to the European nations the systems of the Greek Amphictyony.' It is said that even Moltke, in his young days, braved ridicule by confessing his belief in the idea of a general European peace, and thought that a mutual disarmament might possibly be a question only of decades.

"So much for the idea as it has fascinated military men, to say nothing of a long string of religious teachers and philosophers. And now for the attempt to put it into practice. This, too, is not original. The scheme of the Holy Alliance in 1815, the proposal of Napoleon III. in 1863, were quite as practical as anything that is likely to come out of the czar's conference. But they simply amounted to a demonstration that the difficulties were insuperable. In the present relations of nations the notions of peace and disarmament are incompatible. To disarm is to invite attack over many an unsettled problem, while the maintenance of a large army compels peace through fear."

An Interesting Offshoot of Republicanism.

New York "World."

PRESIDENT SCHURMAN, the head of Mr. McKinley's Philippine Commission, has submitted the following scheme of government, of which the President cables his approval:—

"While the final decision as to the form of government is in the hands of Congress, the President, under his military powers, pending the action of Congress, stands ready to offer the following form of government:

"A Governor General to be appointed by the President; a cabinet to be appointed by the Governor-General; all the judges to be appointed by the President; the heads of departments and judges to be either Americans or Filipinos or both; and also a general advisory council, its members to be chosen by the people by a form of suffrage to be hereafter carefully determined upon."

"The President earnestly desires that bloodshed cease and that the people of the Philippines at an early date enjoy the largest measure of self-government compatible with peace and order."

This is a wide departure from the views expressed by President Schurman in a letter to the *World* on the 31st of August last:—

"This Republic, whose soul is self government, does not want Asiatic dependencies or the military despotism they would entail. The proximity of Cuba made its misgovernment our affair. But we are not called upon to rectify the tyrannies of Africa or Asia. Nor are we under any obligation to Aguinaldo and the insurgents. Let us keep to our own hemisphere, seeking only naval stations in the Old World."

This was wise, sane, American. The "form of government" now suggested for the Philippines is a combination of the Spanish and the English systems. There is nothing American about it. What is there in our

Constitution or our history to warrant the appointment by the President of a "governor-general" of a possession 10,000 miles away, who in turn is to appoint a "cabinet" and to coöperate with judges, "all to be appointed by the President," in ruling 8,000,000 mongrels and barbarians?

The sole part of the Filipinos in the government of their islands is to be an "advisory council" whose advice the real rulers are under no obligation to take—chosen under a "form of suffrage" to be determined on by their conquerors. Is not this an interesting offshoot of republicanism?

"No Escape."

"New York Press" Correspondent.

ONE of the sights of New York: About as many Irishmen as Italians are hired to tear up 125th Street for the underground trolley. On Wednesday I happened to be near Eighth Avenue as the hands were being paid off. Half a dozen or more Sisters of Charity formed a hollow square around them, and not a guilty man escaped their silent importunity. The Italians, however, without opening their envelopes, jammed the pay in pocket and ran as hard as they could till well out of reach. The Irishmen, without a growl or grumble that could be heard, went to the slaughter with the same courage that carried them under O'Neill to the destruction of the English at the battle of Benburb. Every man gave his tithe and felt blessed.

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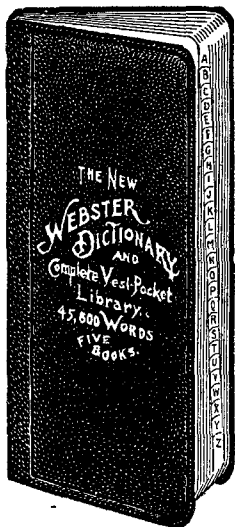
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NEW YORK, JUNE 1, 1899.

HAVE you noticed how the tide of Sunday enforcement is again rising all over the land? If not, read the news given in this and last week's SENTINELS on that subject.

OBSERVERS of the seventh-day Sabbath do not hold that the fourth commandment obliges them to work six days out of the week, but they do hold that the commandment forbids them to show deference to any day of the week but the seventh.

APPARENTLY in deference to public sentiment, the London papers which recently introduced seven-day journalism into England, have decided to discontinue their Sunday issues. This is the only legitimate way of fighting the Sunday newspapers, and if public sentiment can force the Sunday papers out of business here, the SENTINEL will not object.

THE peace congress which is now convened at the Hague, holds its sessions behind closed doors, and it is rumored that all is not peaceful even in the proceedings of this body. No plan for disarmament is expected to result from the congress, but it is hoped an impetus will be given to the project of establishing an international board of arbitration, to which all disputes between the powers may be referred.

INTERESTING developments are reported from the effort of the Retail Grocers' Association of Columbus, Ohio, to close up all grocery stores on Sundays. From the *Press-Post* of that city we learn that the force of the association's efforts in this line has been transmitted to business places in general, but not with the result anticipated.

The smaller grocery stores were compelled to close on Sundays by the action of the Grocers' Association, and they sought redress by trying to close up stores in other lines of trade. But they did not reckon rightly on Judge Earnhart. When they brought the case of other Sunday business into court, Judge Earnhart told them they were not acting from any desire "to have the Sabbath day respected," and that he would dismiss all such cases that might be brought before him.

Of course, it is not consistent to compel one line of business to suspend Sundays and allow other lines to go on. But this Ohio judge evidently appreciates the unworthy motive which has lent itself to Sunday closing in this case. Sunday laws seem to be well adapted to the calling out of what is mean in human nature.

"It is the law and the law must be enforced," is the plea made in defense of prosecutions for Sunday work; and further, "The best way to destroy a bad or foolish law is to obey it."

If, then, a wicked statute can be enacted, it will be necessary to commit the wickedness of enforcing it before it can be set aside. Do reason and justice support such a view as this?

If a law were passed affixing the death penalty to some trifling offense, would the courts feel bound to enforce it as the only thing that could be done with it? Would they feel bound to commit murder because "it is the law, and the law must be enforced"?

Certainly not; and the plea that a bad law ought to be enforced simply because "it is the law," or in order to get it repealed, is only sophistry. There is no justification for enacting such a law, and no justification for enforcing it after it has been passed. A bad law is injustice, and injustice is binding on nobody. An unjust law ought to be repealed at the first opportunity, and meanwhile be let severely alone.

ALL New York City and vicinity has been stirred for a week past over the kidnapping of a child and the ineffectual efforts of the police to discover the victim of the terrible crime, or its perpetrators. The case bids fair to rival in its tragic consequences the well-known case of Charley Ross.

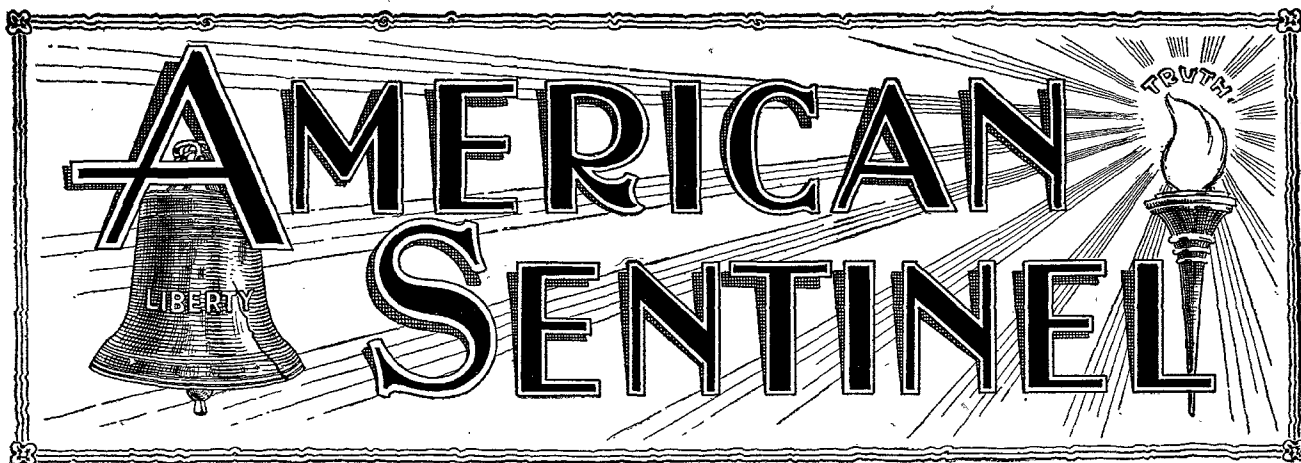
Yet there are cases of kidnapping, in this city and elsewhere, which give the public little or no concern. The form of the crime—the manner in which it is executed—seems to make a great difference in the public mind. For are there not child kidnappers stationed at almost every corner in vast districts of our large cities? In other words, are not the saloons kidnappers of the young? Do they not fairly deserve this designation?

The saloons "must have boys." They cannot continue business on the old drunkards; these rapidly die off, and the supply of victims must be replenished from the children. Of course, the outward form of the boy remains; but his real self, once the saloon gets hold of him, disappears, swallowed up in a gulf of shame and debauchery, more hopelessly lost than was ever the innocent victim of brutal violence. And no offer is ever made of restoration to the despairing mother. Why should not this, like all other forms of kidnapping be prohibited?

Do you need a dictionary? Then be sure you read our special offer on page 350.

Notice.

THE International Religious Liberty Association has moved its headquarters from this city to Chicago, but the AMERICAN SENTINEL remains at its old address—39 Bond St., New York City. All business relating to the AMERICAN SENTINEL should be sent to this address. Do not send it to Chicago. For the present the AMERICAN SENTINEL will continue to be published in New York.



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

VOLUME 14.

NEW YORK, JUNE 8, 1899.

NUMBER 23.

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JUSTICE, whether embodied in statute or not, has always the binding force of law.



MEN can do nothing to save the Sabbath, but the Sabbath can do much to save men.



A SABBATH without religion is a Sabbath without rest; hence Sabbath rest by law is an impossibility.



REAL law being always synonymous with justice, to enforce an "unjust law" is to disobey law and enforce anarchy.



MORALITY cannot be saved by legality. Not the forms of godliness, but the power of godliness, makes an individual truly moral.



THE Sabbath must be preserved not by law, but by its own inherent life. God's Sabbath, like all that God has made which has escaped the taint of sin, is immortal.



THE State must not be allowed to profess religion; it is not right that it should do so. If it does, it will want to join the church; and who will say that it should not if it can rightfully profess religion? But when it joins the church, there is a union of church and state, which is always an unmitigated evil. Therefore it is evi-

dent that in religion the state cannot do that which would be proper and right for an individual.



WHILE the state is not a moral personality like the individual, it is yet bound to do that which it was instituted to do; namely, preserve the natural rights of man. Man was created for the glory of God; the state was created for the protection of man in society. Only through force can the state protect society; but only through love can man glorify God. The state cannot glorify God because it cannot love. The state represents man's power, but God does not want man's power. He wants man's love, and by loving God men will work most effectually to preserve peace and uprightness in society. Love to God is the great preventive of the ills of society; and an ounce of this prevention is worth a pound and more of the state's attempted cure.

Another Arrest in Georgia.

ANOTHER case of arrest for not keeping Sunday is reported from Georgia. In a letter dated at Rome, Ga., May 25, to the SENTINEL, the writer, Mr. J. T. Eaton, says:—

"I was arrested yesterday, tried before a justice of the peace, and bound over to court to appear the 17th of July, to answer to the charge of doing ordinary work on the Sabbath day. It is a case of religious persecution pure and simple."

SINCE receiving the foregoing Mr. Eaton has sent us the following letter:—

"Rome, Ga., May 31, 1899.

"EDITOR AMERICAN SENTINEL: I came here from Indiana last August to canvass for denominational publications. I have resided where I now live since the 21st of last October.

"I have a garden patch, which I rented, that we might produce our own vegetables. I have a wife and three children.

"Until spring opened up I did not have much work to do at home, so did but very little on Sunday; but during the last two months I have had plenty of work, and I did not feel that I could afford to lose one sixth of my time; and more, I could not conscientiously observe Sunday and act the hypocrite, professing by my actions to keep a day that I did not believe in. So I went quietly to work on Sunday, never doing anything that could possibly be considered offensive.

"Two of my neighbors talked with me on the question, urging that I should keep Sunday because the laws of the State required it. One, who is a witness against me, said while talking to me, that he did not know but what I was right, but we must keep the laws of the State.

"A warrant was sworn out by one of my neighbors, the charge stating that 'The said J. T. Eaton did on the 14th day of May commit the offense of pursuing his ordinary business on the Sabbath day.'

"The warrant was issued the 24th day of May, and I was arrested the same date and taken before the justice of the peace about 3 o'clock, P. M. He asked me to stand trial at 6 P. M. the same evening, but I replied that I was not ready for trial; so the justice set the case for 6 o'clock, P. M., the following day, and asked me to give bond. He suggested I get one of my brethren to go on my bond; so the bailiff started down town with me in a buggy to hunt up the brother to sign the bond. On our way down town the bailiff suddenly stopped and jumped out of his buggy, asking me to hold his horse while he went and made an arrest. He soon came back with a man under arrest and asked me to get out of the buggy and stay around until he took the fellow to jail. He said he was not afraid of my going away.

"He then told me to take my bond and go by myself and hunt up the brother to go on the bond and come back to the justice's office. I had to go nearly a mile to find the brother where he was at work.

"My trial came off the next day. The witnesses swore that on the Sabbath, May the 14th, they saw me hoeing in my corn patch. When questioned on the witness stand they said that I was a peaceful citizen, etc., and that neither their rest nor that of their families was disturbed; also that they would not have known that I was at work if they had not seen me.

"When asked why they issued the warrant, the prosecuting witness said he thought it was his duty to enforce the law.

"I was bound over to appear before the Superior Court of Floyd County the 17th day of July. Many of the people here are standing for me and religious liberty, but the Sunday law is being agitated, and nearly every business is stopped in the city on Sunday."

Mr. Eaton adds that he is willing, if need be, to go to the chain-gang "for His sake," and that of the truth to which he holds.

A RECENT Christian Endeavor convention was held on the island of Jamaica, in a court-house, where seventy-five years ago a number of Baptist ministers were tried and found guilty of preaching to slaves without license.

A Clergyman Arrested for Hoeing Weeds on Sunday.

Hatley, Miss., May 28, 1899.

EDITOR AMERICAN SENTINEL: I am forty-eight years of age, am the youngest son of a numerous family. The history of my ancestors extends back through many generations, one line of which reaches to the landing of the Pilgrim Fathers, who, fleeing from religious persecution, landed on the bleak shores of New England in 1620. Yesterday, for the first time in my life and for the first time in the history of my family, so far as my knowledge extends, was one arrested and led away under the escort of an officer charged with a misdemeanor. I have met in our family reunions where our ancestral history has been talked over, and it has been a source of many congratulations that we could present so clean a record as law-abiding citizens. But to-day I stand before the world under bonds as a criminal awaiting trial.

On the nineteenth day of July next, I am to appear before the court at Amory, Mississippi, to answer for my conduct on the fourteenth day of May. And what is the crime for which I am to suffer this reproach and perhaps to suffer further indignities after the case is tried? You may ask if I have been engaged in some evil plots against the rights of my fellowmen? I can answer with a clear conscience before God in the language of the Apostle Paul, "We have wronged no man, we have corrupted no man, we have defrauded no man." If I had, I should have no complaint to offer if I should suffer the extreme penalty of the law. The act with which I am charged and for which I suffer these indignities, is that on that fourteenth day of May, after having rested the day before, which was the Sabbath, I took a few moments' exercise in my own garden in the early morning hour, using a hoe with which to extricate a few obnoxious weeds from among some choice plants, the seeds of which had been presented to me by an esteemed friend. After this refreshing exercise I went back into my house, wrote some letters, then attended services in the Baptist church, and preached in my own church at night. I am a minister of the Seventh-day Adventist church and believe and teach that the seventh day of the week is the Sabbath; that the Sabbath never was changed from the seventh to the first day of the week by divine authority.

A little over a year ago I organized the first Seventh-day Adventist church in this State, here at Hatley, with eleven members. Since then our membership has increased to twenty-nine. Some have not been well pleased to witness the interest taken in the truths which we teach, and not having scriptures with which to oppose them, have sought to stir up a spirit of persecution against us. We had thought, however, that so long as we conducted ourselves as good citizens we were accountable alone to God for our religious faith, and that Seventh-day Adventists had the same right to the exer-

cise of their religious freedom that is enjoyed by other denominations of Christians. I had read the following Article of the Bill of Rights of the State constitution of Mississippi:—

“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 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.”

I find no other clause in this constitution making Seventh-day Adventists an exemption to those who may enjoy these rights. Neither can I conceive how the extricating a few obnoxious weeds from my own garden can be construed to be an “act of licentiousness” or “injurious to morals or dangerous to the peace and safety of the State.” If I could be convinced of this I would humbly acknowledge my fault, pay whatever fines were imposed on me, and never pull any more weeds.

But I am charged with having broken the Sabbath; this is the charge in the bond, while in the indictment it is for working on Sunday, the first day of the week. But what is Sabbath observance but a religious observance? It is most emphatically so. God's Word declares the Sabbath to be a sign between him and his people; that he gave it to them for that purpose, and that it would be a sign between him and them forever. See Ex. 31:13-17. Also that by keeping the Sabbath they are to know the Lord. Eze. 20:12,20. The Apostle Paul also agrees with this when he says in Rom. 14:6: “He that regardeth the day regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it.” Here then is a religious service, and in respect to such the constitution of our State declares that “no preference shall be given to any sect” and their “free enjoyment shall ever be held sacred.”

Under this guarantee in the fundamental law of the State we have felt that we had not only the God-given right but the constitutional right to work six days and and to rest the seventh day as God has commanded in his eternal and unchangeable law. For my loyalty to God and for the exercise of this right I have been deprived of my liberty and brought before the authorities as though I were guilty of crime.

The circumstances indicate very clearly that these who are taking a hand in this prosecution are acting purely from a religious prejudice. Work of various kinds is being carried on almost every Sunday in almost every community more than that with which I am charged, but no attention is paid to it. I am told that hundreds go to the river to fish on Sunday and the explosion of dynamite on that day to kill the fish can be heard miles from the river. On my way home from court I was told by a man of good standing in the community that he had run seven plows at a time on his farm on Sunday

and was never molested for it. Chopping wood on Sunday is so common that it causes not the slightest comment and yet the only arrests made for Sunday work in this State for years that I have heard of is that of my seventh-day brother Robert Nash for cutting some sprouts from stumps in a field, and of myself for taking exercise with my hoe in my garden. The officer who arrested me stated at my dinner table on the day of my arrest that he could go out and work on Sunday and no attention would be paid to it; but if any of us would do the same thing we would be arrested for it. It is only prejudice. I feel clear before God in my faith and in my practice and now if it is his will that I should suffer for it I hope to bear it patiently. I have realized the presence of my Saviour in this experience thus far and his promise is, “My presence shall go with thee.” Where he may lead I do not fear to follow.

As we were going to court the officer said to me, “I have great sympathy for you people and you may be right, but you have a hard thing to buck against the whole State of Mississippi.” “We are not bucking against the State of Mississippi,” I replied. “We are the servants of God; he has given us commandments which we are bound to obey and he has promised to be with us. Those who molest us in this are ‘bucking,’ against God.” God is my shield and in him will I trust.

R. S. OWEN.

Self-Government in New York City.

WHILE the United States is slaughtering and devastating in the Philippines because the natives are savages who do not know how to govern themselves, it is interesting and instructive to note the status of the metropolis of the United States as regards this same matter of self-government. Is New York City able to govern itself? In answer to the question we quote the following from the *New York Independent*, than which there could be no better authority on the subject. Under the heading “Boss Rule in New York,” the *Independent* says:—

“The results of the Mazet Committee's inquiry as to the evils of boss rule in New York should be considered in connection with the political agreement or alliance which enabled Croker and his associates to take possession of the municipal government. At the earlier sessions of the committee it was shown, chiefly by the admissions of the Tammany boss himself, how the judges, who had been required to pay large assessments for their nominations, were expected to use their political influence for the enrichment of the boss and his associates; how various industries, depending in some measure upon the favor of the municipal authorities, were made to contribute something to the accumulations of the leader and his friends; and how this leader, in the words of his own boastful declaration, was working all the time for his ‘pocket.’ More recently the deplorable condition of the Police Department has been disclosed by the testi-

mony of the four commissioners of police, the chief who was removed, his successor, and others. The mayor and certain other subordinates or assistants of the boss admitted that they had for years been the friends of men reputed to exercise control over numerous pool rooms and similar resorts kept open in violation and defiance of law.

"The chief of police, who declined to transfer to remote and undesirable stations officers who had annoyed these law-breakers by attempting to bring them to justice, could not at first be removed because the two Republican commissioners in the bi-partisan board were unwilling to vote against him. These commissioners were removed, and in their places were appointed two other Republicans—one of them upon the recommendation of Senator Platt—who promptly voted to retire the obnoxious chief and to put in his place a man who has since been conveniently ignorant of notorious violations of law.

"One of these new commissioners made the humiliating confession that he voted against Chief McCullagh, knowing that he was a good officer, simply to keep his salary of \$5,000 a year. Abundant proof was then produced that more than one hundred pool rooms or gambling places were open in the city. Both the present chief and the mayor had professed to be ignorant of such violations of law, but it was clear enough that the Police Department had been reorganized with a view to the protection of such law-breakers."

This is what exists in New York city government today. It is "boss" rule, and it hardly need be said that "boss" rule is not self-government. Such rule is just as far from self-government as is the government of Russia, or the government that has existed in the Philippines.

It must be admitted, then, that the same objection urged against Philippine independence lies equally against the independence of the people of this country's metropolis—they cannot govern themselves. And therefore it is plain that this city ought to be invaded and subjugated, and a foreign rule established here at least until the inhabitants shall have become fitted to rule themselves.

However, the people of this city know how to fight and are well able to defend themselves with military weapons of the latest make; and this being so, it is not at all likely that it will be thought necessary anywhere to invade and subdue the people because they are not capable of self-government.

Conquering Ourselves and Others.

"Sunday School Times."

LIFE in its relations to others is very much what we choose to make of it. If we choose to seek offense in their acts, we shall find plenty. Isaac could have got up a quarrel with Abimelech and the Gerarites which would have embittered his own life and passed down as a vendetta to his posterity. But he knew that "it takes two to make a quarrel," and he resolved not to be one of the

two. Once and again he yields the point, and fairly wears them out by his courtesy. And with what result? Did they ever think him a poltroon, whom they could trample over? At the last they come meekly and ask to enter into covenant with him, declaring they never meant him a bit of harm, or did it either. He was manifestly the conqueror through his patience and his courtesy, in which they began to see something divine, and they hurried to make terms with him. His quietness under wrong-doing was too much for their blustering quarrelsomeness, as it always will be if a man has the heroism for it. The greatest of conquests was that by the one who gave his cheek to the smiter.

Self-Government a Right.

SPEAKING of the right of people to self government, *The Outlook* says that "In fact, self-government is not a right at all; it is a capacity."—"Self government is a capacity, and the right to exercise a capacity depends on the possession of it."

No one, then, has a right to exercise a capacity until he has the capacity itself. Is this so?

Walking is a capacity; and so is swimming. But no one has a right to walk until he is able to walk, or swim until he is able to swim. Therefore, no person has a right to go in the water to swim until he is able to swim; and no child should be allowed to stand on its feet until it is able to walk!

Such is some of the logic of imperialism.

A capacity cannot be conferred; it must be developed in the individual who is to gain it.

One person cannot confer self-government upon another; one nation cannot give self-government to another. History contains no record of such a thing.

To acquire a capacity for anything, the individual must be allowed to attempt that thing. He cannot acquire the capacity by watching some other person perform it, any more than a person can learn to swim by watching some other person swim.

A people must develop the faculty of self-government out of themselves, and as long as they are denied the right to attempt this, they are denied self-government. The conquerors may set up their own self-government over the subject people, but this will confer no new capacity upon the latter. It would benefit them about as it would benefit an ordinary person to have bequeathed to him the instrument of a great violinist. The instrument would do him no good because he had no ability to play on it.

No nation or people wants to have bequeathed to it the government of another people. Circumstances and needs vary among different peoples, and the governments are adapted to suit these varying requirements in the different countries of the earth. The United States does not want the government of Great Britain, and

Great Britain does not want the government of this Republic. Norway and Sweden do not want American or British government, and neither Britain nor America wants their government. And so of all the nations. Each has developed its own government, and each can exercise its own government far better than it can any other.

The United States would do well to give the *principles* of republican government to all countries of the earth. These principles are the best principles of government everywhere, and can be adapted to suit the conditions in all lands. But when this nation goes to another and strange land and there sets up its own government over a strange people, it is going too far either for the benefit of that people, or for its own good name.

National Pride and Its Consequences.

BY T. E. BOWEN.

"THESE six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, the hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:16-19. Pride is exceedingly sinful for the reason that it admits of no Saviour. Self-sufficiency so fills the heart that the Saviour has no place. He is not wanted; therefore will never come. This fullness, this self-sufficiency, precedes a fall.

This is true of individuals; it is also true of nations. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchmen waketh but in vain." Ps. 127:1. Here the safety of nations is pointed out. Except the Lord protects, guards, restrains, and keeps the nations, they never could exist. Yet how fast this spirit of true dependence is being replaced with arrogance and pride, with trust in armies and the accomplishments of man's devising for security and protection.

There seems to be a spirit in the air that God has called the United States to a high place among nations in the work of reforming, civilizing, and christianizing the common people of earth. However this may be, it can never come in the way these zealous people expect. It can never come through going forth to subjugate weaker nations.

That God planted this Government by directing it to righteous and sure principles of government, no candid man can deny. The growth of the Republic has been a marvel to the despotic nations of earth. In clinging to these heaven-born principles, which recognize the

worth of a man and that he has God given rights which must be respected, and relying upon God in true humility and dependence, has been the strength of its people, and by these has the nation wielded the mighty influence it has in other parts of the world. But immediately these principles are forsaken, like Samson, it is shorn of its strength.

In speaking of nations God says he "hath determined the times before appointed, and the bounds of their habitation." His kingdom ruleth over all. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" He raiseth up nations and pulleth them down. He sustaineth the humble and bringeth down the lofty. Certain bounds are fixed for nations, and nations pass these bounds only to meet their doom.

For example, consider the ancient kingdom of Babylon. Nation after nation had been subdued before Babylon until it stood as the first universal kingdom of earth. God used this nation to punish the iniquity of the others. Even the kingdom of Israel was thus punished by God for her apostasy and pride. After Babylon had reached the height of glory, man-like, the monarch on the throne ascribed to himself all this power in these self-sufficient words: "Is not this *great Babylon*, that I have built for the house of the kingdom by the might of *my* power, and for the honor of *my* majesty?" Here was the hidden line. In those words of pride, as king Nebuchadnezzar looked out over the golden domes of his great city, he stepped across the line God had fixed, and the record says, "While the word was in the king's mouth, their fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." Here the decline began, and in a short time the kingdom of Babylon, the pride of the whole earth, was no more.

Such is the lesson God would teach. Now, as then, the lesson is true which king Nebuchadnezzar learned by hard experience, that *God is King* in heaven: "All whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." Why not accept the lesson taught in the experience of other nations that have walked in pride, and thus escape the judgments sure to follow such a course?

Church and State.

CHURCH and state are organically, though not sympathetically, distinct and separate. Government property should on no account be turned over to the church. The state should aid no creed nor sect by gift or loan. From the days of Constantine the unholy alliance of church and state has been the cause of nations corrupting the church by making it dependent on the state and paralyzing the state by making it subservient to ecclesi-

astical authority. Between the two let there be no organic connection; render to Cæsar Cæsar's things, no more, no less, and to God God's things, no more, no less.
—*Rev. Kerr Boyce Tupper, Baptist.*

Nations That Are Saved, and Reformed.

BY R. M. KILGORE.

RETURNING to the prophecy of Isaiah, referred to in our last article, we find some additional expressions which would appear to teach that in the last days there would be an absence of evil influences, and a preponderance of all that is good. Another prophet (Joel 3:9-14), speaking also of the same time, presents a view so contrary to that by Isaiah and Micah, we beg the indulgence of the reader, while we place before him both of these prophecies:—

ISAIAH.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Chap. 2:2-5.

JOEL.

"Proclaim ye this among the gentiles: Prepare war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about, thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there I will sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision." Chap. 3:9-14.

It will not be questioned that these prophets are speaking of events which are to take place at the end of this world. The "last days" spoken of by Isaiah and Micah, and the "harvest" time, when the "day of the Lord is near," referred to by Joel, must be one and the same time. Matt. 13:39. But the difficulty lies in the fulfillment of their opposing statements. One says, "Nation shall not lift up sword against nation, neither

shall they learn [the art of] war any more"; the other commands, "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up [to war]." One says, "They shall beat their swords into plowshares, and their spears into pruninghooks." The other commands, "Beat your plowshares into swords, and your pruninghooks into spears." One says, "Come ye, and let us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." The other declares that their "wickedness is great." "Multitudes, multitudes in the valley of decision," and "Let the heathen be wakened, and come up," not to the house of God, but to the valley of Jehoshaphat; "for there will I sit to judge all the heathen round about."

Now, the reader will say, These are palpable contradictions, and they both cannot be realized. Yes; they are contradictory, and let us look for their fulfillment. The harmony is found in the fact that two parties of opposite opinions are making these utterances. In Isaiah and Micah we have what the Lord declares that "many people" and "many nations" shall "say" in the "last days," and that in Isaiah 2:3 and Micah 4, verse 2, and which follows, is the language of the "people." While that in Joel is what the Lord has said, verses 8 and 12. The "many people"—the "multitudes" are found to be in conflict with the Lord. They do not harmonize with him, and this is not surprising at such a time of confusion as that will be. The multitudes and nations never have agreed with the Lord, and but "few" of the people will walk in the strait and narrow way; but "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7:13, 14. The people are wrong, but the Lord is always right.

Now, what is being done, and what are the people saying? Already a world's congress of religions has been called; evangelical alliances are formed; millions of people petitioning Congress to enact and enforce Christian laws upon all the people, and associations, leagues and societies are organized, and determined that these measures shall be carried out; and now a world's peace congress is just before us, with the object of disarming the nations—laying down their implements of war, taking up the implements of husbandry, and are saying, Let us learn war no more. But what are they doing? With the cry of "peace, peace," comes the command from all the great powers of earth, "Prepare war, wake up the mighty men." In obedience to which the arming of the nations proceeds. Battle ships of every description multiply; cannon of still greater volume and power are manufactured and placed in position; later patents of more effective musketry are put into the hands of increased armies, and new devices and explosives for the destruction of life and property are constantly coming to the front and put to execution. New territory is being acquired, and the thirst for expansion

and still greater power is only satisfied when the "foot-holds" held by the weaker nations are occupied by the greater and stronger powers. The earth is filled with violence, crime of every description is increasing,—their "wickedness is great,"—millionaires are made in a day, trusts and syndicates multiply, to whom the Lord says, "Ye have heaped treasure together for the last days" (James 5:3) while the cry for bread, and "wages kept back by fraud" is heard on every hand. Against this untold wealth, combined labor is arranged, anarchy rises and asserts itself, and instead of peace we behold trouble—"men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Now, dear reader, what next? Need we look for and expect a change for the better? No, indeed; for "evil men and seducers shall wax worse and worse, deceiving and being deceived; yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12, 13. What hope, then, have we for a reform? National reform is but an experiment. The reality is a thing as yet unseen. The element of reform is not in the nations; they are composed of men, and "it is not in man that walketh to direct his steps." In his "flesh dwelleth no good thing." "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12.

Then they are lost, and need to be saved. Here, again, the nations are powerless. They have studied methods of destruction rather than the plan of salvation. They can destroy, but they cannot save either themselves or each other. So the prophet concludes, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." Jer. 3:23. "So all Israel shall be saved," "by grace through faith." These are the children of faithful Abraham, heirs of God, and joint heirs with Jesus Christ; saved out of "every nation, kindred, and tongue, and people." To these the gates of the city above will open, "that the righteous nation which keepeth the truth may enter in." Isaiah 26:12. "And the nations of them which are saved shall walk in the light of it: and the kings of the [new] earth do bring their glory and honor into it; and the gates of it shall not be shut at all: for there shall be no night there; and they shall bring the glory and honor of the nations into it." Rev. 21:24-26.

A Fatal Discrepancy.—The very name "Roman Catholic" is a contradiction in terms. Rome is a city in Italy with a glorious though bloody history; it is not a city through which the life of to-day pulses; it belongs more to the past than to the present time; but at any rate, it is one particular spot on earth. "Catholic" means that which appertains to the whole world, to the

entire earth wherever it is inhabited. Thus "Roman Catholic" is a "particular universal;" and it is obvious that a church which is Roman cannot be catholic, and one that is catholic cannot be exclusively Roman.

The Rainbow of Universal Peace.

New York "Sun."

THE Americans at The Hague have submitted their preliminary plan for the establishment of a permanent tribunal of international arbitration.

Our Commissioners and the Administration which sent them are entitled to congratulations upon the favorable reception of the scheme. Its simplicity, directness, and promise of working efficiency have commended it at once to all concerned. The propositions advanced by the representatives of several other powers, including Great Britain, are obviously inferior; the British plan, indeed, seems by comparison so inchoate that it has been practically laid aside already in favor of the American scheme. Whatever is accomplished by the Peace Conference in this department of mundane amelioration will have received its first impulse, its general form, and its clearest definition from this side of the Atlantic.

Our Commissioners propose that at least nine of the sovereign powers of the earth shall join by treaty in the establishment of a permanent international court to try and decide disputes likely otherwise to lead to war. The essential features of this high tribunal are briefly sketched in the resolutions submitted.

The nine or more sovereign powers are each to have one representative upon the international bench, nominated by the highest court in each country and holding office for an indefinite term. In the case of the United States, for example, the Supreme Court would select our international judge. His term would last until the Supreme Court at Washington deemed it advisable, for one reason or another, to supersede him by appointing his successor.

The organization of the international tribunal and its rules of procedure are to be determined by its nine or more members; and the meeting place is to vary according to convenience.

The court is to be always open, not only to the contracting nations, but also to other nations which may desire its services, although not parties to the treaty.

Litigants may elect whether to have their causes adjudged by the full bench of nine, or by any smaller number not less than three. General expenses are to be borne by the nine or more contracting governments. Outside litigants using the court are to be charged for the expenses of the cases they bring. The judges are to draw salaries only for time when actually engaged in the duties of the court. Every defeated litigant is to have the right, for three months after a first decision, to reopen the case on account of newly-discovered evidence

or questions of law not submitted at the previous hearing.

That is all the machinery. It is simple and effective. We have reserved to the last the provisions of Article IV., which contains the essence of the proposition:—

"Any and all questions of disagreement *may, by mutual consent*, be submitted by the nations concerned to this international tribunal for decision, but every such decision shall be accompanied by an undertaking to accept the award."

In the words italicized abide the fatal defects of any scheme, no matter how ingeniously contrived or elaborately decorated with the rainbow hues of hope, for the preservation of peace among nations by means of an institution analogous to those upon which civilization depends for peace and justice as between individuals.

1. *By mutual consent.* For the effective settlement of differences one party to the dispute must be able to summon the other before the court and compel him to abide by its decision.

2. *May be submitted.* As long as the word *may* is the foundation of every proposed scheme of international arbitration, and until the word *must* replaces it, so long will the exaggerated hopes of the dreamers of universal peace through the agency of arbitration be doomed to disappointment.

It is common to imagine a tribunal of nations similar in a general way to the courts before which the people of all civilized countries carry their disputes. "If possible among men, why not possible among governments?" is the question often asked. There is no parallel. The analogy misleads. The indispensable factor that exists in one case is absent in the other, namely, the power of enforcement.

Behind the courts of justice in every land on earth that possesses such institutions is a sovereign power able and ready to execute the courts' decrees. Behind the treaty tribunal of nations there will be no sovereign power. There will be an aggregation of independent sovereignties, it is true; but the idea of the intervention of a majority of these separate sovereignties to coerce a single sovereignty into accepting a majority verdict or obeying a majority decree, involves a usurpation on the one side and a renunciation on the other alike inconceivable to the human mind in its present stage of political enlightenment.

So the American proposition adds to the existing appliances for the preservation of peace nothing more than an admirably conceived machine, and a moral influence the exact value of which experience alone can determine.

If we could conceive the possibility of a general willingness on the part of the nations at The Hague to surrender sovereignty for the sake of universal peace, and to agree that a *must* should be put into the proposed convention instead of a *may* could the decisions and decrees of this exalted tribunal then be enforced?

Is there any way in which the formal agreement in advance to abide by the court's judgment could be rendered effective, in order that war might be averted and a pacific settlement assured?

Yes, there is one way. How?

In the answer to that How? the rainbow disappears.

The decisions of the tribunal could be enforced, and the defeated litigant nation made to obey, by police duty on the part of the other treaty nations. The eight could coerce, or attempt to coerce, the one. That is to say, by superior force. That is to say, again, by armed intervention and conflict in case of resistance. That is to say, finally, by War.

An English Protest Against Sectarian Appropriations.

"The Examiner" (Baptist organ).

It seems that Lord Salisbury and Mr. Balfour are not making easy progress in their scheme to establish a Roman Catholic university for Ireland. This is as, some weeks ago, we predicted it would be. The Presbyterians, through their Committee of the General Assembly in Ireland on the Higher Education, to whom a similar university in Belfast was offered as a sop, have unanimously rejected the proposal, and remain true to their principles of nonsectarian education.

It has also been shown that the alleged grievance of Catholics is not a genuine one, and that they already have in the Queen's colleges in Cork and Galway, whose presidents and professors are Catholics, in the Royal Irish University and in Trinity College, Dublin, adequate and equal facilities with Protestants of obtaining for their sons the higher education, with full protection to their creed.

Protestants object to being taxed for the maintenance of a university for the benefit of "an ecclesiastical and a political organization that no bribe less than the crown and scepter of England would satisfy." No objection is made to the Catholics having a university all their own, provided they will furnish the funds for its establishment and maintenance. To the American mind this position is the just and proper one to hold.

Prenatal Culture.

Is THE girl who cramps in her waist often taught that she is injuring not herself alone but her chances of motherhood? Is it often said to her, "Not you alone will be deformed, but your child may be stunted; perhaps you will not even have the power to create a human being"? Is the young man taught that his drinking and dissipation may injure not himself alone, but his yet unborn child also?—Katherine Louise Smith, in *Good Health*, June.



IN an article which is approvingly noticed by imperialist journals, Julian Hawthorne says:—

"True Americans must believe that America is the hope of the human race. We are bound to demonstrate that belief, even by unfurling the flag over those who have been the victims of oppression."

* * *

This would make it binding on America to unfurl the American flag over the principal countries of both hemispheres, and would give the world another great universal empire, provided America could first conquer the world. And that is the trouble with the idea of liberating the oppressed people of the earth by conquest; it means world-wide war.

* * *

America cannot conquer the world by war; but American principles of government could and would to a large extent, conquer the principles of despotism and liberate the oppressed in a peaceful manner, if America would exalt those principles before the world. Not liberty conquering the world with sword and cannon, but "liberty enlightening the world," is the hope of the world's oppressed people.

* * *

THE *Catholic Mirror* says that the reason why religion is on the decline in the "rural communities" of New Hampshire, as asserted in Governor Rollins' fast day proclamation, is that Protestantism in the State is in a "deplorable condition"; and adds that there are 100,000 Catholic residents in New Hampshire, and that Catholicism there is flourishing. This confirms the opinion expressed on the point by the SENTINEL some weeks ago.

* * *

NO LESS than 5,000,000 people in eastern Russia are in a condition bordering on starvation. The chairman of a relief committee now at work among the distressed people writes that £2,000,000 is needed to keep the people alive until the next harvest.

* * *

THE ritualistic controversy in the English Church seems to be doing much to open the eyes of English people to the evil of "church establishment," which

is only another name for church and state union. The fair-minded clergy of all parties, it is said, are coming into harmony in the view that religious questions must not be settled by a political body. Under the establishment, parliament has the authority to settle such questions for the church, and to take that authority away from parliament means disestablishment. Establishment means the surrender of church freedom in exchange for political support—a bargain, which means only incalculable loss to both the church and the state. "Where the spirit of the Lord is, there is liberty." 2 Cor. 3:17. No church which is moved by the Spirit of God can be bound by the power of the state.

Sunday Enforced in Texas.

A PRESS "special" to the St. Louis, Mo., *Chronicle*, from Galveston, Texas, under date of May 27, states the following:—

"The most indigo-hued of last century's New England blue laws pale into whiteness when compared with the statute of Sunday law at Alvin, this State.

"Henry Bunch, a section hand, has an invalid wife. He cooked the food for his wife and self before going to work in the morning, leaving his wife's portion by her bedside.

"On Sunday he washed the family clothes, and after hanging them out to dry, he cultivated a garden back of his little house. People attending a nearby church objected, and he was tried before a justice of the peace and a jury of six. He was found guilty and sent to jail to work out a fine and costs, amounting to \$28.75. His wife was left penniless.

"The case will be brought to the governor's attention."

Sunday Enforcement in Akron, Ohio.

A LIVELY Sunday-enforcement crusade is in progress in Akron, Ohio. The crusade is being pushed by ministers of the Evangelical Alliance, and is directed especially against Sunday theaters and games. The following facts in the matter are given by the *Cleveland Press*:—

"Rev. C. J. Tannar, pastor of the First Christian Church, made affidavit, late yesterday, for the arrest of L. E. Beilstein, manager of the Akron Traction & Electric Co., and three of the performers at Lakeside Park casino, charging them with violating the Sunday law by giving a theatrical performance on that day.

"The papers were given to Sheriff Kelley, last evening, and he served them. The cases will be heard in Justice Hoffman's court.

"It is said warrants will also be issued for the arrest of Menches Bros., proprietors of Summit Lake Park, on the same charge.

"Not all the ministers of the Evangelical Alliance are in sympathy with the movement begun by the alliance.

Revs. F. C. Haddock, W. H. Brightlire, N. J. Myers and E. T. MacMahon are opposed to the 'preachers making themselves police officers,' as one expressed it. Rev. Mr. Myers spoke of this in a sermon, Sunday night. He denied he lacked backbone, but said he did not believe the work was in a preacher's province."

It is pleasing to note that some of Akron's clergymen are opposed to this crusade, appreciating the great truth that an "ambassador for God" is not called by duty to make himself a spy and an informer against people and secure their imprisonment in jail. The ambassador for God is commissioned to proclaim not imprisonment, but liberty; not condemnation, but justification.

We find also in the *Press Post*, of Columbus, the following reference to this subject:—

"There is a lively war in the Evangelical Alliance of this city. It is composed of the Protestant ministers of the city. Several weeks ago, at a secret meeting, a number of the ministers decided to begin a crusade against the Sunday theater and ball games. Several of the ministers dissented. The others severely criticized them for want of 'backbone.'

"Sunday the crusaders visited the casinos at Summit Lake and Lakeside Parks. Rev. N. J. Myers, of St. Paul's Lutheran Church, one of the dissenters, preached a sermon in which he said he would thank God when the theologian and Christian philosopher could give his whole time to the study of the Bible and the consideration of progressive thought and that when the Lord's day arrived, he would not be obliged to hunt up the sheriff and prosecuting attorney and arrest men for playing ball. In his sermon he referred to the century A. D. 2500. Looking forward to that period, he said: 'I was glad that I did not live in the last days of the nineteenth century when the ministers of God's word were expected to lower their ministerial dignity by descending to the low level of the Sunday afternoon spy, and that Christian charity and good judgment had been so thoroughly developed that when I refused to do so I was not branded as a coward or accused of lack of moral backbone.'

"This sermon has amused the ministers who are active in the crusade."

Evidently, it requires more "backbone" on the part of a clergyman to stand out against one of these crusades, than to join in it. It always requires backbone to stand on the unpopular side.

A Georgia Paper on Sunday Enforcement.

SOME good things on the enforcement of Sunday observance in Georgia, are forcibly said by the *Commercial Argus*, of Rome, Ga., with reference to the arrest of J. T. Eaton, of that city, for Sunday work.

Referring to the notice of the case which first appeared in the *Rome Tribune*, the *Argus* said that, "In all candor, we don't think that there was much religion shown by the intermeddling neighbors in having the

case made against Mr. Eaton; certainly there was no Christianity displayed;" and that "for other churches pretending to be Christians, to assume to themselves the right to dictate to others, is a species of bigotry unworthy the religion of Christ. There is no religion in it. It is fanaticism pure and simple."

This called forth strong replies from some of those most opposed to the Adventist religion; of which the *Argus* took note by printing the following:—

"Our waste basket is filled with vigorous and somewhat intolerant, not to say impertinent, denunciations of our editorial, which appeared in the *Commercial-Argus* last Friday, commenting upon the case made against one J. T. Eaton by his intermeddling neighbors for working on Sunday.

"With all due respect to the superior grace and wisdom of our critics, we have nothing to retract nor even modify in the article denounced.

"We said that so far as violating the State law, Mr. Eaton was amenable to the state courts and might be punished, but so far as violating an ordinance of the living God, that was a matter with which the courts should have nothing to do.

"The Constitution of the United States, evolved out of the wisdom of the fathers who framed the original laws of the land, wisely prohibited the prosecution of a citizen because of his religious opinions, but left every man free to worship God in his own way and according to his own conscience.

"In this particular case Mr. Eaton was conscientious in his belief—and there are thousands of others of the same faith—that the Sabbath consecrated by God as a day of rest was the seventh day of the week; the day upon which God rested from the work of creation and which He commanded men to observe and to keep holy, and as such he and his family observed it, doing no manner of work upon that day but keeping it sacred, if not holy.

"This other Sunday, the first day of the week, ordained by man, he does not believe in, but being a law-abiding man, it should have challenged his obedience however much it might fail in appealing to his sense of duty to his God.

"It is an unreasonable and unjust law, and ought to be repealed.

"It is just such laws and the bigoted spirit that insists upon their enforcement that is causing some of the most advanced thinkers to doubt the truth of the Christian religion. . . .

"What we meant in our defense of Mr. Eaton was not to encourage him in the breaking of the law, but to exculpate him from any violation of the law of God. He obeyed the dictates of his conscience when he observed the seventh day, Saturday, with religious scruples, and felt no moral obligation to observe the legal Sabbath."

Upon just one point the position of the *Argus* is open to criticism: the Sunday law must fail to challenge the obedience of seventh-day observers, for the simple reason that a law requiring the sanctification of the seventh day of the week is by the nature of the case directly opposed to a law requiring the sanctification of the first day, and to observe both is an impossibility. The sev-

enth day is not sanctified as the commandment requires unless it is set apart from *all other* days of the week, by rest from labor, as God set it apart at creation. The commandment requires that this deference be shown only to the seventh day. He who tries to sanctify both the seventh and the first days sanctifies neither one. This is how Sunday laws invade the realm of conscience.

Modifications of Russian Despotism.

WIDESPREAD interest has been aroused by the announcement from across the water that the czar, in addition to his undertaking in behalf of international peace and disarmament, has determined upon the abolition of the horrors of the Siberian exile system. Possibly it had occurred to the czar that the sincerity of his appeal in behalf of peace might be seriously questioned, while the system of Siberian exile was maintained under his authority. This, however, is not the motive assigned in the matter.

The following comments on the subject are made by the *New York Journal*:—

"The czar has just given another proof of wishing to be a progressive despot. The first prominent proof was his taking the initiative in the Peace Conference that is now sitting at The Hague; the second is found in the news, just received, that he has presided at a meeting of a council called to consider transportation to Siberia and work in the Siberian mines as a punishment for crime, and to devise a substitute therefor.

"To be sure, the motive assigned is that the use of Siberia as a penal colony seriously interferes with the development of that province; nevertheless, the humanitarian and philanthropic sentiments of the young czar should be given due weight.

"If during the last one hundred years any one wanted a picture of an earthly hell, all he had to do was to point to Siberia. That was not merely on account of the work in the mines by convicts, in a region erroneously supposed to be an Arctic waste, but because many of the victims were political prisoners, condemned, not by the courts, but simply by administrative decrees, and mainly because of the hardships on the long route, walking, as the prisoners had to do, chained to each other. The writings of the American, George Kennan, ten years ago, roused the world to protest.

"And yet the British penal colony at Botany Bay was, and the present French colony at New Caledonia is, fully as horrible.

"Some years ago a large pamphlet in the French language was sent to all civilized governments by the chief of the Russian prisons. Our Labor Department in Washington also received a copy. The document, perhaps, was intended as an answer to the charges of Kennan. At all events it sought to prove that the Siberian prison system had been entirely changed since 1890, and that millions of rubles had been expended for that purpose.

"It asserted first that all work in Siberian mines had practically been abolished, and that all Russian penitentiary convicts were henceforth to be sent, with their fam-

ilies, to the island of Saghalin, on the east coast of Siberia, and after their sentence expired they were to remain there as free colonists. In other words, the island of Saghalin would in the future be the sole penitentiary in all Russia. Next it affirmed that all walking in chains by prisoners to Siberia was abolished; that from that time onward the prisoners would be transferred by ship from Odessa through the Indian Ocean to Saghalin.

"How much of that was really true we do not know. If true, it was clearly a vast improvement on what Kennan said he saw. The pamphlet did not say that there were no convicts in the Siberian mines, but maintained that there were but a few thousands, and these the most hardened criminals.

"Nevertheless it will be a great advance at the dawn of the twentieth century if, owing to the czar, Siberia ceases entirely to be a penal colony."

Church and State Against Protestantism in Austria.

ROMAN CATHOLICS of Austria are making strenuous efforts to combat the movement of secession from the church of Rome, by the power of the civil government. In Austria church and state are united, and the action of the church in this matter simply shows the purpose for which such a union is desired by the church. It is only to help the church maintain supremacy in spiritual affairs.

The *Literary Digest* says that the secession movement "is assuming daily more important dimensions," and the authorities "are beginning to busy themselves with it. A number of Protestant ministers have been indicted for unlawful proselyting. Protestant divines who are not very careful in their utterances are punished for 'attacking a lawfully established religious organization,' i. e., the Roman Catholic Church."

The Vienna *Tageblatt*, however, counsels the authorities to proceed with moderation. It says:—

"Many parents are grieved because their sons, students who are not yet of age, have joined the movement and leave the Roman Catholic Church for Protestantism. The government is asked to interfere by altering the constitution. Article 4 says that 'every Austrian above the age of fourteen, without distinction of sex, is free to choose his or her religious faith, and the authorities must protect them in the exercise of this freedom.' To abolish this rule would be a serious infringement of our liberties, and likely to do more harm than good. Enough is done to prevent the Protestants from obtaining influence by unfair means, as in some cases the courts endeavor to discover whether the convert 'was left perfectly free to choose the religious community he wished to join,' that is to say, whether his conversion was not obtained by threats or misrepresentation."

The church-and-state party in Austria want the constitution altered there in the interests of religion, and the church-and-state party in the United States want the Constitution here altered for the same reason. In

both countries, according to their view, the Constitution allows too much freedom. But if the constitution of Austria is altered to suit the demands of the church there, it will be in the interests of the Catholic religion. And if the like thing is done here, will not a like evil be the result?

Protestants in Austria want the constitution to remain as it is; and why should not American Protestants have the like wish for the Constitution of the United States?

Some Letters from the Philippines.

THE following extracts from letters written by soldiers in the Philippines, are cited in a communication to the *Chicago Times-Herald*, of May 24, by Prof. W. G. Hale, of that city. Their genuineness is undisputed, and from them one may safely form an opinion as to the character of the warfare "for humanity" that is being conducted in the islands in the name and by the authority of this Government:—

"Charles N. Brenner, Company M, Twentieth Kansas Regiment, to his father, residing at Bennington, Kan., twelve miles from Minneapolis, Kan. Letter printed in April, in the *Minneapolis Messenger*:—

"Then occurred the hardest sight I ever saw. They had four prisoners and didn't know what to do with them. They asked Captain Bishop what to do and he said, 'You know the orders,' and four natives fell dead."

"Rev. Charles F. Dole, of Jamaica Plain, Mass., published in the *Boston Transcript*, of April 15, a letter without names from a soldier in Luzon to his father. Mr. Dole has been personally known to me for many years and is a man of the highest character. The letter said:—

"The longer I stay here and the more I see and think of the matter the more fully convinced I am that the American nation was and is making a blunder. . . . I don't think I would miss the truth much if I said more noncombatants have been killed than native soldiers. I don't believe the people in the United States understand the question, or the condition of things here, or the inhuman warfare now being carried on. Talk about Spanish cruelty! They are not in it with the Yank. Even the Spanish are shocked. Of course, I don't expect to have war without death and destruction, but I do expect that when an enemy gets down on his knees and begs for his life that he won't be shot in cold blood. But it is a fact that the order was not to take any prisoners, and I have seen enough to almost make me ashamed to call myself an American."

"Lieutenant Barnes, Battery G, Third United States Artillery (in the regular army, be it observed), writes on the 20th March a letter to his brother, which was published in the *Greensburg (Ind.) Standard*, of May 5, a copy of which is in my hands. The passage bearing on our question is as follows:—

"The town of Titatia was surrendered to us a few days ago, and two companies occupy the same. Last

night one of our boys was found shot and his stomach cut open. Immediately orders were received from General Wheaton to burn the town and kill every native in sight, which was done to a finish. About 1,000 men, women and children were reported killed. I am probably growing hard-hearted, for I am in my glory when I can sight my gun on some dark skin and pull the trigger."

The following is from a letter by Robert D. Maxwell, Company A, Twentieth Kansas, published in the *Omaha (Neb.) Bee*, of May 7:—

"Sometimes we stopped to make sure a native was dead and not lying down to escape injury. Some of them would fall as though dead, and after we had passed would climb a tree and shoot every soldier that passed that way. Even the wounded would rise up and shoot after we passed. This led to an order to take no prisoners, but to shoot all."

To these extracts Professor Hall adds the following judgments of an officer in the American army and of an English observer in Manila. At a banquet of the Medical Society of Pennsylvania, held at Johnstown, Pa., on May 17, 1899, Major W. H. Daly, of General Miles' staff, is reported to have said this, among other things, to the same effect:—

"Warfare in the Philippines has drifted away from the methods of civilization, and the shooting down of a people who only desire the opportunity to be free is contrary to the essence of our traditions."

The other judgment is from a communication sent by an English observer at the seat of war and published in the *North China Daily News*, of Shanghai, in March:—

"We do think that the nation which at this time last year boasted in its numerous newspapers that America, the most free among nations, would cheerfully expend her gold and the blood of her sons to bestow the precious blessing of liberty on a down-trodden sister, and, snatching her from beneath the heel of a tyrant, set her upon the proud eminence on which she herself stands, is at present a little off her base in the Philippines."

Thus the barbarism of the campaign itself, as well as the principles of republicanism, proclaims that the war represents imperialism.

Ohio's Attorney-General on Trusts.

SOME remarkable testimony was recently given by Attorney-general Monnett, of Ohio, before a commission appointed to examine into the business methods of the Standard Oil Trust in that State. This is the attorney-general who was, he declares, lately offered \$500,000 by this Trust if he would refuse to prosecute it.

"He described in detail the methods by which the Trusts choked off competition, by buying up competitors, the employment of agents known as 'buzzards,' to get competitors' prices and undersell them out of the business, and the conspiracies with the railroad corpora-

tions to make grossly discriminating rates or to delay delivery of a competitor's product."

"He declared that if the principles of the Trust were extended to all the public industries the Government itself would be controlled by such a universal combination."

Concerning an alleged influence of the Standard Oil Trust over the Ohio press, the attorney-general said:—

"Yes, it is in testimony that there was an agreement between Col. Squires, of the Trust, and a news agency, in the interest of the Trust, by which certain newspapers agreed to publish 'if acceptable,' matter defending the Trust. I presume it was acceptable, as it was published. The newspapers received, it was stated, eight cents a line, and some of them were paid four cents a copy for the number sold."

"Mr. Monnett said that the Trust also managed to secure from the agents of the railroads the business secrets of the competing companies."

Such is the character of the business methods of the modern Trust, according to the attorney-general of Ohio, who may reasonably be presumed to have full knowledge of the facts to which his testimony relates. The Trust represents commercial despotism, and civil liberty and commercial despotism cannot flourish together.

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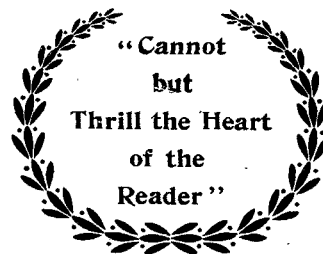
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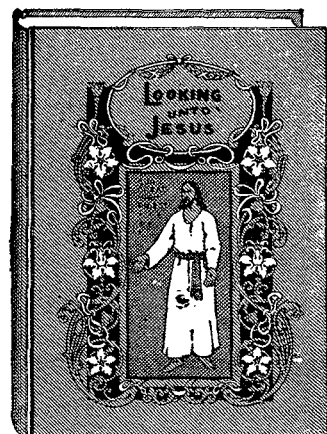
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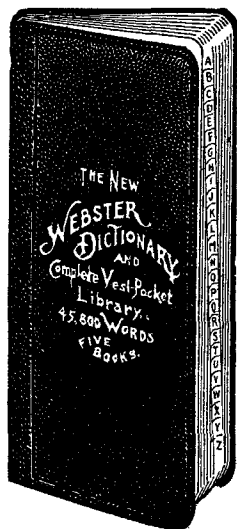
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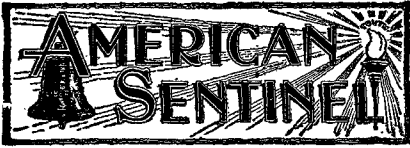
prove its sacredness, are all examined carefully. "The New Testament Example for the Seventh Day;" "Which Day is the Seventh or Sabbath?" and "The Word Sabbath in the New Testament," all receive consideration. It is fully illustrated, and contains sixteen pages. \$1.00 per 100.

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Pacific Press Publishing Co.,
39 Bond Street, New York.



NEW YORK, JUNE 8, 1899.

THE article which we print this week from the New York *Sun* on the "Rainbow of Universal Peace," gives a clear statement of the reason why international peace cannot be secured by the same means used to preserve the peace between individuals in society. Read it.

THE AMERICAN SENTINEL will give special attention to the work of collecting and presenting the news of what is being done in all quarters for and against the preservation of the rights of conscience; and you want the SENTINEL for the sake of this news, even if you do not agree with the principles it maintains. Think of this, if you are disposed to drop the paper, and ask yourself if it is not true.

THE last two issues of the SENTINEL have had much to say about the revival of Sunday enforcement, and quite as much is given in this issue on the same subject. All this ought to be interesting news to every lover of American liberty, at least. Such occurrences call upon all persons in the land to make their choice for or against the principles of religious freedom. It is the duty of every person to be prepared for the issue when he meets it, and this can best be done by making the decision now.

THE Rev. Minot J. Savage, well known as a clergyman and lecturer, has announced his conversion to Spiritualism, and says he believes the "spirits" can be photographed by the camera. This, with the recent conversion of Mrs. Mary Lease, the woman lecturer, indicate that Spiritualism is making progress to-day. But more effective than all the work it does openly in its own

name, is the work it is doing among the people under an assumed name; for it is no doubt true that some of the "sciences" which command such a wide following in the religious world to-day, embody the real essence of Spiritualism in their teaching.

THE Methodist denomination has undertaken the work of "reclaiming" the Fourth of July, and to this end will have its congregations and Sunday schools celebrate this year and henceforward a "Christian" Fourth of July, on which the special effort will be not to see how much whiskey can be drunk in order to properly celebrate the day, but how the cause of temperance can be promoted, to the end that if possible the nation may be saved from the drink curse. While the day itself cannot be made Christian by any act of man, it is certain that all Christians and every foe of strong drink can well occupy themselves on the Fourth in working for temperance reform, and we hope much good to the temperance cause may result from the undertaking.

ONE of the foremost representatives of the people of Liberia, Dr. Blyden, is reported to be on his way to America to ask in behalf of the Liberians that the United States establish a protectorate over that portion of the African continent. The way is rapidly opening up for this country to get into both Africa and China,—to get "her share" of the territory, and possibly more than her share of the trouble which, ere long, the partitioning of Asiatic territory is sure to bring.

HOLLAND has not only a Peace Congress sitting within its borders, but an Anti-peace Congress, the latter being in session at Amsterdam. The object of the Anti-peace Congress is to protest against the czar's peace movement, which is denounced by the Amsterdam congress as being the most flagrant diplomatic hypocrisy

of the nineteenth century. The delegates to the Anti-peace Congress include persons of note, among them being a German university professor, a Dutch author, and the brother of the late President Faure of France.

NO HUMANE official of the civil government would be willing to enforce a law commanding the execution of a person known to be innocent; and the fact that he would refuse to perform such a deed, is evidence that every such official does weigh the law in his own mind, and approve it, before he enforces its penalty. He does not enforce it simply because "it is the law." If the principle of enforcing law because it is the law is to be followed in one case, it is to be followed in all cases, regardless of the character of the law; but no individual could do this without parting company with his humanity. The principle of such a thing is against humanity, and is therefore wrong.

THE reaction from Roman Catholicism, as seen in the republics of South America and elsewhere, is always in the direction of religious freedom. And when the principles of such freedom are forsaken, as—sad to say—is being done in this country and elsewhere, the trend is always in the direction of re-establishing the papacy.

THERE is not an expansionist in the land who is willing to be governed himself according to expansionist principles. Each one wants to be among the "some of the governed," whose consent is to be reckoned with in the government. When we find one who is willing to be among those whose consent is ignored in government, we shall listen to his argument with more patience than we have felt for those we have heard thus far.

SPECIAL OFFER.

See page 366.

AMERICAN SENTINEL

LIBERTY

TRUTH

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

VOLUME 14.

NEW YORK, JUNE 15, 1899.

NUMBER 24.

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.

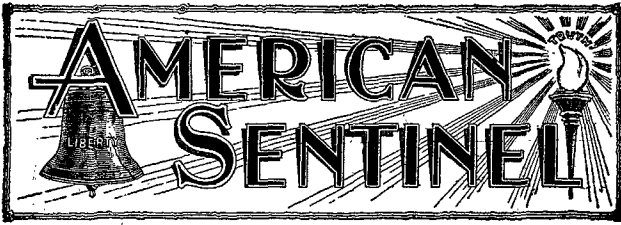
THE church can impress the world only by manifesting to the world the power of godliness. When she invokes the civil power in the aid of religion she only impresses the world with a sense of the hypocrisy of her profession.

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 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 government 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 imperious 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 "continental" 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 reciprocity 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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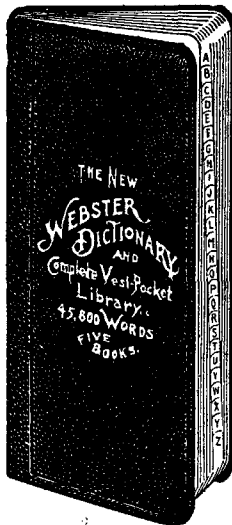
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NEW YORK, JUNE 15, 1899.

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.



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

VOLUME 14.

NEW YORK, JUNE 22, 1899.

NUMBER 25.

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.

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THE Sabbath is in the world to save men; not men to save the Sabbath.



THE Sabbath, to be kept at all, must be kept *holy*, and as no human law can command holiness, no such law can promote or protect Sabbath-keeping. Hence, even were Sunday the Sabbath, a Sunday law could be no barrier to Sabbath-breaking.



SUNDAY laws overlook the fact that a man must be good on other days than the Sabbath in order to keep it. People who are not good on week days are very apt to be bad on the Sabbath, and certainly do not come up to the seventh day in any condition to remember it to keep it holy.



THE Sunday-closing people want everybody and everything, good and bad—the irreligious, the atheistic, the saloon, the theater and the gambling house—to keep the Sabbath. God wants nobody to try to keep the Sabbath before he is converted; and wants no evil thing to pretend to do homage to his day. There is no call for such places to be closed on the seventh day.



IT is the proper business of the Christian clergy to proclaim to the people, not condemnation, but reconciliation; not the power of human law for the punishment of the guilty, but the power of God for their salvation.



THE nation has an Independence day, but this does

not matter nearly so much to you as the answer to the question whether you have one or not. Are you independent, and do you govern yourself?



THE Christian life is lived not by depending upon the world, but by overcoming it. Christianity seeks no aid from any worldly source.



ABRAHAM of old was obliged to leave "his country," and from the modern standpoint would not have ranked very high as a patriot. But he forsook his country that he might not forsake the right. And people who profess to be children of Abraham can be consistent only by doing as he did. They can be citizens of no country which has forsaken the right. They must be content to accept the name "pilgrim" in the place of "patriot."



Why Celebrate the Fourth?

THE "glorious Fourth" is celebrated as the anniversary of the day on which this country became independent of Great Britain.

Independence was desired not because the seat of British government was the British Isles; it was desired not to secure a different location of the government, but a different government. The aim was not to establish a government on separate territory, but upon separate principles.

Now that these separate principles have been abandoned, what real propriety will there be in a celebration of Independence Day? Now that it is no longer held that all men are created equal, or that governments derive their just powers from the consent of the governed, why should we celebrate the anniversary of the day when those principles were announced to the world? But for the fact that Americans of that time held those principles, the Declaration of Independence would not have

been written, and independence would not have been attempted. Why celebrate a day which stands for that which is not held to by Americans of to-day?

The government of Great Britain was imperial; and being such, it was oppressive. That oppression was felt by the people of the American colonies. Now that Americans are again under an imperial government, why should not the Fourth of July pass as it did prior to 1776?

Independence Day was not designed to celebrate the transfer of imperial government from the shores of England to those of America; and unless something far more than that remains to day for the benefit of the people, there remains no point in the observance of the Fourth.

Sunday Enforcement is Ruinous.

THE leaders in the Sunday movement make one of the foundation claims of their work "the preservation of society, the State, the nation." It is for this that they insist upon the enactment of Sunday laws. Accordingly they are always calling for more Sunday laws. It matters not what far-reaching Sunday laws may be already on the statute books, they call for still more Sunday laws, and the more vigorous enforcement of them all round.

Yet this whole thing is one of the most pernicious of fallacies. It is not only such pernicious fallacy in principle; but it has been abundantly demonstrated to be such in practice. Every point advocated by the Sunday-law workers to-day has been weighed in the balances of practice and of experience; and has been found utterly wanting. The whole thing has been tested on a world-theater, and has been found absolutely vain and ruinous.

The greatest example of national ruin, the most complete destruction of the State, the most thorough annihilation of society, that has ever been seen on this earth, occurred where there were the most and the most far-reaching Sunday laws. That was in the Western Empire of Rome.

In A. D. 313 the Western Empire became "Christian." In 314 the first State favor was shown for Sunday. In 321 the first direct Sunday law was enacted. And so it went on with one Sunday law after another, till by 425 every kind of secular work or amusement was strictly forbidden on Sunday. By that time, too, wickedness and corruption of every sort had multiplied in this "Christian" empire to such an extent that the judgment of God in destruction had already begun to fall unchecked.

In 351 the Franks and Alemanni swept like a fire, a space of one hundred and twenty miles from the source to the mouth of the Rhine.

In 400-403 the Visigoths carried destruction and

devastation through Roumania and into Italy as far as to Milan.

In 405-29 a mighty host of Suevi, Vandals, and Burgundians ravaged Italy as far as to Florence, the greater part of Gaul, all of Spain and all of Africa to Carthage.

In 408-419 the Visigoths overflowed the whole of Italy, all southwestern Gaul and all of Spain.

In 449 the Angles and Saxons entered Britain and never rested until "the arts and religion, the laws and language, which the Romans had so carefully planted in Britain, were extirpated;" nor until "the practice and even the remembrance of Christianity were abolished."

In 451-453 the Huns under Attila carried fire and slaughter, from the Danube to Chalons, and to Milan.

In 453 the Ostrogoths took possession of the province of Pannonia, and the Lombards of Noricum.

In 476 Odeaur and his barbarian followers took possession of Italy and abolished the office of emperor of the West: and the Western empire of Rome—the State, and even society—had been swept away by ruin upon ruin.

And that was the "Christian" empire of Rome. That was the empire that had exhausted the subject of Sunday laws and enforced Sunday observance. That was the State that had done all this on behalf of the kingdom of God, and for the preservation and even the salvation of the State.

There is not a method of Sunday enforcement either mild or cruel that has not been in that "Christian" Roman Empire. There is not a phase of Sunday laws that has not been employed by the clerical managers of affairs in that "Christian" Roman State. There is nothing on that subject left by those, for the Sunday-law clergy of to-day to discover. And the Sunday-law clergy of to-day must hide their eyes not only from the *principles*, but also from the *practical effects* of Sunday legislation of every kind, before they can go on in their pernicious Sunday-law course.

For, pernicious that course is even to the ruin of the greatest nation and state in the world. This has been thoroughly demonstrated to the last detail. And in the demonstration it has been made plain that enforced Sunday observance is the worst thing that can ever be put upon a nation or practiced in society.

A. T. J.

AN exchange published in Kansas City, Mo., prints this item:—

"At the National Reform Presbyterian Synod, Monday, June 5th, certain causes for fasting were specified. Among them are the following: The continued failure of our beloved land to make the needed constitutional acknowledgments of God, his Christ and his law. That the President of the United States, though a member of the Christian Church, made no reference to Christ in the Thanksgiving proclamation."

O Liberty! What Crimes are Charged to Thee!*Henry H. Harrison, in New Orleans "Times-Democrat."*

THE flag our patriot fathers reared, when Freedom had its birth,
Is floating now o'er distant lands, halfway around the earth;
It waves o'er many a gallant charge where conquered foes go down;
It waves o'er many a field of blood, o'er many a blazing town;
It waves o'er heaps of wounded men who writhe in mortal pain;
It droops o'er many a noble heart that ne'er will beat again;
It waves o'er men who left their homes to set the Cubans free:
O Liberty! O Liberty! What crimes are charged to thee!

It waves where mighty warships rend cities with bursting shell,
O'er streams where swollen corpses float, unburied, with the swell,
O'er piles of torn and mangled dead, amid the jungle's gloom,
Where wretched natives stood and died for Liberty and Home.
It waves where wives and children fly in terror from the flame;
And all this Devil's work is done, O Freedom, in thy name!
We burn and slay, and waste their land—that we may make them free!
O Liberty! O Liberty! What crimes men charge to thee!

Is this in truth the Patriot Flag which Washington unfurled,
The Red and White and Blue which means Freedom for all the world,
The flag that gives a freeman's home to those who lost the Boyne,
The flag to which Cornwallis bowed, which waved above Burgoyne?
Is this the promise Liberty gave those who hailed her birth?
These flames the light that Freedom gives to a benighted earth?
Is this the meek and lowly Christ we preach with torch and shell?
And do we serve the Prince of Peace? or work the will of Hell?

Would not the men of '76 adjudge such work amiss?
Would Putnam or Fayette have fought—would Warren die for this?
Was it for this Pulaski came far o'er the Western sea,
And Kosciusko and DeKalb, to die for Liberty?
Was it for this three hundred died amid the *Randolph's* wreck?
Was it for this Montgomery gave his life before Quebec?
Would Greene, Wayne, Schuyler, Stirling, Knox, Morgan, or Gates, or Lee,

Would Washington have led this host, this war for Liberty?

Is this to be the end of all for which the Patriots fought?
Is this to be the end of all the Friends of Man have taught?
Is this to be our loftiest aim through all the coming years—
An empire built with fire and sword, and stained with blood and tears,
An empire built of subject lands, a tribute wrung from slaves,
A progress marked by bleaching bones, by ashes, and by graves?
And shall we leave the path of peace, of human brotherhood,
To substitute the reign of steel, the ruthless rule of blood?

And Carthage, of the crimson hands, red with the blood she spilt,
Seeks to avert her coming fall, to make us share her guilt.
The ruthless robber of the world that groans beneath her rod
Would wake the Yankee lust for gold, the tiger-thirst for blood.
Shall we send fleets and armies forth, subject to her commands,
To help her guard her stolen spoils and plunder weaker lands?
Shall pirate fleets and armies bear the flag our sires unfurled,
And make the Yankee robbers' name accursed through the world?

No! lower the freeman's Stars and Stripes; the Flag of Blood and Gold
Would better mark our mission now than that we bore of old.
When we, who war in Freedom's name and Christ's, can do these things,
Then is it strange that other lands prefer the rule of kings?
The strong may trample down the weak, and spoil, and burn and slay,
But yet the Tagals' cause will have another judge some day,
When they who waste the Tagals' land stand at the bar of God,
And answer for each scattered bone, each bloodstain on that sod.

Sunday in Porto Rico.—One who has made a special study of present conditions of life in Porto Rico, as affected by the long rule of Spain and the Catholic Church, writes us as follows touching the bearing of his observations on the alleged necessity of Sunday observance: "Four hundred years of labor in Porto Rico with *no day of rest*, has not resulted in any physical harm to the people. There is no weakness among them that cannot be directly traced to other causes; and no one has ever pretended to mention the failure to keep

Sunday as a cause for any of the physical defects found among the people of the island.

"Phallic worship, by the progenitors of the Indies, or native Borinquin, laid the foundation for a slight-built race, and the indiscretions which have followed account for all the rest, coupled with unsanitary conditions and improper food."

Prophetic History.

It has become a proverb, that "history repeats itself." And in that lies the truth that history is in itself prophecy which conveys to the careful and wise student instruction and admonition concerning important movements in his own day and nation.

Of all the nations that have existed, whose history has been completed, Rome was the greatest and had most of the elements of instruction and admonition to future peoples. And of all people, the people of the United States are the ones to whom the history of Rome speaks most personally.

Rome was a republic. The United States has been a republic. These only are the two great republics of history.

The republic of Rome was the professed and acknowledged exemplar of liberty among the ancient nations. The republic of the United States has been the professed and acknowledged exemplar of liberty among the modern nations.

The republic of Rome assumed that it devolved upon her to extend *by her power* the blessing of liberty to foreign peoples. The republic of the United States has assumed that it devolved upon her to extend *by her power* the blessing of liberty to foreign peoples.

In order to do this the republic of Rome sent over the seas her fleets and armies, sacrificed treasure and the lives of Roman citizens, fought battles, gained victories, and established peace, for other peoples in order that those other peoples might have the privilege of enjoying assured liberty. For the same purpose the republic of the United States has done the like things precisely.

So far, the course of the modern great republic has been exactly that of the ancient great republic. So much of the history of the ancient great republic, therefore, has been prophetic of that of the modern great republic. The history of the ancient great republic did not cease at that point. Did the history of that great republic, which up to that point was prophetic of that of this great republic, cease *at that point to be prophetic* when the history itself did not cease at that point?

When the republic of Rome had by her power secured to foreign peoples freedom from other masters, she asserted over them her own mastery. And whereas formerly for those peoples there had been *some* hope of freedom, because of the weakness of those kings who

designed to rule over them; now that Rome had gained the position to claim and assert mastery over them, their prospect of liberty was rendered absolutely hopeless by reason of the strength of the new master.

In this, open despotism was established and practiced *abroad* by that ancient great republic. And this practice of despotism *abroad* soon reacted and brought about the practice of despotism at home. First it was a despotism of the majority, next it was a despotism of a few, then a despotism of three, and at last a despotism of one. And from a republic, a government of the people, and the exemplar of liberty, she was become a monarchy, a government of one, and the extreme of despotism.

Nor did the history of the ancient great republic stop at that point. After reigning in the extreme of despotism for a season and a time, a union was formed between this monarchy and an apostate church. And the multiplied evils of increased despotism and of every other sort speedily brought irretrievable ruin of government and even of society itself.

Such was the course, and such is the history, of that ancient great republic *from the point unto which* that history is plainly prophetic of the course of this modern great republic. And, viewing conditions and procedure as they actually are to-day, what single indication is there that *from* this point to the full end, the history of the ancient great republic is anything else than prophetic of the course and destiny of the modern great republic?

It may be asked, Where could be found new peoples, whence could they come, to sweep away in ruin the modern great republic at its culmination according to the prophetic course of the ancient great republic?—The answer is, that they cannot be found *on the earth*. But they are found, and they are appointed unto that very work. And here they are, also whence they come, and the work that is before them:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war;

and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" Joel 2:1-11.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:11-21.

A. T. J.

A Long-lived Race.

The *Union Gospel News* states that the Spanish Minister of Justice has passed a decree to the effect that all pensions to nuns in 1837 shall now cease, except where the person interested can be proved to be alive. In 1837 it was provided that every nun then living should have

a pension for life. Since then not a single death has been notified by the Roman Catholic authorities to the government! As the oldest nun registered in 1837 was seventy years of age, the Spanish Minister has grown skeptical of her existence.

Church Dictation in Civil Affairs.

THE church forces of Columbus, Ohio, are at war upon the city official who holds the office of director of public safety, because he is connected with a theater in the city which is run on Sundays. They have decided that this city official must either recognize Sunday as a sacred day, as they do, or give up his civil office.

The pastors' union met and passed a resolution addressed to the mayor requesting him to discharge the irreligious official from his cabinet unless he severed his connection with the theater. Following this, the Epworth League met and adopted resolutions in which the action of the director of public safety in running the Sunday theater was denominated "a disgrace to Mayor Swartz's administration, a flagrant violation of law, and an insult to all law-abiding citizens."

The Presbyterian Union also met and drew up an address to the mayor, reminding him that "the powers that be are ordained of God," and affirming that he represented God in the administration of municipal affairs. The union called upon him "as God's servant, in whom the hopes of the good people of the city centered" when he was elected to office, to "rise up in your moral manhood and free your administration from the Godless men who would make merchandise out of the moral interests of the community."

The pastors' union, Presbyterian union, and Epworth League of Columbus are not opposed to the running of this theater on other days of the week. They are not opposed to the theater in itself, as a thing of evil character. If they are, why do they not say so and ask that it be closed on all days alike? No; they are apposed to it on Sunday; and as it is the same on other days of the week as it is on Sunday, the offense plainly does not arise from the nature of the exhibition given but from the peculiar character of Sunday, as a religious day. This also is plainly testified by the fact that only religious people are engaged in this movement to oust the director of public safety from his civil office.

The offense arises from the religious character of the day specified in the complaint made by the church people. The offense depends upon the character of the day, and the character of the day depends upon the religious question whether it is or is not the Sabbath. The answer to this question, as given by the church people concerned in this matter, rests upon assumption. Its support is purely traditional. Assumption being thus the basis of the whole, the offense rests upon assumption, and is only an assumed offense, even from a religious point of view.

The mayor of Columbus is asked to dismiss from his cabinet a prominent official because of the offense of not showing the deference to Sunday which the church people demand. This is a plain effort to obliterate the distinction maintained in American principles of government between church and state.

In this matter the church people have assumed the right to dictate how the mayor shall manage the affairs of his civil office. The mayor must remove an official from his cabinet unless he will do as they say. If they have the right to dictate in one matter they have the right to dictate in all, and so to run the city government to suit themselves. And that would be the state controlled by the church, which is church and state union in a malignant form.

The pastors' unions, the Epworth League, and similar organizations are supposed to exist for the purpose of extending the kingdom of God; and they may well devote all their time and energies to this great work. There is no lack of such work for them to do. The spiritual fields are white for the harvest, and the great call from the Master is for laborers to do the work of reaping. But here are those who profess to be laborers, who are giving their time to another work,—one which does not relate to the kingdom of God, but to politics. The kingdom of God cannot be advanced by the civil power. The mayor of a city, or the director of public safety, *as such*, can do nothing to promote it. Why? Because "the kingdom of God is within you"—in the heart and the conscience, which the civil power cannot reach. The kingdom of God can be extended only by changing the desires of the heart, in the unconverted. It can be extended only as men are led to exercise faith in Jesus Christ as a Saviour from sin.

The demand of these church people in this matter is both unamerican and anti-Christian; and as such, the mayor of Columbus is bound to give it an emphatic negative.

The Loyalty of Patriotism.

BY B. W. MARSH.

PATRIOTISM and Loyalty are inseparable terms. They are bound to Truth with chains of love that earthly power or dogma cannot break.

Every precious truth that serves to gladden the life of the Christian has been perverted and made to serve some hellish purpose of Satan. And for this reason the things which appear are not the things that really are.

The action and not the speech is the mighty factor that tells the most for patriotism and loyalty. Civil organization can offer but one explanation for its existence. Selfishness, the basis upon which all sin rests, demands civil organization, that a name might be attached to the works of men. The very first effort in this line was thwarted by the Lord, and Babylon was the

result. Gen. 11:1-9. Therefore when we solve the mystery of selfishness, which is the mystery of iniquity, we have solved the problem of civil government, and can clearly see that everlasting separation must be maintained between such and the representatives of the kingdom of heaven.

Civil government exists because wrong exists; it is bad because the people are bad—the basest men often predominating in its management. Their conception of justice never rises higher than their idea of self-government, and as the trend of human nature is downward, it is easy to understand the constant degeneracy of civil government. As nations depart from the principles of true patriotism and loyalty, their conception of truth grows less distinct, until the necessity of right doing fades from their minds altogether, and they fall beneath the weight of their own iniquity.

In the days of our Saviour, Rome had so far departed from all principle of right-doing that the governor of Judea asked the Lord the question, "What is Truth?" and yet in the face of this there was no desire on his part to persecute the Saviour, other than to please the ones who were demanding his life.

In this the natural weakness of civil power is plainly manifested; and awful will be the condemnation of a stronger power that dares extend the perverted conditions with which the weaker power contends.

When Jesus was brought before Pilate the last time his desire was to release Him, and he questioned Him closely,—*"Knowest thou not that I have power to crucify thee, and have power to release thee?"* To which question Christ made this significant reply: *"Thou couldst have no power at all against me except it were given thee from above; therefore he that delivered me unto thee hath the greater sin."*

The Bible student can clearly see the contrast between the two forces arrayed against the Lord in this trial. The State made no demand for the life of the Lord; but it did reluctantly concede the demands of an apostate church. Liberated from the demands of a corrupt and apostatizing church, the State has seldom been found interfering with the Christian liberty God has given to all. But when the virgin of Christ prostitutes herself at the gateway of nations, and through fraud and deceit entraps unwary and weaker victims she throws about them the arms of her insatiable power; and then the loyal feel the pointed thrusts of her bigoted intolerance and cruel hate. Well may nations beware.

"A foolish woman (church) is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city. *To call passengers who go right on their ways:* whoso is simple let him turn in hither; and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell." "Mystery, Babylon

the Great, the Mother of harlots and abominations of the earth" "is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her."

The aged prophet had sufficient cause to marvel, as he beheld fallen churches, in the spotless name of Christ, playing the harlot with the kings of nations. What greater and more heaven-daring blasphemy could conscienceless churches commit than to turn their back upon their risen Lord, and offer for sale their virtue in the courts of Christless kings? What presumption, what spirit-barren chaff, what an account to be settled in the day of the Lord! Is it not time for a loud cry to be sounded in their synagogues and there proclaim the call, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquity."

"Lift up thy voice with strength. *Be not afraid*, and say unto the cities of Judah, BEHOLD THY GOD."

Altman, Col.

Religious Union for Sunday Enforcement in Montana.

BY C. T. SHAFFER.

THE Sunday forces in Butte, Mont., have united in one organization for the purpose set forth in the following resolutions:—

"WHEREAS, This union of Young People's Christian societies of Butte, Mont., has been organized for aggressive work in furthering all agencies which tend to advance the cause of Christ, and

"WHEREAS, We believe that the desecration of Sunday as a rest day is antagonistic to this cause, and is becoming more general, therefore, be it

"Resolved, First, That we are opposed to all Sunday work on public contracts, and that we respectfully request that all officials in authority who, as representatives of the people, have been allowing such Sunday work to be done, cause the same to be stopped; and that, in order to secure the coöperation in this matter of Christians throughout the country, we suggest to each society in this union that it indorse these resolutions and secure their publication in the representative papers of its denomination;

"And further, that we urge all Young People's societies, to whose attention this matter shall be brought, to draft petitions in support of these resolutions and present same to the representatives of their respective sections of the country; and

"WHEREAS, We believe that the gathering of laundry, the calling for mail at the post office, the distributing of merchants' handbills and unnecessary work in stores on Sunday are examples of Sabbath-breaking in our own city; therefore, be it

"Further Resolved, That we are opposed to such work on the Sabbath, and that we urge all Christians, who have, perhaps, thoughtlessly been countenancing it to resolve with us to stop such work in our own cases, and to use our influence to have it stopped in that of others, especially by doing all our shopping between the hours of 8 A. M. and 6 P. M. on week days, so as not to oblige employes in stores to work Sundays on account of late evening shopping; and that we earnestly beg of the members of the Butte Ministers' Association that they all unite on some Sunday evening in the near future, preferably on Independence Sunday, July 2, in considering with their respective congregations the subject of Sabbath observance and desecration."

The organization is composed of the young peoples' societies of the different denominations in Butte. Those represented are the Methodist Episcopal, Protestant Episcopal, Presbyterian, Christian, and Baptist. In reply to the question of who were accepted as "young people," Elder Tonge, of the Presbyterian Church, said, "all over seven and under seventy."

The discussion on the resolutions was very animated and breathed a spirit of intense fervor and devotion. All the speakers in favor of the resolutions were loudly applauded. The pastor of the First Baptist Church said in his speech that he was opposed to Sunday laws closing the mines and places of business until they had a law closing saloons on Sunday; "for, said he, it is well known that holidays and rest days are harvest days for the saloons and brothels."

Elder Tonge, of the South Butte Presbyterian Church, wanted Sunday laws for all the reasons that the others gave, and in addition the following: "I want a law that will stop Sunday street cars. Christian people in South Butte will come to the corner where my church stands and stand there to take a car to some other church up town. If there were no Sunday cars they would attend church nearer home."

Sunday mails, open shops, newspapers, boys distributing hand bills, clerks, builders, laundries, and all industries in general, were attacked with the declaration that they would "pass from the book of resolutions to the book of acts." The weapon to be employed, should legislative enactment fail, is the boycott. This suggestion was greeted with tremendous applause.

One young lady, a teacher in the public school here, had the nobility and courage to rise and rebuke the resolutions in a few well-chosen remarks. A man attempted to parry the force of her words by saying in defense of the resolution that it was not intended to dictate how one should "amuse himself on Sunday." Another man arose and told the people that he certainly was opposed to the desecration of the Lord's day but desired them "all to remember that the word Sabbath occurred in the Old Testament scriptures over seventy times, and in the New Testament scriptures over sixty times, and not in a single instance did the Lord apply the name to the first day of the week." The silence which followed his

remarks was painful; no one challenged his statement. One gentleman remarked that the influence of the Saturday keepers killed the proposed Sunday law in the last legislature.

All over the State this spirit of religious legislation is earnestly and tirelessly at work. All sin and calamity is laid at the door of Sunday work and non-attendance at church. Surely the word of God has not spoken in vain. It is a fearful thing for men to band themselves together against the Lord and against his Anointed. All the while he loves them and would save them, but there is none other name under heaven given among men whereby they may be saved but the name of Jesus. The name of "good citizenship" or any other kind of human citizenship, will not do. It is "not by might, nor by power, but by my Spirit, saith the Lord God of hosts."

The *gospel of Christ* is the *power* of God. Take it, read it, believe it, obey it, and as a laborer together with God, in his good and revealed time a reign of righteousness will destroy sin and fill the whole earth.

Butte, Mont., June 3, 1899.

A Confession of Weakness.

E. J. Dryer, in "Signs of the Times."

THE Lord's Day Alliance, of Canada, is making a desperate struggle to secure, by law, a better observance of the Sunday. The following is the solemn warning and clarion call to battle by the *Westminster*, the chief organ of the Presbyterian Church of Canada:—

"What does it mean? Plainly it means conflict, a more determined and costly conflict than the Christian people of Canada have ever known. The *temperance question is not to be named with the Sabbath question* as involving in its settlement life or death to the church and to society. . . .

"A battle for the Sabbath is upon the churches in Canada. It cannot be evaded except at the cost of the church's life. The church that draws back on any pretext of pre-occupation, or out of respect to any theory of the Sabbath, or of the functions of the church, does so at its peril, and its perdition is sure. The Presbyterians and every other evangelical church must know that the fight is on, and that *it is a fight to the death.*"

An editorial in the Hamilton daily *Herald*, of May 13, commenting on the above quotation, aptly says:—

"A fight to the death. 'It means conflict.' But the fight must be in the political arena, and the conflict must be a secular one. If this were purely a social question, there would be nothing strange in the appeal of the *Westminster*. But it treats the question as a religious one—one that can be evaded only 'at the cost of the church's life.' It is 'a fight to the death' between the church and the forces of evil.

"And has it come to this, that the church, in its conflict with the forces of evil, must take shelter behind the civil power, appealing to the state to save it from de-

struction? Alas! has the church grown so weak that it must fall unless it have the aid of the civil arm? This is not the spirit of the church in apostolic times and in the three centuries following. Then it defied all the powers of darkness, the civil power included, and triumphed."

"This appeal from the chief organ of the Presbyterian Church in Canada, is a *confession of weakness*. We think it not only evidence of a timorous spirit, but that the fear it expresses is not well founded. There is no good reason to fear that the interests of true religion will suffer from a less rigid observance of the Sabbath than the Puritanic observance which some extremists deem desirable. Let there be rational liberty. But *if the churches have not influence enough* to induce the people to keep holy the Sabbath day, we don't think that they have a right to demand of the secular authorities that the people shall be compelled to keep it holy. . . . 'A battle for the Sabbath is upon the churches of Canada,' says the *Westminster*. But has not this battle always been upon the churches? Let the churches continue the battle, using as their weapon the sword of the Spirit, and not calling upon the politicians to relieve them of their responsibility."

What a comment by the secular press upon the weakness of the aggressive policy of Canadian Christianity. But the professed Christianity of Canada is not alone in its methods of aggressive warfare—in its anti-Christian policy of seeking to secure obedience by force. The professed Christianity of the United States, of England, and all the so-called Christian nations have adopted the same policy.

Truly, it is a "confession of weakness" when all "Christendom" enters upon a united attempt to bolster up its Sunday-sabbath by the aid of the civil power.

Where is the manifestation of Pentecostal power in this present crusade? There is none. The Holy Ghost cannot venture into such an enterprise. The armory of heaven affords equipments for no such warfare. Such forceful methods are against the principles of the gospel of Christ.

In his commission Christ said, "Go ye into all the world and PREACH the gospel to every creature." The gospel of Christ is a gospel of persuasion and not of force.

The *Westminster* says:—

"The temperance question is not to be named with the Sabbath question as involving in its settlement life or death to the church and to society."

True, indeed, the temperance cause is of insignificant importance compared with the question of compulsory Sunday-sabbath observance, in the eyes of aggressive workers and supporters of the cause of popular Christianity. It has become the paramount religious question of the day,—the supposed life-and-death problem of all Christendom.

The most helpful Pocket Companion in the world. YOU can't afford to be without it. Only seven days more. See page 398.



THE American government of Cuba has decreed a censorship of the Cuban press, as a means of promoting the restoration of peace on the island. The announcement of this step was the signal for an outburst of violent opposition from the Cuban papers. *The Independencia* speaks of it as a "horrid crime against a free people;" and *The Porvenir* says: "Cuba has fallen from her position of a dignified Spanish colony and become an abject slave of the intervener."

* * *

A CENSORSHIP of the press in time of peace is contrary to the Constitution of the United States, which declares that "Congress shall make no law respecting an establishment of religion, . . . or abridging freedom of speech or of the press." An attempted censorship of the press in this country would be resisted and denounced as governmental tyranny and despotism. What fault then can be found with the Cubans for viewing the censorship as they do? The Spanish government censored the news in time of war; but now the American Government censors it in time of peace.

* * *

ON the whole, the "pacification of Cuba" seems to be proceeding along lines discouragingly similar to those followed by other nations in the "pacification" of the inhabitants of a desirable territory. It is not surprising that the question of annexation is coming more and more to the front in the discussion of Cuban prospects.

* * *

OF the experiments of Professor Atwater, in the study of the drink problem, under the auspices of the Government, resulting in the announcement that two ounces of alcohol a day did no harm to the consumer, the *New York Press* says: "We await with something of apprehension the arrival of the entire community at the knowledge that it has a Government guarantee of immunity for this amount of what the English think the Americans call 'liquoring up.' The internal revenue will doubtless rise; but there will be grave doubts in many a feminine breast of the wisdom of a paternal government."

* * *

JUDGE EARNHARDT, of Columbus, Ohio, has just given

a decision declaring that Sunday selling of groceries is not a work of necessity, and does not therefore come under the exemption clause of the Sunday law. In most other places Sunday selling of groceries within specified hours is reckoned as a work of necessity and allowed. In New York City the other day a case against a delicatessen dealer was dismissed by the magistrate because he construed the law as allowing such stores to remain open. There is a conflict of opinion in the interpretation of Sunday laws, as well as a conflict in the demands of the laws in the different States. All of which exposes the fatal weakness of the cause which such laws are meant to uphold.

* * *

THE Retail Grocers' Association of Reading, Pa., has petitioned the mayor to issue an order for general Sunday observance in that city. The reason given by the *Reading Herald*, is that a number of grocers there keep open on Sundays, and the other grocers want them to be forced to close. Then grocers who want to keep Sunday can do so without being tormented by the thought that while their stores are closed and themselves resting, some other grocers are taking in money. For who can enjoy Sabbath-keeping if it is to be at the expense of loss in trade? Who can enjoy a religion he doesn't get for nothing?

* * *

THE mayor of Reading has notified proprietors of pool rooms and resorts where gambling machines are operated that such things must not be run on Sundays. This was done upon complaint made by certain ones who are concerned for the "preservation of the Sabbath" and the "recognition of moral principle." What do such people say by this action but that pool rooms and gambling machines violate moral principle only on Sundays, and that the preservation of the Sabbath does not call for people to be good on any day but Sunday?

* * *

THERE is a revival of Sunday enforcement at Macomb, Ill. The mayor has ordered all saloons to be closed, and has prohibited the selling of Sunday newspapers.

* * *

THE biennial convention of the Lutheran Church held recently at York, Pa., passed this resolution on the Sunday question: "*Resolved*, That we greatly deplore the growing spirit of Sunday desecration, and that we urge all our pastors to protest against it in their public and private ministrations."

—♦♦♦—

Have you taken advantage of our offer that has appeared in the Sentinel the last three issues? If you haven't, there is no time to lose, as you will note by referring to page 398, it closes on—well, look up the offer.

Fined for Selling Groceries on Sunday.

POLICE JUDGE EARNHART, of Columbus, Ohio, from whom the SENTINEL has quoted before in reference to Sunday enforcement, has given a decision sustaining the action of the Grocers' Association of Columbus for closing all grocery stores on Sundays. The case was that of grocer William Heinmiller, who was convicted of keeping open his grocery on Sunday, June 4, and fined \$20 and costs.

In his decision the judge said, speaking of the wisdom of a weekly rest at regular recurring intervals:—

"It is within the power of the general assembly to require this cessation of labor and to name the day of rest.

"Following this feeling the Christian Sabbath has been selected as the day of rest, and by section of 1033 of the R. S. it is unlawful to keep open the store upon the Sabbath for the transaction of business, works of necessity and charity excepted. By this definition all moral and religious consideration are excluded, and the legality of the acts rests upon the exercise of the police power."

But whether "all moral and religious consideration are excluded" or not in enforcing Sunday observance, is a question to be settled not by "this definition," but by the facts of the case. And those facts unite in testifying that "moral and religious consideration" are inseparable from the observance of a weekly day of rest.

The Creator said, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The Creator therefore divided the week into six working days, and the seventh day, the Sabbath; and to maintain that division in one's practice in life is certainly a "moral and religious" act, for it is obedience to the law of God. Not to obey God is immoral and irreligious. And this disposes of the idea that it is within the power of a general assembly to require a weekly cessation from rest and to name the day of rest. When a general assembly or a legislature can improve on the arrangement established by the Creator, when such a body demonstrates its possession of wisdom superior to God's, and of authority and power to set aside his arrangement and in its place put one of their own,—it will be time to proceed with the arrangement called for by the Sunday laws. But until then, God's arrangement must stand, in wisdom, in justice, and in the practice of all those who would show themselves loyal to him.

Self-Government and Despotism.

LINCOLN in one of his celebrated speeches voiced a positive truism when he said: "When the white man governs himself, that is self-government; but when he governs himself and also another man, that is more

than self-government—that is despotism." It was such despotism from which our forefathers desired to be released when they penned that Declaration which pronounced that "all men are created equal and are endowed by their Creator with certain unalienable rights," the American principle,—the Christian principle, which inspired Lincoln's utterance, and which has challenged the admiration of the world. How would Mr. Lincoln be received to-day by the "imperialists" were he alive? He would doubtless be considered an out-of-date "old fogey" or a traitor.

S. B. HORTON.

Too Much Like Spain.

EVER since the early part of last February, the American forces in the Philippines have been fighting the natives almost daily and routing them always with great slaughter; yet after each defeat the Filipinos have been on hand several thousand strong for the next battle; and a late-published report from Manila tells of the fiercest battle of the campaign being fought with "the largest and best organized body of men which has met our troops."

This is curiously like the news that came from Cuba via Havana for a year or more prior to American intervention. In every engagement the Spanish troops routed the insurgents with heavy loss; yet the insurgents always turned up again ready for fight in apparently undiminished force.

It is declared that there is no war in the Philippines—only an insurrection raised by a small party of the natives. So says the *New York Sun*, of June 13. Spain likewise declared there was no war in Cuba; she was only combatting an insurrection which was in the last stages of failure.

After a hundred and thirty days of reported defeat and slaughter of the Filipinos, with one or two announcements by the imperialist press that the war was ended, the hardest and least successful battle of the campaign is fought near the sea between Manila and Cavite, on ground occupied when the troops first landed; and other news comes which is not made public, but is so serious as to call for a midnight council of war at Washington, and orders for the immediate dispatch of reinforcements.

There is too much similarity between this and recent Spanish history to reflect credit on the United States. Spain is an imperialist nation; and United States history would never be similar to that of Spain except under an imperialist regime.

It is customary for religious people to object to Sunday labor because it offends what they call the "Christian conscience." It would be well to remember that the only Christian conscience that God knows any-

thing about is a *personal one*. Individuals stand before him, each responsible, in all matters of religion, only for his own course of action. If a man feels inclined to work on the day that you regard as sacred, his action cannot affect your standing before God. If Sunday were the Sabbath—which it is not—he would still have the same right to work so far as man is concerned. “To his own master he standeth or falleth.” The spirit that gets mad because somebody else goes to work on the day that we esteem to be sacred, is not of God. It may be called a “Christian conscience,” but it breathes of the Inquisition, and must finally lead back to the chamber of horrors.—*Bible Echo*.

A Secular Journal Defends the Bible Against D. D.'s.

THE *Atlanta Constitution*, of June 4, publishes editorially some statements relative to the nature and results of the “higher criticism,” which are worthy of note.

Of the situation which has been developed for this “higher criticism” in the religious world, it says:—

“These manifestations of unbelief in the pulpit have become so frequent and so notorious that a well-conducted newspaper cannot fail to take note if only as a part of the phenomena of the time. Those of our readers who have access only to a few of the newspapers of the day would be astonished if we had room in these columns to present even one half of the manifestations of unbelief that have become visible as the result of the encouragement and support which Dr. Briggs and his views have received.

“Already various pulpit imitators of Dr. Briggs are boldly avowing the conclusions to which the higher criticism leads. For instance, here is a professor in the Chicago Theological seminary declaring that it is not necessary for Christians to believe in the miraculous birth of Christ; that such belief is not necessarily a part of the Christian creed. This professor takes the ground that the statement of the apostles on this matter are not revelations at all. Commenting on the Saviour's words in the seventeenth chapter of John, this Chicago professor of theology calmly remarks: ‘This is scarcely the utterance of one who was conscious of being the Messiah sent from God, but the preëxistence which is involved is ideal.’”

Of the aim of the “higher criticism” and the fallacies to which it is joined, the *Constitution* goes on to say:—

“Its whole aim is to tear down and undo, to uproot and destroy the faith that has served the purposes of Christendom for nearly nineteen hundred years. Since we have quoted the sacrilegious teachings of a professor in the Chicago Theological seminary, we cannot do better than to quote the remarks of Dr. Adams, editor of *The Advance*: ‘The Congregationalists may put up with loose views on the atonement, but you may rest assured’ (he was talking to a reporter) ‘that they will never endure a man who denies a miraculous birth and the pre-existence in heaven of Jesus Christ.’

“Apparently, these are the words of an indignant

man, and yet how far is the journey from ‘loose views on the atonement’ to a denial of the miraculous birth and the preëxistence of the Saviour? It is but a step, and the reason is plain. The Christian creed must be received on faith or not at all. The fundamentals of Christianity do not conform to science. They are confessedly supernatural; they are miraculous; the laws of nature play no part in them. Otherwise, faith would have nothing to boast of and no pillow to lay its head on. Real science, therefore, can have no quarrel with Christianity; it occupies a different domain, and those who maintain that there is a conflict between them are either the enemies of religion or superficial pretenders.

“But there is reason! Well, human reason is a very insignificant affair when it cuts loose from facts. There are a thousand points at which right reason and religion may meet and minister one to the other; but if human reason were always right reason we should to-day have a system of philosophy about which all were agreed; and we should have small need of courts of final appeal.

“Reason must have a guide, and it has never found and never will find a better or truer one than religion. All this is not to say that the argument for religion is not based on reason. Every step toward belief is logical and orderly and finds confirmation not only in the natural state of man, but in that inward illumination called the conscience, and in the craving for a faith substantial enough to give repose to the mind.”

The whole Bible, says *The Constitution*, stands or falls with the claim that all Scripture, both of the Old and the New Testament, is divinely inspired:—

“The claim that is made, and the claim that *The Constitution* upholds, is that the books of the Old as well as the New Testament are divinely inspired; that to prove one or a dozen to be myths and fables is to tear down the whole scheme of salvation; and that the promise and its fulfillment are so intimately connected in the scheme of salvation that to prove one false is to prove the other a fraud.

“This is shown by comparing the conclusions of Dr. Briggs with the declarations of Dr. George H. Gilbert, the theological professor at Chicago. Dr. Briggs says that the Bible is made up of myths, fables, fairy tales, poems and fictitious narratives. The Chicago man is sure that the world is to be saved, if saved at all, by an eastern philosopher who was not a Messiah but a gifted idealist. This is the logical conclusion of Briggism, and this is why Bob Ingersoll regards Briggs as a modern hero. If a man could ever be a martyr for an empty opinion, Briggs would enjoy the martyr's seat, and Ingersoll would console him at the stake.”

The “higher criticism” is so plainly an attack upon the very citadel of the Christian faith, as witnessed both by its teaching and its results, and has assumed such proportions, that this secular journal feels called upon to notice and combat it as something which has “overleaped denominationalism and become a part of the news of the day, to comment on which is the privilege, if not the duty, of the secular press.”

The “higher criticism” is distinctly a sign of the times.

A Religious Test Called For.

In a sermon delivered by J. L. Albritton, D. D., of the M. E. Church, in the Auditorium in Butte, Montana, Sunday evening, May 28, to a large and appreciating audience, the speaker made the following significant utterances in defiance of the spirit and letter of the Constitution of the United States. The utterance was concerning emigration to the United States and the qualifications for citizenship. You will see how a religious test is imposed in the reference made to "our churches and our Sunday schools," "our Sabbath services," etc.

As reported in the *Butte Miner*, May 29, 1899, he said:—

"We will observe this day as Memorial Day by pledging our eternal fealty to the principles they died for. The war of the great rebellion is over and there is little danger of there ever being another like that one, but there are other dangers ahead. We have vast territory, with soil to produce all we need. The earth is full of ore and fuel and precious metal. The atmosphere is charged with electricity. We have scholars and students, colleges and educators, capitalists and laborers, churches and preachers. The ocean is decked with sails, and vessels are sailing toward us. They are coming loaded with thousands and hundreds of thousands. What shall we do? Shall we let them come? Yes, if they seek a home but meet them where they land to take them to Bunker Hill, to Washington's monument and to Gettysburg. Tell them of Shiloh and Stone River and of the Wilderness. Tell them of Lincoln. Take them to where Grant sleeps. Tell them of our memorial services. Then show them our churches and our Sunday schools. Show them our Sabbath services. Show them our public school system. All these are blood-bought and precious. If they will accept these we will welcome them. If not, in the name of all our soldiers, living and dead, we will command them to go back. We will close Castle Garden and the Golden Gate. We can do it."

C. T. SHAFFER.

Butte, Mont., May 29, 1899.

Different-Sized Contests, but the Same Principle.

OUR purpose is to draw a parallel between the presence of God in the slugger's victory, as his father saw it, and the presence of God in the alleged putting of the Philippines into our hands, as some people believe. With all due regard to the people who believe in the overruling presence of God in the affairs of nations, but who do not see him in a slugging match, we affirm that the size of the event does not alter the principle. It is quite as possible that our nation is sinning against God in using force upon the Filipinos as the slugger was in a brutal and degrading business when he knocked his opponent senseless. The fact of victory no more proves the approval of God in one case than it does in another. Had we first used brotherly love, had we first tried to strengthen such self-government as the Filipinos had

where the treaty was drawn, had we been willing to spend as many lives and as many millions in defending them as we have spent in destroying them and in reducing their pleasant homes to ashes, then we might have believed that we were acting on divine lines. But, on the face of it, there is no more divine love in our acts than in the blows whereby the champion pugilist knocked his opponent senseless. Belief in special favors is too often a mere superstition and is evidently so in this particular case.—*Fitchburg Sentinel (Maine)*.

Pointed Press Paragraphs.

ONE of the revenges of history is now taking place in Bohemia. In the seventeenth century the Protestants of this country were virtually exterminated at the instigation of Rome. So horrible was the persecution and slaughter that the population was reduced from 3,000,000 to 780,000 in twenty years. Now there is a great revulsion from Romanism. The history of the past is rising up in judgment. In two cities over 2,000 Catholics have united with the Protestant churches, and the movement is going on under energetic leaders. It is true there is a political impulse to the movement, but it is gathering power and may issue in something better.—*Canadian Baptist*.

It has been decided by the peace conference that no more dum-dum bullets shall be used in warfare. Now that it has gone thus far, why can't the peace conference go a little further and decide that no bullets of any kind shall be used hereafter?—*Chicago Times-Herald*.

As a result of the despatch of the new international commission to Samoa, King Mataafa has advised his followers to surrender their arms, and this advice has been immediately acted upon. Were the European military powers so ready to show their sincerity in the cause of peace as this half-civilized potentate, the end of the barbarism of war must soon appear in sight.—*Catholic Standard and Times*.

THE czar insists that seizing Chinese territory to build railways is strictly in line with his disarmament policy. He disarmed the Chinese.—*Kansas City Times*.

FOR every missionary landed in Africa there is landed 70,000 casks of rum, 10,000 casks of gin and fifteen tons of gunpowder to help "civilize" and "Christianize" the dark continent.—*Chicago Times-Herald*.

JOHN BULL has one of those periodical fits of virtue whose transparent hypocrisy arouses the irony of the gods. Its present symptom is a rejection of the Sunday newspaper. What splendid Sabbatarian reverence! It is considered desecration of the Sunday to have newspapers vended on the streets and introduced into the

home, but no one objects [to have the type for the Monday morning paper set on Sunday, as it always is. We remember an extremely saintly and aristocratic newspaper proprietor now gathered to his fathers who felt this anomaly touch his conscience, and to prevent scandal always had the blinds pulled down and the shutters closed in the printing office on Sunday nights.—*Catholic Standard and Times*.

A STRONG clerical agitation has been started in this city [Rome] and throughout Italy, having for its object the creation of the pope as president of the international arbitration tribunal which it is expected will be established by the powers following the peace conference at The Hague. Before the conference both Russia and France tried hard to have a representative of the Vatican invited to The Hague, but Italy's opposition was so persistent that they had to give in. Now it is believed that all, or nearly all, the great powers would support the pope for president of the international tribunal and that in such circumstances Italy would not oppose his election.—*Press cablegram from Rome*.

BISHOP McCABE, of the Methodist Episcopal Church, is not content with our shot-gun and Bible policy in the Philippines. He now desires to carry the war into Europe and make the Sultan crawl. "I long to see the day," he says, "when Dewey will be before Constantinople demanding religious liberty for the Turks, with the bombardment of the Turkish capital as the alternative." If the United States is to continue its policy of intermeddling in the affairs of other nations the Sultan is a proper subject for attack. To be sure, the fighting Turks are a proposition totally different from the Spaniards, and the European powers might resent American interference in European affairs. But that would be quite immaterial. Have we not just thrashed Spain and made effete old Europe shake in her shoes? Let our fighting parsons have their way and Uncle Sam will soon be tackling all creation. Meantime, before Bishop McCabe begins a crusade for religious freedom in the Levant, Europe, it might be well for him to turn his attention to the question of religious freedom in Levant, Maine [where a preacher who had committed no crime was recently tarred and feathered by a mob].—*Eastern Argus (Portland, Maine)*.

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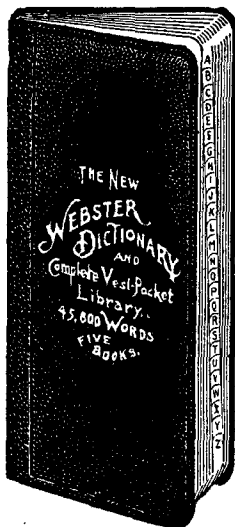
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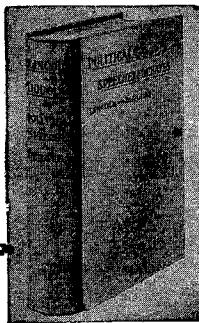
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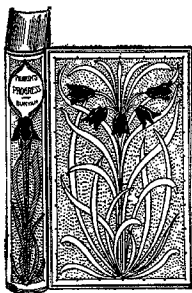
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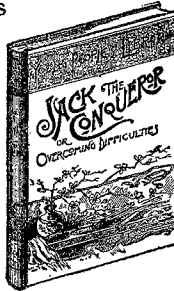
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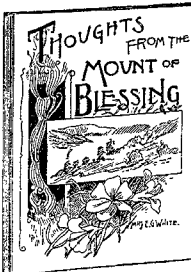
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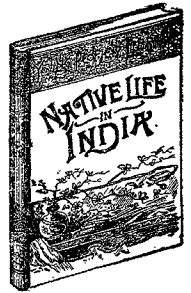
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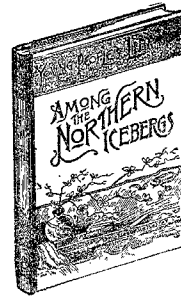
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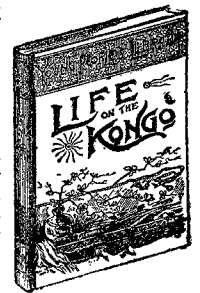
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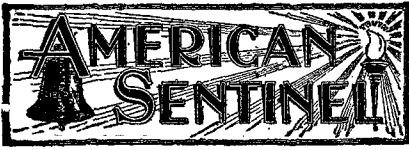
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NUMBER 25 of the SENTINEL completing half the volume, the regular issue following will be omitted, and the next number will be dated July 6.

To QUOTE the Declaration of Independence to an expansionist, is now in effect very much like flaunting a red rag in the face of a bull.

THE process of liberating Cuba has now progressed to the point where a press censorship is deemed necessary in Santiago, although it is not a time of war, but of peace. The Cubans there think the liberating process is progressing the wrong way; and that has a decided appearance of being the truth.

DOLEFUL echoes come from the Peace Congress at The Hague. A deadlock has been reached, and the delegates are awaiting instructions from their respective governments. Each of the powers participating has the right of giving a decisive veto to any measure proposed, and no measure of importance yet proposed has succeeded in evading this veto. A German paper semi-officially announces that the congress is a flat failure, and about all that seems to be hoped for by the well-informed is that it will break up peacefully.

The gospel of God speaks Peace. But outside of this, it is only, "Peace, peace, when there is no peace." "There is no peace, saith my God, unto the wicked." It will be proved that the Word of God is true.

THE Declaration of Independence was the basis not of a struggle for freedom from bad men, but from bad principles. The men who were op-

pressing the colonies would soon have passed away, but so long as these were bound by the principle of taxation without representation,—by the principle, to use a more modern phrase, that government derives its just powers from "the consent of some of the governed"—they would have known no real freedom. "Some of the governed," as applied by the king and parliament, did not include the American colonies; and the colonies fought through seven long years to throw off that principle. Later, their descendants fought each other for five terrible years to throw out of American government what was left of that principle. And now, lo! it is established again as firmly as ever, by the new policy of imperialism. The poison is back again in the system, and must either be thrown off by another convulsion or prove fatal.

BISHOP W. A. CANDLER, of the Methodist Church, has been making an investigation of religious conditions existing to-day in Cuba. After several weeks' work in this line he reports that there is not one Protestant church building, so far as he knows, in all Cuba, while the papacy is intrenched in splendid church edifices, which have been built with money from the treasury of the State. He has issued a call for subscriptions to erect "the first Protestant church in Cuba."

THE Filipinos are, we are told, to be taught self-government. To be taught anything successfully the pupil must have confidence in the teacher. The prospective teachers of the Filipinos are now slaughtering them and destroying their property to the utmost of their power. The query arises, therefore, how much further this slaughter and destruction will have to be carried before the Filipinos will comprehend the benevolent purpose of the Americans to teach them self-government and be brought into a frame of mind to desire instruction from America.

A CHRISTIAN Endeavor monthly, *The Inland*, published in St. Louis, Mo., refers to those Americans who have raised their voice against the shooting down of people in the Philippines, and the general ruin of war, as "traitors" who in any other country than America "would be summarily and speedily suppressed by the strong hand of the law." We hope the Christian Endeavor Society is not ready to indorse this as in harmony with its conception of Christianity.

WHILE legislatures and governments are setting aside the principles of religious freedom, it becomes all the more the duty of the individual to preserve these principles for and in himself. Whatever is done by the powers that be, no one need lose these principles out of his own heart and life; and that is where they will do most good to the individual.

It is announced that the world is about to have, on the authority of some eminent professors in Columbia, Harvard, and other well-known universities, scientific proof of the immortality of the soul,—of the survival of individual consciousness after death.

This "scientific" demonstration of immortality is to be had through experiments conducted with Spiritualist "mediums." It is to be "demonstrated" that the "spirits" of dead people exist and communicate with the living on the earth. The "seances" are held at the home of a prominent "medium" near Boston, Mass.

Whatever these eminent professors may prove, it is plain that the doctrine of soul immortality is contrary to Scriptures; and the "demonstration" they are to give will therefore be a manifestation of "science falsely so called." But coming from such a source, a "demonstration" of consciousness after death will have great weight with very many, and do much to swell the tide of human belief that flows into Spiritualism.



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

VOLUME 14.

NEW YORK, JULY 6, 1899.

NUMBER 26

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GREAT men do not make principles, but principles make great men. The greatness is inherent only in the principles.



CHRISTIANITY means self-surrender, self-sacrifice. For the State to be Christian it would have to sacrifice itself, and so cease to exist.



SINCE the carnal heart is not subject to the law of God, and cannot be subject to it, how can it possibly be subjected to righteousness by the law of man?



If the minority can get along in the observance of the seventh day without support of law, why cannot the majority get along without such support in observing the first day?



THE idea that uncivilized peoples have not the same natural rights that are possessed by the civilized, is of near kin to the idea that white men are not bound to respect the rights of a person whose skin is black, and to the idea that the aristocracy are not bound to recognize any rights in the lower classes.

PEOPLE who think to safeguard the moral interests of a community by a Sunday law, should remember that the "righteousness of the law" is only the righteousness of the scribes and Pharisees, which can save nothing.



THE strong arm of the law in support of a religious institution proclaims the weakness of the religion the institution represents. If the Sunday institution is of God, it is strong enough in itself to survive all opposition.



THE Christian Church is set in the world to show a contrast with the world, as light with darkness, and not to have the world conformed to herself by religious laws. Conformity of the world to the church, by law, is conformity of the church to the world. What the church needs is to present a sharper contrast with the world, not to have what contrast there is obliterated. Hence a Sunday law is a detriment to the church, and cannot be anything else.



AN apostate State—one which has forsaken the true principles of government—is always found united with an apostate church. The United States is the only nation founded on the true principles of government, and the only one in which church and state are not united. This was not an accident, but a necessary consequence of the national recognition of the true principles of government, as set forth in the Declaration of Independence. Union of church and state is wholly incompatible with government by the consent of the governed. But now that the principle of government by consent of the governed has been repudiated, and the nation has become committed to the policy of government by consent of some of the governed,—which principle it is putting in practise in the conquest of the Philippines—its union with an apostate church will be sure and speedy. That

is the product of a law as certain as the law of gravitation.

Un-Christian Endeavor.

THE Christian Endeavor leaders are swinging the youthful enthusiasm of that religious movement into the current of conquest and imperialism of the United States.

The Christian Endeavor department of the *Interior*, of June 22, 1899, in presenting matter for "A Christian Citizenship meeting," makes the "topic," "Our Country for Christ"; and as sub-heads gives such as these: "A blessed nation—Ps. 144:15"; "A victorious nation—2 Chron. 20:1-30"; "Praise for victories—Ps. 44:1-8"; and "The nation for Christ—Luke 14:15-24." Any Christian endeavor that can apply to the United States and its victories the Scriptures, as is done in this Christian Endeavor lesson, can easily do anything else that it pleases with the Scriptures.

The lesson continues in the same strain, as follows:—

"There is a mighty contest abroad. The Goth has risen from the dead; the modern vandal stalks throughout the land. The call for patriotism was never louder, the demand for Christian courage was never greater than it is to-day. Let every citizen consecrate his right of franchise to the rule of Almighty God, and pledge himself to stand by those principles that have made our country what it is. Let every patriot feel again the tingle of loyalty that burns like a flame in the veins of every ardent lover of home, and native land, and Christ, and good. Let every woman to whose guiding care has been given the training of some Washington or Lincoln, pour into her children's ears the rich lore of our country's Christian heroes and sacrificing heroines. Let every soldier enlist again in the war against vice and immorality; every youth join in the drum beat that leads to victory; every infant be taught to lisp, 'Jesus, Lover of my Soul,' and the 'Red, White and Blue'; every boy to join Christ and country, and nail the flag just beneath the cross. The cause of America is the cause of humanity. It has a mission among the nations. May it adorn the centuries, shedding its blessings to the last shock of time."

If that does not mean a union of church and state, then there never was such a thing in the world. Any boy or anybody else who "joins Christ and country," will always put country before Christ. Anybody who in his thought joins Christ and *something else*, will always in his conduct put the something else before Christ.

There was never conceived a more deceptive thing than that which is almost universally conceived by professed Christians as the very ultimate of Christian loyalty, namely, "Christ and the Church," or "Christ"—and *anything else*. In the vocabulary of Christian loyalty, nothing—absolutely nothing—can have any shadow of a share with Christ. Christian loyalty knows simply

and only Christ; Christ and Christ alone; Christ, all in all. And in *this* loyalty there is embodied unswerving allegiance to every cause that is true, and everything that is right.

Anything else, or anything in addition, is a deception; and is disloyalty, instead of loyalty, to Christ.

A. T. J.

History Repeats Itself.

A FEW weeks ago the *Christian Herald* of New York City published the answers that it had received from a large number of public men to certain questions which it had sent to them as to their attitude toward Christianity. Of course favorable answers were given even by Li-Hung-Chang. The truest statement of the whole case, that we have seen is the following by *The Public* of June 24, 1899:—

"One of the most paganistic performances of our day and generation is to be credited to a New York paper called the *Christian Herald*. Assertions having gained currency that the prominent men of the country have become so saturated with commercialism as to be indifferent to Christianity, the *Christian Herald* catechised a select lot, including the President, and has published the answers. Here are its interrogatories:—

"Are you a friend of Christianity?

"Do you believe that Christianity is the friend of mankind?

"Does your belief extend to a recognition of a Supreme Being, to the divinity of Christ, to the surpassing potency of Christianity as a civilizing influence?"

"These interrogatories do not touch the core of the question. Had the public men of Rome in Cæsar's time been asked if they believed in the gods, every one would have replied in the affirmative, though it was notorious that the Roman upper classes were atheists. But it was not good form to deny the gods openly. So now with Christianity. A certain conventional piety calling itself Christianity, is to our day what the gods were to Cæsar's day. No public man would dare deny belief in it. Ingersoll tried it and fell from a high estate and lofty possibilities in politics to the grade of a peripatetic lecturer. Who does not know the trick of sensational evangelists, who at their meetings ask all Christians to stand up. Of course, everybody stands. But that does not prove all to be Christians. Just so with the answers to the *Christian Herald's* questions. Everybody from the President down answers in the affirmative. They all believe in Christianity. But to yield a perfunctory, conventional, pietistic profession of belief in Christianity is a very different thing from being a Christian. So the answers to the *Christian Herald's* questions prove nothing. It is quite possible to profess a belief in Christianity while being so saturated with commercialism as to be utterly without either Christian practise or Christian spirit."

That is all true. And yet it is not as close to the whole truth as it might be. To cite the times and prominent men of pagan Rome, is not as close a comparison

as can be fairly drawn with this stroke of the *Christian Herald's*.

Think a moment: Pagan Rome became at last professedly Christian Rome. And when it had been so for fifty or sixty years or even longer, how was it in such matters as this which is raised by the *Christian Herald* and touched by the *Public*? Here is the answer in the words of the historian Merivale:—

"If the great Christian doctors had themselves come forth from the schools of the pagans, the loss had not been wholly unrequited; so complacently had even Christian doctors again surrendered themselves to the fascinations of pagan speculations; so fatally, in their behalf, had they extenuated Christian dogma, and acknowledged the fundamental truth and sufficiency of science falsely so called.

"The gospel we find was almost eaten out from the heart of the Christian society. I speak not now of the pride of spiritual pretensions, of the corruption of its secular politics, of its ascetic extravagance, its mystical fallacies, of its hollowness in preaching, or its laxity in practice; of its saint worship, which was a revival of hero worship; its addiction to the sensuous in outward service, which was a revival of idolatry. But I point to the fact less observed by our church historians, of THE ABSOLUTE DEFECT OF ALL DISTINCTIVE CHRISTIANITY IN THE UTTERANCES OF MEN OF THE HIGHEST ESTEEM as Christians, men of reputed wisdom, sentiment and devotion.

"Look, for instance, at the remains we possess of the Christian Boethius, a man whom we know to have been a professed Christian and a churchman, excellent in action, steadfast in suffering; but in whose writings, in which he aspires to set before us the true grounds of spiritual consolation on which he himself rested in the hour of his trial, and on which he would have his fellows rest, THERE IS NO TRACE OF CHRISTIANITY WHATEVER, nothing but pure, unmingled naturalism.

"This marked decline of distinctive Christian belief was accompanied with a marked decline of Christian morality. Heathenism reasserted its empire over the carnal affections of the natural man. The pictures of abounding wickedness in the high places and the low places of the earth, which are presented to us by the witnesses of the worst pagan degradation, are repeated, in colors not less strong, in lines not less hideous, by the observers of the gross and reckless iniquity of the so-called Christian period now before us. It becomes evident that as the great mass of the careless and indifferent have assumed with the establishment of the Christian church in authority and honor, the outward garb and profession of Christian believers, so with the decline of belief, the corruption of the visible church, the same masses, indifferent and irreligious as of old, have rejected the moral restraints which their profession should have imposed upon them."

If the men of high standing at that time—the emperor, generals, naval captains, politicians, etc.,—had been asked these identical questions, they would invariably have given precisely similar answers. Thus it was in professed Christian Rome of the fourth and fifth centuries, and not in the Pagan Rome of Cæsar's time, that

is found the closest comparison and the fittest likeness to the performance of the *Christian Herald*. And, be it remembered, all that was in the very time when the judgments of God, in the floods of barbarians, were being poured out to the utter ruin of the whole framework of society there.

And history is still repeating itself. Who will read the history in its true meaning? Alas! how many read it in vain!

A. T. J.

Our Duty to God and to Our Country.

BY R. S. OWEN.

[THE following address on this subject was delivered by Elder R. S. Owen, Seventh-day Adventist clergyman, to his congregation at Hatley, Miss., among whom was an officer holding a warrant for Mr. Owen's arrest, for having done secular work on Sunday. Mr. Owen delivered his discourse with the officer sitting before him, and at its conclusion was taken by him to Amory, where on the 19th inst. he is to stand trial. Mr. Owen's offense consisted in hoeing weeds out of a flower bed in his yard:—]

You are all acquainted with the circumstances of my arrest this morning. I am to be taken from my home at the close of this meeting, and when I shall be with you again I do not know. I am glad of the privilege of speaking to you once more, and it occurs to me that an appropriate theme for our study this morning will be the relation we sustain to God and to our civil government. I will read as our text Matt. 22:21: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

In these words of our Saviour we see recognized a clear distinction between the authority of God and that of Cæsar, and between the duties we owe to each. Civil government is ordained of God, and in those things which come under their jurisdiction the civil rulers are to be respected and obeyed. This duty is enjoined in plain and unmistakable language in the thirteenth chapter of Romans: "Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation." The apostle goes on to teach that we are to make this a matter of conscience, and that if we do not obey our rulers we may expect to suffer the penalty. But it should be borne in mind that the apostle is here speaking of those things which pertain to the civil rulers. He enumerates many of the duties which grow out of man's relation to his fellowmen, and sums them all up in one saying, "Thou shalt love thy neighbor as thyself." He does not mention one duty that we are to render to

God as worshipers before his throne. Our duty to love God, to accept the gospel, to be baptized, to partake of the Christian ordinances or to keep the Sabbath day, is not once referred to as being part of our obligation to civil rulers. These are the things that we are to render to God and with them the civil ruler has no right to interfere.

This is clearly shown in the next chapter, Romans 14, where the apostle takes up the matter of faith, the observance of days, and those things which pertain to the worship of God. To those who would rule in such matters he says, "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." This personal liberty in matters of religion is not because they are of no importance; but because "every man must give account of himself to God." "He that regardeth the day regardeth it to the Lord, and he that regardeth not the day, to the Lord he doth not regard it."

The seventh day is the Sabbath of the Lord thy God. Ex. 20:10. The Sabbath is a sign between God and his people. Ex. 31:17. It is a sign, that they might know the Lord. Eze. 20:12, 20. It is the Lord's day. Rev. 1:20. The Sabbath being the Lord's, we are to render it to him and not to Cæsar. When civil rulers go beyond the bounds of their proper sphere and legislate upon religion, making laws which conflict with the laws of God, then God requires his servants to obey him in preference to man. And this is what the true people of God have done in all ages, and they have laid down their lives rather than yield to the laws of the civil rulers.

The Lord has shown his approval of this principle by giving to his servants miraculous deliverance on several notable occasions. The Hebrew people under the reign of Nebuchadnezzar king of Babylon present a striking instance of this. God had commanded them to submit to this king, saying, "The nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord." Jer. 27:8. Many of the Jewish people were carried away captives to Babylon and among them the king found his most faithful servants. They were so loyal to him in the discharge of their civil duties that he conferred upon them his highest positions of trust. While true to the king in the affairs of men they acknowledged their allegiance to the authority of a still higher power whose commands they would not disobey. And when the king went beyond the range of his authority and dictated to men in reference to their worship, commanding them to bow before the god he had set up, these faithful servants refused to obey the king, answering frankly to his command: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the

golden image which thou hast set up." For this act of disobedience to the king's command they were cast alive into the burning fiery furnace. But the One whose watchful eye is ever looking upon his faithful children saw their loyalty to Him in preference to the unrighteous decree of an earthly king, and honored the stand they took by sending His own Son to accompany them in the fire, and to protect them from the devouring element. When they came forth from the furnace there was not the smell of fire upon their garments.

At a later time, when the kingdom of Babylon had passed into the hands of the Medes and Persians, and Darius the Median was reigning in Babylon, God's servants were still found faithful to their rulers in all the affairs of men. "Daniel was preferred above all the presidents and princes because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error nor fault in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." The king was then influenced by these jealous-minded counselors to step out of his proper sphere into the realm of religion; and he issued a law which forbade the worship of God. "Now when Daniel knew that the writing was signed, he went into his house and his windows being open in his chamber toward Jerusalem, he kneeled down upon his knees three times a day and prayed and gave thanks before his God as he did aforetime." The law was plain and explicit. Daniel knew what would be the consequences of his disobedience; and yet he deliberately chose to obey God rather than man. For this he was cast into the den of lions; but the angel of God was sent for his protection. He rested safely that night with the hungry lions, and when taken from the den no manner of hurt was found upon him, because he believed in his God.

The Roman law in the days of our Saviour, forbade the introduction of a new religion into Roman territory on pain of banishment or death; and yet in the face of this law Christ told his disciples, "Go ye into all the world, and preach the gospel to every creature." He knew what they would have to encounter. "Behold I send you," said he, "as sheep in the midst of wolves; and ye shall be brought before governors and kings for my sake, for a testimony against them." They were to render unto Cæsar the things which were Cæsar's; but when Cæsar usurped the authority of God they were to obey God rather than Cæsar. This they did, and as a result many of them laid down their lives for a testimony against such usurpation. The apostle who as we have seen, enjoined strict obedience to civil rulers in civil affairs, was frequently brought before their tribunals for disregarding their laws in religious things. He was charged with teaching "customs which are not lawful

for us to receive, neither to observe, being Romans." Acts 16:21. When cast into prison for this charge at Philippi he sang praises to God till the prison doors were opened by the power of God, and there in that Roman jail contrary to Roman law he preached Christ to the Roman jailer until he was converted.

When commanded to teach no more in the name of Christ, the apostles said in reply, "We ought to obey God rather than men." Acts 5:28, 29. The martyrs for Christ throughout the Dark Ages of papal supremacy, whose number is estimated at not less than fifty millions, testify to the injustice of religious legislation, and their testimony has been sealed with their blood. When our forefathers who founded this Government saw the religious persecution of the Old World and the train of evils attending the enforcement of religious laws, they sought to guard against the repetition of such acts of injustice in the Republic of America. They placed in our national and State constitutions strong guarantees of religious liberty to all. In the Constitution of the United States we have the following: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In harmony with the sentiment of these words, George Washington wrote: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." Thomas Jefferson, the author of the Declaration of Independence, wrote: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens or by civil incapacitations tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion." James Madison, who wrote the Constitution, also expressed the following: "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."

Such are the words of the men who were foremost in the forming of our Federal Government. The United States Senate committee, also, in response to petitions for Sunday observance, said: "It is not in the legitimate province of the legislature to determine what religion is true or false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised by virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small.

Despotic power may invade those rights, but justice still confirms them."

Coming nearer home to the constitution of our own State we find the following: "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."

In harmony with these principles and with the rights secured by these constitutions, we chose to obey God in keeping the seventh day of the week as commanded in his unchangeable law, in preference to the "first day of the week commonly called Sunday," as commanded by a man made statute.

The French National Crisis.

WITH the return of the exiled Dreyfus to France and his retrial by court martial, a crisis will be reached not only in the case which the court martial will consider, but in the experience of the French republic. That this is so is appreciated by those who have noted the extent and intensity of the anti-Dreyfus feeling in the high military circles of the French army, and the significant language in which certain military authorities have referred to the coming trial. The *Sun*, of this city, questions whether a military "coup d'état" will not be attempted, and says:—

"That was an ominous speech which was made on Sunday in Paris by General Mercier, who, as having been minister of war at the time, is chiefly responsible for the wrongful sentence of which Dreyfus was the victim. He could not predict, he said, whether a government willing to overawe the new court-martial, which would try Dreyfus, would be formed, but he knew that no court martial would accept a judgment dictated by any government. To himself he referred as a 'soldier who did his duty in 1894, and who was firmly resolved to do his duty in 1899.' These declarations, uttered as they were during a grave ministerial crisis, can have had no other purposes but, first, to impugn the motives of the Cabinet which the friends of President Loubet were trying to form, and secondly, to threaten it with a military *coup d'état*, should it strive to perform its duty by securing an impartial tribunal for the second trial of Dreyfus, and thus give rightful effect to the judgment of the Court of Cassation. . . .

"The crisis, we repeat, is serious in an exceptional degree, because the generals who have been concerned in the Dreyfus affair have to choose between disgrace and treason, and because a majority of the present Chamber of Deputies is still at heart against Dreyfus, notwithstanding the decision of the Court of Cassation. The Chamber might, therefore, protest with vehemence against a dissolution of Parliament, stigmatizing the act as an attempt to stifle the authentic voice of the republic, and thus give the conspirators precisely what they need, a specious pretext for a military *coup d'état*. . . .

"Unless the friends of the general staff were determined to dominate the second court martial of Dreyfus, or, failing that, to attempt a *coup d'état*, General Mercier would never have ventured to utter the defiant words which he pronounced on Sunday."

But more interesting than the fact of the crisis itself, is the question of the cause which has given rise to this remarkable case; for the cause represents the root of the whole matter, and there is abundant proof that something far more than the alleged traitorous conduct of a French army officer—Dreyfus—has been back of the proceedings and demonstrations which have marked the history of the case. And now, an answer comes to the question of the identity of this cause, from a professor in the University of Turin, Mr. Cesare Lombroso. It is published in the *New York Independent*, under the heading, "The Secret Spring in the Dreyfus Case." After setting forth the necessity for the conclusion that there is a "secret spring" in the case, this authority proceeds to identify this ulterior cause and says:—

"If we recall the proverb: '*Is fecit cui prodest*' (he is the doer of the deed to whom the deed will be of profit) we conclude that no one could have been the moving spirit in all this except the person who had the largest interest at stake, and who had a great object in view. Now, clearly, there remains only the clerical party, or rather, the Jesuit party, which can have any great interest involved.

"Now, in the Dreyfus intrigue, which the Jesuits did not create, but which, once created, they proceeded to put in fermentation, they espied the means of making a bloodless St. Bartholomew's Eve, by managing, with as little violence but as great efficiency as possible, to destroy all esteem for Hebrews in public opinion by depicting them as enemies of the country, with the object of thus paving the way for the same sort of operation with the Protestants; and thus they meant to end by having France united in the Roman Catholic faith, and, what was of the greatest importance to them, in blind, supine subjection to the church; and they knew that a ferment more acute than in other lands over their dogmas is innate among the French people, and, more than that, a ferment which goes back to the days of the Druids and the Franks, and reunites and fuses the patriotic idea into one with that religious *Gesta Dei per Francos*. So they set about bringing it to an acute state and raising it to a red heat.

"We do not possess, it is true, documentary proofs of these Jesuit plots, but as we know the good fathers' nature and method of working in underhand ways, and the ease with which they cover up their traces, this becomes only one sign the more; however, there are other indications, including the squandering of money on an immense scale, by Esterhazy, upon the journalists. Now, as long as the general staff was triumphant it is easy to understand that they made use of the state funds; but afterward, who could have furnished it, except the priests? Who could have made Esterhazy hold his tongue as to his authorship of the bordereau in April, 1899, when the general staff had no more money?

"Another proof is the compact of the generals with Father Dulac, at Versailles and at Brussels; the action

of Father Dulac upon Madame Pays, and that of the confessors upon Madame Faure.

"There are other positive proofs in plain light of day in the sermons of Father Didon, who declared that the soldiers with their sabers had saved society, which ought to sacrifice everything for them; in conclusion, the almost universal movement of the young men in the schools, which are, in great part, directed and inspired by the clericals, can proceed from nothing else than the instigation of these clericals, since the temper of the young man is always in favor of the oppressed, not of the oppressors, while in the Zola case, for example, we beheld a single man overwhelmed by the whole of France, and above all, by the young men.

"From this it is evident how acutely Gambetta foresaw the great danger which France might run from the cunning plots of clericalism, when he made his prediction: 'Clericalism—that is the enemy!'

"And, in fact, the lowering of the moral sense and the decline of all liberalism which has come to France through the Dreyfus affair has done more damage than Sedan and Waterloo put together to a country which has wished to remain the center of European thought.

"And if France does not take care to escape from the slavery which the Jesuits and, perhaps, the other religious bodies exercise over the women and the young people; if she does not free herself from the press, as she has liberated herself from the nobles, she may call herself, in words, a republic, but she will remain a republic dependent on the Druids, which is worse than being the slave of the Germans and of the English, because enslaved bodies can win their liberty, but souls, no!

"Will she have the strength and the resolution to do it? We hope so!"

No Dreyfus case with its attendant national crisis would be possible in a country without a union of church and state.

Pointed Words on Imperialism.

The clergy of the United States have in many cases become prominent champions of imperialism, but not all have taken this stand. Some have taken their stand emphatically against such a departure from American principles, and have had the courage to court the charge of treason which is being made against those who do not side with the majority in upholding a policy of foreign conquest. One of these is the Rev. C. R. Brown, pastor of the First Congregationalist church of Oakland, Cal. In a recent discourse Mr. Brown read to his congregation an extract from a letter to a resident of Oakland by a lieutenant in the Philippines, and followed it with some very pertinent remarks concerning the nature of the policy being pursued in that far-off land under the stars and stripes. His language is sufficiently pertinent and instructive to bear repetition.

To his friend in Oakland the lieutenant in the Philippines wrote:—

"I have seen a real war with all its horrors. I have

seen two hundred acres of houses burned. I have put the match myself to houses while old women knelt at my feet sobbing and begging me to spare their shack of palm leaves. I have ordered the destruction of acres of vegetables and fruit trees, which meant months of labor and the only means of living to the poor fellow who was on his knees to me."

The following are extracts from Dr. Brown's discourse:—

"We read, also, that this people, who, in their desperation have fought for liberty for a hundred years against Spanish domination, are still struggling for the privileges of self government in a way that touches our American hearts. The very women among the Filipinos have been enlisting; and when their troops were driven back from the trenches, among the bodies of the dead our men found the bodies of women clothed in men's garments and with hair cropped close. They, too, had shouldered their muskets that they might stand beside their husbands and brothers in their pathetic contest for the privilege of governing the soil where they lived. It may be that these ignorant people are misguided and that their estimate of our final purpose is not correct, but the desperation of their struggle against the idea of taxation without representation must touch the hearts of all those who have not forgotten our own war of revolution. Do we want to compel this unwilling people to accept our rule? Do we want to kill, burn, and devastate in order to defeat them in their desperate attempt to gain their freedom from any foreign domination?"

"We are told that Spain oppressed these people; but even cruel, ignorant, incompetent Spain has never burned a mile square of their homes in a single day. The death of thirty thousand of our men, on the principle that one American soldier is equal to five savage Filipinos, would mean the death of one hundred and fifty thousand of these uncivilized natives. If we should write that bloody record within the next two years it would eclipse the annals of any cruelty that can be charged for a similar period against Spain!

Further on, this brave preacher says:—

"It is no excuse for our slaughter of the Filipinos for us to plead their alleged incompetency to manage their own affairs. In 1861 a certain great nation had a deadly dispute with itself. The North and the South were arguing out with the awful weapons of war that political principle which we call 'States' rights.' The lives of almost a million men were sacrificed and thirty-seven hundred millions of dollars were expended in determining which view of that principle should obtain. We would not have thanked any nation on earth to have said to us in those days: 'Those American people are not capable of self-government. They are killing each other; their country is torn by rebellion; therefore, we must come in by our superior force, set up our government, and manage their affairs for them.' Let the Filipinos learn to govern themselves precisely as we learned to govern ourselves, and let us not soil our hands by killing them because they claim in desperation this solemn privilege. I remember it is urged that their leader, Aguinaldo, has once been bribed. Perhaps he was, and, if so, it was a grievous fault and grievously has Aguinaldo answered it. But here, at home, we do

not kill men nor burn their towns because they have been bribed. If such were our settled policy, what awful conflagrations and what dreadful slaughter might have marked some of our State capitals.

"We announced at the beginning that this was a war for humanity and not for conquest; it was to deliver men from oppression but not to shoot them down or to compel them against their wills to submit to our rule. To me there is something more splendid than any conquest that we might win, and that is for a nation to keep its word."

A British Journal on National Religion.

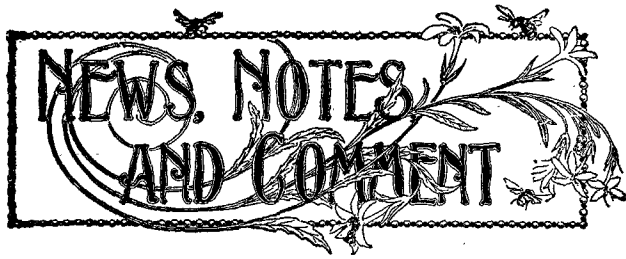
"Bible Echo," Melbourne, Aus.

A QUEENSLAND correspondent sends a clipping from the *Brisbane Courier*, giving an account of a deputation from the council of the churches which waited on the home secretary to protest against closing public schools on race days, and the running of trains and steamboats on Sunday. One speaker claimed that "we were a part of the British nation, and the British constitution was based upon the laws of the Sacred Book." If this is so, how is it that the British law requires men to observe the first day of the week, while the law of the Sacred Book demands that the seventh day be observed? The simple truth is that the fourth commandment bears no relation whatever to the British law. One is of God, and the other is of men. Another speaker said:—

"We are a Christian country. The basis of our statutory law is the Word of God, and it is obviously wrong that the law which guards our Sabbath should be infringed."

But God does not recognize Christian nations. Christianity is a personal thing. God calls individuals only. The message is, "He that believeth." Now the law that would attempt to make a man offer service to God when he does not believe, is a wicked thing, "for whatsoever is not of faith is sin." It seems strange to hear religious people talking about *our* Sabbath. The only Sabbath that God knows about is "the Sabbath of the Lord thy God," and that is the seventh day of the week. He alone has a right to claim its observance from man. This he does from the individual and not from the nation. The laws that men are so anxious to have passed or put into operation for defense of Sunday observance cannot in any way meet the mind of God. First, Sunday is not the Sabbath at all. Second, compelling a man to observe the Sabbath is only compelling him to sin before God, for "whatsoever is not of faith is sin." And to compel a man to offer an act of worship to God is simply making him act the hypocrite, both in the sight of God and humanity.

It is stated that the people of both Cuba and Porto Rico show a remarkable readiness to accept the gospel.



THE Peace Congress sitting in Holland may not accomplish much in the direction of promoting peace in the earth, but already it has done much in an educational way, by developing the real attitude of the respective powers towards the questions which the czar's proposition involves. These developments have in some cases been truly startling, and reveal what, prior to the congress, no one would have been willing to believe of the innate savagery of the most highly civilized nations.

* * *

It was to have been expected that the czar's proposition would receive most substantial support from the representatives of the United States and of Great Britain. But just the reverse is the manner in which these two nations have put themselves on record. The congress has been largely occupied with the consideration of the question of mitigating the horrors of war. This was one of the chief points had in mind by the czar to be gained from his undertaking. But, strange as it may seem, Great Britain and the United States, and chiefly the latter, have stood most in the way of the attainment of anything substantial in this direction. This was certainly not to have been expected of two nations which claim to be guided by the principles of Christianity.

* * *

THERE was a proposition before the congress to do away with the "dum-dum" bullet—a bullet which expands when it strikes its human target and adds much to the seriousness of the wound by tearing and lacerating the flesh. Nearly all the powers at the congress voted against the use of this bullet in war. The United States voted for it! And one other nation wanted the privilege of using it—Great Britain.

* * *

ON this point a daily of this city says: "The vote on the bullet of the dum-dum kind will cause a painful sensation in this country. The dum-dum sort of projectile horribly mangles the body which it enters. It causes wounds that in the tropical countries where it is most used become centers of lingering disease and agony. Its use is closely akin to the use of poisoned arrows." Then it adds that it is of "great effectiveness in enabling a few men to overcome a horde of savages." England and the United States are fighting savages, the

former in India and the latter in the Philippines. They do not want to be prohibited from using this horrible bullet in those countries. To the "savages" they want to show themselves superior in savagery. Yet not long since a great cry of indignation was raised in the United States against Spain because it was reported that Spanish troops were using explosive bullets against the Cubans.

* * *

THERE was a proposition also before the congress to interdict the use for military purposes, of high explosives. It was thought by Russia and some others of the powers that "humane" warfare, which the congress aimed to establish on the part of civilized nations, would be incompatible with the wholesale slaughter that must necessarily attend the use of modern high explosives. Here again the United States came to the front with a refusal to accede to the proposition. The American delegate representing the Ordnance department had been instructed by the War department to "use all possible efforts to secure for this Government the right to use 'luddite'"—an explosive adopted in Great Britain, and of such extraordinary destructiveness that "one shell is calculated to wipe out a whole Filipino regiment." So says a prominent imperialist paper of this city. This journal adds that "the use of luddite is controlled by the British Government, and from the results obtained in the campaign against the Dervishes it is admitted to be the most destructive explosive known to science. Its radius of fatal shock is far greater than that of jovite, emmensite, nitro-glycerine, guncotton or dynamite."

* * *

EXPERIMENTS with a new explosive the nature of which is a "carefully-guarded secret," are in progress under the Government's direction at Sandy Hook. This new explosive, it is announced, is "expected to be ready for use in the fall campaign in the Philippines."

* * *

SUCH is the record this "Christian nation" is now making for itself before the world; and any one who will pause to contemplate the picture of England and the United States—the two most "Christian" nations on the earth—contending for the privilege not only of killing their enemies instead of forgiving them, but killing them by the most shocking methods, ought to be able to learn something from it if he has previously entertained the idea that there were Christian nations on the earth, through whose extension upon the earth the purposes of Christianity were being fulfilled.

* * *

OF course there can be no lasting peace when the very nations from which most is to be expected in the interests of peace, make it plain that they do not want

peace at the expense of any selfish interests, and then go further and contend for the privilege of conducting war in the most barbarous fashion. If this lesson which the congress has so plainly taught, is learned by peace lovers throughout the world, the czar's effort will confer great and lasting benefit on the world, albeit in a different way than he intended. For then people who want peace will cease to think that it can be secured for the world by political conclaves or by legislation, and cease to harbor the delusion that by such agencies the world is to be brought to the long-sought millennium. They will see that peace is to be secured and maintained only by personal work on the part of each individual, for himself. When every one keeps peace in himself, there will be peace everywhere; it will be an individual, not a governmental, matter; not something imposed by certain ones upon others, but something chosen by each one for himself. Each individual can choose to live in peace, and he can do this without reference to the course pursued by others or by earthly governments. But it is not a natural choice, for peace is not a natural product of the human heart. Peace is one of the "fruits of the Spirit," and without the Spirit there cannot be the fruit. He who desires peace enough to yield up his own fighting human nature to Him who bestows in its place the divine nature and the divine Spirit, will have peace; and in so far as individuals can be persuaded to make this exchange, the cause of peace will be promoted in the earth.

* * *

A JUDICIAL decision comes from Bridgeport, Conn., to the effect that golf-playing on Sunday is not a violation of law in that State. The following statement of facts in the case is given by a New York paper:—

"Three members of the Wee Burn Golf Club were playing the game not long ago on Sunday. . . .

"To them appeared a rural constable from Darien, who arrested them in spite of their declaration that they were merely out for a stroll, knocking a little ball ahead of them, as any person had a right to do. The constable, being a descendant of that Connecticut tithing man who tried to arrest stout old Israel Putnam for galloping past a meeting house when the soldiers of George III. were about, would listen to no such quibbles. The law, as he had always construed it, forbade all amusements on the Lord's day, and wasn't golf an 'amusement?'

"This view was taken by the local justice of the peace, and the golfers were fined \$50 each. The New York colony along that part of the Sound backed the culprits in an appeal to test the law.

"Prosecuting Attorney Light, upon whom it devolved to try the case, searched the law in vain for a peg to hang it on. He recommended that the charge be dismissed. The judge looked through the statutes and came to the same conclusion. He declared that golf, whether on a week day or on Sunday, was 'a healthful and vigorous exercise,' and in no way a misdemeanor."

THE death of a "tea-drunkard," from excessive indulgence in his favorite beverage, was chronicled recently by the press of this city. It is stated that the victim "often drank thirty cups of tea a day." In view of this and other similar cases the doubt is expressed whether the "United States Church Army" is doing wisely in opening tea saloons for the poor. Unquestionably this is a very poor sort of aid for the poor.

* * *

UNDER pressure from countries where religious liberty is respected, Peru has consented to a modification of her church-and-state marriage laws, and has published a decree permitting marriages which are not sanctioned by the Catholic Church. Persons not members of that church are required, before marriage, to announce their religion and declare under oath, in the presence of two witnesses, that they have never been baptized as Catholics. Parties to a civil marriage that is made necessary because of a refusal of the Catholic Church to grant a dispensation in a case of differing religions held by the contracting persons, must present proof of the church's refusal.

* * *

CHURCH unity is now being advocated upon a new basis, the idea of which is that the churches shall be united under a common government, like the union of the States under the Federal Government. It is claimed that such a union would eliminate denominational rivalry.

Sunday Baseball.

On June 24, nine men sat in the court room in Rome, N. Y., charged with the crime of playing baseball on Sunday. Considerable time was occupied in impaneling a jury, as the most of those examined did not see any harm in the game. Various witnesses were examined with reference to the amount of noise made, the most of whom testified that the greatest noise made was by clapping of hands. Rev. M. More Hughes testified that he was acting as chaplain at the county house during the game, and that the clapping of hands and cheering diverted the attention of some of his congregation. The result of the trial, however, was an acquittal from the jury.

The Rome *Sentinel* of June 24, in giving an account of the trial, makes this significant statement:—

"The council took their places before the recorder's desk. Rev. S. J. Greenfield, Rev. M. More Hughes and Geo. W. Davis sat by the attorneys for the prosecution."

But why should the clergy be such close associates of the prosecuting attorney? I do not read that the Master who worked as a carpenter on Sunday ever "prosecuted" any one if they did not do as he thought they should. And why this for playing ball on Sunday?

Did any body ever read where the clergy were sitting at the elbow of a prosecuting barrister, seeking to convict for playing ball on Wednesday or Thursday, or any day but Sunday?

Baseball is played every day in the week. Is it right six days in the week, and wrong on Sunday? If so, why so? If it is uncivil on Sunday, is it not equally uncivil the other six days? Any why do preachers make such a hue and cry about Sunday ball and say nothing against it the other six days? Why let a thing they deem wrong run unmolested for six days in the week, and suddenly make an ado on Sunday, and spend time during the week sitting at the elbow of some lawyer seeking to convict a fellow-citizen for doing on one day what they themselves favor the other six?

It is quite evident that the opposition is not to baseball, but to the time when it is played; so the effort is to secure religious legislation in favor of Sunday. During the fourth century the clergy made a fuss about various amusements being held on Sunday, assigning as a reason that the people congregated more to the places of entertainment than to church. They, therefore, requested that the amusements be transferred to some other day. It is the same now. The exaltation of Sunday is the thing sought, and this is the state enforcing a religious institution—a union of church and state.

G. B. THOMPSON.

"The Righteous Nation."

Baltimore Sun.

AS AN illustration of the perversion of what the world has been accustomed to consider the spirit of Christianity it may be worth while to call attention to the religious services at Adams, Mass., on Sunday in which President McKinley and his party participated. The pastor preached on the theme "War for Righteousness and Peace," while for the Sunday-school exercises there was a special programme, entitled, "The Righteous Nation," containing a number of "patriotic songs" in which Mr. McKinley, we are told, joined heartily. "War for Peace and Righteousness" was the doctrine of Mahomet, and with this motto the blood-stained crescent of the Mussulman swept over many lands. The cross of Christ went forth in the earlier ages conquering and to conquer in the power of love, not of the sword. If Christianity now rests simply on the principle of the "unspeakable Turk," and depends upon its propagation on physical force, the sooner the New Testament and the teachings of Christ are amended to conform with that idea the better.

Logic and consistency are both outraged by the conflict between the new gospel and the old. The Sunday-school programme of "The Righteous Nation," prepared for the special delectation of the President, while not suggesting Christian humility, does recall a

familiar figure in New Testament history—that of our old friend the Pharisee, who, when he went up to the temple to pray, thanked God that he was not as other men.

The Blindest Blind.

By E. S. BROOKS.

THE blindest blind are those who *will not* see,
Who shun the light and into darkness flee.
And oh! how deaf are those who *will not* hear,
Who error love, but truth both hate and fear.

The light of truth on many sheds no ray,
Who in the shadows of their idols stay;
Who blindly walk the road the pagans trod,
And love and worship *church* instead of God.

Though much may hydra-headed Error rage
At Truth's plain words upon the sacred page,
Each futile effort only serves to show
That man *cannot* the truth of God o'erthrow.

Deceptions many 'gainst the truth are brought,
But failing, new deceptions then are sought;
But strange the foes of truth should fail to see
How much among themselves they disagree.

The Bible truth is much like Gideon's light;
It shines, and then its foes each other fight.
How strange they do not pause to count the cost
And know that they'll be loser all that's lost.

Dear friend, throw off tradition's blinding sway,
And "seek" and "find" truth's plain and heaven-
ward way;
Be ever by God's Holy Word constrained,
Assured that you'll be gainer all that's gained.

A Question of "Rights."

New York "World."

GOVERNOR ROOSEVELT strenuously insists on the duty of all citizens to uphold the President in "enforcing our rights in the Philippines."

But what are our "rights" there?

It is said that we succeeded to the sovereignty of Spain and to all the rights appertaining thereto. But did not the United States deny the right of Spain to govern people against their will and to kill them if they resisted? Was it not in protest against this alleged right that Congress notified Spain to get out of Cuba, and proceeded to force her out when she refused to quit peaceably?

If Spain had not the right to tax, to oppress, to shoot and to starve the Cubans, no more had she the right to do the same things to the Filipinos. Judged by our own standard of right as applied to Spain in Cuba, Spain had no rights in the Philippines which justify us in

assuming her rôle as the subjugator and arbitrary ruler of the people of those islands.

Certainly our own Constitution confers no right upon the President to demand the "unconditional submission to our sovereignty" of 9,000,000 people in the Philippines. There is no warrant of Constitution, of law or of precedent for the conquest of these islands, or for imposing upon the inhabitants, without their consent, our authority and our institutions.

Spain could not convey to us any rights which she did not possess, and Mr. McKinley cannot justly claim any right not expressly conferred upon him by the Constitution or laws of his country.

"Our rights in the Philippines" would therefore seem to be limited to the right of self-defense—to repel attacks upon our forces—and to the right of maintaining order and security in the city of Manila, which we conquered from Spain. If Mr. McKinley had not claimed and sought to enforce rights far exceeding these there would have been no war there.

Sunday Resolutions not Endorsed.

THE resolutions on Sunday observance adopted at the late Presbyterian General Assembly, in which Sunday was set forth as "the foundation and the protection" of American liberty and American institutions, did not pass unchallenged by the secular press. A far western paper, the *Portland Oregonian*, was moved to assert that the religious observance of Sunday was of questionable validity, and that the day would better be devoted to purposes of recreation and instruction. Among other things, the *Oregonian* said:—

"This action of the Presbyterian Assembly is sincere and well meant, but will accomplish nothing. . . . The American Sunday will be exactly what public opinion chooses to make it, for the American Sunday of to day is not the Hebrew Sabbath, and never can be made such in the quality of its observance. The Sunday newspaper, the Sunday street car, the Sunday excursion by rail or water transportation, the Sunday long-distance railway travel, have come to stay, have become an ineradicable part of American business life and civilization. Under our federal Constitution there is no union of church and state, no state religion; and the appeal to the federal or state legislature for protection can only be effectively made to protect the right of those persons who believe in making the American Sunday a Puritan Sabbath from any wanton interference on the part of those who observe the day in a different manner or do not observe it at all."

The *Brooklyn Eagle* attacked the Presbyterian resolutions in this fashion:—

"To say that the 'American Sabbath,' as the Presbyterians use that term, is the foundation of American liberty is a grotesque misconception of the facts. The 'American Sabbath' was established by the Puritans before we had any American liberty, unless the privilege

of denouncing 'popery,' burning witches, and exiling peace-loving Quakers is considered liberty. The men who established American liberty were not especially concerned about the 'American Sabbath.' Thomas Jefferson and Thomas Paine were considered little better than Antichrist by the spiritual ancestors of the present Presbyterian Assembly. Benjamin Franklin, who had quite a hand in shaping American liberty, was not noted as a Sabbatarian, and 'Sammy the Maltster,' as Sam Adams, the great tribune of the people's liberties in Boston was known because he ran a brewery, would not have hesitated to store powder against the British on Sunday. Down to the adoption of the Declaration of Independence and of the Constitution American liberty was an ideal. It was in the air and was the desire of a whole people, but those bold spirits who got any substantial freedom either of opinion or conduct, snatched it. And the makers of our Constitution were far more concerned about preserving liberty of conscience against the aggressions of a Calvinistic creed than they were about the sanctity of any Sabbath. . . .

"The attempt to secure such a day of worship by forcibly shutting up everything except the churches, is worse than foolish. It would be despotism if it could be carried out, and it would do more harm than the churches could remedy in years. In this particular city, for instance, the stopping of the street-cars on Sunday in the summer would leave some 300,000 or 400,000 people who cannot well get a breath of fresh air on any other day, to swelter in the slums, the men to drink and fight and land in the police station, and the children to die like flies from intestinal diseases. Under such conditions the summer death-rate in the city would rise enormously, and the courts would have so many homicides that the jail-room would have to be increased. . . . The real reason that the churches do not draw on Sunday is not because the beaches or even the ball grounds are open, but because there is not more brotherhood in the churches. If the ministers want to make the religious interest keener let them put more horse-power into their work. They might begin by staying here in the summer and continuing their work in the heat, instead of taking two months in the mountains or four in Europe. If they did that every summer they and their services would be far more attractive to work-burdened humanity than they are now."

These are pertinent statements on the subject, and there is no questioning their truth.

Sunday Enforcement in Australia.

[THE following, taken from the *Bible Echo*, a religious journal of Melbourne, Australia, will give the reader an idea of Sunday enforcement as it is practised in that country. Notice that the prosecution for Sunday labor is there brought under the ancient statute of Charles II., which commands that on Sundays all people must attend church and be pious both in public and private. A more flagrant denial of religious freedom was never embodied in a statute; yet the persons who want Sunday enforced do not hesitate to drag out this

medieval church-and-state "law" and appeal to it as being still in force! By which they proclaim that they are friendly to such legislation, when it is a question of enforcing Sunday. That is the spirit of Sunday enforcement, and it is the same spirit the world over:—]

At the Ballarat Police Court, on May 1, a carter of that city was charged, under the act of Charles II., with exercising his worldly calling on the Lord's day. The alleged offense consisted in carting some scenery from the railway station to the theater on Sunday morning. The defending counsel contended:—

"That if the act under which the prosecution was laid was enforced in its entirety, hardly a person in the community would escape. Among other things, the act provided that 'all and every person and persons whatsoever shall, on the Lord's day, apply themselves to the observation of the same by exercising themselves thereon in the duties of piety and true religion, publicly and privately.' The act further demanded—'*That repairing to church on the Lord's day should be carefully put into execution.*' Continuing, Mr. Ham asked why the railway commissioner was not also prosecuted for carrying the same scenery by train on Sunday."

This is certainly a logical conclusion. If the act of Charles II. is right and is to be enforced, every part of it should be so regarded. But one feature of the case, as reported in the *Ballarat Courier*, of May 2, seems to be especially significant. After considering some law points raised, the bench consulted, and before the defendant had been called upon to give evidence, the chairman said:—

"They were quite agreed that the Sabbath (Sunday) must be preserved at any cost, and there was no doubt defendant had been guilty."

To this the counsel objected, stating that the decision was being given without hearing his client. The carter was then called to give evidence; this he did stating that he regarded the work as a matter of necessity. To this the chairman replied, "We are of the same opinion still. What you have said hasn't altered our minds. You will be fined five shillings." If religious institutions cannot exist without deeming a man guilty before he has given his defense, they certainly cannot be of any value to humanity. When will the State learn that the logic of making or enforcing religious laws is either to make its citizens outlaws or hypocrites? Suppose this act of Charles II. was enforced, hundreds would, no doubt, go to church just to save prosecution, but they would only go as hypocrites. And those who would not go from principle would become outlaws. So to require a man to take up the religious act of observing Sunday when he does not so desire, can only mean enforced idleness and religious hypocrisy. The spirit of religious intolerance will deepen as our age advances, but it will not work out human good or God's glory. Sunday is a human institution. The Sabbath (the seventh day) belongs to Jehovah, but he has reserved to himself the right of requiring its observance.

Ritualism in America.

The Interior.

THE process of Romanizing the Episcopal Church in America goes on *pari passu* with that in Great Britain, with the difference that it is a question to be settled by the people, not by the state. An example is Christ Church, Jersey City. Up till five years ago that congregation was classed in the Low Church or evangelical wing. A new rector, one Dr. Elmendorf, then came in, and was successful in transforming it. The name was changed from Christ Church to the Church of the Holy Cross, and the High Church ritual was introduced. Last week the rector issued circulars to a select number, announcing the institution of the confessional, and giving instructions in preparation for and performance of the new "duty."

The evangelicals are, some resisting, some withdrawing, but Dr. Elmendorf, at the end of five years of preparation, feels confident of his ability to hold the fort. We do not think much about the Roman Catholic confessional, as it is an old tradition with them; but for a "Protestant" rector to invite the women (for that is what it will amount to) to whisper their tattle into his ears and to grant them absolution, has a sinister and unmanly aspect. What business has a man to try to induce another man's wife to make more of a confidant of him than she does of her husband?

"Waning Destiny."

REV. B. M. PALMER, of New Orleans, La., a Presbyterian, and one of the leading clergymen of the South, gave utterance to the following impression at a recent unveiling of a monument:—

"The old republic is gone; the empire has come. I bow to that will, infinitely wise and superior, which has ordained it, whilst others, with prophetic eye, seek to interpret the symbols which are turned upon the yet unwritten pages of the chapters of the book. As I seek to read and interpret these, I stand appalled before the opening history upon which our sons and our descendants must enter. But whilst living to see the old record closed, and to open my eyes upon the first pages of the new American history, yet to be written, I confess to a supreme faith in the infinite wisdom and power of Him who sits in universal supremacy over the destinies of nations and men, and with a sort of clinging confidence in the versatility and genius of that wonderful American statesmanship that may yet lead the empire on through her waning destiny, restraining it from those errors which have blasted other empires of the past, so that ours shall not be numbered among those which lie stranded forever upon the shores of time."

This minister evidently sees the irreparable outcome of American imperialism.

S. B. HORTON.

AN exchange says: "The danger to civil peace of mingling religious controversies with purely civil affairs is illustrated by the agitation in Canada against the denunciation of Roman Catholicism in the Coronation Oath. The Roman Catholics of Quebec hold the balance of power in Canadian politics, and a Catholic journal hints that 'bloody revolutions have arisen out of religious outrages such as this.' It would be an evil day for Canada if all political lines should be sharply drawn between Protestantism and Catholicism."

THE June number of the *Training School Advocate* is the annual calendar for Battle Creek College. The paper, containing about 125 pages, is filled with interesting matter on the subject of education. These principles are clearly outlined. About 30 pages are devoted to reports from various church schools. The work of the conference schools is also considered, together with the plans of the college for extending its influence in different fields. The paper is well illustrated and should be in the hands of all who are interested in the subject of education. Send ten cents in stamps for a copy.

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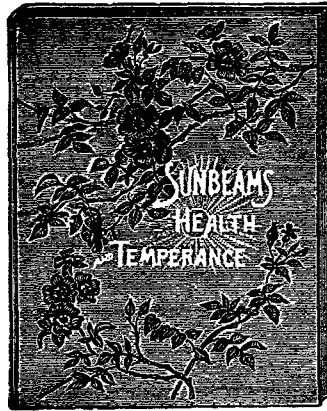
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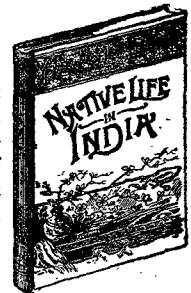
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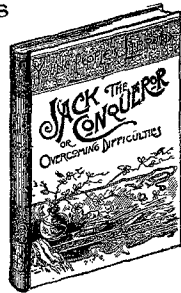
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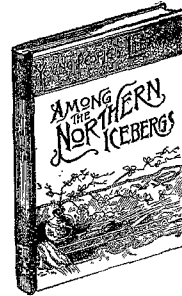
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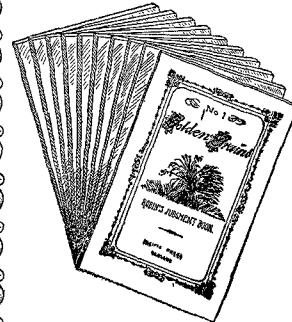
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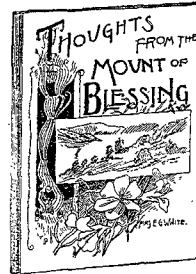


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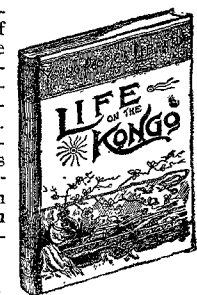
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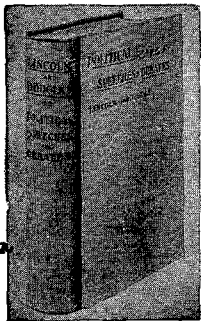
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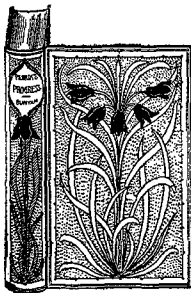
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NEW YORK, JULY 6, 1899.

A READER of the SENTINEL asks us to explain what imperialism has to do with religious liberty. The SENTINEL has been explaining this for some time, but will be glad to keep on explaining as long as there are honest people who desire to be enlightened.

Imperialism is a name designating government by the consent of *some* of the governed.

True republican government is government by the consent of *all* of the governed. It rests upon the doctrine that "*all men are created equal*," and "*are endowed by their Creator with certain unalienable rights*."

If it is true that *all men* have "*certain unalienable rights*," and that "*to preserve these rights governments are instituted among men*," it is necessarily true that governments derive their just powers from the consent of *all* of the governed.

And if it is not true that governments derive their just powers from the consent of *all* of the governed, it cannot be true that *all men* have certain unalienable rights. It necessarily follows that *some men have no rights*.

Imperialism, therefore, plainly asserts that *some men have no rights*. It asserts this in theory, and it has always asserted this in practise, wherever it has been put into operation. History is voluminous upon this point.

Now, what has the doctrine that a man has *no rights*, got to do with religious liberty? Is it a denial of religious liberty to an individual to declare that he has *no rights*?

How much religious liberty would an individual possess who had *no rights*?

If an individual had *no rights*, would he have any right to worship

God according to the dictates of his conscience?

This is what imperialism has to do with religious liberty. Do you see it?

NOT many years ago the people of this country were engaged in a great and fierce dispute about the government—so fierce that they took up arms and fought each other till hundreds of thousands of them were killed, and the country was sunk under the ruin and paralysis of a great war. Did that state of things call for outside interference to stop Americans from cutting each others' throats, because they did not know how to govern themselves?

Now, these same Americans are interfering in the Philippines, assuming the right to control the affairs of the islands, and slaughtering the natives who resist, to save them from the internal war and ruin which it is alleged would follow because they do not know how to govern themselves.

Would these Americans have been willing that any outside power should have saved them from the ruin and bloodshed which resulted from their disagreement about government, by stepping in and "*benevolently assimilating*" this country? Would they have been willing any power should have done to them what they are now doing to the Filipinos? What imperialist will answer this question?

A ROMAN CATHOLIC priest, of Chicago, Father Heldmann, is a candidate for election to Congress, and has received a letter from the head official of the Epworth League, Rev. Edwin Schell, promising him the support of his vote and his voice in his campaign. The Epworth League is a Methodist religious organization, having a membership of over a million and a half; and of this organization Mr. Schell is the general secretary.

Mr. Schell has discovered that the present representative of his con-

gressional district, Mr. Lorimer, "*is unfitted by education, native ability, or patriotic instincts to represent the intelligent and uncompromisingly patriotic Americans of the congressional district in which you and I have the pleasure to reside*." "*There are times*," he writes to the priest, "*when our religious and political duties are absolutely identical*. We have happened upon such a time just now."

Mr. Lorimer is a man of intelligence and good character, but is not "*patriotic*" enough to suit the mind of this Protestant Church official. Such patriotism as is needed now is that possessed by this Catholic priest, and "*just now*" is a time when his "*religious and political duties are absolutely identical*." In Congress, therefore, his duties as a patriotic representative of his congressional district will be just what his religious "*duties*" were before; which were, in general, to further the interests of the papacy in the United States. What less, indeed, could be expected of a priest in Congress?

If the Epworth League indorses this position taken by its general secretary, there can be no question on which side of the line it stands. For between John Wesley and the papacy the line of separation was sharply drawn.

"*Straws show which way the wind blows*," and things much larger than straws are showing the direction of the wind to-day.

"*The kingdom of God is within you*," said Jesus Christ; and hence his kingdom is "*not of this world*." Christ's kingdom is advanced only by means which operate in the heart; the kingdoms of the world only by means which cannot reach the heart. The one is by faith; the other by force. This is a distinction always overlooked by those who think to establish the kingdom of God on earth by legislation and politics; but it is a vital distinction, and cannot be overlooked by him who sees the truth.



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

VOLUME 14.

NEW YORK, JULY 13, 1899.

NUMBER 27.

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 boldest anarchy is that which sets aside the highest law, which is the law of God.



TO COMPEL the observance of unjust statutes, is as fatal to good government as to allow the non-observance of just ones.



A PEOPLE who look to no higher source than their legislatures for moral laws, will soon be far below the correct standard of morality in their practise.



AS "WHATSOEVER is not of faith is sin," and as enforced Sabbath-keeping is not of faith, such Sabbath observance is sin, and the law which enforces it only serves to make people sin.



CHRISTIANITY aims at purification not by casting out men, but by casting evil out of men; it aims not to purify that which is of the world, but to purify men through renunciation of this world.



GOD allows every individual to govern himself—to be wicked or good, as he may choose; so that whoever is included in the divine government, is governed by his own consent. The Creator is no imperialist.



AS MORALITY must pertain to the inward thought

and motive as well as the outward act, and as no human law can apply further than the outward act, it is certain that human law is wholly inadequate to conserve the interests of morality.



"THE Sabbath was made for man," not for one man more than for another, nor for any particular class of men. All men have an equal right to it, and no one is answerable to another for his use of it. All this is denied when the majority makes Sabbath observance a subject of legislation.



THE empire of Rome fell when it had carried out to the fullest extent the idea that "Christian institutions"—and especially Sunday observance—must be protected by law. France fell into the French Revolution when it was amply supported by "props" of this character. The empire of Spain, just dissolved—exemplified the same thing. And in the republics of South America, where "Christian institutions"—Sunday included—had long been most fully and firmly enforced by law, there has been the most complete revolution in government. The truth is, religious legislation, so far from protecting the State, is the sure means, sooner or later, of its dissolution.



"Religion in Politics" Illustrated.

THE "United Christian Party, which imagines it is working to set up a political government of God on earth," has been organized in Iowa. A press dispatch says of it:—

"A new party has been organized in Iowa. The platform is: 'We believe in direct legislation of people, and in order to make a government a government from God through Christ we should be governed in all things, law-making included, by the standard, "What Would Jesus Do?"'"

"One hundred delegates were present and forty counties were represented. The party was christened 'The United Christian Party.' The following ticket was named: Governor, C. D. Heacock, Brighton; Judge of Supreme Bench, John M. Helmick, Dubuque; Superintendent of Public Instruction, W. D. Pidgeon, Richland."

The statement follows that the candidate for governor is serving time in jail, having been sentenced for criminal libel and contempt of court.

This is a sample illustration of religion in politics, and it would not be less ridiculous, only more dangerous, if it were on a larger scale. It only carries the principle out to the full extent, and church people who advocate the taking of religion into politics need not condemn it or regard it with disdain. They will do well if they study it and learn from a practical illustration what they fail to discern in the theory.

"A Religious Trust."

THE following editorial from the New York *Sun*, under the above heading, is very significant as indicating how the "Trust" idea is beginning to take root in the field of religion. If the combination of business concerns into a Trust is profitable financially, why may not a combination of churches be of advantage in religion? The question is being asked, and an affirmative answer is being given. The *Sun* says:—

"It is not remarkable that the system of combination in business undertakings, known as the Trust, is now recommended for adoption by churches and other religious enterprises. The suggestion is made by a correspondent of the *Church Economist*, with reference to 'church consolidation' more particularly, but if the Trust would be saving of money and energy, then its advantages can be carried not less strikingly to all religious undertakings.

"This correspondent gives as an example one city where there are three churches of a single denomination in one block, and he calculates that by their consolidation a saving of \$20,280 a year could be effected. If the question was simply one of business, he says, the 'ordinary business man' would be likely to think of the propriety of getting rid of useless competition by consolidating the three churches. He asks, therefore, 'Is it not really strange that rational men, who, in their affairs of business, count with exactness every item of expense, should allow themselves literally to be robbed in the conducting of their religious concerns?'"

"If the churches of one denomination may be consolidated thus profitably, why should not all denominations unite in a Trust? Such a proposition is now actually under consideration, for that is what the 'Religious Conference' started in New York recently amounts to practically. It is to combine Trinitarians and Unitarians, Christians and Jews in religious effort, or essentially in a Trust.

"The very proposition is an indication of a state of feeling among those making it as to questions of religion. It seems to indicate that the formation of such a

Trust is possible with them, for it suggests that the radical difference of opinion out of which grew their religious competition has passed away and been succeeded by an indifference which can now be gratified by a religious Trust of Jews and Gentiles, infidels, agnostics and nominal believers.

"By following the plan of Bishop Potter and throwing over dogma, such a religious Trust will get rid of the sole reason for division. In place of contradictory belief in dogmas it can set up a religious philosophy, a system of philanthropy, in which there will be agreement. At any rate, there is nothing else for it to do if it is to have any practical issue.

"The Trust could then be extended to all religious enterprises, at a great saving of money, many millions of dollars; for in place of numerous competing machines in every field, one common machine would be sufficient for the purpose.

"Why, then, is not such a religious Trust formed, and when will it be formed actually? So long as religious conviction remains it is impossible, but it will be feasible if there shall ever come a time when men cease to have any religious belief."

Not all the facts pertaining to this subject are observed by the *Sun*. The formation of a religious Trust is not by any means dependent upon the demise of dogma and religious belief. The very object of the combine may be, and will be, to promote dogma—to advance religious belief of a certain kind by driving other beliefs out of active existence. The main object of a Trust is to destroy competition; and in religion, such an institution will have the same nature as elsewhere. In all ages, men in the church have been eager to stifle religious competition, and if the Trust can be made to serve this end, the mere saving of dollars will be a matter of secondary moment in its formation.

Denominational rivalry has largely disappeared between the popular churches; but religious controversy, along certain lines, is as active now as in the past. Never indeed was there a time in the history of this nation when the question of Sunday observance was more generally agitated than it is to-day. And Sunday observance, be it noted, is the one dogma upon which the popular denominations stands as a unit.

Here, then, is the foundation for a religious Trust; or, more strictly speaking, a Sabbath Trust. Such a Trust has been in process of formation now for a score of years, and about all that is needed to complete the undertaking is an act of the National Government, recognizing the Sabbath of the Trust as the true Sabbath, and commanding all citizens to take and use it as the Trust directs. And for this, millions of church people, old and young, are hopefully working.

LAW supersedes argument. Where the law commands, there is no need of argument to persuade. If it is right to command men to keep the Sabbath, it is useless to spend time trying to persuade them. And if this be so, Sabbath observance is outside the gospel. It is

disconnected from love, for there is no love in law. And if disconnected from love, it is disconnected from God; for "God is love."

The True Peace Conference.

BY E. J. WAGGONER.

THERE is a council of peace continually in session, and it is the only council that can accomplish definite results. "Thus speaketh the Lord of hosts, saying, Behold the Man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall build the glory; and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the council of peace shall be between them both." Zech. 6:12, 13. The true council of peace is between God and Christ on the throne of God in heaven. The God of peace has sent Jesus, "the Prince of peace," who is "our peace" preaching peace, "peace to him that is far off, and to him that is near." Isa. 57:19.

Christ has left his peace with men, but not as the world gives it. Whoever will let the peace of God rule in his heart (Col. 3:15), by receiving and trusting absolutely in the Word of God, will be kept by "the peace of God which passeth all understanding." Phil. 4:6, 7. This is the peace of righteousness, which comes from hearkening to the commandments of God. Isa. 48:18; Rom. 5:1. Only God can impart this peace, and it is the only peace that is peace indeed. It is perfect peace, and it is as lasting as eternity.

Now it is not this peace that the delegates of the nations have met to confer about at The Hague, and consequently they are imagining a vain thing. If it were the true peace that they were conferring about, they would be having a religious meeting, pure and simple, seeking the blessing of the fullness of the Holy Spirit. "What a strange thing that would be for a congress composed of delegates from all the nations," all will exclaim. Indeed it would be a strange thing, and an impossible thing; for if they were assembled for this purpose, their action could not be representative. Each one could secure peace for himself only as an individual. Their action would bind nobody else. It would be a grand thing, however, if they would seek peace in that way, for then something would be accomplished; a few men, at least, would secure peace.

"There is no peace, saith my God, to the wicked." Isa. 57:21. It is only by personal faith in Christ that righteousness comes; therefore it is evident that to nations on this earth there can never be peace. Only by submitting to the mild sway of him that sitteth on the throne in the heavens, and acknowledging and keeping his laws, can there be peace. That would result in there being only one King over all, which will be the case in

the world to come, when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15.

It is not necessary, therefore, nor even profitable, to call a conference of all the nations, in order to have peace. Each person may have a successful peace conference by himself, wherever he is. God has spoken peace, and Christ has been sent with the message. We have only to listen and accept. "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints."

Why Universal Peace is Impossible.

"Literary Digest."

WHAT the Peace Conference at The Hague has accomplished so far has not been officially revealed to the outside world. There is a rumor that the German government suggested that the sittings be made public, but that England refused. At any rate, the proceedings are secret, and all we hear is subject to the proverbial grain of salt. In the meantime the conviction is getting stronger that the Conference, so far as the establishment of universal peace is concerned, must necessarily be a failure. This is especially well expressed by a writer in the *Handelsblad*, Amsterdam, who, under the heading, "Ultior Hopes," writes as follows:—

"To make lasting peace possible, national ambition must be killed. Is that possible? Let us see.

"Here comes Marianne, the personification of France. The cap of liberty is on her raven locks, but it does not sit very firmly. Will it fall from that restless little head?

"'Do you think I am hopeless?' she asks. 'Have I forgotten Alsace-Lorraine? No, no, the Latin race is not dead. We will unite Spain with us; we will raise the pope—dependent upon our support—once more to a throne; we will teach Italy the step of *our* battalions. Does any one think I have forgiven Agincourt and Crécy, and Waterloo? No, and I have not forgotten the America and India of my forefathers. The Latin race shall once more rule the world, for my children are as countless as the sands by the sea.'

"'I have aspirations,' says John Bull. 'I want the consolidation of my empire, I want an alliance with the Anglo-Saxon on the other side of the water. Do you think I flatter him so humbly for nothing? Africa must become a British island. The Russians will be driven out of sight. When Ireland once more is loyal, my fleet shall rule the world, if only the Yankees will help me! I can always recruit an army out of the lower orders. The gold, the wealth of the earth must be mine. Let Britannia rule!'

"Here comes Pobydonoszeff, the typical Russian. He is master of Europe just now, thanks to poor Marianne. He represents the Slavic races, who dream no less of being masters in Europe and Asia than any other race. The Orthodox church must be made victorious everywhere, he says. He points to China and Central

Asia, soon to be all Russian. He points to the want of unanimity in Europe, and tells us that the sword of mighty Russia is the real arbiter. And the three widows whom he has robbed, Finland, Poland, German Russia, bow their heads in fear.

"And now the youthful Kaiser, crowned by a helmet which bears the emblem of the fighting eagle: 'I hope for the realization of the dreams of Frederick, of Louise, the country's saint in the struggle with France, of my grandfather, who knew what he wanted, and knew how to be patient as well as to act. Let every one who speaks the German tongue be as brothers. Let an invincible navy defend our sons, our trade, our industry against the jealous. We need a mailed fist to obtain our share of the wreck of China. I stood upon the Mount of Olives, and I saw that all Asia Minor, once the corn chamber of the world, will be so again in the hands of the Germans. I shall do my duty and see to the fulfillment of my people's ulterior hopes.'

"But how is peace to be established with all this?"

Rome and Imperialism.

THE Roman Catholic church has declared herself favorable to American imperialism and an alliance of America with Great Britain to secure Anglo-Saxon supremacy in Asia. This is the accepted import of a speech made at the Independence Day banquet of Americans in London, by Cardinal Vaughan, the papal primate in England.

The New York *Sun* hails the event as a great gain for imperialism, and under the heading, "Rome with Us in the East," prints the following:—

"LONDON, July 4.—A declaration of immense importance concerning the fate of the Philippines and all Asia was made to night by Cardinal Vaughan, Archbishop of Westminster, at the Independence Day banquet given by the American Society in London. There is good authority for saying that his utterance is an authorized announcement of the policy of the Roman Catholic church on the Far Eastern question. When it is said that he astonished and electrified his audience by his eloquent appeal to America and England, in co-operation, to carry civilization into Asia in opposition to Russia, it may easily be imagined what a sensation his words created.

"Nor was his the only imperialistic speech of the evening. It was the keynote of every word spoken, and the spirit of imperialism aroused an enthusiasm surpassing anything witnessed at former gatherings of Americans in London. The banquet was attended by the largest and most representative assembly of Americans ever held in Europe. It was nearly midnight when Cardinal Vaughan spoke, but the tremendous significance of his words entitles them to be the first quoted. He said:—

"I have in my heart the deep-seated and mature conviction that the welfare of the Christian world, especially those portions which have not yet been brought into the pale of civilization, depends in a great measure on the good feeling and coöperation that shall exist

between the American and English peoples. [Cries of "Hear!" "Hear!"] We are living at the end of one century and are about to enter another. Some men may glory in looking backward, and they will have much to learn in retrospect. Others look forward. Their minds are cast toward the future, leaving behind the things they have accomplished, and they press forward. While we are on the eve of a new century the English-speaking peoples look forward to see in what direction their mission will be accomplished. It seems to me from the evidence of past years, and from the manifestation of friendly feeling expressed at this table by your ambassador and senators who have spoken, that we are preparing the American and English peoples for the great work before us in the century to come.

"You no longer, if I may speak to my American cousins, you no longer are a self-contained power. You have come forth from your continent, forced by the acquisition of lands abroad. You stand with your foot on the threshold of the vast continent of Asia. You have entered into the comity of nations that has declared itself in many ways interested in the welfare and future of the Asiatic continent. *You will never be able to withdraw* [Cries of "Hear!" "Hear!"] *the influence you have, and it will be greater in the future than ever it was in the past. It must make itself felt on the tremendous population of Asia, which is waiting for the advent of true Christian civilization.* [Italics ours.]

"The question that presents itself constantly to my mind—I do not know how it will strike your minds—is this: Which power in the future of the world shall be predominant over the great continents yet unreclaimed by Christian civilization? Shall it be the great despotic power that looms north of Asia, or shall it be the power of the liberty-loving nations represented by the English-speaking peoples? [Cries of "Hear!" "Hear!"] It is a question of which of the two extremes in modes of government shall prevail. There can be no doubt in this hall to which the preference should be given. If then the liberty-loving peoples bring happiness, civilization, and all the benefits of Christianity to the largest majority of the human race yet uncivilized, it can only be, it seems to me, through a good understanding being established between the two great branches of the English speaking people. [Cries of "Hear!" "Hear!"]

"I am not speaking of commercial interests. I am not speaking of the wealth of England or America. I am speaking on the point alone of your influence and our influence abroad. I pray that the sentiments expressed so eloquently by many speakers to-night, sentiments which animate the English heart as deeply as the American, may continue to be woven one with the other, so that the missions of the English speaking races may be carried on successfully in the new century, and that the century may see the completion in a great measure of our common mission.' [Cheers.]"

Rome, ever since the days of the Roman republic, has represented imperialism; Hence it is not strange that she favors imperialism to-day. The papacy presents a system of government as far removed from republicanism as anything that could be devised. Rome denies that any person has a right to worship God according to the dictates of his own conscience. This is

as complete a denial of the doctrine of human rights, set forth in the Declaration of Independence, as could well be made. If individual rights have no existence in the sacred domain of religion, they have no existence at all. If an individual is under obligation to obey some other man in religious matters, he is by the same token bound to obey the same authority in matters temporal.

Recently the pope said of England that "England's return to Roman Catholicism is daily becoming more certain"; and of the United States he said, also recently, that it is marching into the Catholic church with rapid strides. Hence Cardinal Vaughan can very consistently favor British and American supremacy in Asia; for Russia, of course, is not under the influence of the papacy as are England and the United States. Rome hopes that these two countries will become supreme in the far East, and by that time she hopes to be supreme in them.

Liberty—for the White Man.

"Buffalo Courier," July 4.

"WE hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."—*Declaration of Independence.*

These immortal words of Jefferson, given to the world on the day of our nation's birth, were not the expression of new truths. They were the condensation into a few strong phrases of all that humanity had learned of liberty, gleaned from the history of the centuries and sealed with the blood of freemen shed on a thousand battle-fields. We may not, if we would, cast these teachings aside as the words of a visionary philosopher, an idealist whose doctrines have been proved to be unfitted to our needs after a trial of little more than a century. These are Jefferson's words, but the teachings are those of human experience. If we reject them we turn our faces away from the light and cast aside much that was good in the civilizations of the past. We abandon Greek democracy and Roman justice; the teachings of the Hebrew prophets, and the principles underlying our Christian civilization; the Magna Charta and the Reformation; the victories of our own people on the bloody fields of the Revolution and the Rebellion.

For summed up in this one brief paragraph we find the recognition of universal brotherhood, of eternal justice, of divine power and love for fellowman, of civil and religious liberty, of government resting on the consent of the governed, which forbids slavery and oppression of every kind. If these principles of the Declaration of Independence are of such transcendent importance in securing the happiness and welfare of men and of na-

tions, then the American people can do no better on this anniversary than to consider calmly and seriously whether the currents of our national life are flowing in the direction that our Revolutionary ancestors would have chosen; whether our present policies are in keeping with the Declaration of Independence.

It is far easier to assume that these things are true; to point, as many writers and speakers will do to-day, to the Stars and Stripes proudly floating over seventy-five millions of people at home and a dozen millions more on the islands of the sea, without knowing or caring whether that flag is for these people a symbol of freedom, or of oppression. It would be easy to dwell upon the achievements of brave men who have since our last Independence Day raised that flag in new and distant regions, laying down their young lives that the red, white and blue might be planted in triumph among the ruins of an ancient and outworn despotism; but it is our duty to consider whether in the consequences of their sacrifice we have realized the high ideals of the American people. One year ago to-day we were rejoicing in a great naval victory by which the issue of the Spanish war had been decided, and the liberty of Cuba secured. Yet Cuba is not free to-day. The Spaniard has gone, but in his place the American has established a military rule which is as foreign to the principles of the Declaration as is the czar's iron rule over Russia. However beneficial its temporary results may be, the system is wrong. It is maintained in defiance of the sacred pledge of the American people made by Congress in the intervention, when the freedom of Cuba was acknowledged in the very words of our own Declaration of Independence.

Ten thousand miles away, across the broad Pacific, another shameful spectacle is presented. In the Philippines, an American army has contended for months, gallantly but unsuccessfully, to assert our claim of sovereignty over a brave people who fought with us against the Spaniards, but who unfortunately turned their guns upon us when it became clear that we would not grant to them that liberty, which is their "unalienable right." We have ravaged their country with fire and sword in the name of liberty and Christian civilization. Was there ever a more shameful spectacle of lust of land and greed of gold? "Life, liberty and the pursuit of happiness," says the Declaration. All of these things have we taken from them, and in the judgment of the nations, we shall not escape the payment of the penalty.

We read much in these days about manifest destiny, about the duty of spreading Anglo-Saxon civilization, about taking up the "white man's burden." Are the principles of the Declaration applicable only to white men? Did Jefferson mean that all white men are created equal, that the Creator has endowed white men with unalienable rights, that "the consent of the governed" was not a necessary preliminary to the government of black men, or brown men, or yellow men? Lincoln did

not take so limited a view of truth when he struck the shackles from the slave, yet a generation afterward we find public sentiment in the South justifying the lynching of the black man and the denial of all his civil rights under the form of law; we find public sentiment in the North justifying the conquest of the brown men of the Philippines; and we find the nations of the earth scrambling in indecent haste to divide the great domain of the yellow men of China.

Race prejudice is nowhere more powerful than in the United States, and this is in utter conflict with the Declaration. As for the claims put forward in China and the Philippines in the name of Christianity and civilization, it is time to realize that these terms are but a cloak for commercial schemes which aim at the exploitation of Asia for gain. An Anglo-American alliance would only preserve the peace of the world when it suited the traders of the two nations to abstain from war. When our British friends insist on joining us in celebrating the Fourth of July, it is time to ask ourselves whether it is not because we have departed from the ideas underlying the observance, that it has ceased to wound the nation whose pride was humbled in so memorable a way by the deeds which followed the Declaration.

Liberty—for white men only—that is the present-day limitation placed on the broad words of Jefferson. Have white men all the liberty to which they are entitled in this nation, founded on the principle of equal rights? Have we equality of opportunity to earn a living, and thereby to acquire the means on which “the pursuit of happiness” is so largely founded? Have we equality of educational privileges? Have we true equality before the law? Have we equality as citizens, except in theory? Does the poor man count for as much as the rich man, irrespective of individual talent or attainments? If any or all of these questions must be answered in the negative, then the problems that will confront the United States of America at the dawn of the twentieth century will not be easy of solution, if we are to live up to the high ideals of those who laid the foundations of the Republic.

HOLDING the Philippine Islands against the will of their inhabitants involves a new departure in government. I do not want as part of this nation, people who cannot read the Declaration of Independence. The doctrine of force lies behind, not in front of us. The expansion argument is the argument of George III.

Shall we say, on this day of celebration, that we have lived one hundred years under a wrong principle? No. Some say, take the Bible in one hand and a gun in the other. Thank God, I am not in favor of this way of Christianizing.—*W. J. Bryan, July 4.*

PATRIOTISM does not mean Pat-riotism.

Paganism and Sunday.

“Present Truth.” (London, Eng.)

THE *Church Family Newspaper* of June 16 contains the following bit of information appropriate to the season:—

“The near approach to Midsummer Day calls to mind the fact that that day and the preceding eve, now dedicated to St. John the Baptist, have been regarded as a holy season even from remote pagan times. There seems to be little doubt that one custom which was observed in our own time, and may be still in remote parts of Ireland and Scotland—that of lighting fires on the hills on Midsummer Eve—has come down to us from the time when the sun-god Bel, or Baal, was worshiped in these islands. Such fires were common over the greater part of Europe—from the cold borders of Lapland to the Levant.”

The same custom is continued till the present time in Norway and Sweden, where Midsummer Day is quite a holiday. In connection with the foregoing, the following from the same paper, with regard to Stonehenge in Salisbury Plain, fits very well:—

“There is now no doubt of the character of this mighty ruin. Baal worship was at one time almost the universal religion, and this was one of its great temples. It was oriented so that the rays of the rising sun at midsummer should fall upon its sacred altar. It would be rash to guess its age, for it may be older than the time of Elijah. Very little is known of the religious teaching of the Druids, but they were believed to have been Baal, that is, sun-worshipers. . . . Sixty years ago I heard boys sing in the streets a song which is a portion of a Druidical hymn to the rising sun. In English it sounds like nonsense, and they had no idea what they were saying; it was a wonderful survival of pagan Britain, and Elijah may have heard this chorus, sung by the priests of Baal, three thousand years ago. In one or two remote parts of Britain, the custom of commemorating the triumph of the sun on June 21 still continues, with dancing and bonfires. The peasants are probably innocent of the origin of their custom.”

Many other people are observing pagan customs, wholly ignorant of their origin, thinking indeed that they are Christian because “the church” has adopted them and sanctions them. How many realize the connection between Christmas and Midsummer Day? The observance of the latter is admitted to be solely of pagan origin. Sun-worshipers celebrated it as the day of the greatest triumph of their god, the day on which the sun was longest and highest above the horizon. Just six months later, after a period of progressive daily decrease of sunshine, when the sun seemed to be going away, they celebrated the time of the beginning of its return, its birth, as they called it.

Now when the bishops of the early church, more anxious to secure a large following than to win men from the superstitions of paganism, saw how firmly the heathen were wedded to these sun-festivals, they resolved

to adopt them, so that the heathen could profess Christianity without making any violent change in their habits and customs. But of course it would not do to continue them as emblems of the worship of the ruler of the day. So, remembering that Jesus was just six months younger than John the Baptist, they hit on the plan of calling Midsummer Day the birthday of John the Baptist, and the winter celebration the birthday of Jesus, quieting their consciences, if they had any conscience in the matter, by the fact that Jesus is "the Sun of righteousness." So we have Christmas, a purely heathen festival, firmly fixed in the church. When so much of sun worship had been adopted, it was but a short step to the adoption of Sunday, "the venerable day of the sun."

The Voice of the People.

"Bible Echo."

SELDOM, if ever, has the voice of the people been the voice of God. We read that "the voice of them [the people] and of the chief priests prevailed." But that voice demanded the life of the Son of God.

"Thou shalt not follow a multitude to do evil," is the divine injunction. And, surely, the way of the multitude always leads to evil. "Strait is the gate, and narrow is the way that leads to life, and few there be that find it." But the way to evil is broad, "and many go in thereat."

In the days of Noah it was the voice of one man against the voice of millions, but the one voice was right. The testimony borne by the voice of Lot was true, while all the jangling voices of the cities of the plain were lost in confusion. It was the voice of *one* crying in the wilderness that condemned the religious world for their rejection of the Messiah. . . .

The voice of God speaks in direct contrast even to the professing religious world. The people say, "Beat your swords into plowshares, and your spears into pruning-hooks," but God's message is directly the reverse: "Beat your plowshares into swords, and your pruning-hooks into spears, and let the weak say, I am strong." The Lord's message is for the last day also, for it ends with the statement, "Put ye in the sickle, for the harvest is ripe." And Christ tells us that the harvest is the end of the world.

From this statement made by the people, many have taken the view that there will be a millennium of peace and happiness succeed the wars of time, and that now we are preparing for that great event. The czar's peace proposals appear to them as prophetic of the reign of peace. But while the many nations are speaking *peace* with their lips and in their professions, never in the world's history were there such tremendous preparations for war. The mighty men are being wakened up, just as God said they would in the last days. The clos-

ing struggle is yet to come. The Armageddon-contest will settle the question of war forever.

The Lord knew, as he spoke through the prophet of old, what the mind of man would be in the last days. He knew that those who would be seeking the patronage of earthly governments for their religion would be crying Peace! peace! But the unregenerate hearts of men and nations would, despite that cry, be contemplating and preparing for war.

And thus it is to-day. The time of the end has come, and the shadows of the last days fall over the hilltops of time. We are approaching the millennium, but that only means "a thousand years." There is no prophecy of happiness or of peace in it. In fact, it will just be the opposite. Everything is reversed, and this we read in Jer. 4:23-27. The greatest battle yet before the world is the last battle, and in that struggle the broken weapons and wounded men will be left upon the battle-field never to be made whole again. . . .

Those who are willing to follow the voice of the people will be unprepared to meet the realities that are pointed out by the voice of God. And herein lies the danger in taking our religion from human thought, or accepting the dictates of popular opinion. The voice of the people does not represent the voice of God, nor will it ever do so, till that time comes when sin and sinners shall alike be unknown.

An Anti-Peace Congress.

AN "Anti-peace Congress" has been sitting in Amsterdam with the object apparently of offsetting the purpose and influence of the Peace Congress. In a speech at this opposition gathering the following noteworthy statements were made by a brother of the late President Faure, of France:—

"Before we talk of international arbitration or peace, the ideals of Christianity must be realized upon earth. The present state of things is an affront to Christendom. While honeyed words of peace are wafted from The Hague, the thundering orders to increase armies and navies in Russia, Germany, England, and even America are sent forth to the various legislatures. The very men who are crying peace in The Hague are even now meditating new war plans in their hearts. Kaiser Wilhelm is the biggest hypocrite of all. While hobnobbing with the czar he astounds his own people with gigantic war preparations. The Jews are still persecuted in Russia. The book of Bertha von Suttner and the common sense pamphlet of Baron von Steagel are alike shut out from Russia. Even America, while talking arbitration and disarmament, is carrying on a war with imperialistic intentions. I reiterate, let us aim first to change national and international social conditions and then let us talk of peace."

"REMEMBER them that are in bonds, as bound with them." Heb. 13:3.



THE papacy is gaining ground against the government in Rome. A dispatch from Rome under date of June 25, says: "For the first time since 1870 the Vatican party has obtained a majority in Rome in the municipal elections, and the fronts of the churches are fantastically illuminated nightly in honor of the success."

* * *

OVER in England, as it appears from an exchange, the universities of Oxford and Cambridge think they have a copyright on the Word of God. A publisher who intended using extracts from the Revised Version was restrained by injunction from doing so, on the ground that the Revised Version was the property of these universities.

* * *

AN exchange notes that "a fresh attempt is made in England to abolish the opium trade in the British colonies. The agitation is now strongly assisted by the Church of England, the Archbishop of Canterbury, and the Bishops of Carlisle, Derry, Liverpool, Norwich, Rochester, and Mauritius openly taking part in it."

* * *

"GO EAST, young man," is the maxim of the Horace Greelys of Russia to ambitious youth in that country. This is largely due to the completion of the great trans-Siberian railway, which will now terminate at Port Arthur instead of at Vladivostok. Few people appreciate how useful this longest of all railroads is already to Russia, incomplete though it is. Tens of thousands of emigrants are transported to the East. Last year 200,000 colonists settled in Russian Manchuria.

* * *

ON one thing, says *Living Issues*, a Salt Lake City journal, the Mormon Church and other more popular churches are agreed,—they denounce the desecration of Sunday. "As we write, the Presbyterians, in general assembly, are protesting against Sabbath desecration, while the *Deseret News* [Mormon organ] and the mayor of Salt Lake City are clamoring against the same thing."

This same regard for Sunday constitutes an essential feature of the Mormon, the papal, and the pagan religions of old time. This fact in itself ought to condemn it in the eyes of Protestant Christians.

A NEW official is soon to be added to the President's Cabinet, whose office will be that of "Secretary for the Colonies." The name of Robert P. Porter is mentioned as that of the probable man to be chosen to this new position. Of course, such an office is a necessary one under the imperial policy now pursued by the Government. The expression "American colonies" carries us back to the days of King George III. Our forefathers thought they had forever abolished that expression, but they were mistaken.

* * *

SUNDAY observance is not very rigidly enforced in this city under Tammany rule, but it seems that the Sunday theater is not yet to be tolerated. A press paragraph of recent date says:—

"In the case of Maurice Kraus, the reputed proprietor of the Dewey theater, on Fourteenth street, near Third avenue, and his father, the general manager, both were held in \$300 bail by Magistrate Meade, in the Yorkville Court yesterday, on the charge of violating the laws by giving a performance on Sunday.

"The men were arraigned three weeks ago on the complaint of William S. Hubbell, of the New York Sabbath Committee, and a number of hearings given. Magistrate Meade then reserved his decision until yesterday."

* * *

IN India Sunday was formerly a legal holiday, but now the British government refuses to make it a *dies non*; which fact, says the *Indian Witness*, "is a serious hindrance to the observance of the day of rest in this country."

This is true as regards its observance as a legal holiday; but Christians want something more than a day of rest observed as a legal holiday. The government can promote holiday observance, but only the power of God can promote true Sabbath-keeping; and no action by the civil government can constitute a "serious hindrance" to that.

* * *

THE *Missionary Review* prints a note on the "anti-Protestant efforts of the Roman Catholics" in the island of Madagascar, in which it states that the French government "has forbidden the English missionaries not merely to sell medicines, but even to bring medicines for themselves from England. As a result a great many remedies which they used to furnish at a moderate cost have gone up in price, so that it is impossible for the common people to secure them. In view of this the French society is making an effort to establish a medical mission to meet this new phase of the work. In another respect the situation is difficult. The French law requires military service, and the governors of the villages are relied upon to give the ages of the people who are liable. These are all Roman Catholics, and are very apt to dis-

criminate very heavily in favor of their own people, giving their ages as outside of the limit, while they put down the Protestants as within the limit. So eager have they been in some instances as to create a very curious situation. In one instance they reported both a man and his son as of the same age—just twenty-one."

The French government maintains a union of church and state, and such instances as these described are only ordinary samples of its fruits.

* * *

COMPTROLLER COLER, of this city, is conducting an investigation of the city's gifts of public money to "private charities," with a view to the cutting down of the appropriations. A published list of such institutions, with the amounts given the last year, contains things worthy of note. For example, compare the appropriations made in the following:—

"Society for the Prevention of Cruelty to Children.....	\$30,000."
"Foundling Society of the Sisters of Charity.....	\$295,568."
"Nursery and Child's Hospital.....	\$57,000."
"New York Catholic Protectory.....	\$286,000."
"Five Points House of Industry.....	\$11,000."
"Missionary Sisters, Third Order of St. Francis.....	\$92,877."

This shows how the idea of public appropriations to private "charities" "works" in practise. It secures much more than the "lion's share" of the funds for sectarian institutions. These denominational "private charities" are nothing more than institutions for the propagation, primarily, of the religious belief of the denomination, and the increase of its numerical strength. The public is taxed to promote sectarianism, under the guise of charity. The charity in all such institutions is a secondary matter.

The national Government has decided to abolish such appropriations in affairs under its control, and the State and city governments would do well to follow its example.

* * *

THE London *Daily Mail* recently printed a description of the war strength of the Boers, referring particularly to their superiority over British South Africa in the possession of artillery, and making the statement that "No cause is more responsible for the insane war spirit that has lately come to a head among the young Boers than the knowledge that they possess this powerful artillery force."

* * *

This is a significant statement, and calls out this comment from 'an English exchange:—

"Most naturally, yet people insist that the great war preparations by the Powers of Europe is the best

guarantee of peace. But it does not work that way. Put a pistol into the hands of a boy, and he cannot be content without firing it off. Train a man as a pugilist, and he cannot rest without challenging somebody to a test of skill and strength. So when weapons of war are accumulated, and men are trained in their use, and the army is exalted as affording the most honorable career for a young man, a desire for war is inevitable."

The Real Offense.

I have recently called on a man who keeps a bicycle shop a few paces from the place where I am to be tried. He tells me that he does more work on Sunday than any other day of the week, and makes as much money on Sunday as on all the other days of the week together. He rents wheels and has to work all the time to keep them in repairs. I asked him where they went with his wheels. "Out on the race track," was his reply. This man said he knew he was doing wrong to run his shop on Sunday. "If I should go to keeping the seventh day," said he, "I should be arrested at once for working on Sunday." It would really be not for working on Sunday, but for keeping the Sabbath. Yet this man, strange to say, advocates a Sunday law.

I talk with many people here in the South who think that our country would be in an awful condition if there were no Sunday laws; but I am convinced of this, that the more strict the Sunday laws, the less regard there will be for Sunday. I have lived eleven years in Canada and six years in the States of Georgia and Mississippi. In the Province of Quebec where I lived they have no Sunday law. Here they arrest men for the most trivial work on Sunday, that is, if he keeps the seventh day. Yet I have seen more Sunday work, Sunday games, Sunday picnics, and Sunday travel in one year in Georgia than in the whole eleven years in Canada. In Georgia it is backed up by law and in the other case it is backed up by a religious sentiment. Religion by law is but shallow hypocrisy. True religion is imbedded in the heart, and needs no law to enforce its claims by pains and penalties.

Hatley, Miss.

R. S. OWEN.

Fostering Infidelity.

AN exchange prints the following:—

"One of the meanest revenges ever wreaked by bigotry upon a victim of its spite has been incurred by Rudolph A. Lee, a student in the University at Minneapolis, Minn.

"Mr. Lee is manager of the University baseball team and president of the graduating class. He is the son of ex-speaker W. E. Lee, of Long Prairie, and finished his course of study with credit to himself and teachers; but as he had the 'indiscretion' to arrange for a ball game between his team and another on Sunday, the faculty has suspended him and he must wait a year for graduation and the degree he has earned. Not less despicable is the action of the faculty in the case of young Rydeen,

captain of the ball team, whose suspension is indefinite and may make it impossible for him to finish his course.

"Like the trustees of the Drake University at Des Moines, who 'took the Bible end' of a discussion about Professor Morgan, these trustees probably expect to escape criticism by taking the Sunday end of the case against the students. A Sunday game of ball, or a prize fight for that matter, would reflect glory upon its participants as compared with the act of these Minnesota pedagogues."

This exchange is against Christianity, and it is just such examples of bigotry and inconsistency as this on the part of professed Christians that furnish it with material to make its attacks upon the Christian religion. The enforcement of Sunday never made any Christians, but it has contributed powerfully to make infidels.

Afraid of Insults.

In an interview accorded a party of "pilgrims" by the pope, last month, the latter spoke of the slight that had been put upon him by his exclusion from the Peace Congress, and said:—

"The sovereign pontiff will remain faithful to his calling. When Christ was upon earth dispute and conflict characterized society. There were always wars and rumors of wars, but Jesus Christ brought peace to all men of good will, and I have no more fervent wish than to follow in his footsteps. Now that the nations are becoming themselves convinced that disarmament, or at least reduction of armament, is necessary, and that it is possible to reach beneficent results by an international congress, the vicar of Christ, the Prince of Peace, is excluded.

"This is hard. I feel this the more since I am imprisoned in this palace as a slave for more than twenty-two years. Is my complaint exaggerated? Alas! the sovereign pontiff dare not show himself outside of these walls for fear of being insulted on the streets of Rome by fanatic enemies of the Vatican."

The pontiff has "no more fervent wish than to follow in his [Christ's] footsteps"; yet he "dare not show himself outside of these walls for fear of being insulted on the streets of Rome by fanatic enemies." But how long can any one follow in Christ's footsteps who will not go where he is afraid of being insulted?

The real Prince of Peace was not afraid of insults; and anyone who is truly His follower will be likewise unmindful of such things.

EX-SENATOR EDMUNDS affirms that Spain had nothing to cede to us in the Philippines "other than a pretended sovereignty that did not exist." The rights which Spain claimed there were precisely those that we denied to her in Cuba. In putting ourselves in Spain's place as the subjugator and ruler of the Filipinos we are

therefore in a position as indefensible legally as it is untenable morally.—*N. Y. World.*

Public Opinion.*

(Copyright, 1899.)

BY FRED PARDEE HANCHETT.

A RUTHLESS monster, fierce and strong—
Denying right; upholding wrong:

To quiet Censure, it doth draw
Beneath the guise of righteous(?) law.

Erst, ruling with an iron rod,
It crucified the Son of God.

Dictating unto kings, it still
Compels submission to its will;

And, eager now, as eager then,
To crush the liberty of men,
It fain would hamper more and more,
Free speech and worship, as of yore.

San Francisco, Cal.

Disappearance of Individualism.

WHETHER or not much concern is felt in this country over the vanishing principle of individualism in government, the fact that it is disappearing is clearly seen, and is a matter of widespread comment. Such comments were deemed appropriate by many journals for the anniversary of Independence day, and our attention has been called to the following in the *St. Paul Globe* (Minn.) of that date. It is a clear statement of a very serious situation. Under the heading "1789-1899," the *Globe* says:—

"After more than a century of experience in conducting representative government as closely as at all possible along the lines of individualism, the American people find themselves on the closing anniversary of the national holiday in the nineteenth century, brought face to face with political, social and economic conditions which threaten the complete disappearance of the principle of individualism.

"The minimum of interference with the rights and privileges of the individual citizen, either through government or otherwise, was the dominant principle in the theories of social and political control which prevailed among us during the greater part of the first century of our national existence. To-day the individual is of minor importance, and is everywhere yielding to the weight and control of the mass. In our industrial life the individual gave way completely before partnership and joint stock associations. They in turn made room for the control of the corporation. The corporation is fast being displaced by the aggregation of corporations.

*Lines suggested by results attending Sunday-law legislation—the outgrowth of malice and intolerance.

The individual, as a force in social, political or economic concerns, is, apparently, no longer of much moment.

"The Government conceived and administered by Jefferson was the antithesis of socialism. The Government administered by McKinley is as near a realization of state socialism as can be maintained without the making of radical changes in the organic law of the country. Government fifty years ago in America was a mere instrumentality growing out of the necessity of delegating certain duties which the individual could not discharge himself. Up to thirty years ago or so, the individual ran the Government. To-day the Government runs the individual. Then government was a mere necessary evil; to-day it is the individual, disassociated from his fellows, that represents the necessary evil. The Government existed then for the convenience of the individual; to-day the individual exists for the convenience of the Government.

"In the last analysis it is doubtful whether a more complete reversal of political theories could have been realized than has set in among the American people during the nineteenth century. We cannot close our eyes to it. It is but little more apparently than the precursor to changes even more radical in all the other relations of the individual toward society. How far the changes will go uncontested as they practically have been, or whether American society will ever find its way back to the moorings of individuals from which it has broken loose, are questions the solution of which is hidden in the secrets of the future. Thomas Jefferson declared that, in determining the duration of American free government, all would depend on the construction placed on the provisions of our Constitution. With the opening of the new century the prediction assumes a greater significance than ever attached to it in our national history."

The Golden Rule the Solution.

"Signs of the Times."

MR. EDWIN MARKHAM, the author of the much discussed poem, "The Man with the Hoe," at the Howard M. E. Church, San Francisco, June 4, said:—

"I have been asked to say a few words about 'The Man with the Hoe,' and my solution of that problem. I have no new solution. The problem is as old as humanity. The men who built the pyramids struggled with that problem. The men who are building London are struggling with it to-day. I have but one solution—that is the application of the Golden Rule. We have committed the Golden Rule to heart; now let us commit it to life. [Applause.] That is the only solution.

"As to what steps should be taken, I cannot say. Various solutions are offered. The Republicans offer one solution, the Democrats another, the Socialists another, and the single-tax people have their solution. In my judgment it is wise for us all to consider all these questions, and try to find some way of enlarging the sphere of justice for all men.

"I believe that the industrial question is a religious question. [Applause.] I believe that everything that has to do with the welfare of men, in politics, in industry, is religious at the bottom; that everything shows our

relation to one another and our relation to the Father of life.

"I believe that Jesus of Nazareth is the Father, the Saviour of the human race. In his principles of justice, in his principles of brotherhood, we find the solution of these questions. Fraternity to me is the dearest of all words, and in that word is the hope of the human race."

But all these principles must be applied in Christ's way. The Golden Rule must be applied in the individual life before it can be applied in the collective life. It must be inwrought in the heart before it can be reduced to deeds. The Golden Rule is the solution, but its power must be the Spirit of God received by faith. Politics or human science is powerless.

The United States and Cuba.

SOME "STARTLING STATEMENTS."

SPAIN is out of Cuba, but Cuba is not yet free. The government of Cuba is not self-government; it is a military government, than which nothing further from self-government could ever be. The United States went into the island to proclaim freedom to the Cubans, and as yet the latter are inquiring, Where is our liberty?

Will Cuba ever be free? Will the strong hand of American rule ever be relaxed from the island? This is a question, and an important one; and while the full answer remains to be given by the future, there are to be seen facts which suggest what that answer is likely to be.

The *North American Review* for July prints an article in which some of these facts are set forth. The article is by a high officer of the United States army of occupation, and makes what are regarded as some "startling statements" about the occupation as regards its bearing on Cuban affairs and prospects. His aim is to urge an immediate evacuation of Cuba by the American forces, in order to secure annexation of Cuba without violating the pledge given the Cuban people and all the world; that is, by the consent of the Cuban people. The longer the occupation is maintained, he says, the greater is the irritation stirred up in the Cuban mind, and this sooner or later will lead to open revolt.

The following quotations are from his statement of the conditions resulting from American intervention thus far:—

"There can be no doubt that the 'pacification' of the island is now accomplished. City for city, the towns of Cuba are more peaceful and orderly than those of the United States. There never was a more docile, quiet people. All the reports of 'bandits' are zealously forwarded to the United States, and half of them are lies."

"In addition, as a result of our military occupation, capital finds the islands in a state of transition, the laws in a state of uncertainty. The ordinary opportunities for investment are absent, and so the plantations remain

grass-grown, the sugar mills silent, the wharves rotting and deserted, and the people, poor creatures, with haggard faces, still starving, still asking, 'How long, O Lord, how long?' And worst of all, we who control the destinies of the island cannot answer them."

"A military government at best is a tyranny. The best military government is the one which interferes least with the autonomy of the civil government. Our military government in Cuba, as a means of *rapprochement* between the two peoples, is a failure. And the extent to which this is the case is indicated by the remark sometimes now heard in Cuba, that as between the American military control and the Spanish military control, the Spanish was preferable."

"The irritation of the Cubans against the Americans and American military rule is daily increasing and will inevitably presently find vent in a revolt."

This is what is seen by an American military officer who is in a position to observe the facts of the situation. He sees that the best way to keep the pledge made against forcible annexation, is to evacuate the island now. But the Government has no thought of withdrawing the American forces just now. They will remain, the agitation and discontent will increase, until presently it finds vent in a revolt; then the Cubans will have committed the same crime as did the Filipinos, and will be treated in the like way.

Such are the present indications, according to the testimony of an American army officer in Cuba; and the only conclusion to be drawn is that the same kind of freedom has been conferred on Cuba that was conferred by Rome on the ancient republics of Greece; who when they had rejoiced at their deliverance from the yoke of the Macedonians, awoke to find themselves further from liberty than they were before.

"Peace" by Fighting.

THE *Chicago Times-Herald* says in a dispatch dated at Washington, June 25, speaking of the policy to be pursued in the Philippines:—

"It must be remembered that besides the island of Luzon, there are hundreds of other islands in the archipelago, in which this Government will have to restore peace and order."

"Restore peace and order," by invading peaceful communities and making the people fight, as they are doing in the island of Luzon! A New York paper not biased by imperial sentiment, well says:—

"The censored dispatches from Manila and the orators of the Administration agree that peace prevails and order reigns in all of the Philippine Islands except the three or four where our troops have carried Mr. McKinley's proclamation demanding the unconditional submission of the natives and their recognition of our 'sovereignty.'"

"There is, accordingly, none of the 'anarchy' or 'throat-cutting' which the upholders of conquest main-

tain would instantly follow should our troops be withdrawn. This is in line with the whole history of these islands. The tribes have seldom warred among themselves. Their fighting has been against Spanish rule, as it is now against our attempt to take Spain's place."

Surely, it must be very necessary for the American forces armed with their "benevolent assimilators," to invade the remaining islands of the Philippine group in the interests of peace and order!

"Humanizing" War.

New York "World."

In his address at the grave of Grotius yesterday Ambassador White declared it to be the duty of civilization to "go on with the work of humanizing war."

But how shall that be humanized which is inhuman in its very conception and in every detail of its waging? "War's a brain-spattering, windpipe-splitting art," wrote Byron. "War is hell," said General Sherman. War consists in killing, maiming, destroying. It tears the husband and the son from the family hearthstone and sends them to slaughter and be slaughtered. It makes widows and orphans. It sows the seeds of pestilence. It breeds famine and gaunt disease.

No, no, no! We cannot humanize this hideously inhuman thing. Our task is to abolish it as we have abolished its twin sister, piracy. It is ours to find a better way and to follow it.

THE *Boston Transcript* publishes a letter from Rev. Clay MacCaulay, dated at Tokio, Japan, last month, in which the writer states that Admiral Dewey had expressed to him his views of Philippine conquest in these words:—

"Rather than make a war of conquest on the Filipino people I would up anchor and sail out of the harbor."

He had also seen General Otis, and in a conversation the latter had said to him:—

"I was ordered to this port from San Francisco. I did not believe in the annexation of these islands when I came here, nor do I believe in their annexation now."

THE president of a Filipino envoy sent to Manila to treat with the American representatives for peace, expressed to one of the latter his view of the war as related to the principles of American government. He said:—

"We have spent some time with your commissioners, incidentally considering the American Constitution. Its principles impress us profoundly.

"The plan of government offered the Philippines seems, in theory, a good colonial system. But why should a nation with your Constitution seek to make a colony of a distant people who have been so long fight-

ing against Spain to secure the same rights your Constitution gives? You fought the same battle in America when you fought against England."

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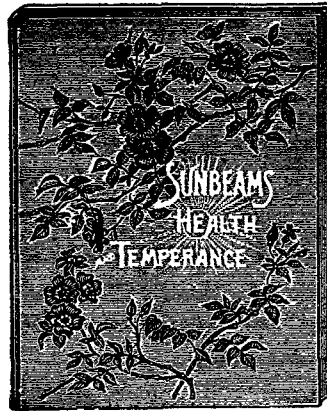
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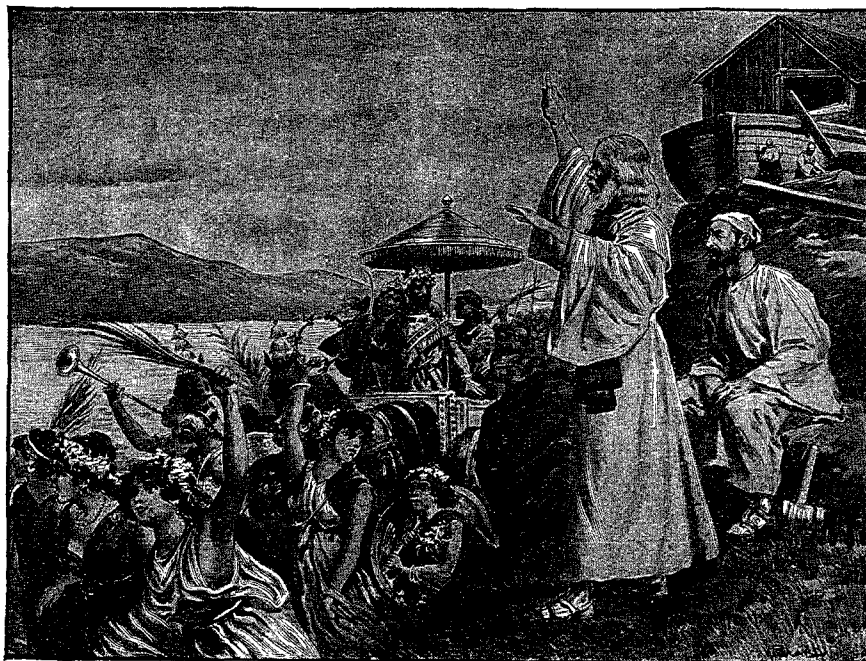
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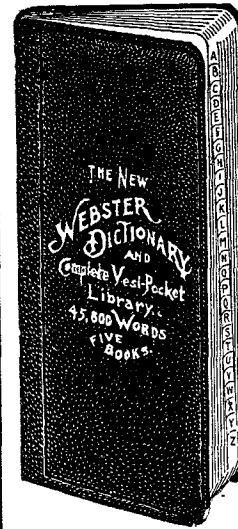
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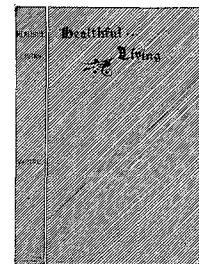
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NEW YORK, JULY 13, 1899.

PREPARATIONS for a terrible war in South Africa continue to be made by England and the Boer republic.

SINCE the United States drove the Spanish forces out of Cuba, two thousand saloons have been opened on that island. This is substituting one enemy of the people for another, and of the two, the saloon is unquestionably the worse.

THE Peace Congress at The Hague is expected to adjourn *sine die* about the middle of this month; but will, it is said, reassemble in 1900. In the meantime the czar will visit the European courts in the interests of his undertaking for peace.

THE position of the individual in popular government is that of a director of the machinery of the government; when he becomes only a part of the machinery himself, directed by another, the government has become a despotism in fact, whatever it may be in name.

THE crusade against Mormon polygamy which has been in progress since the Mormon B. H. Roberts was elected to Congress, has borne fruit in the arrest of a prominent Mormon leader named Cannon, in Salt Lake City, and the announced intention of taking similar action against B. H. Roberts, President Snow and others, who do not deny the charge of maintaining a plurality of wives.

WITHIN the next fortnight, three seventh-day observers in the South are to be tried under the Sunday laws, one at Gainesville, Ga., one at

Rome, Ga., and one at Amory, Miss. Interesting developments are certain to arise at these trials, and at the earliest opportunity these will be set before the readers of the SENTINEL. At each one the interests of the defendants and of the cause they represent will be looked after by the president of the Religious Liberty Association, Allen Moon. Every lover of religious liberty has an interest in these trials, and is in fact on trial himself in the persons of the the defendants who are before the courts.

THE Fourth of July was celebrated vigorously by American officers and men at Manila,—the place where American *dependence* (upon Great Britain and other nations) has lately been established by American arms. A poor place that, in which to celebrate American independence. For at that place American independence was lost, and unless the steps there taken be retraced, it is gone forever.

No nation on the globe is now truly independent. A year ago there was *one* such nation,—the United States; but now this one has played the part of Esau and sold its birth-right for a mess of pottage. The dependence of the nations of the Old World is proclaimed by their alliances; not one of them feels strong enough to stand alone. Germany, Austria, and Italy are in one alliance; France and Russia in another; and England, to whom the others had turned the "cold shoulder" had been anxiously feeling around for an ally, and was only too glad to find one in the great American Republic.

A virtual alliance now exists between these two countries, and it is made necessary by the entrance of the United States into the arena of European strifes. For, as a British authority, speaking of this Republic under its new policy, said, "The young imperialist has entered upon a path where she will require a stout friend;" and her bargain for the

Philippines was made "under the protecting naval strength of Great Britain," who will "expect a material *quid pro quo* for this assistance."

By the first American Revolution, a century and a quarter ago, independence was gained, and the American colonies were lost. By the second revolution, just completed, independence has been lost, and American colonies are again established. And as regards the principle of all this, it matters not that the seat of the imperial power has crossed the Atlantic, and the colonies have crossed the Pacific.

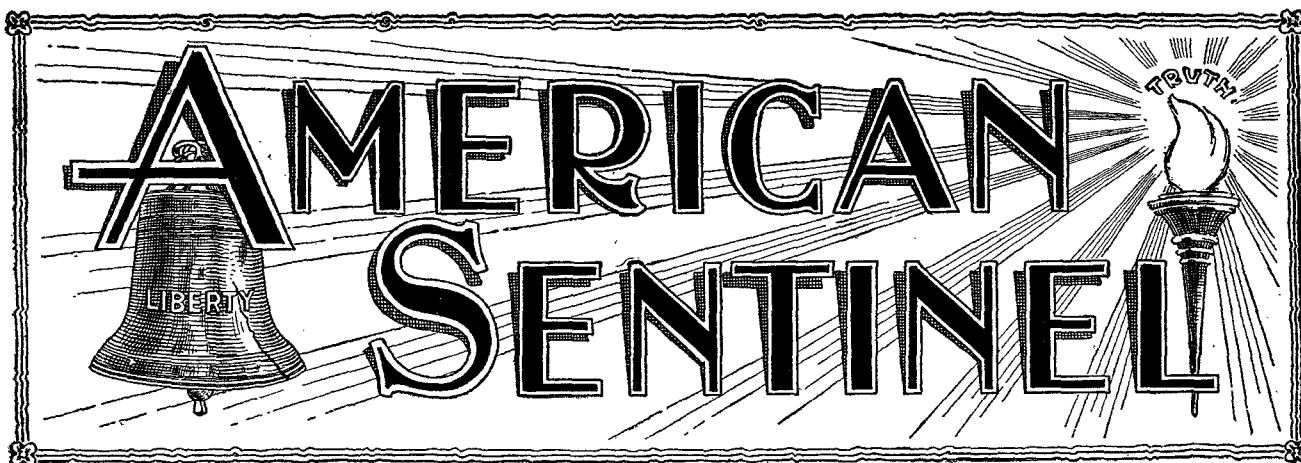
Events will yet make plain the fact to those who do not now see it, that this country is no longer independent.

ROMAN CATHOLIC authorities in the United States have been greatly scandalized and shocked by a recommendation made in the report of the Insular Commission appointed by the Government to investigate affairs and conditions in Porto Rico. The recommendation is "That priests and others who have taken the vow of celibacy may be permitted to renounce said vows and enter into marriage relations, the same as other people." This, says a report from Washington, D.C., "is regarded by the highest [Catholic] ecclesiastical dignitary here as 'a gratuitous insult' to the Catholic Church throughout the world."

It would be interesting to know the reasons back of this recommendation. Doubtless there is in those reasons that at which the Catholic dignitaries *ought* to be scandalized and shocked, whether they are or not.

SEPARATE a great man from a great principle, and only a small man is left. The greatness remains in the principle.

A NATION, like an individual, is most likely to pick a quarrel when it goes about armed.



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

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Good character is built not upon human law, but upon love of good principles.



It is the province of the civil authority to deal with crime, but God's province to deal with sin.



EVERY man has a right to rest from work on Sunday, and he has also the privilege; there is no law to prevent him from so doing.



THE laws of nature govern man's physical wellbeing, and none of these laws ever were or can be framed by a legislature. Nor can any government enforce them.



IMMORALITY has vastly greater power for destruction than any human law has for salvation. The latter is not a panacea for the effects of the former.



AS THE true standard of morality cannot change, only that authority can properly legislate upon morality which is not subject to change, and that is the authority of Omniscience.



INJUSTICE is no more binding on an individual when in the form of a statute, than before it was enacted into "law." As justice is always binding, injustice can never be binding in any form. Therefore the paramount

question is not whether a law shall be enforced or not, but whether it is just.



CONGRESS and the State legislatures are designed to represent the people of the States. No legislative body in a republican government can represent a church, or a religious organization. And for this reason churches and religious societies ought to keep out of politics.



AS JUST laws are binding upon all individuals, and conscience is also binding upon each one, it is evident that both cannot occupy the same sphere without conflict, and therefore that their proper spheres are separate from each other. Law is not made to take the place of conscience, and conscience cannot surrender itself to law. The province of law is simply the preservation of human rights, and the office of conscience is to guide the individual in doing right. To protect rights, and to enforce right, are vastly dissimilar things.

What Jesus Did Do.

MUCH is being said of a certain book professedly written from the basis of "What would Jesus do?" As this question is akin to the Christian Endeavor pledge, the theories of the book are expected to have a large place among the Endeavorers: indeed it seems that this is so already.

Whatever may be said of the book as to its application to the individual life in general, of the question, "What would Jesus do?" it is certain that in one important particular it is altogether in error: and that is that it carries into politics and all the affairs of the state and endeavors to apply there the question "What would Jesus do?"

But this is altogether an error, because the only way anybody can truly tell "What would Jesus do?" is by

what Jesus really did. What Jesus really did and commanded all to do, is written out in his Word for the guidance of all. And in all that is written of what he either did or said, there is no suggestion that he ever in any way whatever took any part in politics, or had anything to do with the affairs of state. On the contrary, there is direct and positive evidence that he refused to do so.

This was not by any means because there was no need of reforms in politics nor improvement in administration; for if ever there was in the world corruption in politics, and evil in administration, that was pre-eminently the time.

"The government under which Jesus lived was corrupt and oppressive: on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example, kept aloof from earthly governments. Not because he was indifferent to the woes of men; but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart."

With reference to all matters of politics and governmental administration, the only proper answer to the question "What would Jesus do?" is that he would utterly separate himself from it, and would have nothing whatever to do with it. And when anybody enters into politics and affairs of government asking "What would Jesus do?" he leaves at once the realm of Christ, enters an utterly foreign field, and can get from Christ no answer to his question for his guidance there; for Christ never was there and never did anything there. The only true answer that anyone can get there to that question is, "My kingdom is not of this world." "Ye are not of the world, but I have chosen you out of the world." "They are not of the world, *even as I am not of the world.*" "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

All therefore who enter politics and affairs of state contrary to the whole example and word of Christ, as they must do to do it at all, and then expect to apply the question "What would Jesus do?" the only answer they can ever get allowing them to continue there, is such answer as they themselves can give to themselves. And the answer that religionists have always given to themselves in those places is abundantly told in the persecutions and oppressions that have afflicted the people in every country where the thing has ever been done.

And for this perverse sentiment to be imbibed and carried out by the enthusiasts of the so-called Christian Endeavor movement, in the interests of that most stupendous error of Sunday observance, would speedily flood this nation with evil enough to ruin it.

No: the state is not the realm of Christ. Politics is not the work of Christ. The spirit of earthly government is not the Spirit of Christ. It is all "enmity against God, and is not subject to the law of God, neither indeed can be." And in all such connection the only answer to "What would Jesus do?" is, He would do just what he did when he was here—separate entirely from it all and be joined body, soul and spirit to the realm, the work, and the Spirit, of God, which are not of this world.

That is what Jesus did. That is what Jesus would still do. And that is what every one will do who will go *in his steps*.

A. T. J.

"Lost—the American Sabbath."

Lost in Elmira, N. Y., the "American Sabbath." So says *The Defender*, an Elmira journal. No reward is offered for its recovery. We quote:—

"Lost—the American Sabbath!

"Will the church bells of Elmira ring out this alarm? Such contempt for the day as this city reveals now would have been considered shocking not long ago. To tell truth, it is not now so openly manifested by the liquor people as by others. Not a Sunday goes by but that the cigar stores, the candy stores, the drug stores, the ice cream places, the fruit stands, and the soda fountains of Elmira are all in full blast, and doing more business than on any other day of the week.

"The liquor saloons have as good right to hold open as these. It is unjust to the saloons to demand closed doors of them, and let these other places be wide open.

"The Law and Order League grows red in the face because a prostitute walks the street, and insists that the police prohibit all that sort of thing; but we hear nothing of righteous anger because the Sabbath is desecrated by a hundred tradesmen with impunity; the majesty of the law is not invoked, in behalf of good morals and of tradesmen who respect the Sabbath sanctities.

"Lost—the American Sabbath!"

But all this growing business and pleasure on Sunday does not at all interfere with the Lord's Sabbath—the seventh day. That is not lost. Ask any observer of that day, and he will tell you this is true. He will only be surprised that you should ask the question.

And here is an important truth that should be noted and kept in mind; the fact that in spite of all the work that is being done week after week on the "Sabbath of the Lord," and the worldly pleasures to which so many people devote the day, this Sabbath is not being lost; *is proof that it cannot be lost*. And if it cannot be lost, it is plain that *whoever will keep it cannot be lost*, either. He will not be lost, to all eternity.

The "American Sabbath"—the first day of the week—is lost; so its own friends confess. And how many who were its adherents are lost with it? A Sabbath that can be lost itself has obviously no power to save a soul

from being lost. But why not choose that Sabbath which cannot be lost—"the seventh day [which] is the Sabbath of the Lord thy God"?

Temperance Retrogression.

THE following facts regarding this subject are pointed out in the New York *Christian Advocate*, by H. H. Moore, D. D.:—

"It is painfully apparent that the temperance wave in all sections of the nation is fast receding, and that it is followed back by the surging flood of intoxicating drink. Even while Neal Dow was living and his mighty influence pervaded the State of Maine, its prohibitory constitution was trampled under foot and the State became a profitable market for foreign manufacturers, while in many localities all kinds of liquor were sold freely in broad daylight over saloon counters.

"Though constitutional prohibition in that State has done much good, it has not fully met the expectations of its friends either at home or abroad. In Iowa the friends of temperance and good order maintained for some years a stubborn fight against the ingress of the liquor traffic, but finally the weaker ones consented that corn, because of the ruinous cost in getting it to market, might be used in the State for the manufacture of intoxicants. Its glory thus departed.

"The cause of temperance in Kansas has been kept on a higher plane, yet it is not what it ought to be in a State whose constitution pledges prohibition. We freely admit that all these States have done well—much better than their sisters—and that they deserve much credit, yet we cherish the hope that something better is in store for poor, struggling humanity.

"In glancing generally over the country we notice that the platforms are mostly silent which once earnestly pleaded for temperance. No attempt has recently been made by any State to secure constitutional prohibition. The Prohibition Party, backed by the Woman's Christian Temperance Union, is doing something to keep alive the moral aspects of the liquor traffic, but we are unable to see that it makes any progress toward ultimate legislative results. In our political contests, State and national, it is scarcely regarded as a factor by either of the great parties."

The writer then proceeds to outline a more effective way of dealing with the liquor evil than those hitherto tried. It must, he says, "be subjected most rigidly to all the laws of business;" "it must support itself, sustain its own losses, and make good any damages it may inflict upon others or upon the public." He believes that "the liquor traffic cannot survive the full development of all the essential laws of its own existence."

If this be so, then a tremendous mistake has been made in not recognizing it at the outset of the temperance crusade, and proceeding at once to develop these laws which would have made the business fatal to itself. But the real basis of the liquor business is not the blunders of temperance reformers, nor their ignorance, but the lack of public sentiment necessary to enforce the

measures enacted against it. While public sentiment does not demand the death of the liquor business, it will live.

This retrogression is a sad and an alarming feature of the times; and while it may have been unavoidable, the observation is pertinent that the temperance wave began to recede when the W. C. T. U. and the Prohibition Party joined other issues—particularly that of Sunday enforcement—with the temperance issue, instead of giving their full strength to the creation of public sentiment on that issue alone.

Americanism, from the Papal Standpoint.

BY H. F. PHELPS.

A NEW YORK telegram of recent date mentioned the fact that *The New Era*, a Catholic journal, of London, Eng., in its issue of June 24, published an interview with Archbishop Ireland, on "Americanism."

"If by Americanism," says Mr. Ireland, "we are to understand theological errors condemned in the pope's letter, there has been and there is no such thing in America. His eminence, Cardinal Gibbons, writing officially as representative of the American hierarchy to the pope, in response to the letter of his holiness, states this fact most clearly."

After further remarks concerning the much discussed letter of Leo XIII., Mr. Ireland proceeds to define "Americanism." Of course this must be understood from the standpoint of the Roman Catholic Church. As such it is worthy of careful consideration. It most certainly emphasizes all that has ever been said by the AMERICAN SENTINEL as to the purposes of Rome toward the United States.

"If, however," continues the Archbishop, "by Americanism is understood a loyal adhesion on the part of American Catholics to the political condition of their country, and to its Constitution and laws, then Americanism surely exists among them. American Catholics proclaim no thesis which might be applicable to other nations or other times.

"If, again, by Americanism we are to understand a sincere desire to *turn to the profit of the church* the conditions which modern times and the peculiar circumstances of our country create, then Americanism of *this kind can be imputed to us*. We in America *lose no time in theorizing* over possible but not existing situations, nor in dreaming of conditions of past ages. *We do the work that is before us*.

"If, finally, by Americanism we mean activity in religious work, personal initiative which *leaves no stone unturned in seeking success*, while *always governed in what we do by the superior direction of pope and bishops*, then there is among us Americanism. Among

American Catholics there is *no folding of arms*, no saying that nothing can be done." (Italics ours.)

According to the foregoing then, "loyal adhesion . . . to the political condition of their country, and to its constitution and laws," together with "a sincere desire to turn to the profit of the church the conditions which modern times and the peculiar circumstances of our country create," coupled with "activity in religious work, . . . which leaves no stone unturned in seeking success," yet, "always governed" "by the superior direction of pope and bishops," is Americanism;—this and nothing else. If this is Americanism, nothing else can be.

Therefore, to object to the dictation of "pope and bishops" in national affairs; to object to the "religious work" of the church "which leaves no stone unturned in seeking success," in turning "to the profit of the church the conditions" which the present peculiar circumstances offer,—to lift a warning voice against all such religio-political movements, as the AMERICAN SENTINEL has been doing, is not Americanism." If "loyal adhesion . . . to the political conditions" that are tending toward a religio-political despotism under the regime of imperialism is Americanism, then for one to oppose the spirit of imperialism, adhering to the grand principles of equal rights as outlined in the Federal Constitution, is not Americanism! If "loyal adhesion" to the misinterpretation given to the national Constitution by which alone the Catholic Church can even profess loyalty to the "Constitution and laws" and be true to herself, is Americanism, then loyalty to the interpretation given to the principles of the document itself by its framers, is not Americanism.

And this is exactly the condition to which we are hastening. This is just what the Catholic Church and some so-called Protestant churches are working so earnestly to secure. And when that time comes, as come it will, where will all the readers of the SENTINEL be found? If we study and cherish principle now, we will be loyal to principle then. As it was better for Daniel to stand loyal to principle with all ancient Babylon against him, so it will be infinitely better for us, then and now, to show a "loyal adhesion" to principle though all modern Babylon be against us; for theories are perishable, while right principles are eternal.

The Church Responsible for Sunday Trains.

In view of the lament that is so widely heard over the prevalence of Sunday desecration, it is interesting to note that one prominent form of such desecration—the Sunday passenger train—had its origin in Sunday church-going itself. People who observed Sunday, and were regular attendants at church on that day, instituted the Sunday train themselves to accommodate themselves in church going. This being so, and also the

fact that professedly Christian people are largely responsible for the Sunday newspaper, is it not evident that the reform in Sunday observance for which so many are now calling, needs to begin in the church, by a deepening of the church's own regard for the day, rather than by legal penalties enforced upon those without? Ought not the would-be physician first to heal himself?

We give the following statements concerning the origin of these Sunday trains, upon the authority of *The Defender*, organ of the New England Sabbath Protective League:—

"The first local Sunday trains in Massachusetts were put on in November, 1860, between Brookline and Boston. Certain well-to-do people, who were members of churches in Boston, had moved out to Brookline, but wished to retain their membership and continue to attend church in Boston as formerly. As Mr. Henry Twichell, the superintendent and controlling power of the Boston and Worcester road, was a resident of Brookline, they applied to him to put on a Sunday local, as there had already been week day locals for a number of years. It being unlawful to run any but United States mail trains on Sunday, Mr. Twichell hesitated a long time before granting their request. He was a public-spirited man, however, and felt a pride in using the resources at his command to oblige his fellow-citizens. He, therefore, yielded to the steadily increasing pressure of their requests, and put on two trains each way. These were announced in the *Boston Daily Advertiser*, of Monday, Nov. 26, 1860. These trains being unlawful, special pains were taken to guard against accidents, and as soon as possible the right was secured from the post-office department to make them mail trains so that they might thus become lawful.

"As soon as the trains began to run, a new movement of travel was developed; for it was found that people, who had formerly lived in Brookline, but were now living in Boston, desired to attend their old church, and were using the newly-started trains for that purpose. Thus it came about that these Sunday trains were carrying people both ways to church.

"A similar state of affairs obtained in the case of those trains which were run to Newton Lower Falls, and which were first put on August 2, 1874. They were only obtained after much urgency, and the party who was perhaps most active in the matter, carrying about the petition and otherwise working up the case, was a leading musician and chorister in one of the most prominent churches of Boston. Formerly, his custom had been to go into Boston on Saturday, and return on Monday. It seemed to him that a Sunday train, by which he could go into the city in the forenoon and return in the afternoon or evening, would be a great convenience. His efforts were at length rewarded, and a train was run three times each way on Sunday.

"In the same line with the cases just cited is that of the Old Colony railroad. Formerly a horse railroad was run to Quincy; and it appears that a considerable number of people dwelling there were accustomed to use this road to attend a very fashionable church in Boston upon the ministrations of one of the popular preachers in the city.

"There came a time, however, when the horse rail-

road was to be discontinued, but before this was done the authorities of the Old Colony road were appealed to, and arrangements were made by which local trains were run on Sunday to accommodate those who had been accustomed to go into Boston by the horse railroad to church. In response, then, to these appeals for Sunday trains, on Monday, June 3, 1872, three Sunday 'locals' from South Braintree to Boston, and two in return were announced. Thus began the 'church trains' on the Old Colony road.

"A striking and significant incident, in connection with these trains, occurred a few years ago. A clergyman, who resided in one of the suburban villages on the line of this road was engaged for a length of time to supply a church on the west side of Boston. In fulfilling his engagement he was accustomed to come in on the train which reached the station in Boston at a quarter past ten o'clock. Finding that a quarter of an hour was too short an interval of time for him to get to his pulpit as promptly as he wished, he wrote a letter to the superintendent of the road, asking that the train might be brought in a few minutes earlier for his benefit.

"The experience of the Boston and Providence road in this matter was quite similar to that of the roads already given, for among the signatures of the petition which finally secured the Sunday 'locals' on that road was that of a pastor of local prominence.

"To sum up the whole matter in brief, it can safely be asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday local train system on the railroads which center in Boston was wholly the work of church-going people, and that it was, also, for their convenience in going to special churches to which they had become attached; it was not called for, however, by any necessity in enabling them to attend upon the public worship of God. Moreover, the prominence which we have given to the Boston and Worcester (now Boston and Albany) railroad in this matter is just; for not only did it run Sunday locals for more than ten years before any other road, but the general testimony is that it was the example and influence of this, the most powerful road coming into Boston, which finally made it necessary for the other roads to yield to the importunity of their patrons, and do as that road was doing."

The Insular Commission on Church and State.

"The Independent," New York.

THERE are other recommendations made by the United States Insular Commission sent by the Secretary of War to Porto Rico which we need not discuss now, but the one that has happened to meet most criticism may call for defense. The reader must carefully distinguish this War Department Commission of three members from that sent previously to the same island by the President, of which Dr. Henry K. Carroll was the sole member. He devoted much more time to his investigation, and his final report, which will be much fuller than theirs, is still in preparation.

The following is one recommendation of the War Department's Commission:—

"We recommend that a complete separation of church and state be decreed, and that all property, including cemeteries purchased with the public moneys, be declared the property of the Government, except that churches used for religious worship exclusively be allowed to remain in the possession of the congregation now occupying the same, and that this exception may be applied to cover the use of a sufficient number of rooms or buildings in connection therewith now used as residences of pastors actually engaged in pastoral work, with their proper household attendants."

The general drift of that recommendation is right; and it by no means deserves the contemptuous criticisms made on it by some Catholic journals which have never learned the spirit of the First Amendment to the United States Constitution. Nevertheless, it is by no means clear, and would require a great deal more of interpretation in its application than the Commissioners seem to imagine. . . . Our own impression is that a special court will have to settle many questions of title, including those of ecclesiastical property, and that the ecclesiastical property cannot be limited to churches and parsonages.

But the paragraph which has excited the loudest howls of disapproval is the following:—

"That priests and others who have taken the vow of celibacy may be permitted to renounce said vows and enter into married relations, the same as other persons."

A supposedly responsible Catholic paper in Philadelphia calls the Commissioners "a bull in a china shop," and says they are recommending that every facility should be afforded for "committing perjury," and that they "meddle most bare-facedly with the business of the church." A New York Catholic paper, not without usual intelligence, calls this an "impudent recommendation that the President of the United States, or his Secretary of War, shall relieve or absolve the priests and nuns from their vows of celibacy, so that they can enter into the marriage relations *a la* Martin Luther!"

We beg our Catholic friends to go slow. What is proposed is simply the application to Porto Rico of ordinary American principles. There is no proposition to absolve anybody from vows. There is only the proposition that those who have left the Catholic Church be no longer forbidden to marry. The Spanish laws forbid marriage to such people, but in this country we let the church attend to its own pervers, and thunder as loud excommunications as it pleases, but the state keeps its hands off; it forbids neither excommunication nor marriage. Even now a pervert priest can marry here, but he cannot in Porto Rico till the marriage laws are changed, and they ought to be changed. A priest or nun ought to be allowed by the state to renounce the Catholic Church and its vows, and then to do what any

other citizen can lawfully do. Anything less is Spanish tyranny, and we are sorry that this Americanism has not yet been learned even by some of our progressive Catholics of Irish descent.

Aggressive Mormonism.

Writing in *The Examiner*, of July 6, the pastor of the First Baptist Church of Salt Lake City states the following regarding the aggressiveness of Mormonism in the nation, religiously and politically:—

"Mormonism is vastly more than a mere local and religious question; it is as vitally related to the nation, not only religiously, but politically and socially, as ever slavery was, and is for every American a matter of the largest, widest, and profoundest concern.

"The additions to the Mormons for last year are reported to be 63,000. Nowhere is their increasing strength more apparent than in the States adjoining Utah. One quarter of the wards and bishops of Western Mormonism were found in these neighboring States two years ago. So great is their influence in the State of Idaho that, when the last Congress was being flooded with petitions concerning B. H. Roberts, Utah's Congressman-elect, the very legislature of Idaho passed a resolution in his favor. The near future seems to hold in store for the Mormons, inevitably, the balance of power in these States and the balance of power in Congress.

"From a national point of view the aggressive attitude with reference to polygamy is of very great moment. When the escheated property was returned, it was with the understanding that the rightfulness of the practise of polygamy should not be inculcated (See joint resolution No. 11 of the first session of Congress). When Statehood was granted it was because of a solemn covenant with the nation that polygamy should cease. But, from one end of the State to the other, the teaching of polygamy, as the true principle of social life, has been steadily continued, the missionaries of the various denominations, who frequently hear it in the tabernacles, being witnesses.

"The significant feature of this teaching is that it is especially put to the front by those who have the ear of the young people. At the joint conference of the Young Men's and Young Women's Societies at Castle Dale, as reported in the Salt Lake dailies, June 15, 1898, one of the speakers, a woman, defended the practise of polygamy as a divine command of God, and was followed by an apostle, who declared that it was as much a part of the faith as ever. According to the *Salt Lake Herald*, of August 15, 1898, the Joint Quarterly Conference held in the Salt Lake Tabernacle the preceding day was regaled with an account of a young woman who had said that the justness of polygamy was specially revealed to her in connection with a dance, the universal and accursed Mormon amusement. A Mormon official was dancing in the same set, and she had said that when she touched the hand of that good man she wished to be one of his wives, even if he had fifty others. This was unblushingly published by a married woman to assembled thousands of young people! . . .

"B. H. Roberts, . . . is the editor of the *Improvement Era*, the official organ of the Young Men's Mutual Improvement Association, a magazine which contains serious articles on art, literature and religion, and which has a paid-up subscription list of 6,000. In this magazine for May, 1898, there is a brilliant article by its brilliant editor, in which he champions polygamy, and declares that it 'must be not only not bad, but positively good, pure, and holy.' And B. H. Roberts is the idol of Utah's young men.

"That which is true with reference to the continuance of the teaching of polygamy is commonly believed to be true with reference to its practise. In a paper passed by the Presbytery of Utah, August 29, 1898, it is stated that this living in polygamous relations has 'resulted in the birth of more than one thousand children since Statehood was granted, Jan. 4, 1896.' . . .

"Mormon aggressiveness along national lines reached its climax when B. H. Roberts was given permission to be a candidate for the Fifty-sixth Congress. For, according to the manifesto of April, 1896, he could not be a candidate without permission, and under the circumstances this was tantamount to a guarantee of election. The opposition to Mr. Roberts is not because he is a Mormon. If those who dominate Mormon affairs had not thought the time was ripe to make a test of certain matters, and had brought to the front some man like our honored governor, there would have been no protest. . . .

"It is no railing accusation against the Mormons as a people, to say that Mormonism, as a system, is an aggressive menace to our nation."

How is Mormonism to be conquered? The writer answers this question by pleading that Christian missionaries be sent in strong force to bring the gospel to the people of Utah. He does not call for the enactment of new legislation; and in this he is right. He says:—

"While the 200,000 Mormons of Utah are marching their brigades out, why do not the 18,000,000 Protestants of America march theirs in? There is not an association or presbytery or conference anywhere in our land which, if it understood the menace of Mormonism, and realized that it could join in a great campaign in Utah, would not lay its hand upon some man in its midst, of good judgment, warm Christian experience and godly life, and say to him, 'Go, and we will furnish the needed munitions of war.' And he would go, even at the cost of sacrifice, to tell the story of Jesus; for the spirit of devotion and heroism is not dead. There are many among us who are second to none in willingness to endure hardship as good soldiers of Jesus Christ.

"Such a corps, clad with the helmet of salvation and the breastplate of righteousness, shod with the preparation of the gospel of peace, and armed with the sword of the Spirit, which is the Word of God, would be mighty to the pulling down of strongholds. The real truth concerning Mormonism would be flashed back to every place outside of Utah whence the missionaries came, the real truth concerning the gospel and its power to save would be heard in every hamlet and every home in our fair State, and the truth would make us free. Such a campaign, and such results as the Lord would give through the operation of the Holy Spirit among this misguided

but honest people, who are ready to listen to the gospel story when told in the spirit of love, would be a splendid achievement for the opening years of the twentieth century."

Equality in Public Schools.

N. Y. "*Christian Advocate*."

LEOPOLD COHN, a Christian missionary to the Jews, writes to Superintendent Maxwell, protesting against the use of Walter Scott's "*Ivanhoe*" as supplementary reading in the Brooklyn schools. In it he acknowledges the representative literary position of the work, but affirms that it contains "certain characters which are most misleading caricatures of the truth; such, and outrageously such, is the presentment of Isaac the Jew and his several compatriots." . . . He informs Mr. Maxwell that the letter is not the expression of a personal pique, but is drawn from his heart "at the sight of the sorrow shadowed faces of many Jewish scholars because of the jeering quotations of their schoolmates' learning at school. 'God of Abraham help me,' an expression never heard from the lips of a Jew; and the expressions: 'O holy Jacob' and 'By our Holy Sabbath,' he says every conscientious Jew would esteem as low profanity, not to say sacrilege."

We incline to sympathize with this protest. Public schools supported by the State should not require works (nor allow their introduction) which disparage any race largely [or at all] represented in our conglomerate population, nor hold up to ridicule the religious phraseology or customs of the people whose children must attend the schools. . . . The Superintendent of Education is represented in the interview as saying he has nothing to do with the selection of books, that one of the most admirable characters in literature is the Rebecca of "*Ivanhoe*;" and adds that when he was a principal, a member of the school board objected to the introduction of Longfellow's "*Building of the Ship*" on the ground that it was immoral. He is represented as closing the interview with the statement that "such objections are ridiculous."

Probably the interview does him injustice; if not, he fails to make a just distinction. How quickly politicians would rage if the supplementary reading held the Irish people up to ridicule, or caricatured their national pugnacity! The ridicule of the grasping disposition of the Jew is practically an attack upon Christian history; for with all Christian nations prejudicing the Jew in every possible way, how could it be otherwise than that he should have become grasping?

Mr. Cohn makes a powerful historical point when he exclaims: "Shall we foster in the children this anti-Jewish sentiment, which has never failed to work evil upon the oppressor of the Jew, from the death of the firstborn in Egypt to the disgrace of the general staff in

France?" We know nothing about Mr. Cohn or his mission, but a man who can make a sentence like this is not to be lightly esteemed. Under the Constitution of the United States, and of the State of New York, there is neither bond nor free, Jew nor Gentile, male nor female—except that men voluntarily exempt women from the labors of political life, eligibility to draft in time of war, and similar burdens.

Waiting for a Leader (?)

A RESIDENT of Pennsylvania writes the following to the *Christian Advocate*, of this city, in the interests of the suppression of "Sabbath desecration":—

"*Editor Christian Advocate*: It seems as though the hearts of many Christian people just now are turned toward the question of Sabbath desecration, with the hope of finding a remedy for this growing evil. I would like to make a suggestion through the columns of your valued paper: There are many signs that the workers of this country are rising against the wholesale invasion of their day of rest. Cannot the Christian Church heartily come to terms with the working people of our land for a common campaign for the preservation of the Sabbath? Our greatest foe in this, as in so many other respects, is not the common people, but that insane greed for wealth which exalts itself above everything, even above God. O that the Lord would send us a man not afraid of plain words, who would no longer humbly apologize for the existence of God's commandments, but who would boldly lead us forward to attack! For such a leader the thousands of our Israel are waiting."

The Lord has sent a man of plain words to "Israel," and more than one; but the trouble is the thousands of Israel would not hear them. The messengers said, "The seventh day is the Sabbath," not Sunday; and just as soon as this plain message is received, the problem of suppressing "Sabbath desecration" will present a new aspect altogether.

The Good White Man and the Bad Indian.

By Government order a strict prohibition is put upon all liquor selling to the Indians on the reservation at Leech Lake, Minn., and all white men who violate this order are to be expelled from the district. The order is issued on the assumption that it was whiskey that caused the Indians at that place to attack the whites last fall, and that the whiskey that caused the trouble was in the Indians. How would it do to prohibit the selling of whiskey to white men in the same locality? If drunken Indians are not to be allowed among the whites, let not drunken whites be allowed among the Indians. History shows that the whites have been more often than otherwise at the bottom of the troubles they have had with the red man.



BISHOP POTTER, of the Episcopal Church, having asserted that the Bible is simply "a literature," and that occurrences narrated in it which conflict with "reason" and "natural possibility" are to be rejected as lacking proof, the *New York Sun* makes reply that by this rule the cardinal doctrines of Christianity would have to be rejected, since all these rest on dogma, which must be accepted, if at all, without proof. This falls under the eye of the *Truth Seeker* (atheist organ), and is immediately indorsed with the statement that "This position, that Christian theology rests on dogma and not on evidence, is impregnable."

* * *

THIS plainly shows the real nature of the "higher criticism" to be atheism in disguise. But is the statement true that the cardinal doctrines of Christianity must be accepted without any warrant in reason and human experience? The *Sun* says it is; and atheism, of course, says so. If it is, then those doctrines are as worthless for any practical purpose as the mummies of Egypt, and should be discarded accordingly. No matter what use may have been made of them once, if they are now dead, as the past is dead, they are mere curiosities of the past, and nothing more.

* * *

AND if they are such, the Bible itself is false; for it asserts that "man shall not live by bread alone, but by every word of God," and it comes to us as the Word of God. If men cannot live by its words to day,—if it is a museum rather than a storehouse of food, it does not speak the truth.

* * *

THE *Sun* says that "The Bible itself is wholly dogmatic in its authority. Its canon was fixed by the church, so far as it is fixed. No other evidence as to its divinity appears." This position may do for the Catholic Church, but it will not answer for Protestants. The Catholic Church claims to be the only authority Protestants have on the question of what is the Word of God and what is not. Thus the Bible rests on the authority of the church, and the church, in turn, rests on the authority of the Bible! A wonderful combination of support and superstructure is this, of a truth!

OF course, if the Catholic Church rests on the Bible, the Bible cannot rest on the Catholic Church; so that if the Catholic Church has any support at all (for if the Bible be not its support it has none), it does not support the Bible; and thus its claim to be the authority for the Bible disproves itself. The Bible does not rest upon the church, nor does it rest upon dogma; it has a far different and better support than the word of man.

* * *

THE atheist journal inquires, "How can the Fall of Man be proved by natural evidence? What support do we find in nature for the Incarnation, Redemption, Atonement, Resurrection, and Ascension?" It asserts that there is "none whatever," and that "unless they are accepted without proof they cannot be accepted at all."

* * *

NOW in reality all these things have the very best proof; namely, demonstration. They are all demonstrated in human experience. The Incarnation is the mystery of God dwelling in human flesh. That was seen in the person of Jesus of Nazareth, and is repeated in the person of the true Christian to-day. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20), is the doctrine of Christianity; and the life is attested by the works. "Christ in you, the hope of glory," is the "mystery of godliness" to-day. Col. 1:27.

* * *

REDEMPTION is salvation from sin; and this is a part of the Christian's daily experience. His whole life is changed, the whole current of his desires and aims turned into a new channel. He is freed from the "law of sin and death" which before had led him in the paths of vice and crime. Are there any people in the world who have been thus reclaimed? and is there any reality to their redemption? Such questions do not demand a serious answer.

* * *

THE Atonement is the at-one ment,—the bringing back of the individual into harmony with God. The proof of this harmony is that the individual loves God. He would not love God if he was at enmity with him. His love to God is shown by his desire to live in harmony with the will of God, expressed in his commandments.

* * *

THE Resurrection is attested by the fact that Christ lives. He lives in every one who has been crucified with him. The Christian life is the life of Christ, and if Christ does not live there is no Christian life on the earth. Is there any Christian life seen on the earth? There is not

very much, it is sadly true; but there is enough for a testimony to the world.

* * *

THE Ascension is testified by the gift of the "Comforter," the Holy Spirit. The promise of the Saviour was that if he ascended to his Father he would send the "Comforter" to his disciples, and Peter, on the day of Pentecost, said to the assembled people, that Jesus of Nazareth, "being by the right hand of God exalted," "hath shed forth this [the Holy Spirit] which ye now see and hear." That was proof to the multitude assembled on that occasion; and the "witness of the Spirit" has been given through succeeding ages down to the present time.

* * *

AS BEFORE stated, the Christian life is nothing less than the life of Christ. It is the life that testifies—the life that is seen and felt to day, in Christians, by the world; and not a dead dogma, a mere tradition of the past. This life testifies to the world of Christ, and to the truth of the Word of God, to day. "Ye are My witnesses," is the divine word spoken to the people of God; and "Ye are the light of the world." Without this witness to the world there would still be the witness of creation to the existence and character of the Creator; but it is the Christian life that is the special witness of God to the world. And this life is a visible reality in all the world, the evidence of which it requires no exercise of faith on the part of the world to grasp. It is evidence which enters the mind through the natural channels.

* * *

THE statement, therefore, that the cardinal doctrines of Christianity rest upon dogma, that "The whole supernatural basis of Christian theology is necessarily dogma purely," as the *Sun* asserts, is as utterly false as any statement could well be. That idea is simply the basis of atheism, but the truth of the matter affords no basis whatever for disbelief in the Christian religion.

* * *

THERE are four "Christian Science" churches in the city of New York, which fact lends significance to the call which has been made in this city for a public meeting to protest against the "Christian Science" method of treating diseases, and to demand legislation for its prohibition. The leaders among the adherents of the sect in this city seem not to be at all disturbed by the agitation that is being made against them.

* * *

THE American Ordnance Company, of Bridgeport, Conn., has received an order from the Russian government for \$6,000,000 worth of rapid-fire cannon. This is the largest doubt that any government has yet ex-

pressed, regarding the success of the czar's undertaking for a general peace.

Vanishing Cuban Independence.

PRESS dispatches state that the President "is working energetically" upon a plan to secure a vote of the Cuban people upon the question whether or not Cuba shall be annexed to the United States. They are to vote on this before the American military forces are withdrawn from the island.

The President, it is said, believes the Cubans would vote for annexation, and in this view is supported by General Wood, who affirms that in Santiago "annexation would be carried by four to one."

To appreciate the significance of this step it is only necessary to remember that Cuba is under American military rule, which has already discouraged the expression of anti-American sentiment in Cuba by establishing a censorship of the press. The President has supporters who know how to manage an election campaign, and with the backing of American bayonets no great difficulty could be anticipated in securing the result desired.

It is stated that "so strong is the President's tendency toward annexation that it is expected an effort will be made in Congress at the coming session to rescind the resolution providing for Cuban independence and to substitute a plan by which the matter may be submitted to a vote of the people of the island."

Such is the latest view of the vanishing prospect of Cuban independence.

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Enforcing the "Sabbath" in Poughkeepsie, N. Y.

"New York Journal," July 11.

SECRETARY Uriah Wardle, of the Young Men's Christian Association of Poughkeepsie, determined to put a stop to the sale of things on Sunday, disguised himself and went looking for evidence. He bought collar buttons, shoe polish and other articles from merchants on the Sabbath, and caused the arrest of five offenders, who were taken before the recorder yesterday.

It was shown that the astute Wardle went to the store of Morris Baker, who says he never keeps open on Sunday, and kicking at his door got him to open up. Then he worked on his sympathy by pretending that he was a member of a camping-out party, who found themselves with a pie and a ham, but without knives and forks.

After much entreaty Baker sold Wardle a knife and fork. Then one of Wardle's confederates, who had been hiding behind a tree, popped out and arrested the hapless Baker. The recorder fined him \$5.

Aaron Friedman, arrested on a similar charge, was

fined \$5 also. He said he was a Hebrew and closed up on Saturday, but this had no effect, and he gave notice of appeal.

Three other men were forgiven by Wardle on their promising to close up on Sundays hereafter. A public sentiment developed later that caused Wardle to ask that all the fines imposed be remitted.

Tea vs. Pure Water.

THE *Union Signal*, in a report of the "Tea Saloon" experiment started by the United States Church Army, says that—

"Colonel Henry H. Hadley, director of the Church Army, having experimented with coffee bars most successfully for two years, feels certain that the tea saloon will succeed not only because heart and soul, from the highest standpoint, are consecrated to the work, but because it is thoroughly practical. His argument is that 'tea builds up—alcohol burns up; tea quenches thirst—beer starts a thirst.'"

One would almost get the idea from this that tea is a superior beverage over that which the Creator made for the first human pair in Eden. If tea is a better beverage than pure, cold water, then the wisdom of the Creator is certainly open to doubt.

No; the best beverage—incomparably the best—ever made, to quench thirst and promote health, is pure water. Whiskey is the worst beverage ever invented, and in discarding this, why not supply its place with the best beverage, so that the drinker will most quickly and surely reap the benefit of the change?

The U. S. Government Supporting the Church.

A REPORT from the Philippines states that already in that country the Catholic Church is receiving support from the Government of the United States. This report appeared in the *New York World*, and is declared to come from a credible source of information. It says:—

"Already the United States is subsidizing the Catholic Church in the Philippines. This is one of the sinister necessities of our entanglement. Abolish priestly rule there and nothing is left to differentiate the Filipinos from the savages. The maintenance of this church, contrary to every principle of our Constitution, must be continued if we are to remain. The friars have fled, but the seculars remain and are an indispensable element in preventing utter chaos in the islands."

And of course, if the Catholic Church is indispensable in the Philippines, it is indispensable in Cuba and Porto Rico. But now that the principles of the Constitution have been abandoned, and the doctrine of government by consent of the governed repudiated, why should the Constitution be expected to stand as a barrier to the support of that church in these islands, by the funds of the Government?

'Sabbath Observance' at the Christian Endeavor, Convention.

"SABBATH observance" at the International Convention of Christian Endeavorers, recently held at Detroit, Mich., was an incidental, rather than a main, feature. The national reformers did not appear to be specially active, and none of their prominent official representatives took part in the deliberations of the convention. Doubtless they felt it quite unnecessary to do so as the organization seems already quite fully committed to, and in harmony with, the unscriptural and undemocratic theories advocated by the promoters of religious legislation.

In the general services held in the immense audience tents on the Endeavor grounds no session was devoted to the subject of Sunday observance, but a meeting of this character was held Sunday afternoon at one of the fashionable churches on Woodland avenue, and though other meetings were being held at the same hour, the church in which it was held was crowded almost to suffocation. This meeting was presided over by Mr. William Shaw, of Boston, treasurer of the United Society of Christian Endeavor. Mr. Shaw seemed very earnest in his advocacy of the strict enforcement of Sunday observance, as is indicated by the somewhat curt remark to which he gave utterance when a few people ventured to leave the church during a brief interim between two of the speeches:—

"Next to breaking the Sabbath, I think the meanest thing you can do is to break up a meeting. Now I want not another man, woman or child to leave this room until the meeting is over, unless you are sick, and if you are, just stay right in your seats and we will have the ushers carry you out so we will know it is a genuine case. I have made myself clear, haven't I?"

The first speaker at this meeting was Rev. David McAllister, D. D., LL. D., of Allegheny, Pa., who discussed the subject "The Sabbath in the Home." After asking the entire audience to repeat the fourth commandment of the Decalogue, which specifically enjoins the observance of the seventh day of the week as the "Sabbath of the Lord thy God," he proceeded to show how people ought to observe the first day of the week, which God has never hallowed or ordained as a Sabbath for man. Among other things he said:—

"Sabbath is an institution of God, made for man's good—for the good of the whole man, in body, mind and soul. You haven't a whole man if you lose one of those elements. It was made for all men, not for the Jew alone, but for all peoples. We speak of the Puritan Sabbath, the British Sabbath, the American Sabbath. What we mean is the Lord's Sabbath, which was given to all men.

"It is to the Sabbath-keeping homes of the Covenant, the Netherlander, and the early Pilgrim fathers that we owe all honor for the blessed privileges we now

enjoy on that day. They made their influence felt all through the history of this great nation.

"We find the Sabbath in the earliest record of the world. Before the fall, when He created the first man, God gave [him] the Sabbath. Sin did not make it necessary. It was for the physical nature of man when he was first put on earth. After the fall it is made even more necessary by sin.

"There must be one day in seven when you turn aside your foot from the path of your own pleasure to do as God wants you to do. This may mean to turn away from the pedal of your bicycle, unless you use it to go to the temple of God's worship. I consider that you have as much right to use it for that purpose as any other vehicle."

The second speaker of the afternoon was Mr. C. N. Howard, of Rochester, N. Y., who has taken a very active part in the Sunday closing and anti-saloon crusade recently waged in his home city. He was certainly fiery and vehement enough for the most radical national reformer imaginable. The subject assigned him was the "Side Door." In introducing this speaker, Treasurer Shaw said:—

"I don't suppose many of you people know where the side door is. As I happen to know perhaps I had better tell you that the side door to the Sunday saloon is the front door to hell. It is the open door for more evils in society, I think, than any other agency for evil on earth.

"Mr. Howard is the founder of the Prohibition Christian Union. We are not afraid of that word 'prohibition.' (Cheers.) If you want to kill a snake you do not cut off his tail. You would cut it off right behind his ears if he had any ears. Just the same way if you want to get rid of the saloon, the only way is to get rid of it. Kill it, that's all. Please God the day is soon coming when this will not be an ideal, but a blessed reality."

The following extract from the speech of Mr. Howard shows the real purpose of the Sunday closers, viz., to legally coerce into observance of Sunday all citizens regardless of occupation, religious belief, or any other consideration:—

"Did I say the side doors were shut? The newspapers said so, but they were mistaken. The police said so, but they lied. The New York reporter said the town was as dry as the desert of Sahara, but he never saw the Sahara, and he did not know. They were not closed, because the front doors of the hardware stores next door were open. The front doors of grocery stores were open and people passed in all day. The front doors of barber shops were open and men got shaved twenty times a day."

No doubt many SENTINEL readers will find themselves in agreement with Mr. Howard in this statement:—

"The side doors were not shut. They never have been shut so long as we legalize the open front door on week days. It is so with every prohibitory feature of the license laws. You can make no law which will legalize the selling of liquor to a man before he is drunk and prohibit selling it to him after he is drunk. You can't legalize it on Sundays."

Hon. John Charleton, of Lyndedoch, Ontario, member of the Canadian Parliament, was the next speaker. Evidently one of Mr. Charleton's chief grievances is the Sunday newspaper, for after enlarging somewhat at length upon the many alleged benefits to accrue from the strict observance of the Sunday Sabbath, he thus vigorously gave expression to his feelings on this subject:—

"The Sunday newspaper has grown and developed into a great power for evil. It stands before us now as more than a social demon. It is the enemy of God's law. It gives its readers instead of good vigorous reading the scandals of the divorce court and other equally sensational matter and begets a taste that is trivial and immoral, vitiating a taste for solid literature. A few months ago the newspapers of London attempted to start the Sunday newspaper but of the five millions of people in that city there was not enough constituency to keep them alive. We may copy that example in America with profit."

That the promoters of Sunday observance contemplate resort to legal coercion in compelling all to religiously observe Sunday as the Sabbath, is manifestly evident from the following from the lips of the same speaker:—

"It [Sunday observance] will promote temperance, good morals and social purity, and in all respects named, the fruit of its observance will be of a character not only to warrant, but to demand the intervention of the strong arm of the civil law to secure the nation its priceless blessings."

Strange as it may seem, in his very next period, Mr. Charleton made use of this language:—

"Its observance will be a powerful factor in promoting material prosperity. It will also secure the acknowledgment of the right of conscience, and the boon of religious liberty."

Just how the "intervention of the strong arm of the civil law" to compel people to keep Sunday whether their conscience so enjoins or not, will ensure to our citizens the "boon of religious liberty" he fails to make clear.

The question of Sunday observance was also brought up in the meetings of the general officers of the United Society of Christian Endeavor by the Toledo Ministerial Association, who are bringing pressure to bear to compel the managers of the Toledo Exposition to close the gates to their exhibition on Sunday. In response to the request of the Toledo ministers, the following resolutions were adopted by the trustees and were later endorsed by the convention.

"The sentiment of the present convention has been sounded on at least one point—that of Sabbath observance. At the meeting of the trustees of the united society yesterday morning, audience was given to a delegation of Toledo ministers to explain the crusade the ministerial element of that city had inaugurated against the desecration of the Lord's day. The centennial celebration of the founding of Toledo is to be celebrated there in 1903, and the exposition is expected to be a big one.

The ministers are already beginning to agitate a Sunday closing feature of the exposition, and, to this effect, were heard by the Christian Endeavor trustees. After their cause was listened to, Secretary Baer was instructed to prepare resolutions supporting their contention and expressing the sentiment of the convention as being opposed to any Sabbath desecration during the progress of that exposition.

The resolution, as adopted, reads as follows:—

"We believe that the Sabbath was given by our Heavenly Father to the children of men to secure to them that physical rest and spiritual uplift which the conditions of human life demand. By his sovereign decree the Lord of all has put into the fundamental law for our race the commandment, 'Remember the Sabbath day to keep it holy.'

"That law cannot be broken without sin. It cannot be universally or generally ignored without arresting the development of manhood toward the Christly ideal.

"With deep solicitude the Christian people, who are praying for the coming of the kingdom of God, view the encroachment of business and pleasure on these sacred hours. The Sabbath was made for man, and man can ill afford to lose any institution over which the Son of man proclaims his lordship. Therefore, Be it resolved:—

"First, That the members of the Society of Christian Endeavor be affectionately reminded that in doing whatsoever the Lord Christ would have them do, it becomes their duty to keep holy unto God the one day in seven which the Creator's loving forethought has reserved unto our most sacred use.

"Second, That it is still further their duty to bear positive testimony, in every land and clime where their lot may be cast, to the sanctity of the Lord's day.

"Third, That state and local unions be encouraged to use this deliverance as the profound voice of three and a quarter millions of Endeavorers in any battles, political or social, which they may be forced to wage, in protecting man's highest and dearest interests set forth in the law of God.

"Fourth, Under the same sanction of imperial numbers, the declaration is made that the highest success of industrial expositions and celebrations of historic events, which may from time to time be held in various places, will be secured by strict closure on the Sabbath day and that managers of such expositions be requested, in deference to the Christian sentiment of this country, to arrange for the closing of their gates and doors on the Lord's day.

"That the preamble and resolutions of this report be published in the Official Report of the convention and the press, and a copy furnished to the Toledo Ministerial Union."

Several prominent clergymen in attendance upon the convention were so rigid as to the proper observance of Sunday that they would not patronize the street-cars even in going to meet their appointments, in some cases walking three or four miles in preference. In this connection the following brief extract from Monday's *Detroit Tribune* will be of interest:—

"Rev. Joseph Walker of Queensland, Australia, representative to the world's Christian Endeavor conven-

tion, held a large audience interested for an hour with a powerful evangelistic sermon at the Fort Street Congregational church yesterday morning. In the course of his exhortation, Rev. Walker made comparison between the Sabbath of Australia and the Sabbath of America. He thanked the Lord that the American Sabbath with its foot ball games and Sunday-school picnics had not yet invaded the country where for twenty-nine years he had labored. He even protested against street-car riding on the Sabbath, and said that only three times in his life, and then only in cases of great emergency, had he ridden in street-cars on the Sabbath. 'I have an engagement this evening,' he said, 'but I expect to walk to it.'"

Of another foreign clergyman, Rev. John Pollock, of Glasgow, Scotland, another local paper contained this interesting and somewhat amusing paragraph:—

"Rev. John Pollock, of Glasgow, Scotland, walked from the Cadillac hotel to Westminster Presbyterian church; but when he came to fill his Windsor assignment he found he would have to take the ferry or swim; and he couldn't swim."

The convention placed itself on record very strongly against the seating of the Mormon Congressman-elect Brigham H. Roberts, who is charged with openly practising polygamy. The convention also pronounced in favor of arbitration as a substitute for war and endorsed the czar's alleged peace conference, but its members also most vigorously cheered every reference to the noted military heroes of our late war with Spain and our present shameful struggle with the people of the Philippines. It was therefore difficult to determine which was most favored—peace or war.

J. C. BARTHOLF.

Movements in Maine.

THE following facts were gleaned from a single issue of the *Boston Herald*, and should serve to indicate the progress of the Sunday-law-enforcement sentiment among the sturdy, conservative, and liberty-loving sons of the Pine Tree State:—

"GARDINER, ME., July 8, 1899.—At a meeting of the city government a few weeks ago the victualler's license of Marks Shapiro was revoked on the grounds that Shapiro, who keeps a fruit, confectionery, and tobacco store, dealt in a few frankfurts Sundays, so that he could get a license to keep open shop and sell his other goods. Shapiro felt badly over losing his license, but has not thus far kept his store open on Sunday. However, next Sunday he will keep open and make a test case of the affair.

"He says that he knows that he will be summoned into court on Monday, but that he has secured the best of legal talent, and will fight it out to the bitter end. He will not claim that a man has a right to sell goods on Sunday, but he will claim that, as he was granted a license to keep open until next May, the city government took it away without just cause, and he, having violated

no ordinance, and having fulfilled all the conditions demanded, has a right to keep open up to the time that the license would have expired.

"The case has no parallel in Maine, and is creating widespread interest, as it will determine whether the city fathers can take away a license without showing that the man who has the license has not lived up to the contract therein. It also has created a lot of feeling, locally, as the church people agitated the movement, and, acting upon their requests, the city fathers revoked nearly all of the licenses in the city."

True to his word, Mr. Shapiro's shop was open on Sunday the 9th, and he was arrested, to be tried on the 15th inst.

The recent activity of the Maine Civic League is commented upon at length. We quote only the following facts relative to the work it is designed to accomplish:—

"The Maine Civic League, which was organized some two or three years ago for the purpose of educating public opinion to a better comprehension of temperance and other allied moral and social reforms, has entered upon an active campaign for the systematic furtherance of its purposes.

"The headquarters of the league are in Waterville, and the field secretary, to whom is attached the duty of superintending the work of the league and disseminating its influence throughout the State, is the Rev. W. F. Berry, a former Methodist clergyman in Portland and a man of recognized ability and influence.

"The work of the league . . . will comprehend public education on all civic questions of importance, and it will be its aim to build up a higher grade of citizenship and a better comprehension of its duties in every department of political and social life."

The following indicates a disinterested determination to be consistent, which is, in itself, quite commendable:—

"Bangor people who have been in the habit of enjoying Sunday at Northport as members of the excursion parties from this city will hereafter have to be content with visiting some other resort. The grounds at Northport are owned by the Methodists, and they held a meeting last week and voted not to allow any more excursions, either by land or sea, to land there Sundays. Furthermore, the camp ground people have voted that hereafter all ordinary traffic on the grounds on the Lord's day be prohibited."

Reader, are you preparing for the issue that is now being prepared for us? Does not even a hasty glance at the events transpiring around us indicate the rapid approach of solemn and stirring events?

HOWARD E. OSBORNE.

July 12.

First Camp-Meeting in America.

IT WAS HELD AT RUSSELLVILLE, KENTUCKY, A
CENTURY AGO.

"The effect of the McGee brothers' preaching—especially of John McGee—at a Presbyterian quarterly meet-

ing on the banks of Red River, in Kentucky, was so startling, and seemed so clearly to indicate that it was the result of divine agency or some mysterious force possessed by the preacher, that the news of the occurrence spread rapidly in all directions throughout that part of the State, and attracted unbounded interest," writes Clifford Howard in the July *Ladies' Home Journal*. "If it did not at once awaken a responsive religious feeling, it at least excited curiosity, and when it was learned that the McGee brothers were to hold a meeting at Russellville, Kentucky, a newly settled town in Logan County, near the Muddy River, persons from all parts of the adjoining country irrespective of their religious beliefs or church allegiance, prepared to attend. It soon became evident that the four walls of a country meeting-house would not suffice to hold the large numbers that were making ready to go to Russellville. The problem thus presented was solved by determining to hold the meeting in the open air. Those coming from a distance were prepared to camp; it would be no hardship to them to remain out-of-doors. The recent experience at Red River had proved this. It was not expected by those who were coming that the lodging accommodations at the village at Russellville would be sufficient by any means. Why, therefore, attempt to house the people? Prepare a camping-ground, and let the meeting be a 'camp' meeting. This, then, was the origin of camp-meetings; and the first one held in America was on the banks of the Muddy River, near Russellville, Kentucky, in the month of August, 1799—one hundred years ago. Not that religious worship had never before been held in the open air, but the special feature of camping out and the nature of the services made the camp-meeting a distinctive institution, and characterized this particular gathering on Muddy River as the first of its kind."

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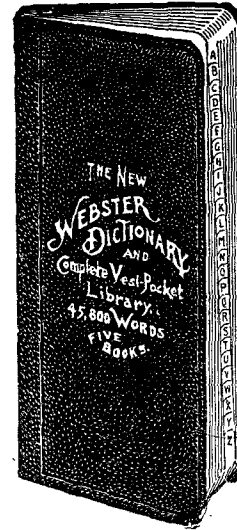
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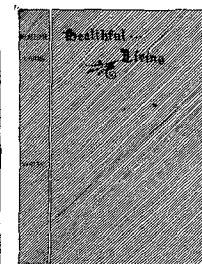
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NEW YORK, JULY 20, 1899.

THE Peace Congress is expected to conclude its sitting July 26.

IN our next issue we will report the outcome of the three trials for Sunday breaking held this month in Georgia and Mississippi.

ENLISTMENTS in the army to serve in the Philippines is a much more popular thing in the United States than it is among the volunteers at Manila whose terms of service have expired.

THE National Reform theory of government is that of government by consent of the "orthodox" clergy; an oligarchy is a government by consent of the "nobility;" a plutocracy is a government by consent of the rich; an imperial government is a government by consent of an emperor and his favorites or by some party holding supreme power; and all these various forms of despotism rest on the same principle—that of government by consent of *some* of the governed. On that principle it is impossible to erect anything else than a despotism.

IN Australia—it appears from the speech of an Australian clergyman at the late Christian Endeavor convention—they do not want the "American Sabbath" any more than some people here want the "European Sabbath." In the Australian view the "American Sabbath" is a thing to be carefully excluded. It is not only nothing worth saving, but a positive evil, the establishment of which in Australia would be nothing short of a calamity. Can it be, then, that this "American Sabbath" is really a thing of such great value as some American writers and speakers

would have us think? Is it not the truth that the "Sabbath of the Lord" specified in the fourth commandment is the only Sabbath of value, and worth holding to?

THE apologists for the war of subjugation in the Philippines have much to say in disparagement of Aguinaldo and his followers, but they never say anything about the principles by which the campaign is justified or condemned. They attempt to justify the campaign by alleging that the Filipinos are treacherous, mercenary and generally an incapable and worthless lot,—as if all this, even if true, could make any difference in the matter of their natural rights. The most worthless specimens of the white race in America—men as base and degenerate as any to be found in the Philippines—are accorded all the rights of American citizens, and no imperialist would dare attempt to put in practise here the doctrine he preaches with reference to the people of Luzon. Despotism bases its claims upon differences—real or alleged—between men; but just government is based not on human differences, but on human rights. Despotisms are based on men, but just government rests on principles.

THE aggressiveness and success of Mormonism in this country is regarded, and rightly, as a national menace. But why? Not because of its peculiar religious doctrines, but because *it is a political power*. It dominates State affairs in Utah and has a strong hold upon the surrounding States, and may soon hold the balance of power in Congress. The Mormon Church is in politics, and this is the menace of Mormonism to the nation; but the other churches in the land are estopped from making any protest, for *they are doing the same thing*. They all believe that Christians should go into politics and make politics pure by the application of Christianity to it. The Christian should vote "as Jesus would have him vote," etc. This is what they say for themselves, and

why cannot Mormons say the same for themselves? They can; and Mormonism as a national menace can never be consistently or successfully combatted by the churches, save on the principle—the genuine Christian principle—that religion and politics should not be mixed.

ON Long Island Sunday golf is legal, but Sunday baseball is prohibited. Sunday, July 9, a baseball game at Bayside was stopped by the police, whereupon the players began a mimic golf game with their clubs and the ball, with the result described in the following:—

"While a large number of spectators were enjoying the spectacle immensely and entering thoroughly into the spirit of the protest against official discrimination, a policeman opportunely sharpened the point of the satire by rushing up and crying: 'Here! Here! What are you fellows doing?'

"'We're playing golf,' was the reply, in a meek chorus, while the players continued to mimic their more favored rivals of the links.

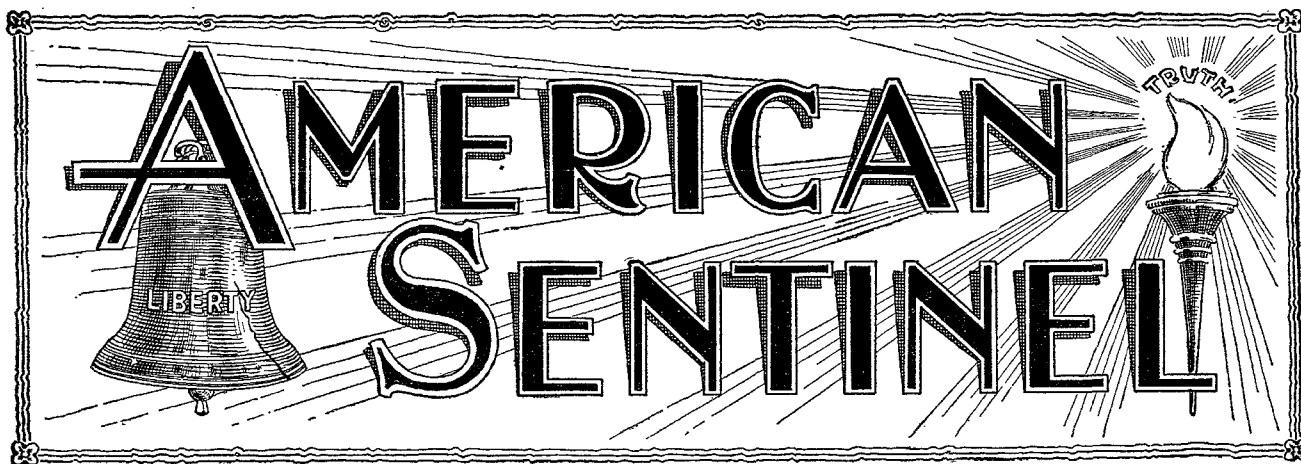
"The policeman watched them in perplexity for a few minutes, and, having satisfied himself that they were not playing the national game, retreated, with the gruff admonition:

"'Well, if that's golf you're all right, but if I catch you playing baseball, I'll make it hot for ye.'"

And such efforts are supposed to deepen the popular regard for Sunday!

THE *Sunday Sun*, of London, Eng., reports that the British government is manufacturing a new bullet which is even more deadly than the "dum dum." Report says that 200,000,000 rounds of this barbarous ammunition are already in stock.

Presumably this is to be used upon barbarian "rebels" in lands belonging to or coveted by that government. But must not the "palm" of barbarity be given to the people who kill their enemies in the most barbarous fashion? When a civilized people show themselves barbarous toward savages, they show that civilization has only cloaked their barbarism, and not displaced it.



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

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

(Entered at the New York Postoffice.)

ENFORCED rest always makes a well man very tired.



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



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



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



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



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



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



THE only Sabbath which God ever provided for man-

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



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



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



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

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

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

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

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

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

"A Strange Fourth of July."

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

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

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

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

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

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

Would Christianity Lose Anything?

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

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

Reform Should Begin at Home.

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

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

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

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

"Destiny," "The Inexorable Logic of Events," Etc.—No. 1.

BY JOHN D. BRADLEY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Demoralizing Spirit of War.

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

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

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

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

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

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

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

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

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

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

This was—war.

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

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

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

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

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

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

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

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

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

It was the breath of war which had made them and

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

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

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

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

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

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

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

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

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

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

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

"Disembodied Spirits" a Legal Fraud.

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

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

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

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

Which Shall It Be?

BY H. E. OSBORNE.

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

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

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

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

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

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

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

Freeport, Maine.

The Sovereign Remedy for Human Ills.

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

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

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

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

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

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

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

Crooked Work in Behalf of Sunday.

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

"State of Mississippi, Monroe Co.

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

"G. P. RYE.

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

"T. C. LANTRIP, J. P."

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

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

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

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

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

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

R. S. OWEN.

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

An Empress as a Miracle Worker.

"New York Journal."

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

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



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

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

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

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

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

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

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

* * *

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

Sunday Closing in Various Places.

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

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

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

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

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

—————

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

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

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

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

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

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

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

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

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

A War of Revenge.

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

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

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

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

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

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

W. N. GLENN.

Catholic "Indulgences."

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

"SHRINE TO THE BLESSED VIRGIN.

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

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

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

"PETITION TO THE BLESSED VIRGIN.

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

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

"[Indulgence 300 days.]"

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

C. D. M. WILLIAMS.

Tucson, Arizona.

The "United Christian Party."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Notes from the Field.

IOWA.

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

MICHIGAN.

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

C. G. HOWELL.

NORTH CAROLINA.

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

R. D. HOTTEL.

UTAH.

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

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

ALFRED WHITEHEAD.

MINNESOTA.

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

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

H. F. PHELPS.

Pointed Press Paragraphs.

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

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

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

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

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

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

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

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

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

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

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

The *London Spectator*, though favoring a firm and

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

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

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

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

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

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

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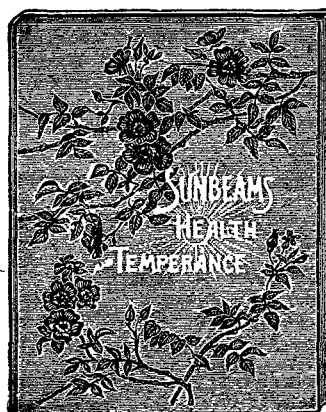
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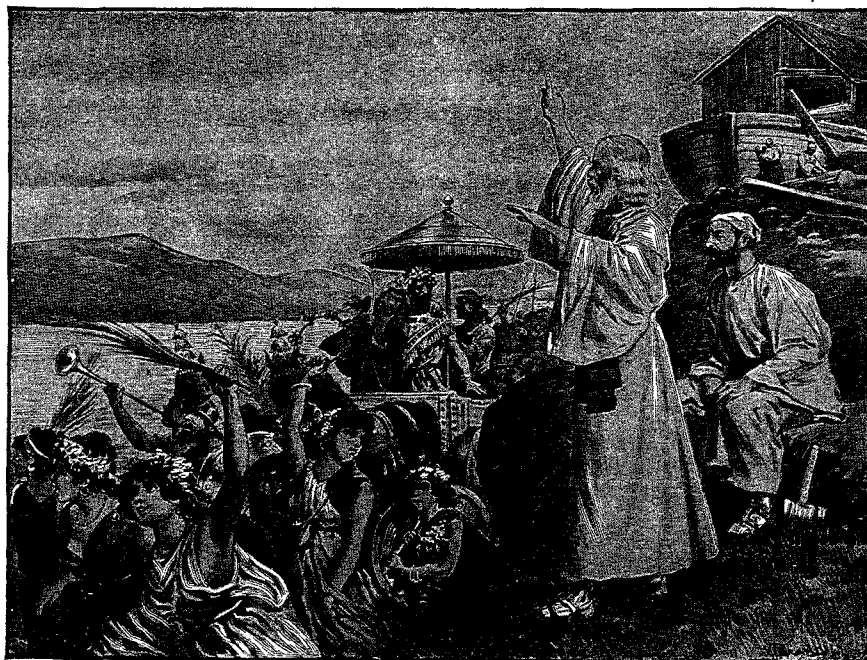
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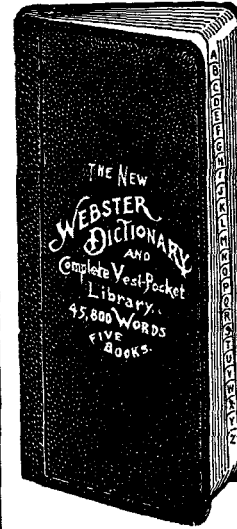
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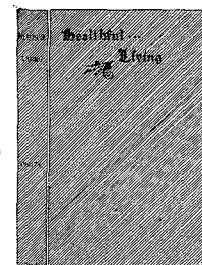
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NEW YORK, JULY 27, 1899.

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

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

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

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

A correspondent at Hatley sends us the following particulars:—

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

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

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

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

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

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

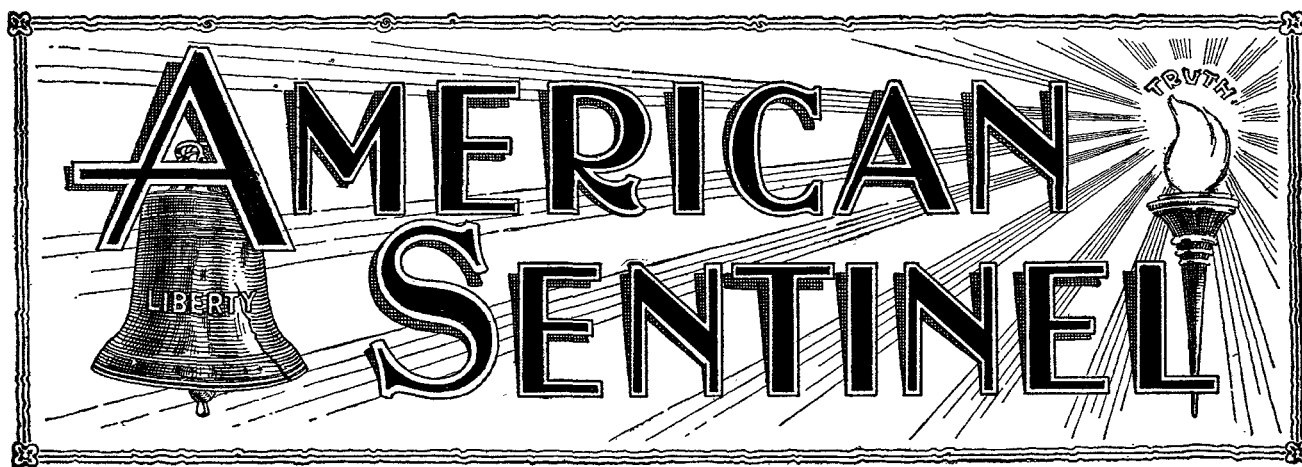
This is because the press correspondents at Manila had united in forwarding to this country the statement that "the people of the United States have not received a correct impression of the situation in the Philippines," and that bad news had been suppressed by Gen. Otis because such facts "would alarm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

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

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

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

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



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

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NEW YORK, AUGUST 3, 1899.

NUMBER 30.

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.)

"Law and order" was never conserved by Sunday idleness.



PEOPLE who fight the devil with fire, only kindle the blaze more fiercely.



INDEPENDENCE has been many times won by a people, but never once granted.



WHEN personal independence dies out among a people, national independence must quickly follow it.



CHRISTIANITY represents the only government in which there is neither minority nor majority rule.



THE subtlest of all evil doctrines is that which, plainly stated, declares that man can be his own saviour.



LOYALTY to the United States does not demand that the principles of republican government be repudiated for the sake of agreeing with the party in power.



THE fact that rights are God-given, is the ground of hope that they will not be finally lost. But he who would finally preserve his rights must ally himself with the infinite Source of power in which they originated.

WHEN a people lose the love of personal liberty and independence, a despotism must inevitably result; for free government cannot possibly be kept alive where individual freedom is lost. In proportion as the people part with this, they erect a despotism over themselves.



CHRISTIANITY is founded upon individualism—the individualism of Jesus Christ; and when individualism is repudiated and set aside for the doctrine which demands the sacrifice of a few for the alleged good of the many, Christianity is denied, no matter what profession is made by the ones that do it.

Loyalty, and Politics.

THE Government of the United States is, or should be, a perfect republican Government. The Declaration of Independence and the national Constitution were designed to be, and are, the proper basis of a government which preserves the natural rights of the governed. Every national act ought to be in harmony with the principles which these documents embody.

The Government ought to be true to the principles on which it was founded. But under the leadership of the party in power it may, and often does, depart from those principles. When this is the case, loyalty to the Government does not demand that an individual side with the party in power against the principles of the fundamental law. If the party in power repudiates the doctrine of government by consent of the governed, it is not disloyalty in an individual still to adhere to that principle, at the cost of differing with the Administration.

Loyalty to the Government is loyalty to the principles of the Government, and not loyalty to a political party. The Government is broader than any party; and the party in power may be itself disloyal to the principles for which the Government stands.

The principles of the Declaration and the Constitution—the principles of free government—are fixed and unchangeable. Our forefathers did not originate them; the Declaration and the Constitution did not give them being; they, on the contrary, gave being to those great American documents. Those principles are eternal, and since time began have been worthy the homage and fealty of mankind. Such they have been and such they will be while time endures.

Political parties, on the other hand, are constantly changing; and if loyalty to the Government meant loyalty to the party in power, it would be a very unstable thing. But true loyalty must be as fixed as are the principles to which it adheres.

In true loyalty to the Government, therefore, there is nothing distinctively political; and when we are accused of taking sides in politics by adhering to American principles of government against the policy of the party in power, the charge is without foundation. On the contrary, if we said nothing when the principles of free government were repudiated, but adhered to the party in power, to show our loyalty and avoid getting into politics, by that very thing we would get into politics beyond any mistake, and be obliged to defend our course of action on political grounds. The AMERICAN SENTINEL is not, and does not intend to be, in politics; and the only way for it to keep out of politics is to adhere firmly and plainly to those principles of justice and right government which existed before politics were ever heard of, and will exist when political parties shall have passed forever.

Right Thought On the Lord's Day.

THE Presbyterians hold the lead in the membership of the Christian Endeavor societies. The *Interior* is the Presbyterian paper published in Chicago. This paper publishes weekly lessons for the Christian Endeavorers. The lesson for them the week beginning July 23, 1899, was "Honoring the Lord's Day." By the term "Lord's Day" in this lesson the *Interior* means Sunday. And Sunday, the calendar of this very lesson, shows to be the first day of the week.

The first instruction of the lesson is on "The Origin of the Lord's Day." And the first two sentences of this instruction are as follows:—

"The origin of the day is significant, and is an education in itself. The fact that God rested on the seventh day, that he hallowed it, that his example ought to be incentive, is the very beginning of right thought on the subject."

Yes, that is the very beginning of right thought on the subject. And what has it, or what can it possibly have, to do with the first day of the week? As this lesson instruction says, God rested on the seventh day and hallowed it. But the seventh day is not the first day of

the week. How much right thought is there in citing God's resting and hallowing the seventh day, as incentive to people's observing as a rest day the first day of the week? And when the Word of God says that God rested the seventh day, and that he hallowed it; and when the writer of that lesson knows this so well as to repeat the very expressions of the Lord's word, then how much right thought is there in the writer's taking what the Lord has said of the seventh day and applying it all to the first day, just as though it had all been originally said of the first day or as though the first day were the seventh day?

No; the Word of God says that he rested the *seventh day*; that he blessed the *seventh day*; and that the *seventh day* is the *Sabbath* of the Lord thy God; and no right thinking can ever find the first day, or any other than the seventh day, to be the rest day after the example and incentive of the Lord.

More than this: Where can there be any right thought in thinking that Sunday is the Lord's day, or that the single expression "Lord's day" in the Bible (Rev. 1:10) can have any reference to the first day of the week, or Sunday? The Lord calls the *Sabbath* "*my holy day*," "*the Sabbath of the Lord*"; and that shows that the Sabbath is the Lord's day. And "*the seventh day is the Sabbath*"; and this shows in turn that the seventh day is the Lord's day.

To present this a little more forcibly, if need be, we set it down here in the form of premise and conclusion, thus:—

"The Son of man is Lord also of the Sabbath." Mark 2:28.

"The seventh day is the Sabbath." Ex. 20:10.

Therefore the Son of man is Lord of the seventh day.

As surely as the Scripture is true so surely is that conclusion true.

Then using that conclusion as a premise we can form the following:—

The Son of man is Lord of the seventh day.

The day of which he is Lord is the Lord's day.

Therefore the seventh day is the Lord's day.

With that conclusion again as a premise we have the following:—

The seventh day is the Lord's day.

John says, "I was in the Spirit on the Lord's day." Rev. 1:16.

Therefore John was in the Spirit on the seventh day.

The premises and conclusions in these formulæ are all true—as true as Scripture, because they are simply the statements of Scripture in different forms.

Of course the second and third are dependent upon the first; but both premises in the first formula are positive statements of Scripture, and the conclusion is therefore strictly according to Scripture. Therefore as surely as the Scripture is true, so surely is it true that the Son

of man is Lord of the seventh day; *that* the seventh day and that day only is the Lord's day; and that the prophet of Patmos was "in the Spirit" on the seventh day, the Sabbath of the Lord. Whosoever therefore would keep the Lord's day must keep the seventh day; for "the Son of man is Lord of the Sabbath," and "the seventh day is the Sabbath."

Such only and its like is "right thought on the subject."

A. T. J.

"Destiny," "The Inexorable Logic of Events," Etc.—No. 2.

BY JOHN D. BRADLEY.

A GREAT journal says, "Men may be masters of their own destinies, but nations are not." Yes, men not only may be, but are masters of their own destinies, and by that very token they are the masters of the destinies of nations, and nations are masters of their own destinies, because *men are the nations*. Nations are made up of individuals and nothing else. This is not to say that an individual or even a large number of individuals can always control the destiny of a nation. But it is to say that the individuals of which a nation is composed, being in control of their own destinies are in control of the destinies of the nation, because *they are the nation*. Individuals determine the destinies of nations. "The public life of a nation is but the life of successive generations of statesmen." And it is a rule with very few exceptions that the lives of statesmen are fairly representative of the lives of the people whose statesmen they are.

The history of the one other great republic of the world is important to the people of this Republic. The history of its transformation from republicanism into imperialism is very important to the people *now*. That which makes it most important is the fact that He that ruleth in the kingdom of men has especially called the attention of the people of this time to that very thing. Almost twenty-four hundred years ago the prophet Daniel was shown in vision the fourth kingdom, or power, that should be upon the earth, and when he sought for the meaning he was told by the angel certain specific characteristics that marked the transformation of that power from a republic to an empire. He was not told this for his own benefit, or for the benefit of the people who would live in the time of this fourth power, but for the benefit of the people who would live in the time of this,—the one other great republic of the world. The vision was "for many days," even unto "the time of the end." Almost the first words that a great historian was moved to write on commencing his sketch of "the conversion of the Roman Republic into a military empire," are these:—

"We talk often foolishly of the necessities of things, and we blame circumstances for the consequences of our

own follies and vices; but there are faults which are not faults of will, but faults of mere inadequacy to some unforeseen position. Human nature is equal to much, but not to everything. It can rise to altitudes where it is alike unable to sustain itself or to retire from them to a safe elevation. Yet when the field is open it pushes forward, and moderation in the pursuit of greatness is never learnt and never will be learnt. Men of genius are governed by their instinct; they follow where instinct leads them; and the public life of a nation is but the life of successive generations of statesmen, whose horizon is bounded, and who act from day to day as immediate interests suggests. The popular leader of the hour sees some present difficulty or present opportunity of distinction. He deals with each question as it arises, leaving future consequences to those who are to come after him. The situation changes from period to period, and tendencies are generated with an accelerating force, which, when once established, can never be reversed. When the control of reason is once removed, the catastrophe is no longer distant, and then nations, like all organized creations, all forms of life, from the meanest flower to the highest human institution, pass through the inevitably recurring stages of growth and transformation and decay. . . . Nevertheless, 'as the heavens are high above the earth, so is wisdom above folly.' Goethe compares life to a game at whist, where the cards are dealt out by destiny, and the rules of the game are fixed: subject to these conditions, the players are left to win or lose, according to their skill or want of skill. The life of a nation, like the life of a man, may be prolonged in honor into the fulness of its time, or it may perish prematurely, for want of guidance, by violence or internal disorders. . . . Amidst the endless variety of circumstances there are constant phenomena which give notice of approaching danger; there are courses of action which have uniformly produced the same results; and the wise politicians are those who have learnt from experience the real tendencies of things, unmisled by superficial differences, who can shun the rocks where others have been wrecked, or from foresight of what is coming can be cool when the peril is upon them."

These are general observations which have been confirmed by actual examples. The specific example from which they were drawn was the Roman republic. To-day they are being confirmed by the republic of the United States.

The historian in pointing out how "tendencies are generated with an accelerating force, which, when once established, can never be reversed," states exactly what can be and what is seen and heard to-day in this country on every hand, and which is so plain that none may mistake it. His very words and phrases are echoed and re echoed, and the very air seems to be impregnated with them. In what is universally acknowledged to be the greatest crisis in this nation's history there is an almost universal demand that action be determined "from day to day as immediate interests suggest;" that only the "present difficulty or present opportunity" be considered; that "each question" be dealt with "as it arises;" and that "future consequences" be left "to those who are to come after." Said a prominent Chicagoan:

"Commercial interests, political interests, and every other interest demands the retention of the islands." Says Mr. John Barrett, former United States minister to Siam, speaking of "our policy of expansion in the far East": "The material interests involved are usually the deciding influence." Says Mr. Charles Denby, of one of the first and greatest problems of "expansion": "Let us leave it to be met by a race which has encountered and solved every difficulty that stood in its path to greatness." Said Congressman Charles F. Grosvenor: "Let us wait. It is not important to settle the status of the Philippine Islands now. It is not important to settle the character of the government, the stable government, which we promise to Cuba." Says another high officer of the government: "No one can tell to-day what is best for them and for us. I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests, their and our well-being." A great journal says one day that those who wish to discuss the matter should wait until Congress is in session; the next, that "the time for debate is past." A prominent dignitary says: "Follow your destiny. . . . Adhere to the instincts of the future." Another says: "Even though we shall for a time elect to stand still, yet shall we, like Nansen's Fram, be drifting toward our destiny."

Has the control of reason been removed in American affairs? Can any one imagine how that could be done more thoroughly than by the blind acceptance of "destiny" and "the inexorable logic of events?" To repudiate the plain principles of the Declaration and the Constitution for these things is nothing more nor less than a removal of the control of reason. The principles of the Declaration and the Constitution are *reasonable* and self-evident. Nothing is more pernicious and more directly opposed to the dictates of reason than is the doctrine that lurks in the terms "destiny" and the "inexorable logic of events."

The great men of this country have set aside as foolishness the great principles of reason and justice which have been the wisdom and the understanding of their country in the sight of the nations, and have announced that henceforth uncertainty is their wisdom, blindness is their guide, and irresponsibility is their law. The principles of the Declaration and the Constitution, say they, are "subtle and metaphysical," "above the realities of life," and fit only for "the aloofness of the astral intelligence." Therefore, "we must follow the instincts of the future," and, "like Nansen's Fram, be drifting toward our destiny."

We do not know what the fate of the Fram was, but we know what the fate is that awaits all *drifting* things, whether they be ships or men or nations. The port of safety is reached only by vigilance, perseverance, and untiring exertion. Those who are *drifting* to their destiny, can, if they will but listen, already hear the roar of

the angry billows upon the shoals of destruction; they can, if they will but look, already see amid the foam of the seething waters, the grim and ragged rocks upon which they are to perish. The surest way for a ship to reach destruction is to drift; and the surest way for men and nations to reach destruction is to drift. When a ship's compass and chart are thrown overboard, its pilot house deserted, and it is tossed helplessly on the waves and driven at the will of the fitful gale, it is doomed. And when a nation throws aside reason and justice and abandons the abiding principles which have been its guides and its life, in order that it may run blindly and greedily in the way of "destiny" and the "inexorable logic of events," it has not only taken the shortest road to destruction, but it has thereby invited destruction to meet it halfway.

Those who have so much to say of the "destiny" of America would do well to ponder carefully the following sentence recently spoken by Bishop Spaulding, of Peoria. It is a simple statement: as simple as that two plus two equals four. Yet it contains more sense and more wisdom than all the orators could say and all the editors could write in a thousand years in behalf of "manifest destiny." He said: "If it is our destiny to become an empire it is not our destiny to endure as a republic."

Religious Liberty in Mississippi.

BY ALLEN MOON.

THE people of Mississippi are ordinary mortals, not worse by nature than other people on this earth; but they are unfortunate enough to have a law on their statute books requiring the strict observance of Sunday. This law is of long standing and for many years has been a dead letter, except that some of the industries of the State have been in a measure laid aside on the day called the "Christian Sabbath." Individuals have disregarded the day by chopping wood, hunting game, fishing, etc.

A few years ago, there appeared in the State of Mississippi a people known as Seventh-day Adventists. These people believe the seventh day of the week, or Saturday, is the Sabbath, and their practise is in harmony with their belief. No sooner had these people become known and their religious views come to the good people of the communities in which they live, than they also called to mind the fact that Mississippi had a Sabbath and a Sabbath law, and that it must be enforced. Some of the religious people of the State began at once to exercise a watchcare over the Adventists, fearing that in their zeal to obey the law of their God they would forget the law of the sovereign State of Mississippi. It was not long before they were astonished

by the sight of the pastor of the Adventist community out in his garden early one Sunday morning going through certain motions in his morning recreation that was conjectured to be manual labor performed in violation of the statute and "against the peace and dignity of the State of Mississippi."

The minister, Elder R. S. Owen, was accordingly arrested and arraigned before a magistrate on the day he observed as the Sabbath; but a continuance was secured to a later date and the trial fixed to take place on another day of the week. The officer who went to make the arrest of Elder Owen arrived just as he was going into the pulpit to preach to his people, and to the credit of the officer he remained until the close of the service before requiring the minister to accompany him.

The 19th of July was the date fixed for the trial, and at the hour of 10 o'clock A. M., the court was called to order and the case of the State of Mississippi against R. S. Owen was called and the accused was asked to plead guilty or not guilty. The minister refused to plead guilty of any crime against the State of Mississippi, and the trial proceeded. The magistrate having given evidence of a strong desire to uphold the dignity of the law and make an example of the man who dared to be so presumptuous, Elder Owen decided to avail himself of his privilege to be tried by a jury. The jury was soon secured and the examination of witnesses began. Several men testified to having seen defendant in his garden very early on a certain Sunday morning, and that they could see the motions of his body as if he was hoeing; but none could say that he had a hoe in his hand. None could testify positively as to what kind of work he was engaged in, but all believed he was hoeing; several testified to the general good character of the defendant.

After the testimony was in, Elder Owen occupied an hour presenting his case, and laying before the jury the binding obligation of the divine law and the fact that the constitutions of the United States and of the State of Mississippi were not in conflict with the law of Jehovah, and that the God of nations had decreed that men should be free in all matters involving his worship and the honor of his name. All were impressed with the boldness and power with which he spake and many were visibly moved.

At the close of Elder Owen's presentation the jury retired for deliberation and in about twenty minutes returned with a verdict "Not guilty." This was indeed a surprise in view of the powerful influence wielded by some influential church members in favor of severe measures in dealing with the Adventist people; but it was evident that many of the better informed people rejoiced at the result of the trial. By another class the jurymen were upbraided for their want of loyalty to the laws of the state, but they replied that in case of a conflict between the law of the land and the law of God they preferred to be loyal to God.

Before the close of Elder Owen's trial another member of the Adventist community was arrested on a warrant charging him with violating the Sunday law. This time it was Josiah Nash, and his trial was set for the 21st of July, although a very strong effort was made to bring him to trial on the 22nd, Saturday, the day observed by Nash as the Sabbath.

The failure of the jury in the case of Elder Owen to convict seemed to add to the determination of the prosecutors to secure a conviction in the case of Mr. Nash, and accordingly they secured the services of a good Methodist lawyer and scoured the country for those willing to testify against the defendant, and several were found.

With the day of trial came people from all parts of the country, for the news had spread far and near. Mr. Nash also elected to be tried by a jury, which was soon secured, and the trial began. One witness testified that on a certain Sunday morning early in the month of last March he was awakened from his sleep at the early hour of four o'clock by sounds as of some one chopping wood; he arose and dressed himself and went into his yard and saw his neighbor Nash hewing on a log in a new house he was building. From other testimony it appeared that it was very dark at that hour, and that the new house was twenty-five or thirty rods away with woods between the two points, and that the witness—an old man—was possessed of very defective sight and hearing; and this was the only witness that testified to seeing the defendant at labor on Sunday; but several others had heard suspicious sounds that they had reason to believe emanated from the premises of Mr. Nash, and indicated that he was laboring.

Mr. Nash secured the services of Mr. Burkett, an attorney of the town of Amory, who was a member of the Baptist denomination. Mr. Nash made a short statement setting forth the fact that he did not regard Sunday as sacred, but he did recognize the binding obligation of the divine law requiring the seventh day to be sacred.

It was a unique spectacle to witness a follower of John Wesley on one side contending for the majesty of the law upholding the Puritan Sunday, and a follower of Roger Williams on the other side pleading for liberty of conscience and the right to worship God according to its dictates. These laws that have come to us as a heritage from Puritan days are responsible for such scenes as above described; for they afford an opportunity for the display of religious bigotry always present in the hearts of false professors.

The jury in the case of Nash was out but a short time when they returned with a verdict of "Not guilty." Thus was demonstrated the fact that the spirit of liberty has not died out of all men in the State of Mississippi, and if we can rely upon the expressions of many leading citizens of the place as an indication of the sentiment of thinking in that State, they would rejoice to

see this relic of the days of religious rule blotted from the statute books of the State.

Let the good work of education go on until all can see that these State Sunday laws are antagonistic to our free institutions and subversive of the liberties of our people.

A Change of Policy.

BY ROY F. COTTRELL.

It is a significant fact in the present development of our national policy that imperialism and plutocracy should at the same time assume such immense proportions and boldly assert their authority. The sudden change in public sentiment, is to many, a mystery. Only a few months since a prominent New York journal, in speaking of our course with the Filipinos, said that this Government's position was only taken for the purpose of teaching them how to govern themselves, and then withdrawing as great, noble, and unselfish promoters of civilization.

But now in the same editorial columns we read: "Already our views about our destiny and our place among the nations of earth have been substantially altered by the novel experience of dealing with distant possessions." And again: "If we are convinced that we can make new markets for our goods and products by taking a hand at reclamation, we shall speedily discard our policy of isolation and forget our fears of the consequences of entanglements." Philanthropy was the garb under which the war began, but now our political standing and commercial interests are openly avowed as reasons for its continuance.

It was in the "interests of humanity" that the United States entered Cuba, and it is now only natural that the Cubans should begin to inquire when our troops shall be withdrawn from their island. In speaking of this the New York *Tribune*, of July 24th, says that we "cannot agree to relinquish our control one year or one day before Cuba is ready to govern herself in accordance with the American standard of civilization." It then adds in the words of the song: "It may be for years and it may be forever." Doubtless it will be "forever" since in America's estimation no other people have reached or ever will fully reach the "American standard of civilization."

Froude states the truth when he says, "If there be one lesson which history clearly teaches, it is this, that free nations cannot govern subject provinces." This lesson, together with the principle "that all men are created equal," is fast fading from memory. As with vice, so with covetousness and conquest,—

"Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Herkimer, N. Y.

The Meagre Outcome of the Peace Conference.

New York "Sun."

WHEN the Peace Conference assembled at The Hague, its ostensible purpose was to bring about a limitation of military armaments. It was also proposed that war should be to a considerable extent averted by making arbitration compulsory in certain cases. A further suggestion was made that the evils of war might be sensibly mitigated if private property at sea should be exempted from capture. Not one of these proposals has been adopted.

The protocol in which the results attained by the conference are set forth includes, besides some expressions of opinions and wishes which are binding upon nobody, three conventions and three declarations. Not even these conventions and declarations are obligatory upon any country until they have been ratified by its treaty making power, which, in the case of the United States, comprehends not only the executive but two-thirds of the Senate. It is certain that two-thirds of the senators will not sanction the third of the three declarations, and it is probable that they will refuse assent to the other two.

To this third declaration, which prohibits the use of bullets that will expand easily in the human body, the American delegates at The Hague refused to subscribe on the ground that their instructions forbade them to agree to anything that would be likely to trammel the development of American inventive genius in warfare. The United States Senate will probably hold that the spirit of their instructions should have impelled them also to decline assent to the second and third declarations, which prohibit the throwing of projectiles or explosives from balloons, and the use of projectiles having for their sole object the diffusion of asphyxiating gases. It is manifestly no more inhuman to annihilate an enemy by explosives dropped from balloons than it is to accomplish the same work by explosives discharged from cannon or mortars. Neither is it any more inhuman to put a hostile force *hors de combat* by gas than it is to effect the same result by volleys of musketry or by artillery. It is conceived that, in the event of a war between the United States and a European coalition, we might be forced to rely for self defense upon the superiority of inventive genius applied to the work of wholesale destruction. All three of the declarations would be found in practise to benefit those nations which are backward in respect of civilization, while they would fetter those which are capable of making continual improvements in the art of war.

Of the three conventions, the second and third are of only trivial significance. By the second, the laws and customs of war on land are modified but in a few details, and, by the third, the principles of the Geneva Convention of 1864 are made but partially applicable to naval

warfare, the profound differences between military operations on land and those at sea rendering it obviously impossible to go far in that direction. It is only the first convention for which any considerable importance is claimed. This purports to provide for the pacific settlement of international disputes. All it does, however, is to establish a permanent board of arbitrators, to which international litigants may submit their controversies, if they choose. Nations, of course, have always been at liberty to arbitrate their quarrels, and it is probable that hereafter, when they have recourse to such an expedient, they will prefer a tribunal immediately and directly appointed *ad hoc*, in the composition of which each of the litigants has had an equal hand, to a standing tribunal with the selection of whose members they have had much less to do.

The chances are, therefore, that the members of the permanent tribunal contemplated by the conference will enjoy a sinecure. An attempt, indeed, is made to assure to them a certain amount of business by article 27 of the protocol, which makes it the duty of all the co-signatory powers to recommend a recourse to the tribunal whenever two nations seem upon the point of settling a dispute by war. If such a recommendation is to be other than perfunctory, if it is to imply a threat to compel by force a resort to arbitration, it is plain that the United States Senate will never accept the article in question. On the one hand, our assent to that article might bind us to take part in an armed intervention for the purpose of averting a European war. On the other hand, it would estop us from objecting to an armed intervention on the part of European powers for the purpose of averting a war in the New World. It is suggestive that article 27 was proposed by France, which, it is well known, would have witnessed gladly a joint interposition on the part of European powers to forbid the recent war between the United States and Spain.

On the whole, we are unable to see that this conference, which was called for the ostensible purpose of assuring international peace, has succeeded in taking any effective measures for the end proposed.

The Chinese "Great Wall" Coming Down.

THE Chinese government appears to be setting an example of disarmament before the world, although in the present condition of things no nation could more ill afford to disarm. The "great wall" which was built to protect the country from invasion is to come down, report says, and a Chicago civil engineer has started for China in behalf of a syndicate of Chicago capitalists that expects to receive a contract for the work:—

"The ten-thousand-mile rampart" of China is a remarkable fortification, and was constructed by order of Emperor Shi-Hwang-Ti, whose purpose it was to protect

the northern and northwestern frontier of his empire from the hordes of barbarians who swarmed in the territory. The wall is said to be 1,255 miles long, from 20 to 25 feet high, with towers 40 feet high, about 200 to 300 yards apart. Several million men were occupied for about ten years in its construction. The top of the wall is broad enough to allow six horsemen to ride abreast. The facings are of hewn stone laid in mortar, and the interior is filled with earth and stone, the top being leveled off with a layer of brick. The wall was completed about 211 B. C. For years a large part of it has been in a ruinous condition. It runs from the seashore on the Gulf of Pe-che-lee westward to Soochow, on the borders of Turkestan. It traverses high mountains, descends into gorges and ravines, and crosses rivers, valleys, and plains without regard to obstacles.

"Christian" Currency.

A PETITION based upon the idea that the United States and Christianity are moving hand in hand in the earth, and which is a very common idea to-day, is to come before the next Congress. Its nature is set forth in the following from the *Buffalo Evening News*:—

"A novel currency reform is proposed by Mrs. Ella May Clemmons, of New York City, a sister of Mrs. Howard Gould. She is going to ask the next Congress to have all the coins made during the first year of the new century bear on their faces the likeness of Christ, and on the reverse side the crucifix. 'Christianity has made America,' says Mrs. Clemmons, 'and to-day is pushing her onward. In gratitude to God, we, as a nation, should the first year of the new century, have stamped on all our coins the face of the Redeemer. American coins are stamped with the benefactors of the country. Why not one year's coins be stamped with the image of the Great Benefactor of all mankind?'

Upon which the *News* appropriately comments:—

"No doubt a spirit of reverence prompts the suggestion—but it is doubtful if Christianity would be advanced or reverence and gratitude promoted by mixing up coinage and religion. There is a New Testament record of the raising of a similar issue. The Redeemer himself advised keeping such matters separate. 'Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's,' was his verdict when the question of the superscription on a coin was mentioned. There may be such a thing as making the symbols of religion too common. They serve a definite purpose in their place."

At a recent meeting of veterans of the Cuban war, in Havana, a committee was appointed to present a memorial to the Washington Government, asking that the United States make formal declaration of its intentions and supposed rights based upon the resolution passed by Congress in April, 1898, declaring that "the people of Cuba are, and of right ought to be, free and independent." The Cubans are getting tired of waiting for their promised independence.



THE archbishop of Manila threatens to excommunicate any newspaper publisher who publishes announcements of Protestant or masonic meetings.

* * *

AN example of despotism in its worst form has been given by the striking street-car employees in Cleveland, who employed riot and dynamite in an endeavor to prevent the railway company from operating its system in the city. We are accustomed to associate tyranny with wealth; but a very important truth would be overlooked if we should fail to discern that there is a despotism of the masses as well as of the classes. Despotism is an ingredient of human nature, and shows itself as readily in the proceedings of labor unions as in the operations of the trusts.

* * *

THE street-car employees attempted to force the street railway company to stop running their cars. This was their way of saying to the railway company that the company must give them employment on their terms. We do not doubt that the conditions on which this company offered employment to its men were hard conditions, reflecting no credit on the company from the standpoint of philanthropy. But the company was not bound to give them employment on any terms. No person has any right to try to force another person to provide him with employment. This was what the striking employees tried to do with the company when they sought to forcibly suppress the traffic on its lines; they not only demanded that the company provide them with employment, but that this be done on their own terms. This was despotism pure and simple, and was without any shadow of justification by the principles of free government.

* * *

THERE are too many workingmen for the work that other people have to offer them; and the only remedy is one that lies with the workingmen themselves; not by combining into unions to force employees to come to their terms; for no amount of force can make ten men fit in a place where there is room for only six; but by finding work which some other person does not offer; by getting more directly in touch with the primary source of all support, which is the earth; by cultivating independence, even at the expense of enduring hardships. If

people had always valued their independence at its true worth, the distressing conditions now revealed in the laboring world would never have been reached.

* * *

ALMOST immediately following the death of the noted agnostic, Robert G. Ingersoll, the announcement was made in the papers that his "spirit" had appeared and communicated with a Spiritualist "medium" at a "seance" held in this city. This was the claim made by the Spiritualists, and it is seldom that a noted man dies these days without an announcement following from the Spiritualists that his "spirit" has made its way directly to some Spiritualist shrine for the purpose of communicating again with the world.

* * *

THAT there are multitudes of people—in fact almost the whole religious world—who believe in individual consciousness after death, is one of the strangest facts known in the nineteenth century. Without any support in either reason or revelation—in the face, indeed, of all the testimony which these give—this doctrine is held by people who claim to make reason and revelation their sole guides. But it is not strange that such a belief should arise and prevail in the heathen world; and from heathenism it has found its way within the fold of the church.

* * *

THE doctrine asserts that every human being possesses an immortal soul, or spirit, which is the real thinking and emotional part of the individual, and which at death is released from its mortal tenement, and enters upon the freedom and higher knowledge of the spirit life. This "immortal" intangible intelligence however loses all consciousness when the individual goes to sleep or is "knocked senseless" by a blow. At such times it knows absolutely nothing. Yet the functions of the bodily organs are at such times only partially suspended. A partial cessation in the action of the bodily machinery producing total unconsciousness on the part of the "soul," what then must follow when the machinery is stopped completely?—Oh, then at once the "soul" is not only conscious, but knows more than it ever did before!

* * *

DROWNED persons have been brought back to life and consciousness after all organic action in the body had ceased; yet in no case of the kind did the individual know anything at all after consciousness was lost until his resuscitation. The Saviour, during his ministry on the earth, raised many persons from the dead, but not one of them had anything to reveal of spirit life and knowledge after death. Lazarus was raised to life after he had been dead four days; yet he said nothing about his "spirit" having been summoned down from heaven

or from any other place to reincarnate his earthly body. If the soul is naturally immortal, furthermore, it must always have existed somewhere; yet nobody ever lived whose recollections extended back beyond the time of his birth.

* * *

THUS reason and the testimony of facts stamp this doctrine as both false and absurd; and the plain testimony of revelation also is, "The dead know not anything." Eccl. 9:5. See also Job 14:10-12; Ps. 146:3, 4; Isa. 8:19.

* * *

THIS Spiritualist doctrine of continued life and consciousness and higher knowledge after death, is a central pillar in the structure of the papacy, and thus it is evident that despite the professed antagonism between the trio, Spiritualism and the papal religion are closely related. It is the vital doctrine in both. And as the papal religion also stands for a union of church and state, it is plain that these two doctrines are neither strangers nor enemies. That this fact will appear even more plainly in the near future, we fully believe.

* * *

THE Central Federated Union of this city has taken action against Sunday work. It being noticed that Sunday work was being done on several school buildings in process of erection, a committee of the union called on the Police Board to request that such work be stopped. They were told that it was not in the province of the Police Board to act in the matter, but that they might see a magistrate and get out warrants.

* * *

FOLLOWING the outcry against Sunday papers in England's metropolis, by which that innovation was suppressed, a movement has been started to enforce an old act of King George IV., which prohibited baking bread on Sunday. Report says the question has been taken up by parliament, and that the Prince of Wales "no longer permits hot rolls to be served at Marlborough House on Sunday morning as has hitherto been the custom." An exchange remarks that "this is large and comprehensive statesmanship!"

* * *

THE State of Iowa has fixed the price of sermons delivered in the State institutions at \$3 each. Some of the clergy say this price is too little, and at Marshalltown, where several such institutions are located, they have organized for the purpose of enforcing a demand of \$5 per sermon. Governor Larrabee and other members of the Board of Control, it is reported, declare that they will do the preaching at such places themselves rather than accede to the clergymen's demand.

A bill has been passed in Michigan which makes it a crime for an individual to teach the doctrine of polygamy in that State.

* * *

Efforts made by the clergy of Fort Wayne, Ind., to abolish Sunday ball playing, have not been greatly successful. A clergyman who visited a game disguised, to get evidence against the players, was discovered and ejected from the grounds. The city officials are indifferent in the matter.

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Elections in the Philippines.

THE theory of republican government is, "government by consent of the governed." That was the principle upon which the republic of the United States was reared. But in going abroad to initiate republicanism, or rather to enforce it, it is found to be expedient to vary the initiative somewhat from the manner in vogue when that form of government was inaugurated at home. For instance, a press despatch from Manila informs us that—

"General Lawton and Professor Worcester, of the commission, visited the principal towns in the province of Cavite, out of which the natives were recently driven. Their chief purpose was to direct the election of the presidents of Imus, Bacor, Paranaque, and Las Pinas. Under the municipal system thus inaugurated, the presidents or the mayors of the towns are empowered to appoint their own minor officials and to levy taxes, which are to be expended solely in public improvements. Before acting General Lawton and Mr. Worcester had consulted with the leading men in each town and selected candidates whose honesty and friendliness to American rule were beyond question. Wherever they went the Americans were heartily cheered by the people."

That is to say, there were held popular elections in several towns under a republican government, but a government civil official accompanied by an army officer went around to those towns and *selected the candidates*. It would be interesting to know what would have happened had these candidates been defeated. But the republicanism which has been exported to the Philippines is of the same character as that now produced at home—not the original quality. Therefore the masses are supposed to be led by their political bosses. The only difference is, that in the Philippines the idea is carried to the logical end—dictation by the general government, backed by the army.

From the standpoint of a mere conqueror, the elections in those Philippine towns were just what would naturally be expected; the *modus operandi* was the logic of necessity. But to hold them up as incidents in the inauguration of a republican government is sheer political irony.

W. N. GLENN.

My Trial and Acquittal.

THE readers of the SENTINEL having been made acquainted with the event of my arrest for not observing Sunday as the Sabbath, they will be interested to learn the particulars of the trial, which took place the 19th inst. At an early morning hour teams began to pass our home going to Amory, the place of the court, which is five miles away from our place. At about the time for the court to sit, almost the entire membership of the Adventist church of Hatley came into town with their minister to attend his trial. To accommodate the spectators and for the comfort of all, the court was held out in the open air in the shade of some large oaks, where seats were in readiness. The people came to order at the call of the court, and I was called up to hear the charge of having worked on Sunday against the peace and dignity of the State of Mississippi. Though I did not deny having worked on the first day of the week, I plead "Not guilty" of having done anything against the peace and dignity of the State. A jury of six men were then chosen and duly sworn.

Witnesses were then sworn and testified to the fact that I had been out in my own garden and done something with a hoe or some tool on Sunday. Two of my neighbors were then permitted to bear testimony to the integrity and general good character of the Adventist people living at Hatley. One of them, the postmaster, spoke so highly of us that the court inquired if he had joined our church. "No, sir," he replied, "I have joined nobody." These men testified that the Adventists were among the best people of the county, and wished that there were more of them in our community. I was then given one hour in which to make my defense. I made no attempt to take advantage of technical points in the case, stated plainly that I observed the seventh day as the Sabbath of the Lord according to the command of God, and did not keep the first day of the week. I rested my whole defense on the ground of my rights to religious liberty as taught in the Word of God, and in the constitutions of the United States and the State of Mississippi.

The following is a brief summary of the points made in the defense:—

1. The Sabbath is a religious institution. It was founded by God at the creation of the world. God declares the Sabbath to be a sign between him and his people that they may know him. It is God's "holy day," "the Sabbath of the Lord." It has a place in his eternal and unchangeable law. It was born of heaven, and God promises blessings to those who keep it holy.

2. Sunday is also a religious institution. Its observance originated among the worshipers of the sun, from which it derives its name. It was adopted by the Roman Catholic church and through her power and influence has become almost universal among Christians. All Sunday-keeping churches regard Sunday observance

as religious, and it was through the influence of these churches that Sunday laws were enacted.

3. Civil government has no right to interfere in matters of religion. Religion is a personal matter and every one must give account of himself to God. God enjoins faithful obedience to civil rulers in all things which pertain to civil authority; but to those who would rule in matters of conscience toward God, he asks, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." And in regard to the observance of a day he says to them, "Let every man be fully persuaded in his own mind." We are to "render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

4. The Constitution of the United States recognizes this principle of religious liberty and forbids the enactment of religious laws. This prohibition is found in the First Amendment to the Constitution and reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This has been regarded by the Senate and House of Representatives as prohibiting the enactment of Sunday laws, because such laws would interfere with the right of the people to choose their own religion. The Fourteenth Amendment to the Constitution prohibits the States from enacting or enforcing any laws which shall abridge the privileges or immunities of citizens of the United States, and a later enactment called the Ku-Klux Act provides for the enforcement of the amendment.

5. The Constitution of the State of Mississippi prohibits any interference with the religious rights and liberties of the people. Article 1, of her Bill of Rights, says: "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." Other States having in their constitutions similar declarations of rights have declared through their courts that the enforcing of Sunday laws, such as is being attempted here in this court, is unconstitutional. For example, in our neighboring State of Tennessee, in the case of T. D. Clement vs. W. D. Dortch, W. L. Carter, a prominent man in the legal profession, rendered the following decision: "If the legislature intended arbitrarily to fix a day for people to observe, Sunday as the Sabbath, regardless of their religious belief, then the act is directly in conflict with Art. 1, Sec. 3, of the Constitution, and is void, because it is 'human authority interfering with the rights of conscience.' Therefore, as the intention of the legislature was to require the observance of the Sabbath and not to fix arbitrarily a holy day; and as defendant observes what his religion teaches as the Sabbath, he is not guilty of any violation of the law."

6. Religion to the Christian is dearer than life itself; upon this hangs our eternal interests. From my mother's knee I was taught to revere the ten commandments, and her dying charge to me was to be faithful and meet

her in the resurrection morning. I cannot give up my hope nor yield obedience to the laws of men when they conflict with the commands of God.

I would that George Washington were here upon the judgment seat and that I could be tried before him. He would say, "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." These are his own words and are as true to-day as when he wrote them.

I do not charge my prosecutors with malice. I have only feelings of kindness toward them. I submit the case to your hands praying that God may guide you in coming to a right decision.

The jury were then sent aside and after about twenty minutes returned with a verdict of "Not guilty." We returned to our homes grateful to our Heavenly Father for his watchcare over us.

R. S. OWEN.

Hatley, Miss., July 20.

Sabbath or Sunday?

EDITOR AMERICAN SENTINEL: At Chilhowie Park near Knoxville, Tenn., the Traction Company is giving vaudeville shows on Sundays, under the name of sacred concerts. The ministry of the city are violently opposing these theatrical exhibitions as desecratory of their Sabbath(sic) or Sunday.

Among the leaders in the opposition is Rev. Dr. Neighbors, pastor of the Broad Street Methodist Church. The reporter that wrote him up in the *Knoxville Journal and Tribune* quotes him as saying: "That he would speak only to one class of people,—sensible, upright, reasonable people." Then he took up one by one the ten commandments, and reading them, asked the congregation if they were of use in this century.

Taking up the commandment, "Remember the Sabbath day to keep it holy," the reporter says the doctor reasoned as follows: "How is it that a certain class of people think they can strike out the fourth commandment at their discretion and not be punished? More stress is laid on this commandment than upon any other. The Lord says remember the Sabbath day. Already he had told his people that the Sabbath day was sacred, and he tells them again in this commandment to remember to keep it holy. So the men who desecrate the Sabbath are guilty in the same degree as those who violate the remaining nine commandments."

The doctor then quoted the State law, which punishes for breaking Sunday, or the first day of the week, and showed that some actions of attaches of Chilhowie Park were infractions upon this law. The gentleman concluded his discourse with denunciatory remarks about the management of the park, for permitting per-

formances there on Sundays. The above is quoted bodily to show the want of logic and truth.

The "sensible and reasonable" people are told that Sunday is the Sabbath, when the very commandment the doctor attempts to quote tells him that "the *seventh day* is the Sabbath of the Lord thy God."

The "sensible and reasonable" people would like to ask if Doctor Neighbors is not breaking the Sabbath when he teaches his congregation to keep Sunday holy, when neither the commandment he quotes nor any of the scriptures says anything about the sacredness of the first day of the week. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. "But in vain do they worship me, teaching for doctrines the *commandments of men*." Matt. 15:9.

CYRUS SIMMONS

Another Arrest and the Result.

EDITOR AMERICAN SENTINEL: During the progress of my trial on the 19th of July, papers were made out, and Josiah Nash, a member of the Seventh-day Adventist Church, was arrested, on the charge of having labored on Sunday, March 5, 1899, "against the peace and dignity of the State of Mississippi." He was bound over to appear at court July 21, at 10 A. M. The next day, July 20, the officer was out in our neighborhood scouring the country in search of witnesses to prove our brother's guilt, and it was on the next day after the arrest that our neighbor Mr. Fugua first learned that he was prosecutor in the case.

That night our little band of Sabbath-keepers assembled in the church at Hatley, to unite in seeking God's blessing and guidance in the ordeal through which we were again to pass. Our enemies had appeared chagrined after their defeat the day before and seemed more determined in their next attempt. They went around with a subscription paper to raise \$2.50 to hire a lawyer who had promised for that amount he would convict the prisoner. The next morning witnessed two processions coming into the town of Amory; first, the instigators of the prosecution and their witnesses, and second the band of Adventists with their brother in bonds. At Amory we had to wait till 2 P. M. before all the witnesses were secured.

While waiting for the court to sit the prosecuting lawyer came to me expressing great sympathy and love for the Advent people. They were a good people and he did not want to make them trouble. "Now," said he, "I have a proposition to make, if you will promise to respect our Sabbath from this time on I will get this case dismissed." I told him I could not answer for others, they could do as they chose, but I could not entertain such a proposition. He soon found that no one else was willing to compromise in such a matter.

We could not respect a counterfeit sabbath that had been born of paganism, christened by the papacy, and was now usurping the authority of the fourth commandment and seeking to trample the true Sabbath into the dust. No! As much as we prize our liberties, we prefer the prison or the chain-gang with a clear conscience to the slavery of the soul.

The hour of trial came at last, and a crowd were assembled under the same oaks where I had been tried. A jury was chosen and witnesses were duly sworn, who testified that Brother Nash had been heard and seen working on his new log house early in the morning on Sunday, the 5th of March, hewing the sides of the logs.

The prosecuting lawyer read the law and gave us his advice about keeping the law of the land. "You may cry persecution," said he, "and talk about the martyrs of the past ages; but we are living in an age of progress and we have got where men are smart enough to tell other men what to do, and *they have got it to do.*" "These people have got to obey our laws or leave the country." Our brother was assisted in the defense by a friendly lawyer who spoke in behalf of the principles of religious liberty, reading from the constitutions of our State and nation, and also presenting the claims of the fourth commandment; after which the jury retired, and in about ten minutes returned with a verdict of "Not guilty."

R. S. OWEN.

Hatley, Miss.

"Law and Order" Sunday Closing in Massachusetts.

At Revere, Mass., a crusade against Sunday secular business has been started by the Revere Law and Order League. Thus far one person—a woman who sold groceries on Sunday—has been arrested, and a summons to appear in court served on a barber who refused to close his shop in accordance with the dictates of the League.

There are eight barber shops in Revere, and all but one of them have been closed Sundays since the League began to take action to enforce Sunday observance. The proprietor of this one was waited on by a committee of the League, but very properly told them he did not recognize the authority of a Law and Order League to dictate his conduct in the matter of Sunday observance. He did however promise to close on Sunday if ordered to do so by the chief of police; but the chief of police did not see fit to give him the order.

The League will now proceed against him by direct appeal to the courts.

It is strange that a company of intelligent men organized to promote law and order, should think that this end can be furthered by making people idle on Sunday. Good honest work is an excellent barrier against the spirit of disorder in people, and when this employ-

ment is changed for idleness, the spirit of disorder is sure to make itself felt. If men will not be religious on Sunday, and occupy themselves with spiritual devotions and exercises—if they are to be merely idle because they have no regard for the church—it is far better that they should devote the hours of the day to honest work; and this would be true even if Sunday were the divinely appointed Sabbath.

Vanishing Independence.

THE following press dispatch gives interesting information relative to the plan of determining the future status of Cuba by ballot:—

"WASHINGTON, July 25.—If present Administration plans are carried out, the voters of Cuba, after the census is taken, will be asked to express through the ballot their preference for one of three forms of government—absolute independence, a protectorate, or annexation.

"There will be such restrictions upon the franchise as to obtain the judgment of the better classes.

"In the meantime the President will prepare recommendations to Congress relative to the final disposition of Cuba."

Thus independence is only one of three alternatives set before the Cuban people; and the franchise is to be restricted, so that only the "better class" shall have a voice in making the decision.

And yet it has been solemnly declared by the highest authority of the nation that "the people of Cuba [all of them] are, and of right ought to be, free and independent."

Teaching War in Iowa.

THE following, taken from an Iowa journal, shows how instruction in the art of making war is being added to the regular course of study in the public schools in that State:—

"Boys: On recommendation of the commander of the department of Iowa, G. A. R., I have been appointed by the commander in chief of the national department of the Grand Army of the Republic, special aide in charge of military instruction in public schools, for Iowa.

"I have assumed the duties and responsibilities of the position in the earnest hope of encouraging the boys of Iowa, especially those attending the public schools, to organize themselves at once and without delay, into military companies under the guidance and direction of their teachers, for the purpose of military instruction, such as drilling in the manual of arms, marching, squad and company drill, the position of a soldier, the salute to the flag and the various evolutions in military instruction belonging to the school of the soldier.

"In many instances your teachers will be qualified to drill and instruct you, and will feel it not simply duty, but a pleasure to do so.

"There is also in every city, town and village in the

State veterans of the civil war, or young men who have served in the Spanish-American war, who are very competent and will take pleasure in aiding you to acquire such a knowledge of military tactics as would enable you, in a short time, to elect your officers from members of your company, who would be competent to drill the company in all the evolutions of military tactics.

"S. A. MOORE, *Special Aide.*"

Sunday Baseball.

THE general situation as regards the conflict between Sunday baseball and the movement for Sunday enforcement, is thus summarized by *The Outlook*:—

"The question of Sunday baseball is attracting widespread discussion. The playing of Sunday games, both professional and amateur, in certain cities of the Middle West, like St. Louis, Chicago, and Milwaukee, with a consequently larger attendance than on any week-day, has led to the attempt to start similar forms of athleticism (and financial gain) on Sunday in other cities. In some of these the attempt has been notably checked—in the case of Cleveland, for instance; in other cities, like Pittsburg, the introduction of Sunday baseball has been permitted. New York State is now the battle ground between the opposing forces. Interesting cases have been brought before the courts of three cities—Brooklyn, Buffalo, and Dunkirk. The Brooklyn case has resulted in a complete estoppel put upon Sunday baseball in the Borough of Queens. In the Buffalo case, while the police-court jury had decided that no offense had been committed, the Appellate Division of the Supreme Court, reviewing the case on appeal, held that ball cannot be legally played on Sunday, as manifestly violating the penal code of the State. The Court added that the legislature has authority to protect the Christian Sabbath from desecration by such laws as it shall deem necessary, and it is sole judge of the acts proper to be prohibited with a view to the public peace of that day. In the Dunkirk case, however, the police court jury rendered a similar verdict to that of the first jury in the Buffalo case. The Dunkirk case may now go before the Appellate Division of the Supreme Court."

Slavery in Hawaii.

THE *New York Journal* is a staunch upholder of the policy of "expansion;" yet it admits that under it human slavery exists to-day in the Hawaiian Islands. It publishes the following statement of the facts:—

"SAN FRANCISCO, July 24.—The contract laborers of the Hawaiian Islands are slaves and serfs in fact and in name. Police run them down should they attempt to escape, and district magistrates promptly convict them for deserting contract service.

"A tall flagstaff arises above Oahu prison, at Honolulu. Upon the pennant that floats from it is emblazoned a bloodhound, trailing. That device tells the fate that awaits the contract laborers who may try to escape from their dungeons.

"Thirty six Galicians—contract laborers—are now within the walls. Their imprisonment is in direct conflict with the Constitution and the laws of the United States. The flag floats above Honolulu, but the banner of the trailing bloodhound, and not the Stars and Stripes, indicates the law of the land.

"When these imprisoned laborers contracted at Bremen to work upon the Oahu Company's plantations, they signed a document printed in three languages, which provided that each laborer and wife and family should be provided with free steerage passage from Bremen to Honolulu, lodgings at Honolulu, and transportation to the plantation.

"The laborer must take the work assigned him, and his wages are fixed at \$18 a month of twenty six days' labor. A day's labor is ten hours' actual work on the plantation, or twelve hours in the field. Time taken for rest is deducted from the day's hours. A schedule of wages for male and female children, ranging from forty cents to twenty five cents a day, is attached to each contract."

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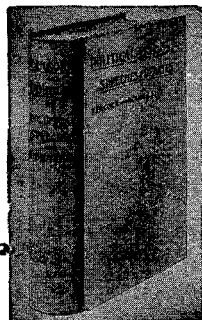
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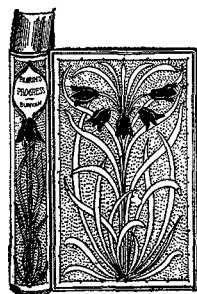
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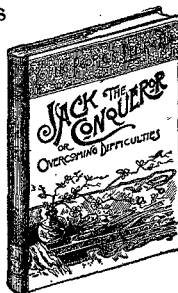


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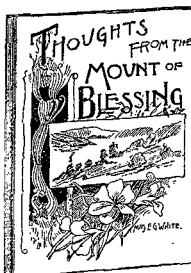
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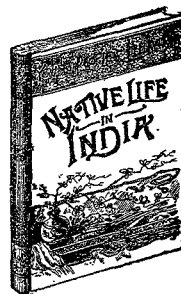
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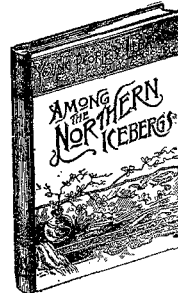
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NEW YORK, AUGUST 3, 1899.

THE serious situation growing out of the relations between England and the Transvaal, in South Africa, still continues.

THE accounts printed in this issue, of the trial of two seventh-day Christians for Sunday breaking in Mississippi, should not be taken as casting discredit upon the people in that State. On the contrary, the fact that a jury of the people, on both occasions, promptly brought in a verdict upholding the right of worship according to the dictates of conscience, against a statute which stood upon the State books, reflects creditably upon the people of Mississippi as being lovers of justice and religious freedom. A few, from prejudice, bigotry, or a wrong apprehension of duty, sought to crush out an opposing religious faith by force; but such individuals are to be found in every community, and we may hope that even these will realize and acknowledge their mistake.

"RELIGIOUS liberty does not include the right to introduce and carry out every scheme or purpose which persons see fit to claim as part of their religious system." So says the superior court of Pennsylvania in a decision lately rendered against the Salvation Army, on appeal from the lower court.

Joseph Garabad, an "army" officer, had been arrested and fined for beating a drum to the disturbance of the peace. Assuming that there was really a disturbance of the peace, and not merely of some person's feelings on the subject of religion, the decision of the court was a proper one. Religious liberty is outraged when it is made a cloak for that which constitutes a real inva-

sion of rights. Christianity is a scrupulous respecter of natural rights, and does not ask favors from any government. When the privilege of invading any person's rights is asked in the name of religion, it is proof of the evil character of that religion. If one right can be properly denied an individual in the name of religion, any other or all of his rights can be denied with equal propriety, and the inquisition would be fully justified.

A special issue of the American Sentinel next week!

This will be prepared especially for use in educating the people in the general principles underlying the right of religious freedom. Recent developments in the South have suggested the need of such a special SENTINEL, but it will be equally good for any field where the people need educating in this line. Friends of religious liberty, let us hear from you, North as well as South.

Send in your orders for this special missionary SENTINEL. Price as usual, \$1.00 per hundred.

THE president of Santo Domingo having been assassinated, the United States has dispatched warships to that country to preserve the rights of American citizens in case of riot or revolution, and the rights of the United States against any foreign power under the Monroe doctrine. It is believed that one at least of the great powers of Europe will bear watching on this point.

THE "creed" of the noted agnostic, Ingersoll, which was read at his funeral, contained many beautiful principles, such as only a beautiful and noble life could exemplify; but the beautiful creed did not prove

that there had been a corresponding beautiful life, for the life is not proved by the creed, but the creed by the life. With any individual, the question is not what he professes to believe, but what does he practise. It is by the life that the real belief is shown. The life, therefore, is the real creed, and any written creed is superfluous and misleading. The real Christian creed is expressed only by life,—the life of Christ in the believer. That creed is as broad and as long as the life of God.

THE constitutions of all the States, in harmony with the spirit of the national Constitution, contain guarantees of respect for the right of freedom in religious belief and practise. And when the Sunday statutes are disregarded—which for the most part are only relics of church-and-state times—this is not to show defiance of law and disregard of the right, but that such statutes are themselves outlaws, because they violate the provisions of the State constitutions. Sunday legislation is religious legislation, and all such legislation is unconstitutional.

SO FAR in the present month, says the N. Y. Sun of July 22, the rainfall at Manila has been over forty-two inches. This is about eight times as much rain as fell in New York during the whole month of May of last year, which was an exceptionally wet May here. The streets of Manila are "navigated" in boats. This wet season continues almost half of the year; and this is the country, with its millions of half-civilized people, for which the United States is paying an infinite price in blood and treasure.

AN exchange says that "according to a reliable authority, for every missionary landed in Africa, there are landed 10,000 casks of rum, 10,000 casks of gin, and fifteen tons of gunpowder." This represents part of the "benefit" of modern civilization to the savage.

AMERICAN SENTINEL

LIBERTY

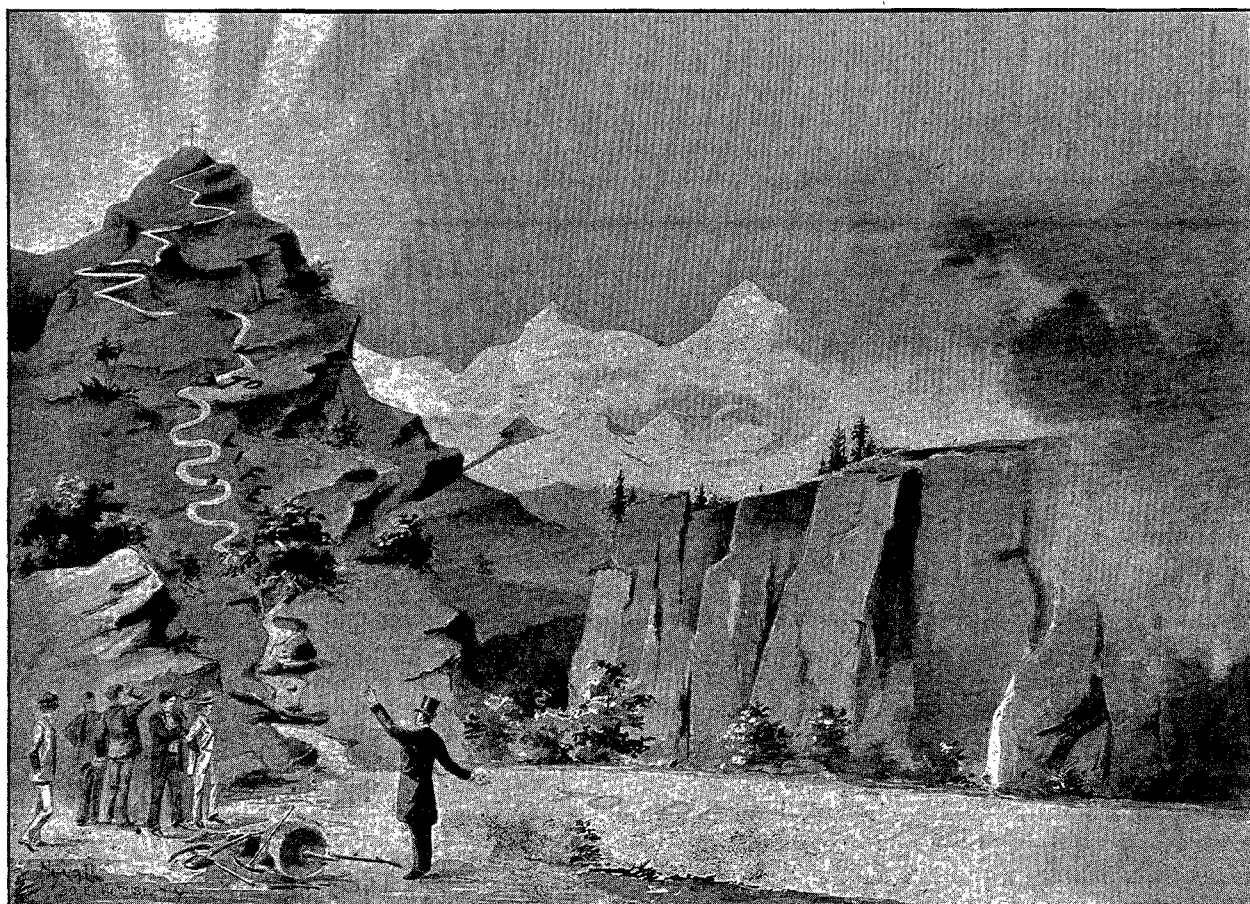
TRUTH

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

VOLUME 14.

NEW YORK, AUGUST 10, 1899.

NUMBER 31.

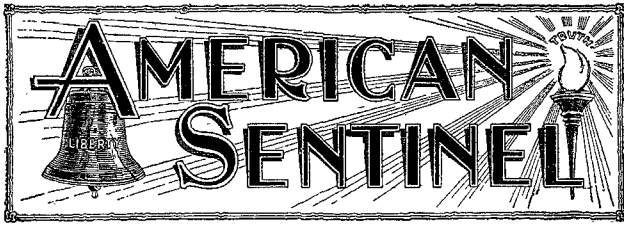


A HOPELESS IDEA OF "REFORM."

THE would-be reformers of the day who depend upon the power of civil enactments to reform society, have summoned the legislators of the land to a hopeless task; namely, that of making the "narrow way" broad and smooth, and the "broad way" narrow and difficult. In other words, they want laws that will make it easy for people to do right, and difficult to do wrong. The illustration shows this modern type of "reformer" addressing a group of those to whom he looks for the realization of this idea of reform. He calls upon them to level down the mountain up which the narrow way leads to life, and make this way broad and smooth so that it can be easily traveled, and at the same time fill up the "broad way" leading to destruction, so that it will be made a difficult path. The narrow way cannot possibly be made smooth—right doing cannot be made easy—by any human power. For help in traveling the way of life the soul must look alone to God.

THE Creator worked on the first day of the week; and why find fault with any man for following the example of the Creator? The reason why moral and social

conditions are alarming to-day is not that men have followed the example of the Lord, but that they have not followed it.



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.)

What Eminent Men Have Said.

EVERY man is accountable to God alone for his religious faith.—*George Washington.*

RELIGION is not within the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—*James Madison.*

KEEP the church and state forever separate.—*U. S. Grant.*

THE impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed domination over the faith of others, setting their own opinions and modes of thinking as only true and infallible, and as such endeavoring to impose them upon others, hath established and maintained false religions over the greatest part of the world, and through all time.—*Thomas Jefferson.*

It was with a kiss that Judas betrayed his divine Master; and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness. The Christian religion made its way into the world in opposition to all human governments. Banishment, tortures, and death were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured.—*Hon. Richard M. Johnson, Kentucky.*

"It is proper to take alarm at the *first experiment upon our liberties.* We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in prece-

dents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. *Who does not see that the same authority which can establish Christianity in exclusion of all other religions may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?"*

"The proposed establishment is a departure from that generous policy which, offering an asylum to the persecuted and oppressed of every nation and religion, promised a luster to our country, and an accession to the number of its citizens. What a melancholy mark is this bill, of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. *It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance.*"—*James Madison.*

"In this enlightened age, and in a land where all of every denomination are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious as well as civil bondage. Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, *it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith WITHOUT ERECTING A CLAIM TO INFALLIBILITY, WHICH WOULD LEAD US BACK TO THE CHURCH OF ROME.* . . .

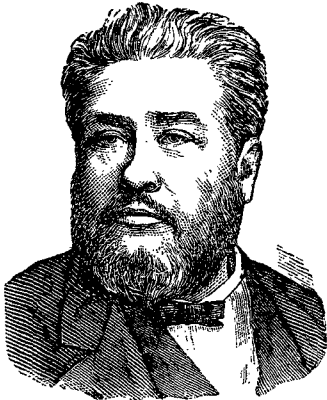
"Neither can it be made to appear that the gospel needs any such civil aid. We rather conceive that when our blessed Saviour declares his kingdom is not of this world, he renounces all dependence upon State power, and as his weapons are spiritual, and were only designed to have influence on the judgment and heart of man, we are persuaded that if mankind were left in quiet possession of their inalienable religious privileges, Christianity, as in the days of the apostles, would continue to prevail and flourish in the greatest purity by its own native excellence, and under the all-disposing providence of God.

"We would also humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by

reason and conviction, and is nowhere cognizable but at the tribunal of the Universal Judge."—*From Address of Presbytery of Hanover, Va., and the Baptists and Quakers, to the General Assembly of Virginia, 1776.*

Spurgeon Said:

"I AM ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament do to true religion, except by mistake. As to getting the law of the land to



REV. C. H. SPURGEON.

our religion, we earnestly cry, "Hands off! leave us alone." Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up

to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from government; it would look to me as if I rested on the arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments."

And again:—

"It is none of Cæsar's business to deal with our consciences, neither will we ever obey Cæsar in any matter which touches conscience. He may make what laws he will about religion, but by our loyalty to God we pour contempt on Cæsar when he usurps the place of God. He is no more to us than the meanest beggar in the street if he goes beyond his own legitimate authority. To Cæsar, Cæsar's; politics to politicians; obedience, cheerful and prompt, to civil rulers; to God, and to God only, things that are God's; and what are these? Our hearts, our souls, our consciences. Man himself is the coin upon which God has stamped his image and superscription (though, alas! both are sadly marred), and we must render to God our manhood, our wills, our thoughts, our judgments, our minds, our hearts. Consciencences are for God. Any law that touches conscience is null and void, *ipso facto*, for the simple reason that kings and parliaments have no right to interfere in the

realm of conscience. Conscience is under law to none but God"—*From sermons of Rev. C. H. Spurgeon.*

VINDICATING the right of individuality in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power. —*Bancroft.*

The State and Religion.

A GREAT many people who are much opposed to any union of church and state, as they declare, still think it would be a dreadful thing for the state to be separated from religion. They seem to think that if the state had no religion, it would be opposed to all religions, and would wickedly disregard every religious right of the people.

But let us see about this. From whence comes the most violent opposition to religion? Does it not come from religion itself? In other words, is there not more bitter hostility between two opposing religions, than between any religion and mere worldliness? Yes, the history of religious persecution shows this beyond any question. Every state that ever persecuted, was joined with religion. Religious hostility, and that alone, has always been the actuating motive in persecution.

Separated from religion, the state would never persecute; joined with religion, the state will always persecute, because it will then be a party in a strife between opposing religions.

And besides, if the state is to be religious, why should it not join a church? For all professors of religion, church membership is a logical necessity; the church exists for the very purpose of joining professors of religion into one company. If the state can properly profess religion, it can properly be joined with a church; and if it cannot properly be joined with a church, it cannot properly profess religion.

Whatever religion the state may profess, will in itself identify the state with some church. For the state's religion must be something definite, and there is no definite religion that does not belong to a definite church or religious body.

Separation of religion from the state, therefore, is the only proper attitude of the one toward the other. No one person has power to force his religious views upon another, and if civil force cannot properly be joined

with the religious views of one person, it cannot be properly joined with the views of two or more persons. A non-religious state does not mean an anti-religious state; for as we have seen, it is always a religious state that employs its force against religion.

The non-religious or purely secular state simply interferes with no religion, but leaves all religions free to stand on their own merits, to survive or perish as the case may be. All false religions ought to perish, and the true religion, being imbued with the life and the power of God, cannot fail. Religion and the state, therefore, must be kept wholly separated in order that both may fulfill their proper mission in the world.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.—*Jesus Christ.*

Law as a Remedy for Bad Society.

THERE are many good people who, as they note the indications that things are going to the bad in society and in politics, feel it their duty to raise a cry of alarm and call for vigorous legislation to stay the advancing tide of evil. And it is quite proper that they should sound an alarm; that much is perfectly scriptural. But what is to be gained by an appeal to legislation?

How good can society be made by the power of human law?

The fountain of all this evil is in the heart, where no human law can touch it. "An evil man out of the evil treasure of his heart bringeth forth evil things." "From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within, and defile the man."

What would human society be with all these things, or even a part of them, in the hearts of the people, unexpressed by any power save that of the law of the land? Human society would simply be unendurable; it would be utterly bad. The society of the beasts of the forest would be far preferable.

In antediluvian days the whole earth became so wicked that it had to be destroyed by a flood; and that wickedness is described by the statement that "every imagination of the thoughts of his [man's] heart was only evil continually." But how much can legislation do to suppress the imaginations of the heart? And if it can do nothing to root out these, how much can it do toward preventing the earth from becoming even as wicked as it was in the days of Noah?

The only law that touches the thoughts of the heart is the law of God; the only power that cleanses the heart

is the power of divine grace, exercised through faith. When the tide of moral evil is rising in the land, good people should double their zeal in holding up and calling the people to the one great remedy. To spend time and strength in efforts to stop the flood by legislation, is worse than useless.

"And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

Civil Government Enforcing God's Law.

THE purpose of all human law is not to enforce *what is right*, but to enforce *rights*.

God's law commands what is right; and it seems, at first thought, that the laws of men should do the same. It is often said that we must have laws which will enforce the laws of God. Many have the idea that unless the ten commandments were "backed up" by the laws of the land, society would lapse into chaos, and government would go to ruin.

But as a matter of fact, the law of the land does not enforce the law of God in any case. In the first place, it cannot do so, for the divine law prohibits wicked thoughts as well as wicked acts. It prohibits covetousness as well as murder. It prohibits hatred of men, and the love of evil. It commands love to God and to man. And in the second place, it would be suicidal for the state to attempt to enforce God's law.

Why?—Because that law prohibits sin, under the penalty of death. And as all men are sinners, there would remain only the death penalty to be enforced upon all by the state. The state would thus exterminate itself.

There is a large religious party in this country which is laboring to "put God into the Constitution" and incorporate his law into the law of the state. They are trying to get Congress and the legislatures to remodel the Government on this basis; and if they could succeed they would be ready to run the Government on this Christian (as they call it) plan. But where would they begin executing the penalty of violation of God's law? Would they begin on themselves? or on others? Evidently, they would begin on the dissenters, and would never reach themselves. History tells us it has always been this way in the past, and there is no reason to suppose it would be different now. Of course, it would be bad enough if they should be consistent enough to begin at home; for the purpose of the gospel is to save man

from the immediate execution of the penalty for sin that he may have time to repent and accept the substituted sacrifice of Jesus Christ. Enforcement of the law of God by a human government would be a proceeding diametrically opposed to the gospel.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—*Jesus Christ.*

Not More Law, But More Liberty.

"MORE law, more law," is the cry that comes from the conventions of the religious societies of the land, as



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

they consider the threatening evils in civil government and in society. Prominent among the things that appear most evil in their sight is the growing desecration of Sunday. This impresses them deeply, and they give expression to their feelings on the subject by resolutions calling for more stringent Sunday legislation.

All this they do as professors of the Christian religion. They do it in the name of Jesus Christ. But is this what Jesus would have them do? Is this the fulfilling of the mission of Christ to the earth? This is a vital question, and should be carefully considered by Christians before taking such action as has been taken by these societies.

Did Jesus Christ come to the world to condemn the world, or to add condemnation to that already upon the world?—No; he expressly declared that he came not to condemn the world, but to save the world. The world is condemned already; it is overwhelmingly condemned by its sin, and unless it can escape from the condemnation, it must perish. The mission of Christ was to provide this way of escape from condemnation, and the mission of Christians is to point the people to this way of escape.

The law of God condemns the world. Every law condemns the transgressor; and that is all it can do for him. The more law, therefore, the more condemnation. The people of the world are already overwhelmingly condemned by their sin, and now professed Christians want to heap upon all this the condemnation of new laws for observance of the Sabbath. They want new and more stringent legislation, to make the world better! But legislation has no power to save, but only to condemn.

Jesus Christ came to save the world, but made no effort to secure legislation. He did however give a "new commandment," and what was it?—"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34. This is the only *new law* that can properly be advocated *in the name of Christ*.

In the synagogue at Nazareth Jesus Christ announced his mission to the world in these words: "The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to

set at liberty them that are bruised." The gospel message is a message not of repression, but of liberty. This and this only is the message of Christians to the world to-day.

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John

saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

"I OBSERVE with particular pleasure the view you have taken of the immunity of religion from civil jurisdiction, in every case where it does not trespass on private rights or the public purse. This has always been a favorite principle with me; and it was not with my approbation that the deviation from it took place in Congress when they appointed chaplains, to be paid from the public treasury."—*James Madison*.

Is He a Methodist President?

AT the late meeting of the Epworth League at Indianapolis, the committee on resolutions seriously considered for a while the framing of a resolution demanding of President McKinley the dismissal of Attorney-General Griggs from his cabinet on account of Mr. Griggs's annulling of the army canteen law by his violent interpretation.

Such a resolution was not offered; but one of the reasons given by members of the committee as to why it might be offered is of interest. Two members of the committee declared that the convention ought to "unite in requesting a Methodist President to accede to the wishes of a great Methodist society."

It is true, we believe, that President McKinley is a Methodist. But is he a Methodist president? Is he a president of the Methodists?

Such a suggestion as that shows how ready church members are to take advantage of the denominational affiliation of a president in crowding upon the Government their own will. It illustrates too the danger to the nation, and the evil to themselves, of religionists engaging in politics. The danger to the nation is of a union of church and state, the religious power dominating the civil. The evil to religionists themselves is in their compromising or even abandoning their religious principles and moral standing for political effect.

Nor was this the only token of the union of church and state, the religious power using the civil for the furtherance of its aims and the executing of its will upon those who are not in any sense under the church's jurisdiction. The convention adopted the following resolution on the enforcement of Sunday observance:—

"The encroachments continually made upon the Christian Sabbath by Sunday newspapers, Sunday excursions, and Sunday baseball games and kindred amusements, demand unwearied vigilance by precept, example, and the enactment and the vigorous enforce-

ment of laws on the Sabbath question; we shall continue to oppose the wanton desecration of the Sabbath day."

If the Epworth League, Baptist Young People's Union, and the Christian Endeavorers, should unite their zeal and their forces, in what they all extol as "good citizenship," a religious despotism would not be far off. And one great danger is that they will do it, and that soon.

A. T. J.

"Destiny," "The Inexorable Logic of Events," Etc.—No. 3.

BY JOHN D. BRADLEY.

If the plea of "destiny" and "the inexorable logic of events" be legitimate, human responsibility is at an end. And in making this plea, imperialism identifies itself with "the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men." Imperialism is, in fact, one of the fruits of that doctrine.

Have the "men of high standing in the nation, representing the bench, the bar, the press, the pulpit, the universities, and the great business interests," reflected as to what is likely to be the effect of their espousal of the doctrine of irresponsibility? Have they reflected as to what effect this action on the part of the so-called conservators of society will have on the so-called lawless elements of society? Will it tend to check the lawlessness that is already beyond control? Will it stay the demoralization of society which is becoming general? Will it close the door to crimes of every description which are increasing daily? If men of high description may set aside and trample upon fundamental and organic law and remain blameless because of "destiny" and "the inexorable logic of events," do they know why minor offenses in inferior persons shall not go unpunished? Has it occurred to them that in the majority of criminal cases heredity and environment may be pleaded with a thousand times more force and fitness than any plea of "destiny" that can be made on their part? Are they shocked at mob violence and brutality? Are they aware of the fact that every mob is ruled by "the inexorable logic of events" and that that is the standing excuse and defense of mob law? If men are indeed irresponsible, why should any fear to transgress? Do these men know why society, impregnated and leavened with the doctrine that lurks in such expressions as "destiny," "the inexorable logic of events," and "the law of the survival of the fittest," would not be as described in the following language:—

"Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power would, if he desired, take his neighbor's wife

by violence. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth."

Awful as it is, it must be admitted that this description scarcely goes beyond the condition now existing. "Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world." "The greatest ignorance which now curses the human race is ignorance of the binding claims of the law of God," and the doctrine of "destiny" only increases that ignorance and renders blacker and more impenetrable that moral darkness of which the Scriptures speak when they declare that "darkness shall cover the earth, and gross darkness the people."

It is marvelous that thinking, rational beings, that grown men,—men who are supposed to act with reason and judgment, and who desire the confidence and esteem of their fellowmen—should openly and deliberately put forward a doctrine so grossly erroneous and so manifestly at war with "the grand primitive truths on which human virtue, dignity, and hope depend." But this evil has not sprung up in a day, nor is it confined to this matter which has served to reveal it so plainly. The heaven has long been working and is to-day permeating the whole of society. People seem to be possessed almost unconsciously with the spirit of irresponsibility. Millions of people who would not affirm the doctrine in express terms declare by their lives that they have come to believe that "the Lord will not do good, neither will he do evil." In plain words this is a faithless and unbelieving generation—an age of atheism. Not indeed the atheism which publicly prohibits and burns the Bible, which installs and worships as its "Goddess of Reason" a profligate woman, nor which posts its announcements that death is an eternal sleep; but that more subtle, dangerous and satanic atheism which has a saintly show, which is more religious than religion, and more righteous than righteousness, which taxes its ingenuity to the utmost to find "a method of forgetting God that shall pass as a method of remembering him," which does not burn, but which "criticises" and "polychromes" the Scriptures, professing to find in them as many "degrees of inspiration" as there are colors in the rainbow; which substitutes its own traditions for the law of Jehovah, and which declares that man never dies. And because this age has forsaken that which alone gives peace, a condition has come about which leads an eminent writer to declare that "the keynote of the present age is discontent." This is the "rational explanation" of the existence of the "strange complaint whose symptoms are perceptible on every side," the fundamental causes of which this writer declares "are almost impossible of discovery and analysis."

But in addition to the fact that man naturally

inclines to the idea of irresponsibility and that the spirit of it is now widespread; there are organizations constantly growing and increasing which exist for the sole purpose of propagating this doctrine. One of these movements is that known as Spiritualism, and in proclaiming the doctrine of irresponsibility imperialism identifies itself with Spiritualism. Spiritualism is simply the religion of irresponsibility. Its two fundamental propositions are (1) that man can do no evil and (2) that man is immortal. This is simply a double declaration that man is irresponsible. He is not responsible (1) because he can do nothing for which to be held responsible, and he is not responsible (2) because in the hereafter he is never to be called to account, not even for his irresponsibility. By removing all idea of law here and of penalty and punishment hereafter all human responsibility is swept aside. And, according to those who ought to know, this original lie of the serpent in Eden is becoming the universal religion.

Of course there is but one source from which such a religion could come, and from that same source comes the doctrine of which that religion is the embodiment. The proclamation by statesmen of the doctrine of "destiny" and "the inexorable logic of events" still further emphasizes and confirms what Congressman Champ Clark said during the last session of Congress: "*The evil one himself must have cast a spell upon the American mind* for the purpose of luring to its destruction this great Republic, the last hope of constitutional government on the whole face of the earth." Thus does the doctrine of irresponsibility ally imperialism and Spiritualism.

But these things, while they are to produce terrible fruits of their own, are but the fruits of something that has gone before. This doctrine could not have become so powerful and so universal had it not been for the fact that "many ministers have been teaching their people, and many professors and teachers have been instructing their students, that the law of God has been changed or abrogated." And here is where the greatest blame must rest for what has come and what is to come. Ecclesiasticism is largely responsible for both Spiritualism and imperialism. Spiritualism and imperialism could not spread as they do had not the way been prepared by the apostate churches which have chosen error and disobedience instead of God's word and his law. It has been "the teachings of religious leaders" that "have opened the door to infidelity, Spiritualism, and to contempt for God's holy law, and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world." Extensive religious combinations for the purpose of setting aside the law of God have long been exerting their influence upon society and the consequences are already here in the well-nigh universal rejection of the claims of the divine law. Had not men been taught to lightly regard the claims of the commandments of God, they would not in a few short months for

the sake of a little glory and a little gain, a little prestige and a little trade, have injured their reason, their responsibility, and their manhood, by proclaiming the sickly, sentimental doctrine of fatalism.

Do men realize what will follow when the conviction becomes settled that there is no standard by which to condemn the guilty or justify the obedient? "The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruellest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth."

It was an apostate church that brought atheism and ruin upon France and it is apostate churches that are to-day bringing atheism and ruin upon the world.

End of the Siberian Exile System.

New York "Sun."

THREE hundred and eight years have elapsed since the first decree of banishment to Siberia was pronounced. In that time 1,500,000 persons have been sent on the long road, many of them hardened criminals, others outcasts or ne'er do-wells, often more unfortunate than criminal, and still many others the victims of their religious or political opinions. Dissenters from the orthodox faith, the advocates of a constitution for the State, and cranks, have been mingled by the scores of thousands with those whose offenses against society deserved the severest punishment. All marched in the common chain-gangs over the bleak route that became a two-years' journey by the time Russia reached the eastern ocean. The first arrivals after an advance of the frontier were gangs of convicts. If one asks where the Siberian exiles have been chiefly kept the answer is, "Anywhere in that vast domain where Russian soldiers have carried their flag." Whether sent away for their country's good or the victims of their government's injustice, the exiles have marked by their presence every successive stage of Russia's advance to the Amur.

The present czar has decided to close this long chapter of Siberia's history as a penal colony. He shares the opinion which his father and grandfather held, that this degrading use should no longer be made of a vast and splendid territory. There is plenty of honest labor now with which to build the roads and fortresses, work the mines and till the government lands, services for which the compulsory labor of chain gangs has been employed. When Russia is inviting millions of her subjects to spread over Siberia and make the wilderness teem and blossom, she can scarcely continue to send among them the refuse of the western quarter of the empire. The tramp class, composed chiefly of escaped convicts, have already treated some of the new settlements to

very unpleasant experiences. Russia is on the point of relieving Siberia from the odium of being a penal colony, just as, long ago, she relieved the governments of Perm and Orenburg from it, and as England relieved Australia. . . .

The progress of Siberia, due to the great railroad now two-thirds completed, the improvement of river navigation, the opening of large areas to farming and mining enterprises, and the influx of hundreds of thousands of settlers, has brought about a new era. The population this year is over 6,000,000, and 600,000 emigrants have poured into the country since the beginning of 1896. So large a transference of settlers from one part to another of the same country has never been witnessed before in so short a time. These pioneers are Russian peasants, and many of them have been assisted by the government to remove to virgin lands where they may secure larger farms. They are beginning to develop the vast resources of the country. Last year there was more wheat for export than found transportation, though economists do not count upon Siberia as a world's wheat producer, believing that as the country fills, the wheat-growing area will be fully taxed to supply the home demand. Industries are keeping pace with agriculture. . . .

The czar's commission to devise a plan to replace the transportation of criminals to Siberia by other punishments held its first meeting on June 21. The details of the proposed change require much attention. For some time the foot journey of the convict bands has been greatly shortened by the railroad. The time seems near when the journey will not be made at all.

Jefferson's Prophecy.

BESIDES, the spirit of the times may alter, will alter. Our rulers will become corrupt; our people careless. A single zealot may commence persecution, and better men be his victims. It cannot too often be repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long; will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—*Jefferson, Notes on Virginia.*

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."



THE Law and Order League of Columbus, Ohio, have been making a fight to remove from office the director of public safety, because he would not close up a theater in one of the city parks on Sundays. Recently the League gave out a statement that should a successor in this office be appointed, they would not dictate to him, but that a "committee of prominent business men" would be ready to consult with the mayor regarding the choice that he shall make in the matter. If the League can dictate this choice, they will not need to do any dictating afterwards.

* * *

A PROMINENT European journal, a representative of which had succeeded in getting an interview with Admiral Dewey in Vienna, published the following answer made by the admiral to the question as to what he expected would develop from the Peace Congress at The Hague:—

"Who is to disarm first? The experiment was tried in the United States, and look what it cost us to get ready in time, and how we had to fear the issue. We now think differently, and are building forty men-of-war. We shall not be taken by surprise and found unprepared again; and it is hard to believe, in view of our terrific exertions, that the other Powers will abandon the advantage of their armaments and give them up."

* * *

"THERE is good reason for believing," says the Rome correspondent of the London *Daily Telegraph*, "that the pope will shortly make another solemn protest against the position of the Vatican in Italy." The pope feels that he was grossly slighted in being shut out from representation at the Peace Congress, and wants to convince the Powers and the world in general that his exclusion was a great mistake. If the pope is really, as he claims to be, the vicar of the Prince of Peace, he can have no possible use for an army; and to have been represented at the Congress of armed potentates, would only have constituted a visible demonstration that the Prince of Peace and his alleged vicar are strangers to each other.

* * *

THE following instructive item is from the *Union Signal*, of August 3: "The Filipinos, says Mr. F. R. Roberson, who has recently returned from the Philippines, have a horror of intoxicating beverages, and would not

allow the sale of them in their towns. Yet the United States Government permitted its soldiers to get credit at the canteens for an amount equal to one-half of their month's pay before it was due. And Manila was filled with rum shops soon after our men got possession. An American was asked by a cultured native, 'Is this the civilization you bring?' and he could only maintain a humiliated silence."

* * *

"SOME time ago a Catholic priest of Chicago, "Father" Heldmann, announced that he would be a candidate for Congress, provided he could get the consent of his bishop. The *New York Journal* said that if it was necessary for the priest to get some other person's consent to be a candidate for Congress, he ought not to "run" for the office at all. To this it was replied that the priest's attitude was according to the long standing rules of the church, which could not be altered by the Congress of the United States.

* * *

THE *Journal's* answer was conclusive in the matter, and makes a statement of principle which ought to prevail in American politics, though it seldom does. It said:—

"It is quite true that before the Congress of the United States was heard of a priest of the Roman Catholic Church was bound by certain rules. But it is also true that ever since the Congress of the United States has existed, a man, to be a member of it, must be governed solely by the Constitution of the United States and his own conscience. Consequently, the Congress of the United States is a body of entirely free men, chosen to make laws for an entirely free nation. No man is fit to sit in that Congress who requires the consent of another man to his becoming a candidate."

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The "Jewish" and "American" Sabbaths.

AN English exchange says that "In America business interests have led many Jews to feel that they cannot lose a day every week, and there are many indications that the same sentiment is growing here." Then it quotes the following from the London *Daily Mail*:—

"Metropolitan Jewry is at present deeply interested in, and not a little disturbed by, a proposal which has been made to hold services on Sunday for those who cannot attend synagogue on the Sabbath.

"The proposal emanates from West Hampstead, the abode of a large section of Jews of the middle and upper middle classes. Competition and the consequent necessity of constant attention to business, to say nothing of the Jewish interest in the Stock Exchange, it is argued, prevent the majority of the wealthier Israelites from attending the usual Sabbath morning service.

"The organizers of the movement argue that any service is better than none; but that the matter is re-

garded with some apprehension by the ecclesiastical authorities may be evidenced from the fact that the chief Rabbi recently devoted the whole of his sermon at a London synagogue to strenuously opposing the innovation, which he feared might lead, as it had done in some cases in America and Germany, to the substitution of Sunday for the Jewish Sabbath."

In England and in America the "Jewish Sabbath" is waning, and in America, as we are now often reminded, the "American Sabbath" is on the wane. A like fate is threatening both these institutions, and that they are thus subject to the same weakness suggests that there is a similarity in their nature. And that is really the secret of the situation. There is a "Jewish Sabbath,"—not the "Sabbath of the Lord," which is observed by many Christians, but an institution stamped with the Jewish imprint—and there is an "American Sabbath," and both are man-made institutions. Being man-made they are like all other things human, subject to decay and final ruin. The same spirit of commercialism is making inroads upon each and threatening both with destruction.

The "Sabbath of the Lord," however, is not man-made; and neither man nor any influence from the world can destroy it. That Sabbath will stand forever. The "Jewish Sabbath" is the Sabbath as the Jews observe it; the "American Sabbath" is the Sabbath as Americans observe it; the "Sabbath of the Lord" is the Sabbath as the Lord observed it and commanded it to be observed; and the difference between the first two and the last is the difference between man and God. The human will fall to the ground; the divine will stand through all ages; and he who is wise will not join himself to an institution that is sooner or later to go down in a wreck.

Attitude of the Epworth League.

BY J. C. BARTHOLF.

JUDGING by the utterances of its leaders and the resolutions adopted at the International Epworth League convention, held at Indianapolis, July 20–24, 1899, it is both safe and true to assert that that organization is unqualifiedly committed to the un-American, unpatriotic, and unscriptural doctrine of the union of church and state.

In a lecture delivered by the eminent editor of the New York *Christian Advocate*, Rev. Dr. J. M. Buckley, the address began with these significant words:—

"In this country church and state are united. It is, therefore, most appropriate that under the flags a representative of the Federal Government should preside."

Another speaker, addressing himself to the topic, "The Obligation of the Citizen to the Church," took occasion in his remarks to define his conception of the proper relation between state and church, thus:—

"Our first suggestion is that the Christian Church has a recognized legal place among American institutions and is from that standpoint entitled to the support of American citizens. Perhaps we occasionally need a fair statement of the relation of church and state in our country. The separation could not be absolute in a sense that would mean separation of the state from religion. Our Government employs in its judiciaries and in inaugurating its officers the Christian oath. It appoints from time to time days of thanksgiving, fasting and prayer. Congress and the army and navy have their regular chaplains paid by the Government. Church property, like school property, is exempt from taxation. Decisions of the courts established beyond question that Christianity is an integral part of the law of our land. The citizen has another obligation to the church aside from his relation to his country. He is bound to support it because of the benefits he and his kind personally receive from it."

If this language is not sufficient to prove that the Epworth League movement is thoroughly committed to the union of church and state, and that it looks to the civil power to enforce the dogmas and behests of the church, then the following resolution on the question of Sunday observance will certainly remove all doubts from every candid mind:—

"Whereas, the encroachments continually made upon the Christian Sabbath by Sunday newspapers, Sunday excursions, and Sunday baseball games, and kindred amusement demand unwearied vigilance by precept, example, and the enactment and the vigorous enforcement of laws on the Sabbath question, we shall continue to oppose the wanton desecration of the Sabbath day."

From the following resolution it is quite evident how Epworth Leaguers hope to aid in bringing about "the enactment and the vigorous enforcement of laws on the Sabbath question":—

"We cordially indorse the good citizenship movement and commend it to young people everywhere. We favor a federation with other young people's societies, both locally and nationally, through suitable executive committees for the promotion of Christian citizenship."

Notwithstanding the general tendency, occasionally a speaker would give utterance to sound views, both from a scriptural and political standpoint, as to the relations that should obtain between the church and the state. A noteworthy illustration of this statement was afforded by the address of Rev. J. M. King, of Philadelphia, who, among other things, said:—

"Let no political or ecclesiastical outcry from whatever source, against religious instruction in the schools, be the means of banishing a high morality from the character of the teaching or from the qualifications of the teacher. The American idea is that the school shall be a civil educator to make good citizens, and good citizens must possess moral character. The schools will inevitably be a reflex of the noble, cultured, moral characters of the men and women in them as instructors. Banish absolutely all sectarianism from the management and teaching of these public schools, and all evi-

dence in the structures used, or in the garb of the teachers that would suggest denominational relationship or hint at the remotest connection of church and state. Let national, state, county, and municipal treasuries be jealously guarded against all attempts for the sectarian division of the sacred funds which they hold for the support of common schools. Let all partisan political control be banished from the management of the schools. Let a solemn, if unrecorded, oath of allegiance to our institutions by every loyal citizen embrace the defense of the American system of free common schools—a defense conducted without malice, without bigotry, without fear, without compromise.”

The convention also took very positive ground against the opinion of Attorney-General Griggs, by which the anti-canteen legislation of Congress has been made of no effect. The resolution adopted was as follows:—

“The enormity of the liquor business is, if possible, more apparent than ever before. We congratulate the country on the passage of the anti-canteen act which so accurately represents the will of the American people. Its nullification by Attorney-General Griggs is viewed with painful solicitude and ever-increasing indignation, and we hereby pledge Congress our hearty support in maintaining it against the untenable opinions of a subordinate executive officer. We heartily indorse the union of temperance forces sought by the American Anti-saloon League and urge local, State and national co-operation with all enemies of the rum power.”

Another question which received not a little attention was that of the proposed unseating of Congressman-elect Brigham H. Roberts, the alleged polygamist of Utah. The resolution adopted by the convention on this subject reads as follows:—

“We regard the election of a polygamist to Congress by the State of Utah as an indignity offered to every American citizen and an insult to the sanctity and purity of the Christian home. We protest against the election of Mr. Roberts to the House of Representatives and demand that one whose life is so repugnant to Christian principles shall be expelled from that great law-making body. This convention, representing 2,500,000 members, does also hereby most respectfully and most earnestly call upon every member of the Senate and House of Representatives to use his utmost endeavor and to exhaust all honorable means to secure action by the Fifty-sixth Congress proposing an amendment to the national Constitution and submitting the same to the legislatures of the several States, defining legal marriage to be monogamic and making polygamy under whatsoever guise or pretense a crime against the United States, punishable by the severest penalties, including disfranchisement and disqualification to vote, or to hold any office of honor or emolument under the United States or any State or Territory thereof.

To the imperial policy of the present administration the convention did not commit itself by resolution, though the general tenor of speeches, which in any way had a bearing on this subject, seemed strongly to favor the expansion idea; and the present seemingly cordial

relations between the United States and Great Britain were referred to at nearly every meeting, and every such reference was greeted by most liberal applause. It is fair and just to state in conclusion that the present attitude of the Epworth League on present day problems is as follows: in favor of the union of church and state, radical Sunday legislation, the prohibition of the liquor traffic, and modern imperialism; and opposed to polygamy, the seating of Congressman-elect Roberts, and the continuance of the army canteen.

Compulsory Education.

Shoot him who hauls the flag down—on the spot!
Whether in Yukon cold or Luzon hot.
For, we may lower it with dignity,
Not even when it's where it should'n't be;
Up with Old Glory—down with what it means—
Freedom and peace—down with the Philippines!
When wicked Spain oppressed the Tagal land,
The race was noble and its cause was grand,
But what a change, what startling things time does!
Patriots against Spain, they're rebels against us—
Rebels most foul, as rebels always are,
Hating our trusty President—their czar.

He'll give the people local freedom, when
They prove they're fit for slaves, but not till then.
He'll teach them then how caucuses are run,
Conventions bossed and close elections won;
How “slates” are made, indictments quashed,
And how the blackest boodlers are whitewashed—
Till some day they'll become as pure as we,
And show the world a Tagal Tammany.
Misguided Tagals, kneel and sue for quarter,
And then your czar will kindly stop your slaughter.
Slaughter—the word's too harsh—let's call this trifle
Compulsory education with a rifle.
Who heeds the antis and their scornful hooting?
We'll teach the young idea to shoot—by shooting;
Teach it our methods and our enterprises,
And how a Christian nation civilizes;
When rapid firing and the highest priced,
We have more trust in cannon than in Christ.
By trusts our country's fed, and clothed, and shod—
A trust in everything excepting God.
When we betrayed the men who were allies
To make their country an imperial prize
(Our honor silenced and our conscience hushed),
Recording angels wept and Satan blushed.
O, La Fayette, at Yorktown what a chance!
You should have seized America for France.
We'll win the Tagal's love if slaughter'll win it,
If this is method there is madness in it.

—James J. Dooling, in “Boston Transcript.”

“This is the word of the Lord, . . . Not by might,
nor by power, but by my Spirit, saith the Lord of hosts.”
—Zechariah.

Notes from the Field.

COLORADO.

DURING the last few weeks the smelter employees throughout the State have been, and are still out on a strike, which has been brought about by nearly all of the smelters going into a trust, and laying down such rules as were considered too oppressive by the workingmen of the Smelters' Union. Both the trust and the union are very determined in their demands upon each other, so much so that the present indications are not very favorable for an early settlement of the difficulty. In Durango and many other towns the families of the strikers are suffering severely. Business is prostrated, and the outlook is a sad one.

"This know also, that in the last days perilous times shall come." And all this because "men are lovers of their own selves." O, how easily all this trouble could be avoided if men would love God with all the heart, and his neighbor as himself.

G. W. ANGLEBARGER.

Durango, July 30.

WASHINGTON.

ROCKFORD.—Three weeks ago the pastor of the Presbyterian church in this town preached a Sabbath-sermon. He stated that at their last conference their ministers were requested to preach upon that subject once a year. And now he wished to comply with the request. He preached a straight Sabbath-sermon with the exception of saying Sunday a few times instead of Sabbath. He stated that the Sabbath dated back to creation, was placed in the center of the moral law, and the Sabbath or fourth commandment could not be set aside except the whole law should be abolished.

Further, he said that the Sabbath was the foundation of true religion and of the success of individuals, communities and nations. Then referring to the leading civilized nations in the world, he boldly declared that their success and attainments were solely due to their faithfulness in Sabbath (Sunday) keeping.

Thus we see how the people are being instructed that Sunday-keeping is the salvation of both themselves and the nation.

A. G. CHRISTIANSON.

ARIZONA.

PHOENIX.—During the past winter, just before the legislature assembled, a bill was presented to the people, prepared for the legislature, requesting it to provide for the better observance of Sunday as the Lord's day. Petitions accompanied this bill. A separate bill was presented for closing saloons on Sunday. This was killed in the House, and the other did not receive a hearing. During this time we had distributed tracts upon the subject through the page. The leading paper in the city gave a column to an article I prepared against the

bill. This was printed the day before the saloon bill was presented.

About the 1st of April petitions were handed to the different clergymen in the city for the removal of band concerts from the City Hall plaza, on the ground that the petitioners were disturbed. I explained why we could not sign it. Our church is some distance from the square, and our meetings are held on the seventh day, not Sunday. The concerts are still given there. Only one church was anywhere near enough to be disturbed, and I could not see how there could be a disturbance of all the churches.

This is a western town, but still there is a growing sentiment which must soon effectually abridge religious liberty.

J. E. EVANS.

VERMONT.

BARRIE, July 24.—There was held last evening in this city, in the Hedding Methodist Church, a meeting of the Young Peoples' Society of Christian Endeavor, to consider "the proper observance of the Lord's day" or Sunday. Quite a goodly number were present to participate in the discussion of the matter, especially those who believe that the State should define and enforce Sunday keeping.

The pastor was present, and being a man of brains and influence, of course his suggestions had weight. He took special pains to read the *statute* of Vermont on Sunday desecration, calling attention to Sections 4315, 4316, of the revised code. In the course of his remarks the pastor said that "it was not *legislation* that was needed so much as example from the leaders of the cause, as the *greatest* desecration did not come from the *world*, but from *religious* people."

The pastor evidently saw a weakness in the logic of supporting *first-day observance* by applying Scripture, that had no reference whatever to that day. To explain this weakness he said:—

"After the resurrection of Christ the *Christian Church* changed the day from the seventh to the first day, and by that changed the letter but not the *spirit*." (!) But the pastor did not tell what church that "*Christian Church*" was that made the change. No! That would not do. Well, there is one sure thing: if the pastor and his flock accept the change and take that day which was substituted for the God-given day, it shows that there is a harmonious agreement between them and the "*Christian Church*" that made the "change." And every intelligent student of history and Bible lore knows if they have studied the subject, that it was the papacy that made that "change;" and on that basis and that alone does all Sunday-keeping and *religious legislation* rest.

All the testimonies given and prayers offered at this meeting conveyed the impression that when the power of the State fell into the hands of that society, religious liberty and freedom of conscience would be things of the past.

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NEW YORK, AUGUST 10, 1899.

"We have a law," was the excuse by which the Pharisees justified themselves in putting Jesus Christ to death.

It is a bad sign when the clergy get more concerned over the suppression of crime than over the eradication of sin.

UNTIL there can be a law passed which will make the devil cease work on Sunday, it will be well not to have laws making idle hands for him to find employment for on that day.

THE best people in the State are not those who are willing to conform their consciences to the decisions of legislatures, but those with whom conscience is the dictator of conduct under all circumstances.

THAT the Creator did not make man incapable of doing wrong, is conclusive proof that He did not mean that any man should be forced to do right.

JESUS CHRIST did not say to his followers, Tarry ye in the halls of legislation, till ye be endowed with power from the State; but "Tarry ye, . . . until ye be endowed with power from on high."

"MANKIND," said John Stuart Mill, "could be no more justified in silencing the honest opinion of one person, than one person would, had he the power, be justified in silencing the opinion of mankind."

A QUIET Sabbath can always be obtained by spending the day in the

company of the Lord of the Sabbath. No worldly labor by others will disturb the one who does this.

THE Creator stamped man with His own image, yet this did not save man from falling into the gulf of ruin; yet it is now proposed to save the nation by stamping God's name on its Constitution.

"THE worst thing that could happen to the churches," says the *Herald and Presbyter*, "would be a law compelling every one to go to church. The worst thing that could happen for the diffusion of the spirit of Christian Sabbath-keeping, would be the invasion of the realm of purely Christian privilege by the civil law."

THIS NUMBER

of the SENTINEL is especially valuable for circulation wherever there are those who need educating in the principles underlying the right of religious freedom.

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THE eminent Methodist, Bishop Philipps Brooks, said that "Every institution in which the doctrine of a particular church is inculcated, ought, for its own sake and the state's sake, to be guarded most jealously from any connection with state support." Does not this condemn the Sunday laws?

SINCE the people create the state, it is radically wrong for the state to act as if it were the creator of the people, and the dispenser of their rights.

THE more state religion, the less home religion, is a never-varying rule.

STATE law and religious persecution never settled a religious controversy.

TRUE religion is ever intolerant of false principles, but never intolerant of men.

THE sacredness of a right depends not at all upon the number of people that possess it.

HUMAN law cannot be based upon God's law, for the divine law is infinitely higher than the level of the laws of men.

CIVIL government cannot undertake to compel people to do right without working at cross purposes with the gospel.

CHRISTIANITY has invariably proved a blessing to the savage races of the earth, but mere "civilization" has more often than otherwise proved a curse. The white man's vices are copied far more readily than his virtues.

THE deep piety and spirituality which may be seen in the religious work of people who derive no aid or support in religion from either the law of the land or popular custom—as for example those who observe the seventh day Sabbath—is proof positive that real piety and spirituality are in no way conserved by such "helps," and will in no way suffer among the people if these are wholly withdrawn. The more a person leans on the world, the less will he depend on the Lord.

A RIGHTEOUS nation cannot be a nation whose righteousness is of the law. For righteousness is not of the law, but of faith.

AMERICAN SENTINEL

"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.

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.

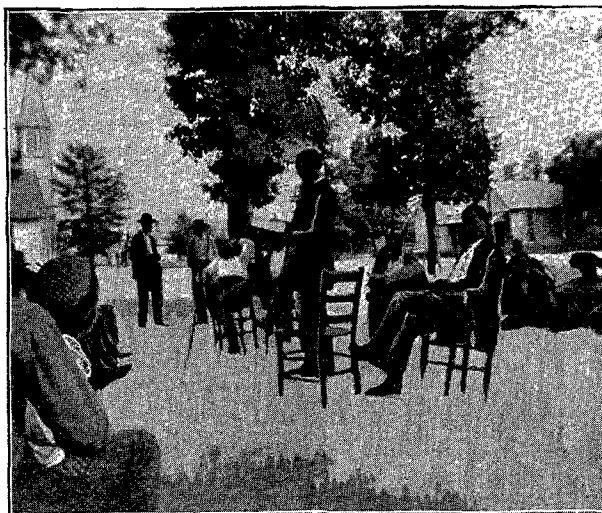
IT is the wolf that accuses the lamb of soiling the stream at which they drink; it is the outlaw that most loudly cries, "stop, thief!" It is the unjust statute that poses most conspicuously as the bulwark of right and liberty.

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

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.

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So says the Lord in Isa. 55:9. The law of the Lord reaches and covers the secret thoughts and motives of the heart; it is infinitely broader and higher than the law of man. It is

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.



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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 carcase 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 Garzim, 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 inalienable 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 worshipping 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 enthrall,
And start again the chant that angels sang.
Thus all procrustian methods shall be cast
Into Lethæan 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.*



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 worshippers. 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

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

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.

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

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

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

oddity 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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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?

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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."



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

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THE devil never engineers one of his worst deceptions without first transforming himself into an angel of light.



THE greatest deception of the age is that which leads Christians to look through the gateway of politics for the coming of the kingdom of Christ.



EVERY effort of the civil authority to settle a religious controversy, only makes the controversy rage more fiercely.



THE declaration made by Jesus Christ before Pilate, "My kingdom is not of this world," is equivalent to a declaration that he is not in politics.



CIVIL government cannot concern itself with *sin* without forming a union of church and state; for under any union of church and state, all that the government undertook to do was to punish *sin* and repress *heresy*. Moral grounds, therefore, cannot be considered by civil government in determining what acts shall be prohibited; for if immorality is a sufficient cause for prohibition in one case, it is in all cases, and the government would be logically bound to prohibit everything immoral, which would simply amount to a prohibition of

sin. When the civil authority gets off on this path it will only entangle itself in hopeless difficulties. The true question and the only question for the civil authority is that of preserving *rights*. Whatever invades the natural rights of the individual citizen, is a proper subject for prohibitive legislation.



IN true republican government, all individual citizens are represented but not any institutions of individuals. Therefore only individuals—only "we, the people"—can rightfully go into politics. When a trust or a church goes into politics, and influences elections and legislation, something is represented in the government which has no just claim to representation there, and the government is no longer truly republican.



The "Mission of Liberty and Humanity."

IN a speech made at the Catholic Summer School grounds at Lake Champlain, the 15th inst., the President said with reference to the American flag: "Rebellion may delay, but it never can defeat its blessed mission of liberty and humanity." This was an allusion to the present "rebellion" in the Philippine Islands.

The American flag, in the President's view, is in the Philippines on a "blessed mission of liberty and humanity." Is it then a fact that the American flag, floating over the armed hosts of the nation, the symbol of the force of the civil power, represents the true "mission of liberty and humanity" in this world? Is civil government, even in its best form, the true preacher of "liberty and humanity" to the race?

There is a square contradiction between the view that the American flag in the Philippines represents the "blessed mission of liberty and humanity," and the statements of Scripture.

The Scripture says that Jesus Christ is the true

messenger of "liberty and humanity" for the human race anywhere and everywhere in the earth. No one can deny this; and no one can deny either that the American flag in the Philippines, at the head of the forces dealing death and destruction to their opponents, does not represent the cause of Christ. The Saviour did not go about shooting people down who refused to be "benevolently assimilated" into his kingdom. His mission was not to overcome any man by force. He came to manifest the love of God, and sought by self-sacrifice to draw all men to himself.

He charged his disciples to go forth into all the world, proclaiming his gospel. He came to "preach deliverance to the captives," to "set at liberty them that are bruised." He came to teach men to "love one another." That was a mission of "liberty and humanity," and his followers were commissioned to carry this message to all people and fulfill his mission in the earth. *Is this the true "mission of liberty and humanity," or is it not?*

This is the vital question. What is the true uplifting, liberty conferring, love producing power in the earth? Is it the gospel? or civil government? Love? or force? The principle of self sacrifice? or the principle of self-supremacy? The sword of the flesh? or the "sword of the Spirit"? If the Bible is true, it is not the former, but the latter.

The Filipinos need to be uplifted, enlightened, brought into a condition where they can enjoy the privileges and blessings to be realized on the higher planes of life. What is to confer this benefit upon them—the gospel of love? or the gospel of force?

The Government is answering this question. It has sent its forces to the Philippines, equipped to enforce submission upon the natives. It has assumed that this is fulfilling the "blessed mission of liberty and humanity" to those people. *Is this assumption correct?*

No! a thousand times no! If it is correct, the gospel is false. Under it, the Filipinos are having the blessedness of liberty and humanity shot into them and burned into them and beaten into them, while their hearts are filled with rage and their country with desolation and sorrow. Far otherwise the results which come through the agency of the gentle yet all-powerful message of the Prince of Peace.

Let the gospel supplant the Government as the agency of missionary work in the Philippines. Let us have Christian savages, in the place of the dreadful spectacle of savage "Christians."

NOTING General Otis's excuse for suppressing and coloring the news—that to permit the truth to be known "would alarm the people at home"—the London *Spectator* says: "But to alarm people who are living in a fool's paradise is the duty of every one who has their welfare at heart."

The Conquered is Conquering.

It is a familiar remark in history that Rome was conquered by those whom she had conquered: that while Rome conquered the East by her arms, Rome herself was conquered by the vices of the East. Even a Roman writer of the time noted it:—

"Luxury came on, more cruel than our arms,
And avenged the vanquished world with her charms."

This fact of the conquerors being conquered by the conquered, though perhaps not identically the same way, seems certainly to be repeated in this modern great republic.

Of all the accepted family of nations Spain is the one to which in principles of government, the United States was the most extremely opposite.

In Spain, the most subservient to Rome, and the "home of the Inquisition," was the most thorough union of church and state. In the United States, by the fundamental principles and the supreme law of the nation, there was the most complete separation of church and state. In laying down these principles in words it was expressed that Rome and the Inquisition were the ragged rocks of warning which induced this total separation of religion and the State.

Now the United States has conquered from Spain her colonial possessions, almost solidly Roman and inquisitorial in religion. Before this Rome and her religion was occupying no small place in the affairs of the national Government. Is Rome's influence in and upon the national Government likely to be lessened when in dealing with these colonies, the Government must necessarily deal directly with Rome? Is it not certain that through this vast opportunity Rome will enlarge her influence, and fasten her power, more and more, upon the Government of the United States, until she shall actually dominate—if not clearly, yet just as certainly—*by the balance of power?* And thus the conquered may be, yea, almost certainly will be, the conqueror of her conqueror.

Nor is it only in this that Spain is likely to conquer. Civilly, it is likely to be so also. This phase of this thought has been so well put by Professor Sumner of Yale, that we cannot do better than to quote:—

"The Americans have been committed from the outset to the doctrine that all men are equal. We have elevated it into an absolute doctrine as a part of the theory of our social and political fabric. It has always been a domestic dogma in spite of its absolute form, and as a domestic dogma it has always stood in glaring contradiction to the facts about Indians and negroes, and to our legislation about Chinamen. In its absolute form it must, of course, apply to Kanakas, Malays, Tagals and Chinese just as much as to Yankees, Germans and Irish. It is an astonishing event that we have lived to see American arms carry this domestic dogma out where it must be tested in its application to uncivilized

and half civilized peoples. At the first touch of the test we throw the doctrine away, and *adopt the Spanish doctrine*. We are told by all the imperialists that these people are not fit for liberty and self-government; that it is rebellion for them to resist our beneficence; that we must send fleets and armies to kill them, if they do it; that we must devise a government for them, and administer it ourselves; that we may buy them or sell them as we please, and dispose of their 'trade' for our own advantage. What is that but the policy of Spain to her dependencies? What can we expect as a consequence of it? *Nothing but that it will bring us where SPAIN IS NOW.*"

A. T. J.

The Insular Commission's "Insult."

REPRESENTATIVES of the papacy in this country have not taken kindly to the report of the United States Insular Commission on Porto Rico. It was not to be expected that they would be pleased with a report drawn up by Protestants, but neither was it anticipated that their sentiments on the point would be expressed in a tone of bitter hostility, as was the case. For example, note the following from the *Catholic Standard and Times*, Philadelphia:—

"Nothing could well be more offensive toward Catholic sentiment than the tone of the Insular Commissioners' report; nothing possibly more asinine than its recommendations to the Government on the subject of its relation toward the Catholic Church in Porto Rico. The suggestion to absolve priests and nuns from their vows, in order that they might be at liberty to follow the example of Luther and Catharine von Bora, so stupid yet withal so full of wanton malice, transcended all the bounds of rational conception of a process of severance between church and state. It simply destroyed its own pretext of action. It recommended the state to interfere, wilfully, impertinently and wickedly, with the lawful concerns of the church. This recommendation, if we are to trust the report now in uncontradicted circulation, has been repudiated by the President, and the gentlemen who made it have been rebuked for their arrogance and ignorance in making it. Should this turn out to be the case, we are sure the fact will be hailed by many as a most gratifying one. It would be quite in keeping with what we already know of the President's disposition. His disapproval of religious intolerance was markedly shown last year in the Washington sermon affair. We may easily believe that he is a man of liberal mind himself, and we may also conclude that his public experience would cause him to shrink from the indorsement of insult to any religious body in the country as very bad politics indeed."

What is the trouble? Has the Government been recommended to *force* Catholics in Porto Rico to do something contrary to the papal religion?—No; not at all. The recommendation made by the commission was, "That priests and others who have taken the vow of celibacy may be permitted to renounce said vows and enter

into marriage relations, the same as other people." They are left perfectly free to do in the matter as they choose. They are not to be bound in the matter by the law of the land.

Under Spain, they were bound by the civil law, and for breaking such vows could be punished as criminals; for under Spain, with its union of church and state, the laws of the church were, in most things, a part of the law of the land. The United States, as represented by the commission, simply does not propose to maintain this arrangement in force. Let the Catholic Church regard such things as sins if she will; the Government will not for that reason treat them as crimes.

The papacy complains of being "insulted" by this recommendation, yet in its very complaint it makes a fling at the great Reformer and his wife, which might with much more reason be taken as an insult by Lutherans and other Protestants; for "the example of Luther and Catharine von Bora" was not meant in any complimentary sense.

This papal authority hopes that this recommendation, representing only the American principle of severance between church and state, "has been repudiated by the President," and that "the gentlemen who made it have been rebuked for their arrogance and ignorance in making it." This is bold language,—the language of one who sees Protestantism and American principles of government far on the decline in the United States. This is the significant feature of the matter.

Rome and the Calendar.

"THE Pope in Error" is a heading which appears in a leading Protestant journal in this city, as if a papal error were a thing rare enough to call for comment. The pope is charged with being in error regarding the calendar:—

"Certain forthgivings from the Vatican seem to imply that the pope thinks the next century begins with 1900 instead of 1901. *The Times*, commenting upon this, says: 'It is a fact beyond intelligent doubt or argument that the next century begins Jan. 1, 1901. Of course this is a point which involves neither doctrine nor dogma, and therefore the venerable head of the Catholic Church might be mistaken about it without throwing any light on his claims to infallibility. But still in so simple a matter no mistake should be made by anybody, and least of all by a man with a mind as keen and quick as that of Leo XIII.'"

If the pope is in error over the calendar, it need not be thought a strange thing, for it would not be the first error that the papal church has made in her reckoning of time. There are a number of these that stand charged against her, and have stood so for centuries.

The pope reckons the beginning of the day at midnight. In truth it begins at the setting of the sun.

He reckons the year as beginning January 1, in mid-

winter. In truth it begins with the awakening of Spring.

He believes that Jesus Christ was born as the babe of Bethlehem on December 25. In truth no person knows the day of Christ's birth, but all evidence is against December 25 as the date.

He reckons the day of Christ's resurrection as falling always on the first day of the week; which is as obviously false as to suppose that the day of Christ's birth would always remain the same day of the week.

Calendar error, indeed, is a "strong point" in the papal church. These errors have a purpose to serve; and it may be there is a purpose to be served in making 1900 the first year of the new century.

A Quiet Revolution is in Progress.

ADDRESSING the readers of *The Defender*, a New England journal for promoting Sunday enforcement, Mr. John F. Cowan, associate editor of the *Christian Endeavor World*, tells what the Endeavor forces are doing to "conserve the Sabbath." "I might tell you," he says, "of the systematic, persistent work being done by some of the State and city unions for the Sabbath. Take one example—California—and multiply that in your minds by one hundred. Through the indefatigable labors of the superintendent of that department of work, scores of special Sabbath observance meetings were held, thousands of pieces of literature distributed, and hundreds of consciences touched."

"One of those quiet revolutions that beats no drum is going on."

Do you realize, reader, that a revolution is quietly going on, which when it is finished will give the support of public sentiment to the laws for Sunday enforcement? There is a great surprise in store for some people who, carelessly thinking that religious liberty is too secure in this land and age to be overthrown, are indifferent to the political and religious movements going on around them.

How to "Get Even" With the Beef Trust.

THE beef trust has sharply advanced the price of meat, and a meat packer who is in a position to know the inside facts about the beef trust and its methods, has told the reason why the advance was made. In stating it we quote from a daily of this city:—

"There is no scarcity of cattle, he says, and hogs are selling at the Chicago stock-yards at lower prices than they brought a year ago. But the American Meat Trust desires to control the British market and drive out Australian competition. To that end it is selling enormous quantities of meat in England at a loss, and it has decided to make the American people pay the loss. By shipping large quantities of meat to England it creates an appearance of scarcity here, and with that for excuse

it has raised prices here from twenty to fifty per cent., so that its dividends may not be impaired by its losses abroad.

"As for the retailers, this packers' representative coolly says, they must protect themselves by advancing retail prices. As for the hungry people, the trust is not concerned about them."

We advise the "hungry people" to let the American Meat Trust keep its meat in its own hands. They will not suffer in the least if they do so, for there are other things than beef and hog to satisfy hunger. With the possible exception of some few invalids, nobody is dependent upon meat for bodily health and strength; while there is no doubt whatever that an individual runs far less risk of sickness by keeping out of his system the poisons that are generated in all animal bodies, to say nothing of such special diseases as tuberculosis, trichinosis, tape worm, etc.

The Military Menace.

New York "World."

WHEN Labori was shot by an assassin in ambush a French army officer exclaimed: "France would be happier if a few more like him should be executed!"

There spoke the military spirit. It stands always and everywhere for brute force, for arbitrary rule, for all the infamies of despotism. It is the enemy of liberty, the willing instrument of oppression, the implacable foe of free government.

In France it has wrought a persecution without a parallel in modern history. To that end it has resorted to forgery, perjury, and the prostitution of the courts of justice themselves. Now that the righteous wrath of the French people insists upon undoing this stupendous wrong, the military spirit smiles even upon assassination as a means of defeating justice in the interest of the shoulder-strapped caste.

Worse still, it threatens the integrity of the Republic. France is to-day fighting for the existence of her free institutions, menaced as they are by the army she maintains to defend them.

The situation is entirely logical. A great standing army, officered by professional soldiers, is instinctively hostile to liberty, jealous of the civil power, antagonistic to everything that tends to restrain brute force or to curb the arbitrary will of commanders.

It has been the happiness of the American people that they have hitherto resolutely resisted the military spirit and refused to permit the maintenance of anything more than a skeleton army in times of peace. They have escaped the dominance of the "man on horse-back" by denying him his mount. And yet in every time of need they have brought to bear quite all of military force that has been needed for the defense of the Republic.

Is there anywhere a substantial reason for abandoning this traditional policy under which the country has been so prosperous and so free, and has grown to be so great?

Don't Help the Saloon.

FIGHTING the saloon under the banner of Sunday sacredness, is not a prosperous undertaking just now in Terre Haute, Ind. A "special" from that city to the Chicago *Times-Herald* says:—

"To-day [July 31] for the third time Rev. Fenwick Reed, the Methodist evangelist, and Rev. Mr. Shumaker of Mattox church lost a case in a jury trial, which they had brought against a saloon-keeper for keeping open on Sunday.

"The testimony was direct and unimpeached. The lawyers for the saloon-keeper treated the ministers and the hundred or more women they had brought from the churches in the north end to court with harsh language. The lawyers contended that there is nothing in the Bible about keeping the Sabbath [Sunday] holy, and when the women objected to this they were called. Pharisees, etc. Then they hissed, and the lawyers called them geese and old hens. The hissing was redoubled, and the justice of the peace told the women they must stop.

"The jury was out only a few minutes. The Anti-Saloon League has been secretly organizing for some weeks, and has sent a committee to Governor Mount to complain of his police commissioners, but the action of the north end preachers was not inspired by the league."

Let the fight against intemperance be conducted on a purely temperance basis. When religion is brought into the controversy the saloon is strengthened, not weakened. The saloon can get sound arguments against the idea of Sunday sacredness and the necessity of Sunday enforcement; but it can get no sound argument for its existence on the simple ground of the public welfare. Friends of temperance, don't put sound arguments into the mouth of the saloon.

Wholesale "Conversions" to Rome.

THE Roman Catholic archbishop of Bagdad reports wholesale conversions of Nestorians and Armenians in that part of Asia, to the papal religion. In a letter addressed to the pope, published in the London *Tablet*, the archbishop says:—

"Holy Father, I am happy to be able to offer your holiness the first news of an event which will fill you with joy and for which your holiness will join with us in loudly thanking the divine goodness. The mission which two sons of St. Dominic from Mossul have been carrying on for the last three months in the midst of the Nestorian population, at the price of great fatigues, has won from heaven the most consoling results, which will soon be made known to your holiness by authentic documents.

Fifty thousand Nestorian Christians have given their adhesion to the Catholic faith into the hands of these gallant missionaries, Fathers Rhétoré and de France, of the residence of Van; while in the region near this city, *thirty thousand* Gregorian Armenians have, thanks to the missionaries, also embraced Catholicism."

The *Tablet* remarks that this far exceeds the result when Peter preached on the day of Pentecost and 3 000 were added to the believers; which is true enough, in a numerical sense. But the question of church prosperity is not a question of numbers. The more unconverted people there are in the church, the worse it is for the church.

If this report be true, it is not the first instance of wholesale "conversions" in the history of the papal church. Back in the days when Charlemagne and others championed the papal cause at the head of their troops, there were wholesale "conversions" and additions to the Catholic ranks; and before this, when Christian doctrines and institutions were modified and accommodated to the ideas of the heathen whom it was desired to add to the church, there were likewise wholesale "conversions." But what was the result? The church became corrupt, allied herself with the state, persecuted the saints, and gave almost her whole energies to the cause of unrighteousness and untruth.

When a church begins to glory in its numbers, it is near the end of its usefulness in the world.

Political Revolution and Papal Sovereignty.

BY JOHN MCCARTHY.

A SHORT time ago the correspondent in Rome of the great Italian newspaper the *Corriere de la Sera*, of Milan, one of the most influential papers in Europe, in political circles, said the following with regard to some themes of utmost public importance, which are intimately connected with the Vatican:—

"In a kind of secret consistory, convoked urgently upon the occasion of the bloody uprisings in Italy, which filled with pain the heart of every loyal Italian; the cardinals who are most irreconcilable towards the royal house of Italy, sustained with much circumspection, although with great tenacity, the idea, that it was convenient and just in the highest degree, that the Catholic Church should profit—although with all possible secrecy—by the favorable opportunity that may present itself, for the recovery of all the rights of the Holy See.

"After a very long discussion, these high papal dignitaries resolved that they would neither ordain any bishop, nor sanction the consecration of any priest who should in any way favor the diminution of such lamentable disorders, as has been the lot of Italy recently to witness."

Yet these are the men who claim to be the representatives of the Prince of Peace.

Yes, the policy of Rome is to promote revolutions in

the existing governments not favorable to Rome; and when the government finds it cannot quell the spirit of rebellion, it is forced to appeal to the pope to use his influence to subordinate the revolutionists.

Now the pope sees the way to clear off some old scores, so he promises to "intervene," on condition that the government make such and such concessions. The government realizing its incapacity to do otherwise, consents to these conditions; the pope then speaks through the bishops, the bishops through the priests; and immediately the fire of rebellion is extinguished.

This may be denied, but we shall proceed to prove the point. Not very long ago, the German emperor was anxious to pass his famous army bill, but the Catholic party opposed the same, with all the energy in their power. The emperor was determined to carry his project through, and he appealed to the pope to use his influence with the German Catholic party.

The pope saw his chance to utilize this occasion for the benefit of the papacy. The emperor and the Catholic party came to terms. The emperor was able to carry out his plan, but only at the cost of permitting the Jesuits to return to the "fatherland." Thus the work of the great diplomat and statesman Bismarck was undone. And this was only one of numerous other concessions made to the Roman Catholic Church at this very time.

The Catholic religion is above all a political religion. The true Catholic is first a Catholic, then a subject of the civil government. As Catholic the pope is his supreme head. Thus immediately the American and the Catholic interests conflict, such an one is obliged to give his first service to the papacy.

Thus it is that in all Catholic countries we hear of perpetual disorders, uprisings, and revolutions.

Buenos Ayres, Argentina.

The Mosaic Law.

"The Union Signal."

ONE of the strongest arguments for the divine origin of the Bible is afforded by the fact that the Mosaic law commands the admiration of the wisest legislators of modern times. Infidels have referred to the ancient Israelites as little better than barbarians, yet the Israelitish code far surpasses all the legislative systems of the Greeks and Romans, and forms the foundation of all modern civilized jurisprudence. The wisdom of ages has discovered no defect in this ancient code. Said professor Huxley, the agnostic, "There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law."

A feature of Mosaic legislation which deserves especial consideration in these days of social unrest is, that under that law such evils as socialists and so-called "reformers" complain of were impossible. Every man

was provided with a home and he could not be dispossessed of his inheritance. He could lease his land until the year of jubilee, which occurred every fifty years, or bind himself for a period to servitude, but at the year of jubilee the land would again be his. The only exception to this was that the houses and gardens within the limits of cities and villages could be disposed of absolutely; but the farms and fields could not be sold. No father could dispossess his children of their rights under the Jewish law. We hear a great deal in these days about the advantages of a law which would give to every family a portion of land, but, strange to say, many of the advocates of such a system profess not to believe the Bible, but talk of the "mistakes of Moses" and are apparently ignorant of the fact that the Mosaic law gave to all a homestead, and that under it the people were far more prosperous than any other nation the world has known.

The Peace of Babylon,

A PARABLE.

THE Angel of Peace came to Babylon, and behold, all the people were active in discussing certain proposals of peace that had been sent over by a great king of the East.

Then said the angel to a man that stood by, "Hear-est thou what the people say?" "Yea," answered the man, "and the thing is good." "Come then," said the angel, "for I would fain see what they do in Babylon."

So they passed on, and came near to a fort where much booming of cannon was heard, with loud tramping of feet and martial music. "What do they here?" said the angel, and the man replied, "This is a place set apart by the king of Babylon, where the soldiers do practise in the service of arms that our country and our possessions may be defended from enemies that would rise up on every side."

From thence they passed on, and came to a school. Now about this time many boys and girls made great riot in their play. And on the one side there was a multitude of boys being exercised in the use of musketry. "What do they here with these children?" said the angel. "Teach them to drill in the soldier's duties that they may become skilful in the use of weapons, and thus prove a defense to our empire," said the man. "And do they this constantly?" said the angel. "Yea, constantly," said the man, "for our great empire hath much need of defense."

Then they turned and passed toward the sunset, and on the way came upon a stately temple, from which there came forth the sound of much music. "What find we here?" inquired the angel; and the man replied, "This is even the holy place of our God of Peace. Enter thou, for many devoted hearts attend here to worship."

So they entered, and from the pulpit there rose up a man who spake many words. And with much eloquence he exhorted his hearers to rejoice in the great prospects of peace; and that no man should offend against the peace of the nation. "But," said the preacher, "if our enemies smite us, or refuse to give homage to great Babylon, we must needs requite them, that our good name be not blasphemed among the nations." Here the angel of peace sighed, and they passed out.

Now it happened that on their way westward they came to a place where there was much noise because of the clanging of hammers, and activity of the workmen. "What do they here?" asked the angel, and the man answered, "These are the royal yards from which the ships of our navy may be replenished. Lo, here many thousands of workmen do constantly exercise themselves in preparing war vessels, and in putting thereon cannon and other weapons of defense."

Then the angel lifted up his eyes, and saw a multitude of ships upon the sea near by. "Why so many ships, and whence do they sail?" said the angel. The man was glad at the sight and made answer: "These ships, being about fifty million tons burden, go to and fro throughout the whole earth. They engage not in commerce, but carry weapons of defense, and men fully armed, with commission to keep the peace of the seas."

From thence they turned, and passing northward, came in front of a great building from which there issued a marvelous stream of ammunition and weapons wherewith men destroy their fellows. "What do they here?" inquired the angel. "This," said the man, "is our national armory, and arsenal factory, from which we send forth explosive compounds, and arms to all the earth. And if our enemies should rise in rebellion and gainsay our rights, with these things we visit for their iniquities and so put them at peace again."

Here they turned, and passing toward the east through the city, came at last to a place where two roads met. Before them stood an ancient building round which some officers arrayed as soldiers, and with look more stout than their fellows, kept watch.

"Let us enter here and see what they do," said the angel. Then they passed to a room where about four and twenty men sat in council. "What find we here?" said the angel, and the man replied, "Behold, this is the peace conference of Babylon, where they discuss the proposals made by the king of the East."

The angel looked upon the men, and lo, they were of regal bearing, and venerable withal, and each of them carried a sword by his side. Then the angel listened to hear the words, but the ambassadors talked long. Yet the multitude of words brought not peace, for when they were about to come to a settlement, one man rose up and said, "My master receiveth not your proposals for disarmament; seemeth it a light thing to you to give up

our arms of defense? Not so! for in these there lies our nation's peace and safety."

Then the angel said unto the man, "These are not men of peace; for lo, they draw nigh to battle among themselves. I seek in vain for peace upon the earth, for it is not. All men are selfish, and peace they know not. Babylon prepares for battle, and the day of slaughter is nigh at hand. See that thou perish not in her destruction!"

The angel sighed, for he saw that the heart of the people of Babylon was set on war, though their lips talked of peace. Then he took farewell of the man and so departed. Yet there were some sons of Belial who contemplated stopping his way; but the angel smote them with blindness and so passed out of Babylon.—*The Bible Echo, Melbourne, Aus.*

Correct Prohibition.

MR. HOWARD, a leading prohibitionist of Rochester, has the correct idea of prohibition, even if his notions in regard to the sacredness of Sunday and the temporal kingship of Christ are not so good. At the recent Christian Endeavor Convention he said:—

"The only solution of the side door is no front door.

"The only solution of the Sunday saloon is no Monday saloon.

"The only solution of the saloon problem is no saloon.

"Anything that stops short of that is treason to the country, treason to humanity, and treason to the cross of Christ."

The saloon is bad any day in the week. It is no worse on Sunday than it is on Tuesday or Wednesday, and the sooner all of our temperance workers awake to this fact the better it will be.

English Converts to Rome.

AN Englishman, Mr. W. G. Gorman, has made a compilation of "Converts to Rome Since the Tractarian Movement, to May, 1899," a period covering about half a century. His figures show that in this time 446 Anglican clergymen have "gone over" to Rome; of the nobility, 417; army officers, 205; authors, poets, and journalists, 162; legal profession, 129; public officials, 90; medical profession, 60.

Of the converts, 158 have become priests, and 290 "secular clergy." Oxford University has furnished 445 converts, while Cambridge University has furnished only about half as many—213. Trinity College, Dublin; London University, Durham University and King's College, London, have also furnished converts, and a very few have come from four universities in Scotland.



THE Dutch churches of Cape Town, Africa, have appointed August 20 as a special day of prayer for peace, in the hope of averting the war which seems imminent between England and the Transvaal.

PRESS dispatches state that a shipload of dynamite guns is to be sent to General Otis, for use against the Philippine natives. These deadly machines are expected to greatly facilitate the process of "benevolent assimilation" in those islands.

A "CHRISTIAN Prohibition League" has been organized at Sioux Falls, S. D. Its motto is: "The church solid for prohibition; when the church says go, and votes no, then the saloon will go."—*Neal Dow*. The membership pledges its political support to a party that shall stand for prohibition in its platform.

THE Peace Congress at The Hague were unanimous upon one point in considering the question of mitigating the barbarities of war—they agreed not to drop explosives upon an enemy from balloons. This exception to the general disagreement is explainable in the light of the fact that the feasibility of such a means of attacking an enemy has never yet been demonstrated.

A DISPATCH from San Sebastian, Spain, says that the republican and socialistic parties have agreed to organize a campaign, demanding the expulsion from Spain of all the religious orders. Considering the extent to which Spain is to-day and has been for centuries dominated by these orders, it is evident that this political combination has undertaken a tremendous task.

IN Roman Catholic Austria the "Evangelical Party" is making a fight for religious liberty, but is meeting with opposition from the courts. A recent court decision against the Evangelicals is being utilized by their papal opponents to compel all children to receive the religious instruction of the church in which their parents were born; in other words, to be educated to become Roman Catholics.

THE archbishop of Durango, Mexico, recently said of the Catholic Church in Catholic American countries: "The Catholic Church in Latin America does not wield the power it formerly did. All the governments there are against it. Despite continuous attacks, however, it has not lost one inch of ground with the people."

The archbishop convicts himself of error; for if the former of his statements be true, the latter cannot be correct. As an exchange observes, "It is obvious—without regard to abundant proofs in our possession—that if every government in Latin America were opposed to the Roman Catholic Church it would be impossible that it should not lose an inch of ground with the people. It must have lost many inches, or those governments never would have changed from not only willing allies but servile subjects of the Roman Catholic Church, into open opponents of the church; or if not open opponents, guarantors of religious freedom."

That all these governments are now opposing the papal church, is a plain matter of current history. The last stronghold of the papacy in Latin America—Ecuador—is throwing off the Roman shackles from the civil government. All these governments realize now that union with the papacy is no source of strength to them,—that the union of church and state does not strengthen the arms of the state, but paralyzes them. And this would be just as true if the church concerned in the union were any other than the Roman Catholic.

THERE is to be no Parliament of Religions at the Paris Exposition as there was in Chicago. But there will be held a congress for the scientific study of religion, like that in Stockholm two years ago, but larger. It will treat religion purely from a social and historic point of view. The program is as follows: (1) Religions of the uncivilized races, as of America before Columbus; (2) Religions of the extreme Orient; (3) Religions of India, and (4) of Persia; (5) Semitic religions, including Egypt; (6) Religions of Greece and Rome; (7) Germanic, Scandinavian and Slavic religions; (8) Christian religions. The congress will meet the first week of September, 1900.

THE State Democratic convention of Maryland, assembled August 2, adopted among other resolutions, the following:—

"No deadlier blow can be dealt to American liberty than the suppression, by an abuse of executive power, of the free utterance of American freemen of their sentiments upon matters of public concern affecting the welfare of the people, and we denounce as dangerous and indefensible all efforts to interfere with and abridge this sacred right."

This is a plain reference to the policy of General Otis in the Philippines, in establishing a censorship of the press, which prevented the true state of affairs there from being known in America. If circumstances at Manila and in Cuba are not vastly different from those prevailing now during the next political campaign, that campaign will be the bitterest that has been fought since the Civil War. There is an intensity coming into the strifes that are waged in politics and in society that indicates an approaching climax and a mighty change.

Sunday Closing Notes.

ALL the saloonkeepers in La Salle, Ill., about fifty in number, were arrested on July 17, for Sunday opening.

For the first time in many years the saloons of Marshall, Tex., are closed on Sunday.

THE clergy and "city fathers" of Asheville, N. C., are agitating the question of Sunday closing for all business places.

THE Supreme Court of the State of Washington has just rendered a decision in which it held that keeping a saloon open on Sunday is a misdemeanor, even though no liquor is sold.

THE W. C. T. U. of Wheaton, Ill., has presented a petition to the Golf Club of that place asking that the club house be closed hereafter on Sundays and that Sunday playing be discontinued. The petition was indorsed by vote in meetings of four churches and by two hundred citizens of Wheaton.

Sunday Enforcement in Paterson, N. J.

CLOSED BARBER SHOPS DO NOT NECESSARILY INDICATE IDLE BARBERS. A SITUATION WITH SOME PECULIARITIES.

New York "Sun," August 18.

THE revival of the Blue Laws, instigated by the ice-men to avoid Sunday work, is growing more interesting. Antonio Mauro, the barber who was found shaving a man in his shop last Sunday, and was at first, after his arrest, inclined to fight the case, after consulting counsel, decided that he had no chance of winning. Yesterday he went before Justice Van Hovenburg and pleaded guilty. In consideration of his submission and a promise that he would in future refrain from working on Sunday he escaped with a fine of \$5. Now the movement against Sunday work thus vindicated, is to be followed up in other cities of the State.

At a meeting of the "boss" barbers held on Tuesday evening, committees from the hair-cutting fraternities

of Newark, Jersey City, Hoboken and Passaic were present to obtain information of the Paterson method of enforcing the Blue Laws. They had read of the success of the Paterson men and will recommend to their associates the adoption of the Paterson plan in their respective cities. Soon the Jerseyman who fails to have his whiskers curtailed or abolished on Saturday will have to hide behind them over the Sabbath. The clergy are said, strangely enough, to be opposed to the movement. They believe that it will furnish an all too convenient excuse for the tardy shaver to remain away from his family pew when he should be there with a clean face as well as a pure heart for the multitude of sinners to look upon. But the clergymen are the only malcontents. The barber reasons that his usual Sunday customers will call on Saturday, and the hardware man is convinced that razors now will sell like cross buns on Good Friday.

But the tonsorial community are encountering other troubles and it is likely that they will have to resort to further efforts for the revival of forgotten laws in order to win the perfect peace for which long their hungering souls. It has been discovered that while most of the shops were closed on last Sunday, sundry members of the craft were accumulating forbidden shekels by pursuing their calling at customers' homes. Suspicions were aroused when one of the Vigilance Committee of barbers met a barber known to be opposed to Sunday closing. He carried a satchel.

"Where are you bound?" queried a scout of the Sunday closing element.

"Oh," was the reply, "I'm off for a little vacation. No use of my loitering here when you make me keep my shop closed."

He was one of the most vigorous advocates of an open Sunday, and the scout was pleased at his evident defeat. But when the barbers met to compare notes, ten were on their feet to recount similar meetings and a similar conversation with the disingenuous brother who sought a vacation. It was found that each had met the representative of the opposition in a different place, and that he had in no case been bound toward a railway station. It developed that other barbers had been seen carrying satchels in different parts of the city and the truth of the situation became apparent. A thorough campaign against satchel carrying was resolved upon, and on Sunday next the barber who ventures out with a grip will be under suspicion.

Another discovery was made known at the meeting. Those present were informed that a certain saloonkeeper had hired a non-union barber as a Sunday attraction at his café, and had made to his customers a special offer of rum, shave and bay rum for the moderate charge of a quarter of a dollar. A committee was appointed to warn the saloonkeeper that other laws than the Blue Laws would be made to apply in his case if he persisted in such pernicious practise.

Professor Norton on Imperialism.

By what right are we murdering the people of the Philippines and devastating their homes? Is it because we paid \$20,000,000 for what we could not buy? Did we pay this sum to make the people slaves to our will, or, in the glowing phrase, to compel them to submit to benevolent assimilation?

Yes, we are committing this carnage for the sake of dominion, in order to compel the submission of freemen who owe us no submission, to deprive them of their independence, to enforce moral slavery upon men who have as good a right to freedom as we ourselves.

And their steadfast resistance to our oppression, which deserves the respect of every free man, is called by the hot headed popular hero of our war "an outburst of savagery," and his advice to the nation is "to resolve to back up the President to the full in repressing this outburst of savagery once for all."

And our new Secretary of War follows up these fatuous words with the declaration that from now on the war will be prosecuted with all possible energy. . . . There will be 50,000 men in the Philippines ready for active service at the close of the rainy season, and more will be sent there if necessary.

This is a George III. policy; these are Lord North words; the policy and the words of folly, of tyranny and of failure.

It were better to remember the advice of that great statesman Lord Chatham, who, when in 1775 we were giving that example to the world which the Filipinos are now closely imitating, moved to address His Majesty "to withdraw the troops from Boston, in order to open the way toward a happy settlement of the dangerous troubles in America."

Let the cry rise till it thunders in the ears of the Administration, "Stop this fighting!"

That is the instant need, the first step toward regaining national self-respect. The next may be more difficult—to confess our mistake, to admit that we have done wrong, and to endeavor, so far as may now be possible, to repair it.

We cannot bring the dead to life, we cannot restore the desolated homes, but we can help the Filipinos to establish their independence, and we can afford them support in maintaining it.

Let us charge off the twenty millions paid for the islands as a bad debt; let us charge off also more than double twenty millions which this fighting has already cost us as the price of a bitter but salutary lesson. Let us set an example of national manliness, good sense and magnanimity and of fidelity to the ideal of goodwill among men.

It is a magnificent opportunity to make a real advance in civilization. Shall we seize it nobly, or let it slip from our grasp, to our own lasting shame and unavailing repentance?

On the issue depends the life or the death of the America which has been, which should be, the hope of mankind.—*Charles Eliot Norton, of Harvard University, in speech at Ashfield, Mass.*

Georgia's Governor Against Lynch Law.

APPRECIATING the evils of lynch law, Governor Candler, of Georgia, has issued to the people of that State an appeal for a united effort to suppress this baleful species of outlawry in their midst. In this appeal Governor Candler calls attention to truths which justify the most earnest and vigorous efforts toward the end in view; truths which cannot be too widely circulated among the people of this country. He says:—

"The purity of the fair mothers and daughters of Georgia must and shall be preserved, and at the same time the lives and liberties of all of the law-abiding negroes in Georgia must and shall be protected. Arson and burglary and assassination and robbery and rape must stop, and at the same time lynch law must stop. The good of both races and the fair name of the State demand this.

"The ordinary processes of the law are amply sufficient to punish all crimes. Our judges are pure and incorruptible. Our juries are composed of our most intelligent, upright men, who seldom make mistakes. The mob often makes mistakes and the innocent are made to suffer with the guilty. It never knows where to stop, but, after punishing the guilty, drunk with the blood of one victim, it thirsts for the blood of another, and often sacrifices on the altar of vengeance those who are guiltless of any crime.

"We must away with the mob. We must re-enthroned the law. We must restore the altar of reason and tear down the altar that passion has erected. We must do this in the interest of the white men of Georgia and in the interest of the negroes of Georgia, and for the fair name of Georgia, and to protect the virtue of the women of Georgia.

"Lynch law does not stop arson, nor murder, nor robbery, nor rape. This requires the strong power of the statute law, sustained by a healthy vigorous public sentiment.

"I would appeal to all officers of the State, civil and military, urging them to remember that the dignity and the fair name of Georgia are in their keeping. I would appeal to them to remember that they are guardians of the peace and happiness of the people of this State. It is their duty to apprehend and bring to justice all who violate the law, whether it be the negro who commits rape or the white man who kills him for the crime. The grand juries must realize that it is as much their duty to ferret out and return true bills against members of the mob who lynch a murderer as it is to return a true bill against the murderer himself.

"I would appeal especially to the bar to bring that potent influence which the members of the profession exercise in every community, to the aid of law and order, not only by discountenancing mob rule, but by aiding the courts and juries in bringing accused parties to

speedy trial. It is the duty of a lawyer to see that his client has a fair and impartial trial, but he should not resort to mere technicalities and pretexts to defeat the ends of justice or even to delay the enforcement of penalties whereby society suffers and the confidence of the people in the ability of the courts to punish crime is destroyed.

"In bringing about this end I would invoke the active, earnest coöperation of all good men, white and black, with the officers of the law in their efforts to prevent crime, suppress mob violence, and bring criminals to justice, and to restore peace and order and tranquility to all of the people of every race, class, and condition."

In considering how far lynch law can be suppressed by an appeal of this nature, it is to be remembered that lynching is not wholly a product of ignorance; it is largely a result of moral degeneration. Knowledge is good; but knowledge is not power unless coupled in the mind with a purpose to put it into practical use. The people must have a desire to do right in the matter more than a desire to gratify hatred and the spirit of revenge, before they are prepared to profit by a knowledge of the proper principles of procedure and the reasons upon which they rest. We trust, however, that Governor Candler's appeal will result in strengthening lawful government in the State of Georgia.

What Are We Fighting For?

New York "World."

THE war in the Philippines has grown to large dimensions. Secretary Root is planning to increase our army there to 70,000 men. This is twice as large as the army with which we whipped Mexico. There were only about 20,000 of our soldiers actually engaged in the overthrow of Spanish power in Cuba and Porto Rico.

With a war of this size on our hands it is pertinent to inquire what we are fighting for.

It is, to begin with, an irregular and unauthorized war. It was never declared by Congress, in which body the power to declare war is vested by the Constitution. It is strictly Mr. McKinley's war.

Is it to confirm our "sovereignty" over the islands, preparatory to their annexation and government by the United States? No; for the Senate, a part of the treaty-making power, adopted a resolution, declaring—

"That by the ratification of the treaty of peace with Spain it is not intended to incorporate the inhabitants of the Philippines into citizenship of the United States, nor is it intended to permanently annex said islands as an integral part of the territory of the United States."

Are we fighting, then, to suppress internecine war and put down a reign of terror? There is no war in the Philippines except between our soldiers and the natives, who conceive themselves to be fighting for their liberty and independence. There is no terror except such as the

splendid valor and deadly effectiveness of our troops have inspired.

Are we fighting to establish a "stable government" in the islands and to insure to their people the blessings of freedom and civilization? Why not give them a chance to govern themselves? Liberty is the best—the only—preparation for liberty. Freedom is the best instructor in the school of self-government. When in the world's history has it ever been necessary to thrust the right to liberty and self-rule upon a people with force and arms? Where do we find a commission for shooting our civilization into 10,000,000 alien people 10,000 miles away?

Is it strange that the American people are asking themselves, with increasing earnestness, "What are we fighting for?"

England's "Scientific" Sabbath.

FOLLOWING the example of American journalism, two popular London dailies began in April to issue Sunday editions. This caused a considerable sensation, and the movement inaugurated in opposition was so strong that within two months the Sunday issues were withdrawn.

In the August number of the *Review of Reviews*, Henry S. Lunn, M. D., has an article entitled, "The Defeat of Seven-Day Journalism in London." He tells us how strongly he felt the gravity of the situation, and the part he acted in organizing the National Protest Committee. Here members of Parliament, merchants and manufacturers, priests and bishops, both Protestant and Catholic, united in a formal protest, copies of which were to be sent to all the distinguished people in England. At this point, however, the papers yielded "as a frank concession to the religious feeling of the country."

Mr. Lunn says, "In conclusion, I would point out that the popular movement which I have attempted to describe was not a mere ebullition of Sabbatarian fanaticism. It was based on the scientifically-proved necessity of a weekly break,—a 'truce of God,'—in the wearing toil and nervous strain of modern life."

It is well that they did not attempt to make the Bible a basis for the movement, as that plainly says "the seventh day is the Sabbath of the Lord thy God." On that day spiritual rest is enjoined, and in giving it to mankind the Lord never advanced civil or scientific reasons. First-day observance certainly constitutes "a weekly break," and it logically follows that, since the Sabbath of the Lord has been discarded, its true worth and meaning should be lost to view. This "scientific" sabbath is the workmanship of the same power which originated the "truce of God." The latter was introduced in the eleventh century by the Catholic Church, and meant a suspension of private war during church

asts and festivals, and weekly from Thursday night until Monday morning. It placed a check upon contending armies, giving them respite and the opportunity to attend religious services; but practically they rested only that they might enter the struggle of war and bloodshed with renewed vigor.

To call such a transaction a "truce of God" is certainly not honoring the King of heaven; and it is equally so when applied to a man-made "scientifically-proved" day of rest. Paul's instruction to Timothy is also for us: "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith."

ROY F. COTTRELL.

Give the Cubans a Chance.

THE Chicago *Times-Herald*, in a recent issue, states what is necessary to be done by the Cubans in order to demonstrate, to the United States, their fitness for independence. If this is the view taken by the Government, there will be an occasion for Congress to explain the meaning of their resolution put forth at the beginning of the war, that "The people of Cuba are, and of right ought to be, free and independent." The *Times-Herald* says:—

"The Cubans must return to the pursuits of peace, and must patiently demonstrate their fitness for self-government. Having used our army and navy at tremendous cost to gain for the Cubans freedom from Spanish oppression, for which they had struggled for years without success, it is not to be expected that the United States would relinquish its control of Cuban affairs until its responsibility, as defined by Congress, shall have been fully discharged.

"The national responsibility in this instance includes the restoration of order, the establishment of a stable government, the development of industry, and the improvement of sanitary conditions to such an extent that the island shall no longer be a menace to the people of the Southern States.

"It may take many years to accomplish these results. In the meantime the Cuban natives who honestly desire independence can bring it more quickly by tilling the soil and by promoting the industrial development of the island than by holding mass meetings. Until the people show their fitness for self-government in this manner the United States will hold tight reins on Cuban affairs."

Affairs in the United States were in a condition bordering on chaos for several years after the close of the Revolutionary War, yet the American people of that day did not wish for or need the rule of a foreign power while order was being restored, and they were demonstrating their fitness for self-government. Give the Cu-

bans a chance to restore order in the island themselves. That will be the quickest and best possible way of determining whether they have ability for self-government or not.

There is only a pretense of necessity for the continuation of American military rule in Cuba. The Cubans are entitled to the same chance to demonstrate their political capacity that Americans themselves had in 1783.

Pointed Press Paragraphs.

THE follower of Jehovah cannot afford to become a weather vane to point in whatever direction the community may decide.—*Bible Echo*.

IN order that Cuba may enjoy the blessings of liberty, it has been found necessary to suppress newspapers which advocate the independence of the island.—*Detroit Evening News*.

WE oppose conquest of the Philippines because imperialism means militarism, because militarism means government by force, and because government by force means death of government by consent, the destruction of political and industrial freedom and the obliteration of equality of rights and assassination of democratic institutions.—*Iowa Democratic Platform*.

THE boycott is as rude and ineffective in warfare as the Australian boomerang. Certainly it can do much damage; but it is of the kind which counts very little toward the final settlement of a dispute. What chance has the savage with his bow and arrow against the rifle of the modern soldier? When men have nothing better than a boycott to fight with, their cause is lost.—*Christian Register*.

IN Kentucky the people are threatening whipping and death to Mormon missionaries and forcibly expelling them from the State. We wax indignant when in some far-off Chinese town our missionaries are treated in that manner, and we send soldiers to punish the criminals. Whether these Mormon missionaries are right or wrong they should have the protection of law. We must depend on the supreme power of light and truth for our protection, not on lawless force.—*N. Y. Independent*.

WHAT the President in a recent speech called "the blessed mission of liberty and humanity," is made the subject of forcible but not flattering comment by Bishop Thorburn, Methodist, in the *Lutheran Observer*. Speaking of American civilization as seen in Manila, he said:—

"My visit here has more than ever impressed me with the essential barbarity of war. Every alternate place of business seems to be a liquor shop of some kind, and the soldier has temptation before his eyes whichever way he

may turn. It is amazing how slow public rulers in our modern days are in discovering that the surest and most certain way to promote good order in times like these is absolutely to close every place where intoxicating drink is sold. Drunken soldiers meet me everywhere, and it is painful in the extreme to remember that they have come from Christian homes, and that they have been thrust into the very jaws of a temptation from which only strong men can be expected to escape."

Nothing that takes with it the American saloon, can ever go on a "blessed mission of liberty and humanity." That is as certain as that the saloon is a curse in America.

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THE annual convention of the National Reform Association for 1899 will be held in New York City next December. The organ of this association states that "no pains will be spared to make this the most telling convention that has yet been held in the interest of National Reform."

THE papacy stands for a union of church and state. Its adherents claim to be good citizens of the state, and are such, no doubt, in many cases. But they can be good citizens and at the same time good Catholics, only in a state which is united with the Catholic Church. Roman Catholics can be good citizens of the United States only to the extent that they repudiate the principle of church and state union.

A LETTER from Mr. W. J. Morgan, of this State, who holds the office of comptroller, to the Rochester *Union and Advertiser*, states that "the Rev. O. P. Farren, Roman Catholic clergyman, received \$1,200 last year for his services as chaplain" of the State Industrial school. And these "services" were performed under the "Freedom of Worship" bill passed some years ago by the New York legislature, after much discussion, under the provisions of which Roman Catholic priests were to be permitted to hold religious services in certain state institutions, *without cost to the State*. This was what advocates of the bill said when it was before the legislature; but it turns out that the state now pays such clergymen \$1,200 a year, and in addition allows "\$5 a month for car fare for the Sisters of Charity."

THE French police at Rennes in

hunting for the assassin of M. Lator, chief counsel for Dreyfus, carefully searched a Jesuit institution on the outskirts of that city, as a place where the fugitive might be expected to have fled. That the Jesuits are leagued with the anti-Semites of France, is a fact well known to the French authorities.

It is generally believed that France is on the verge of a revolution. A pent-up volcano is shaking the foundations of the republic,—a volcano of moral and political depravity. The leading men in public life—high generals in the army, an ex-president of the republic, and others—appear on the witness stand under one another's accusations as liars, perjurers, forgers, etc.,—men utterly without conscience; while the mob parades through the streets of Paris shouting "Death to the Jews."

What has brought France to such a condition? The answer may be summed up in the words, Jesuitism and Militarism. These two great forces represent the opposition to the French republic. Both are natural enemies of republican government.

And these two evils—militarism and the church in politics—are rapidly on the increase in the United States.

THE *Christian Statesman*, organ of the "National Reform" movement, says that "The most enthusiastic admirer of the United States will not claim that, in the deepest sense of the words, we are a nation in true allegiance to God and Jesus Christ." This is what the AMERICAN SENTINEL has always said; and it follows that since the nation is not Christian in the deepest sense, it is not really Christian at all; for in our relation to God, nothing but truth in the "deepest sense" is acceptable. His actions have all the "deepest sense" of their meaning for us, and we likewise must manifest the deepest sincerity towards him.

The National Reform Association hopes however to make this "a truly Christian nation." That is its

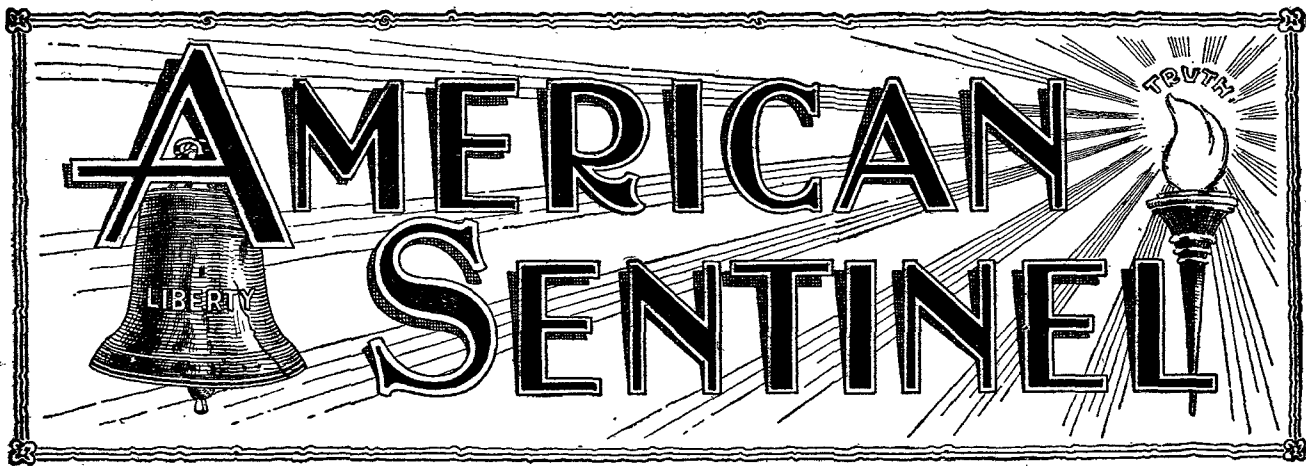
avowed object. But to secure this the association is not working to convert individuals to the Lord, but to secure "a wide range of reforms" by legislation. It looks to the national and state legislatures, and to other political bodies, to secure what it wants to make the nation "truly Christian." Possibly it will succeed in getting all the legislation it desires; but even should this be so, its task will remain unaccomplished; for reform legislation is one thing, and the reform itself is quite another thing. The latter by no means necessarily follows as a result of the former.

Faith is the one sure means of genuine reform. It is the one sure means of moral purification. This is God's means of reforming all that can be reformed in the world. If legislation could bring the needed reform, God could legislate and enforce it too, far beyond any thing that man is able to do. But he works by faith in the individual heart. Whatever is capable of exercising faith in Christ, can be reformed according to God's idea of reform, and nothing else can be. As for the world and all that is of the world, the only thing that awaits them is the coming day that shall "burn as an oven" (Malachi)—that day of fiery destruction foretold by Peter, when the very elements shall "melt with fervent heat." That is the only kind of reform that awaits this world.

It was better in the Creator's view than sin and death should enter and mar the universe, than that His creatures should be deprived of the liberty to do either right or wrong. What higher testimony could be given to the value of absolute religious liberty?

PEOPLE who enact a Sunday law bind themselves with the chain they forge for others.

RELIGION mixed with politics makes a mixture good only for political purposes.



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

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

(Entered at the New York Postoffice.)

He who leans upon the crowd for support, is likely to find himself sooner or later underneath its feet.



NO PERSON can be a follower of the Lord and a follower of the crowd at the same time.



A TRULY Christian government must be one which rules by love and not by force; but if any civil government now upon the earth should attempt to proceed upon this principle of love, it could not carry on its functions a single day. When it is possible for a truly Christian government to be set up on the earth, God will set it up; and all efforts of men to make such a government out of any of the existing governments must utterly fail.



As THE Bible is spiritual, and as spiritual truth must be spiritually discerned (1 Cor. 2:14); it follows that without a spiritual agency the Bible cannot even be understood by the people, much less enforced upon them as "the supreme law" of the land. And as no civil government has any spiritual agency at its command, it is only supreme folly for it to concern itself with the enforcement of Biblical rules of life.



NO MAN can be a citizen of two countries at the same time; he cannot give allegiance at one time to two different governments. A man cannot be a subject of Great Britain while he is a subject of the United States,

or of Germany, etc. But as the difference between two governments of earth is far less than the difference between any earthly government and the government of heaven, much less can any person be at once a citizen of earth and a citizen of heaven. Christ's kingdom is "not of this world."



It is not the power of the civil government that hinders the advance of the cause of righteousness in the earth, but the power of unbelief in the human heart. Overcome all the power of the government—put an acknowledgment of God in its constitution, frame all its legislation in harmony with the strictest rules of right—and unbelief would still bar the way of the cause of Christ. But overcome this unbelief, and all the governments on earth, whatever their laws, could not hinder that cause for a moment. The attack of the forces of Christianity upon unrighteousness must be directed at the enemy that is intrenched in the heart.



The Deceptive Spirit of Politics.

A GREAT deception is upon the religious world, and this deception is steadily drawing the religious world towards the brink of irreparable disaster. To point out this impending danger which threatens at once both the church and the state, is a mission than which none could be greater or more urgent at the present time.

The professedly Christian churches are in politics. Through politics they are seeking to advance the kingdom of God. By this we do not mean that they have joined hands with any political party, but that they have adopted political principles and methods. The spirit of politics has become diffused through their midst, and *they see no conflict between this spirit and the spirit of Christian piety*. They hail it as the spirit of righteousness and the agency of salvation. This is the great deception.

An illustration of the working of this deception is seen in the commingling of the most sacred themes and themes that are purely political—the exaltation of the nation's military heroes, the approval of war, the indorsement of the policy of the Administration, etc.—at the gatherings of the leading religious bodies.

The idea of all this is that the civil government—the political power in the nation—can go hand in hand with Jesus Christ in working out the world's salvation and setting up the kingdom of God.

In order to get at the truth upon this subject we must get down to first principles and clearly define the two leading agencies concerned,—the spirit of politics and the spirit of Christ.

Politics, always and everywhere, is a contest for the supremacy. It is a contest between men, which results in the uplifting, not of the divine, but of the human. It exalts and glorifies, not God, but a man. And wherever this is done, whether in a political party or in the church, whether for political purposes or for church purposes, whether by many or by few, the spirit of politics is there as the ruling spirit.

Anything which aims at the exaltation and glorification of *something else than God*, is political in its principles and nature. This is politics defined in its broadest sense.

Where did this spirit originate? Where first was the effort made to exalt and glorify something else than God? To this question there is a plain answer given by Scripture. It was Lucifer, the exalted one who stood by the throne of God in heaven, who first sought the exaltation of something else than God, which something was himself. Then he induced others to join with him in the effort for *his* exaltation. And there was formed the first political party that ever existed.

The leader sought to get himself into supreme power in heaven. He sought to win the votes of all the beings in heaven, excepting of course, the One to whom he had made himself a rival. Heaven was divided; and finally, Satan with his party was cast out, and the movement to exalt and glorify some other being than God was forever banished from the celestial realm.

But being shut out of heaven, it came down to the earth, and here it has found a home ever since. Eve sought to exalt herself to a higher realm of knowledge, by eating of the tree in Eden, contrary to the command of God. Man fell, and there was implanted in the race the spirit of self-supremacy; and ever since that time, this spirit has dominated among men everywhere outside of the true people of the Lord.

But even in the Christian Church it has been continually showing itself, and a continual source of trouble and peril. In the gospel narratives it stands out very plainly as influencing the course pursued by the Saviour's immediate followers, the twelve apostles. Even they were not free from it, although they were the most intimate associates of the spotless and perfect

Pattern. So deceptive is this spirit, that it creeps into the most sacred sanctuary undistinguished from the spirit of righteousness. If it was so marked among the very apostles of the Lord while they were with him, small wonder is it that it should gain entrance to-day in the most select Christian circles, and should so distort the view of Christian truth as to influence powerfully movements which seem to have but the one aim of advancing the cause of Christ.

Even when the most serious and solemn thoughts should have engrossed the minds of the disciples, this political spirit rose up and completely blinded them to the important truths the Saviour desired them to comprehend. It turned them completely aside from their proper course of action and left them unprepared for the crisis before them. The record tells us that near the close of his ministry, when Christ was going up to Jerusalem to be condemned and crucified, he took the twelve disciples and endeavored to open to their minds the truths pertaining to this trying experience awaiting them. Three separate times he endeavored to break through the earthly influence that darkened their understandings, and each time the spirit of politics within them shut off their view of the truth. They were contending among themselves as to *which should be the greatest!*

There it was—the spirit of self-exaltation, of self-supremacy, right among the twelve apostles themselves, doing its foul and fatal work. Notice how it is set forth in the following from the narrative by Matthew:—

“And Jesus going up to Jerusalem took the twelve disciples apart in the way and said unto them,

“Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

“And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

“Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him.

“And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

“But Jesus answered and said, “Ye know not what ye ask.” Matt. 20:17-22.

Then, pointing them to the trying experience that awaited him and them before they could attain the kingdom of glory, he told them it was not given to him to bestow offices upon his followers, but the positions desired should be given “to them for whom it is prepared of my Father.”

Note the following points:—

The mother of James and John (Zebedee's children) came unto Jesus with them, worshiping him, and desiring a certain thing of him. Here was (1) a “cut and dried” plan between James and John and their mother to get themselves into the chief places in the kingdom of

glory. (2) "Pull"—the all-essential thing in politics. Jesus had always been so considerate of womankind, that surely ~~the~~ request would be more likely to be granted if made by their mother. (3) Hypocrisy—they came "worshipping him," not in sincerity, but to further, as they thought, the chances of success for their selfish scheme. (4) Office-seeking, not as a reward of merit, but as a favor. This was the spirit of politics, through and through. And Jesus then and there put a rebuke upon it, which should begood for all time with those who profess to be guided by his example.

"And when the ten heard it, they were moved with indignation against the two brethren." Verse 24.

Thus they showed that they were of the same spirit; for instead of pitying the two disciples for their blindness, as they would have done had their own eyes been opened, they were angry with James and John for endeavoring to get honors they coveted for themselves.

The Saviour endeavored to enlighten them and lead them out of the great delusion in which they had become entangled. He set before them the contrast between the spirit that was actuating them and the spirit that must prevail among his followers; and it would be well if his professed followers to-day would keep in mind his plain instruction upon this point. He said to his disciples:—

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

"But it shall not be so among you; but whosoever will be great among you, let him be your minister;

"And whosoever will be chief among you, let him be your servant:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Verses 25-28.

This is the spirit of Christ, the spirit of self-denial; the spirit not of serving self, but of serving others. And that is the spirit of God; for God seeks not to serve himself, but to minister to all his creatures; to preserve them in life, to surround them with that which will conduce to their happiness and welfare. God's infinite power flows out from him to all the universe, to give light, and life, and love, and happiness to the myriads of his creatures. Imagine for a moment the infinite One withdrawing his power from the universe, and turning it inward upon himself, to exalt and serve himself. That very moment the universe would collapse, and only ruin and death would be the result. Yet in that God would be doing only what men are constantly doing in this world, under the control of the spirit of self-exaltation, the spirit of politics. But that spirit, that principle, is a principle of death and not of life.

Self-denial and the service of others, is the spirit of God; and that spirit had always ruled in the universe from the beginning until Lucifer introduced its opposite in seeking to exalt himself.

The spirit of Christ, therefore, the Christian spirit,

the spirit which should rule in the Christian Church, is the spirit which seeks to serve others, and never to serve self; to exalt and glorify the Creator and never the creature. The opposite spirit is the spirit of self-exaltation and self-supremacy, the spirit of politics, the spirit of the devil.

The disciples, under the blinding influence of this deceptive spirit, failed to discern the most important truths of the teachings of Him whom they called their Lord and Master; they were led off into error and delusion, and entirely failed of the preparation they so much needed for the crisis before them. They came up to that crisis wholly unprepared; and when their Master spent hours of agony in Gethsemane, while they should have watched with Him, they slept. And when He was betrayed and delivered a prisoner into the hands of the Gentiles, they all "forsook him and fled." And Peter, a little later, denied Him with cursing.

That was the result then of the deceptive spirit of politics—the spirit of strife for the supremacy, with its accompanying conception of an earthly, political kingdom of God—in their minds. And *if the end of all things had come then*, that deception would have involved them in final, eternal ruin. And it is because the like deception will bring just this result upon its victims in the generation when the end does come, that the study of this subject is of tremendous importance to-day.

Precedents That May be "Catching."

THE Filipinos fought Spain for years to be freed from foreign control, and to have a government of their own. They had their purpose almost accomplished, when the United States, by the victories of Manila and Santiago, relieved them of any further opposition from Spain.

But the United States did not stop with that—she actually took the place of Spain; and now the Filipinos are fighting the United States for the same reasons and for the same things that they fought Spain. And a real substantial question is now, Will not the Filipinos fight the United States as long as they fought Spain?

It may be said that they *can't* fight the United States as long as they fought Spain; because the United States is stronger than Spain was, and fights harder than Spain could. This may be true in substance; but will they not fight the United States, if not actually as long as they fought Spain, yet as long as the predominance of strength and ability of the United States over Spain will allow? The United States began with thirty thousand troops, and conducted one campaign. She proposes now to take sixty-two thousand and make another campaign. Will she *win* with sixty-two thousand and in only a second campaign? Spain, with many more than sixty-two thousand men in the Philippines

as well as in Cuba, was obliged to stand far more than a second campaign.

Now another question is, If the Filipinos should be able to compel the United States to drag along for a considerable time unsuccessful; if they should be able for a considerable time to maintain such an unsettled condition of affairs as they have so far caused, thus materially interfering with the commerce of the great nations; is there not a possibility of the intervention there, of some of those great nations after the example of the intervention of the United States between Spain and Cuba? Is there not a possibility that the example set by the United States in intervention, may prove to be "catching"?

By her victories over Spain the United States has won a standing among the great nations of the earth, and has forced their recognition of her in such standing. Yet for all this the United States has no more of the love of the nations than she had before. Rather she has far less. And those nations will be glad of a chance—the first chance or any chance that offers—at which they can surely distress, perplex, or humble her.

There is another matter in which the United States has taken the initiative, and in which she has been also insistent, which may yet be taken advantage of by the European nations to distress, perplex, and even humble her: that is, International Arbitration.

Even at the very threshold of the establishing of the international arbitration principle and tribunal, the United States found it necessary to close an opening that might give entrance to this very thing: and the detection of this possible opening, by the United States delegates, was instantly proclaimed and lauded as not only a decisive diplomatic victory, but as a plainly served notice upon the European nations that although the United States was new in international proceedings, she was not a novice.

However all that may be, the point worthy to be considered is that when such observant and critical watchfulness must be maintained at the very threshold, what will be called for further on? and will the United States be able to save herself always, as she did in this initial instance?

If the course upon which the United States has entered in the world's affairs, does not end in her being humbled to the very dust, it will not be because the European nations do not desire it, nor even because she herself has not given to them cues which can easily lead them to hope that they may accomplish it. A. T. J.

The Prohibition Party of Pennsylvania has joined itself to the party that is working to remodel the Government from a republic to a theocracy. At its State convention held in Philadelphia last July, it placed the following declaration at the head of its political platform:—

"The Prohibition Party of Pennsylvania in State Convention assembled, acknowledge Almighty God as the rightful and Supreme Ruler of the universe, to whose laws all human enactments should conform."

Will the United States Maintain Polygamy and Slavery?

The United States claims possession of the Philippine Islands by virtue of the treaty with Spain. To repudiate that would be to throw away the basis upon which the Government seeks to justify its course in the Philippines before the world. But to stand by the treaty, also involves the United States in a dilemma, for under it this Government is obliged to maintain the Sultan of Sulu, a Mohammedan and polygamist, at a salary of \$4,900 a year; and also the system of slavery which prevails in that island of the Philippine group. The facts of the situation are set out in the following narrative of an interview between the Sultan of Sulu and Philippine commissioner Jacob G. Schurman, just back from the Philippines, which we copy from *The World*, of this city:—

"He received us cordially. We went through two rooms and were then seated in the reception room. I sat on a lounge and the Sultan seated himself, while a score of his household guards stood behind him. They were big, muscular, brave-looking fellows, and each one had a big knife handle sticking out of his belt.

"I told him that Spain had ceded its rights in the Sulu group to the United States and that we could carry out the same treaty terms he had made with Spain. He said that was all right, but for one thing; he would like to have some customs revenues and increased pensions, and, therefore, he wanted an island of the group in which he could have a port to collect tariff customs. The only port in the group is the city of Sulu and that is a free port.

"The reason the Sultan gave for wanting that port was that he had twelve wives and it took a good deal of money to support them. Already they were learning Occidental extravagance in dress and were pestering the life out of him for foreign finery.

"Another reason for wanting this port for its revenue was that he wished to go to Mecca to make his pilgrimages, and that, too, costs money.

"The treaty with the Sultan which the United States became a party to as Spain's successor, provides that he and his chiefs shall receive about \$5,000 annually. The Sultan has many subjects in Borneo also, and the North British Borneo Company pays him \$5,000 a year to stay out of Borneo."

"Mr. Schurman was asked whether or not the system of slavery in the Sulu Islands is likely to be disturbed by the United States Government.

"I am not in a position to answer that question," he replied. "I assured the Sultan that all of his rights would be preserved as defined under the treaty with Spain, and he seemed contented.

"Slavery, as it is practised in the Sulu Islands, is not the cruel, inhuman slavery. On the contrary, it is

rather beneficent in form, and the relations between masters and slaves are, as a general thing, most friendly.’”

The treaty of Spain with the Sultan of Sulu provided for the maintenance of the Sultan at a salary of \$5,000 yearly, with polygamy and slavery as carried on by him; and now the United States, “as Spain’s successor,” has “become a party to” this treaty. The United States is bound by this which was included in the treaty with Spain, the same as by any other part of that treaty. The Government can repudiate this part of the treaty, but it will not be very consistent to do this, while constantly holding up the treaty as the justification of its claim to the possession of the islands.

Spain never had any right in the islands, save such as the robber and the freebooter acquires to the ownership of the property he steals. This is one iniquity recognized and sanctioned by the treaty with Spain. And even had Spain once possessed any rights there, she had forfeited them by her merciless oppression of the people. This is another iniquity; so that the treaty with Spain was only a justification of Spanish iniquity, and the iniquity of maintaining polygamy and slavery in one of the islands is only on a par with the rest that the treaty embodies.

Will the United States, then, unseat Congressman Roberts of Utah for polygamy, and maintain the Sultan of Sulu in polygamy at a salary of \$5,000? Will it maintain slavery in Sulu against the express prohibition of the Constitution, that “neither slavery nor involuntary servitude . . . shall exist within the United States or any place subject to their jurisdiction”?

What right, anyway, had the treaty makers to make a treaty which recognized slavery as a lawful thing in a territory that was to come by virtue of that treaty under the jurisdiction of the United States?

A Spanish Arraignment of Rome in the Philippines.

BY JOHN M’CARTHY.

Who has traveled Spanish South America—the hot-bed of Catholicism,—Mexico, Spain, Portugal, etc., and cannot see that those countries are at least one hundred years behind? It is true, that two or three countries in South America, Argentine Republic, Chile, and Uruguay, have of recent years burst the swaddling bands of Romanism, in the which they have been wrapped for the past three or four centuries, and have embraced the more liberal and advanced views of North America and progressive Europe, and what is the result? In the short space of ten years prosperity is manifest on every hand. Railways are laid connecting all the points of importance; shipping has increased 200 per cent.; public schools have augmented 500 per cent.; banks—a sure

sign of success—have increased more than 800 per cent. Even the streets proclaim the change from Catholic despotism to civilized liberality. Streets which only ten years ago had pavements five feet higher than the unpaved traffic road, are now on a par with the finest streets of London, Paris, or New York.

But let us take a view of a country which has never allowed Protestant missionaries the privilege of carrying the grand old gospel of Jesus; and see what is its condition: whether it is a credit to the Papacy’s long dominion or no. Let us hear the tale, sad and mournful though it may be, from the lips of the Roman Catholic editor of *del Nuevo Pais*, published in Madrid, Spain. He begins thus:—

“Already the bandage has begun to gall which covered the eyes of many Spaniards, and which hindered them from seeing the true character of the priests of the Philippine Islands. It is now well known that they—the priests—were the prime movers in the rebellion of the indigenous tribes against the rule of Spain; and also of the great calamities that have transpired there to thousands of noble-hearted Spaniards.”

Already many who formerly believed in the holiness and patriotism of the Roman Catholic communities, now see clearly how they have been deceived. But instead of permitting our pen to criticize them, we prefer to reproduce an article which appeared in the *Ejercito Español*, for two reasons: that it may appear unsectarian, and impartial, and also that it may represent the sentiments and ideas of the higher class of society.

Thus says the *Ejercito Español* (Spanish Army):—

“A foreign telegram has revealed the fact that the Catholic religious orders in the Philippine Islands have sold all their goods and property to a banking syndicate established in Hong Kong.

“This is sufficient to give the fatal blow to the unhappy history of our dominion in the Philippines.

“That is, the good fathers who compose these religious orders have known how to play one of those mystic and wretched games, in the exercise of which they are adepts; and thus to mock at the evils which are weighing upon the country which received and sheltered them.

“There is no need of our approximating the China Sea to acquire the conviction that the said religious orders are not of Spanish origin; neither are they cosmopolitan; they are simply Roman; projectors of their terrestrial goods against wind and tide.

“Spain has been overflowed with religious enterprises, all realized in the last few years. Madrid, in particular, is enclosed in a chain of stately edifices, built as if to enchant, the which notwithstanding their being inhabited by authorized religious communities, sanctioned by the Spanish government; thinking that the governmental concession of such property is not of sufficient guarantee; they have registered these said properties, as belonging to individuals of foreign nationality; a snare, so anti-patriotic in nature, that we cannot understand how any government could ever consent to same.

“It is sad to know how our misfortunes have to-day placed us at the mercy of the foreigner; but it is much

more painful to think of our willingly converting ourselves into vassals of Rome; and that we may tolerate Rampolla, more than we might perhaps tolerate President McKinley.

"Some days past the English and Italian press gave account of the negotiations between the Vatican and the Washington government, to guarantee the continuance of the priests in the Philippine Islands, pretending to deny their nationality as Spaniards, and at the same time offering to the United States the influence of their exaggerated prestige, the which has carried us to an implacable civil war; and to the ruin of our colonial sovereignty.

"Those religious orders which enjoyed the usufruct of the riches of the country; *who converted the Indian into a slave*, only feigned to become one with the people, so as to be the better equipped to pry into every thing. The exalted governmental positions, such as Minister of the Treasury, Administration of Justice, Political Military Governor, Captain-General, Governors of Provinces, and all judges, were but toys in their hands to be removed at their [the priests'] discretion. They had to be consulted as to how the public administration should be administered; until finally they had become such a terrible power, that no authority could exist for a moment that did not walk in accordance with their will.

"The native priests lived in a despicable manner, boasting of wealth and splendor; and this ostentatious display was carried to such a degree as to cause a spirit of jealousy to arise in the hearts of some of the governor-generals. They daily rode in their carriages with vain airs, showing off their beautiful sack-coats and smoking cigars half a yard long. They, too, opposed every alteration in the public order, which had the appearance of being directed against them; and on some occasions they have instigated the assassination of the viceroy, if the latter dared to make the archbishop of the Archipelago his enemy. These, then, by whose ominous domination so many thousands of Spaniards have died, and for whom Spain has suffered so many disasters; when they see Spain conquered, doubting the destiny that awaits them, hurry to place themselves on the safe side.

"The Dominican fathers hunt widely, and since they have adopted such a providence, it proves they do not believe our dominion in the Luzon Isle is very established; still they will not be able to delude the Yankees with their pretended necessary prestige over the consciences of the Indians; and should this be the case, how poorly will they have been repaid for denying their nationality so as to claim Yankee citizenship.

"We are not so sure as to whether these Catholic religious orders have the power to sell to any syndicate that which was acquired by them only by the special grace of the Spanish government.

"There only lacks one thing to fill our bitter cup of shame, that is, that these religious communities, which are known to be powerfully wealthy, should have disposed of all their property to the Hong Kong bank, and should thus come out of the catastrophe with clean hands, saving even to the last cent of their collective fortune. We can tolerate a strange nation sucking the life blood and vitality from the poor, ruined country; but it is unbearable to think that such is being done beneath the cloak of religion."

What a bitter yet veracious arraignment to make against the "Holy Catholic Church"! yet all except the bigot can see how truthful are the accusations. Spain for long centuries has been blinded by paganish dogmas and idolatries; now the Lord is preparing the hearts of the people to hear the gospel.

The day is not far distant when poor, downtrodden Spain must have the eternal truths of God's Word declared unto her. The day has even arrived when a greater effort than ever should be made for all Spanish-speaking countries, so that the benighted, heretofore blinded inhabitants shall hear proclaimed in their own villages, the truth as it is in Jesus.

Those who have never labored in the Hispano-American countries cannot grasp the difficulties that arise in the way of the preacher; still the divine power is omnipotent, and we have that at our constant disposition.

Let us think upon this, pray about it, and see if our hearts are not constrained to help with our time or money the evangelization of these truly dark corners of the earth.

Argentine Republic.

Progress Toward Religious Freedom in South America.

BISHOP WARREN, of the M. E. Church, who is in charge of Methodist mission work in South America, in his last report from that field, speaks as follows concerning the progress made by the people there toward the attainments of religious freedom:—

"The thing that constantly impresses one more and more is the emancipation that all thinking people are working out for themselves from the tyranny of an ecclesiastical organization that has held undisputed sway for three hundred years. On the one hand, the follies of the church, the gross superstitions inculcated, the frequent lack of common and necessary morals even in the clergy, and the utter failure to meet the conditions of advance in thought for men, contribute greatly to this result. On the other hand, the great tidal influences that are sweeping the human mind everywhere to-day toward freedom and development, the excellent schools that we have established in these countries, and the preaching of the gospel of power that has efficiency to change lives and dissipate even the darkness of the grave, have still further contributed to this end."

"The opposition of the common people to the papal church in South America has reached such an extent as to obtain the notice of the pope at Rome. About a score of bishops were called to Rome early in May to consult in regard to what should be done. If these bishops had come together and discussed these matters in South America, there would have been a probability of some valuable conclusions being reached, at least much information would have been obtained. But they were called to discuss this question under the predominating influence and stress of the papal power in Rome itself; they were confined to a list of questions drawn up

by the pope, and from the report of proceedings, as far as they have been given to the public, I have not seen that the least progress toward a better state of things has been made. Doubtless these bishops will come back impressed by the grandeur of the Romish churches, the magnificence of the millinery, the sensuousness of the ritual of the church; but as for any amelioration of the real difficulties there is little possibility.

"As an indication of the progress made toward freedom of thought and of conscience, it may be mentioned that the conference sent a committee to call upon President Rosas, of the Argentine Republic, asking that the Protestant young men who were called upon for yearly drill in the army should not be obliged to worshipfully kneel at the celebration of the masses before the troops. It was represented to him that the best soldiers are those who obey their consciences and feel that they fight for their country by choice rather than by restraint. The president received us most cordially, promised to give his personal influence for the securing of this exemption, and directed us in regard to the best method of securing the end we had in view. In a short time a decree was published granting perfect freedom of conscience to conscripts in this matter."

"There is a monument in Santiago that bears touching testimony to the fact that the human heart, in spite of wrong teaching, is most tender toward the needy and suffering. During the half century from 1820 to 1874 those who refused or had not the opportunity to die under the auspices of the Romish Church were hauled away like dead dogs to a place given up to criminals of all sorts, and buried without any sign to mark the particular place. In 1874 the whole region was turned into a public park and a beautiful monument was erected, representing a woman dropping a rose upon these unknown graves. The pedestal bore this inscription: 'To the memory of those expatriated from heaven and earth who, on this site, were buried during the half century, 1820-74.' Those who so pity them that are regarded as irrevocably lost ought certainly to manifest a great interest in saving those to whom the free salvation can be fully offered."

The United States in China.

N. Y. "Christian Advocate."

In these days when so much is being made of the Anglo Saxon elements in civilization, and emphasis being placed upon the cordial relations existing between Great Britain and the United States, it is interesting to note that a combination has been made between the American China Development Company, which is commonly known as the Chinese syndicate of this country, and the British and Chinese corporation of London. The purpose of the joint syndicate is to obtain contracts, decrees, and concessions in China, and to construct and maintain railroads and other public works. The consolidation of these two concerns constitute a syndicate of the most powerful capitalists in the world. A number of contracts have been secured, among them one for a survey of a railroad line from Hankow to Canton. The negotiations for this contract are now at a

critical stage at Peking, the Chinese government having manifested a purpose to declare the agreement null and void. The syndicate has appealed to Great Britain, and the British minister has been instructed to treat the contract as if it were a British contract, and to urge the fulfillment of its terms upon the Chinese government. Our own Government has been appealed to by the Development Company, which is one of the parties to the contract, and instructions have been given to our minister at Peking concerning the matter. It is not unlikely that this case will constitute an entering wedge, and that before another year goes by we may find ourselves embroiled in the Asiatic question.

Military Rule to Continue in Cuba.

ACCORDING to press reports from Havana, it is not probable that American military rule in Cuba will soon come to an end, if respect is paid to the wishes of a certain class of the Cubans, representing prominent business interests in the island. The *Chicago Times-Herald* reports that,—

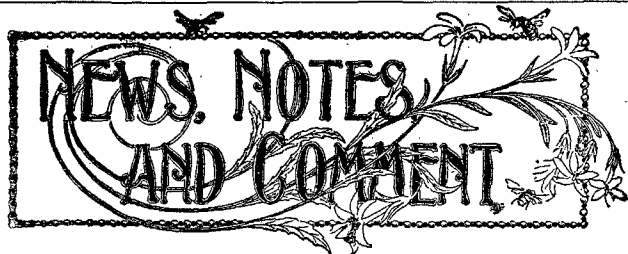
"Among twenty two prominent merchants of Havana, including Spaniards, Cubans, Americans, and other various nationalities, who were asked their views, not a single dissenting voice was raised against the continuation of the military government for at least two or three years, until the country had settled down. One merchant said:—

"Remove the Foraker amendment and Cuba will blossom into a wealthy country, capital will flood the island, everything will boom and brigandage will necessarily cease. The only interests which would be served by a change now are those Cubans out of office, who imagine that they could get appointments if a change were made."

"Another merchant and a prominent steamship agent, said: 'For God's sake, give Cuba a rest for at least two years, and a chance to recuperate. Remove the laws preventing capital coming into the island, and then see the result; learn what the people really want as soon as possible, and you will benefit all concerned. The American Government ought to announce a definite policy as regards the island, putting a limit to the time it will hold it, without a vote of the public. The military government should be continued two, three, or five years—the last would be best for Cuba's interests.'

"The other interviews were in a similar strain, showing conclusively that the opinion of the wealthy and business classes favor conservative methods and the continuance for the time being of the military government."

THE Sultan of Sulu, who has many subjects in Borneo, is paid \$5,000 a year by the British North Borneo Company to keep away from the island. There are some ideas of government which the island of Manhattan could profitably copy from the island of Borneo.—N. Y. *World*.



TWELVE dynamite guns are to be sent immediately to the Philippine Islands to enable the American forces there to cope with the situation. Of these guns it is said that they are the most destructive of any light artillery guns used in modern warfare. "The explosion of a shell from one of these guns is guaranteed to kill everything within a radius of fifty feet. Twelve of them in service on the firing line will be far more deadly than the ordinary field artillery, and ordnance experts who have made a study of the new explosive to be used in them assert that no foe can withstand the effect produced by a battery of such guns."

"BENEVOLENT assimilation" in the Philippines demands the most powerful modern explosive to carry it into effect,—something more destructive than ordinary powder and the projectiles from ordinary guns. But this great Government, in using dynamite upon the half-civilized natives of the Philippines to enforce its will in those islands, will cover itself with something else than glory.

THE national political campaign is impending, and something must be done to crush the Filipinos at once, and prevent the war from dragging on during this campaign. The party in power must be able to point to a finished war, instead of being pointed to an unfinished one, if it is to be successful at the polls in 1900. This is no doubt one strong influence that is stirring the Administration to activity over the Philippine question.

ST. PATRICK'S Roman Catholic Church in East St. Louis is in rebellion against their bishop. The latter issued an edict instructing the church to accept "Father" Cluse as their pastor, and the church has refused and defied the bishop to do his worst. The church people have put guards around both church and parsonage, and refuse to allow the obnoxious priest to conduct religious services. The bishop, on finding his authority defied, proceeded to excommunicate all the leaders in the rebellion and all who assist in any way; by which excommunication these persons, in the event of their dying, will not receive "Christian" burial or be interred in "consecrated" ground. But even this has failed to bring the contumacious ones to terms, and they main-

tain their guard about the church, under an American and an Irish flag which they have hoisted on a flagpole in the grounds. They demand that they be allowed to have a voice in the selection of their own pastor.

AS THE Catholic religion which these people profess requires that they submit unquestioningly to their superiors in the things pertaining to eternity, it is only consistent that while they profess this religion they should likewise submit in matters temporal. That they have not done so in this instance only illustrates the fact that all men have a natural desire for freedom and independence, which will assert itself at times in spite of all opposing forces.

LOGICALLY, the members of this Catholic Church are bound either to submit to their bishop's authority in temporal appointments, or reject his authority over their spiritual being. He who takes his religion from Rome, might as well take his politics, and everything else, from the same source.

THE mayor of South Omaha, Neb., has aroused the indignation of the city council by enforcing an ordinance compelling the saloons of South Omaha to close on Sundays. The council, by a vote of six to one, has invited the mayor to resign.

A CONFERENCE to discuss the situation created in the business world by trusts and combinations, is called to be held in Chicago September 13-16. Its promoters state that it will be "a representative, non-political meeting of many of the ablest men in the country."

The Comic Side of Imperialism.

New York "World."

THERE would be less complaint of the dullness of political news if the people would only read the papers more closely.

It is, for instance, not dull but highly entertaining to learn from Mr. Schurman that after wiping out polygamy in Utah we are expected to embrace and protect it in Sulu.

It is more than entertaining to read of the polygamous Sultan gravely insisting on an increase of his pension on the ground that our intervention has increased the cost of keeping a harem!

And is it comic or not, after our sacrifices to put an end to slavery at home, to be told by our commissioner that Filipino slavery is "rather beneficent in form?" Was not our own slave system "rather beneficent" to many of the slaves?

Indeed, the whole Filipino situation would be humorous if it did not involve a frightful waste of money, a frightful waste of life and a violation of the basic principles of our Government.

Sunday in the Klondike.

THE Alaska gold fields with their rough population and conditions which invite if not compel the setting aside of many of the customs of civilization, are about the last place in the world where one would look to find examples of the working of Sunday laws; yet even here, according to the following press report, the bad principle of Sunday enforcement is making itself felt. The facts are thus stated by the *Journal*, of this city:—

“DAWSON CITY, A. T., Aug. 4.—Great anger and excitement have been caused here by an order of the civil authorities that in future any miner caught working his claim on the first day of the week will be fined and imprisoned.

“‘We are determined,’ says the edict, ‘that the observance of the Sabbath shall no longer be neglected in this commonwealth. You miners have the whole week to wash up in, and it stands to reason that you only queer the game by working on Sundays.

“‘Besides that, the motto of this town has always been, ‘Live and let live,’ and we therefore don’t see why the honest tradesman who hasn’t any claim shouldn’t have the best day in the week to do his washing up in. This is no kid! We mean business, and the man that sinneth he shall go to jail.’

“‘Naturally, the population of Dawson is very much exasperated over this sudden spasm of virtue on the part of the authorities, and cannot see that it is any worse, if as bad, to work a claim on the Sabbath as it is to run a saloon or a faro layout on that day.

“‘There is likely to be trouble over the edict. The local newspaper sums up the situation thus:—

“‘It is not believed that any person will be materially injured or his feelings greatly disfigured by some poor fellow on his claim doing what he has to do on Sunday.

“‘Neither is it believed that the Author of the ten commandments will again down the world, as per Noah’s period of existence, if some laymen happens to haul a load of wood down the hill for his cabin fires or for use in his drift on Monday morning.

“‘Suspend this absurd restriction on the creeks, gentlemen! Nobody will be hurt if you do.’”

Paying Tribute to Rome in the Philippines.

THE following statements are printed in the *San Francisco Report* upon the authority of a man who has recently returned from the Philippines:—

“The United States Government is forced to pay for holy water, wafers, and wine. These claims are regularly audited and settled. Of course they do not

amount to very much, but they are regularly presented. All of the church property in the Philippines is now the property of this Government. The churches, monasteries, and all that property were built and paid for out of the Spanish treasury. Therefore, when the islands were ceded to this country, the church property belonged to America. In spite of this fact, General Otis pays \$1,000 a month for the Malate Monastery and \$150 a month rent for the San Sebastine Monastery. They are used for hospitals. Why the Government should be forced to pay rent for its own property is something nobody but General Otis can explain.”

The “Blue Law” Revival in New Jersey.

New York “Sun,” August 21.

PATERSON, N. J., Aug. 20.—This city was disturbed by another blue Sunday to-day. It was the third that the citizens have had to endure since the spasm of virtue struck town. A man couldn’t get a shave in this city to-day for any money; he couldn’t get a cake of ice if he offered a block of stock in one of the local silk mills for it, and even the butchers and grocers frowned on customers who came to their places during the early morning to lay in supplies.

People walked on the streets for fear that a microscopic examination of the ancient parchments in the City Hall had revealed to the eager searchers some ordinance against running. It is a fact that the city archives are being ransacked for obsolete laws into which the elixir of life may be infused so the privileges of citizens may be curtailed. The city has “got it bad,” and the only people who seem to be profiting by it all are the justices of the peace, whose fees are running up on account of the increased demand for old brands of justice.

The first of the Blue Laws to be enforced was dug out by men whose motives were selfish. They are the barbers, the boss barbers, not the journeymen. They wanted to take Sunday off, but didn’t see how they could so long as any of their neighbors of the same calling kept open. There are 250 barbers in Paterson, and all but eighty belong to the Barbers’ Association. These eighty could not be induced to close up for the benefit of the members of the association, so the latter took the means to bring them to terms that has since converted Paterson from a city of normal license to a Puritanical town.

The Association barbers found a law against keeping barber shops open on Sunday, and they sprang it the following Sunday on unfortunate Antonio Mauro, whose case has already been chronicled in *The Sun*. Having settled Mauro, the barbers went to Elizabeth and saw a ball game. The saying, “How’d you like to be the ice man?” became among Sunday warblers in Paterson: “How’d you like to be the barber?” Then it was the ice man, who, either from motives of jealousy or

a genuine desire to get a rest each Sabbath, sent out an expedition to tunnel the City Hall in search of a law to give them the relief that the barbers had found. They unearthed the law they were after, and shoved it under the mayor's nose, with the result that ice is no longer on sale in Paterson on Sundays.

The police looked out for the interests of the ice men because they had been ordered to do so by the mayor, but the barbers had to go it alone. Five constables were sent out, but there wasn't an arrest, although the constables worked conscientiously to find some shop open and doing business. They didn't even find a barber with a satchel who was going on "a little vacation," so that to-night the barbers say they have succeeded in tying things up, and are satisfied.

There was a rush of the unshorn from this city to Passaic, and the barbers in that town were kept pretty busy. The Patersonites were delighted to find relief so close at hand and expressed themselves freely on the subject, but to their dismay they were informed that after September 17 there would be no Sunday shaves in Passaic.

"And why not?" thundered a citizen of Paterson, who has to have a shave every day.

"Well," said his barber, "those Paterson barbers ain't any better than we are. I guess if they can lay off on Sunday we can, too. Anyway, we're going to do it."

With Passaic shut off there is nothing left for Paterson folks but Newark, and the rumor to-night is that the barbers there are going to follow the example of those here next Sunday. The freeze out of the icemen is not so serious because folks can buy ice on Saturday night to last over Sunday, but they can't lay in shaves.

The next Blue Law that is to be enforced is that against profanity. Believing that the barbers and ice men are working in the cause of religion, instead of for a Sunday of pleasure, some church folks have seized the opportunity to spring the old anti-swearing ordinance on the people, and they will demand of Mayor Hinchcliffe to-morrow that he enforce it. This has caused much comment among the "gents" who frequent street corners and whose vocabularies consist largely of prohibited words.

How far the Blue Law craze is going to go, is problematical. Those who have carefully examined the old statute books say that it can be worked until the city is depopulated, for there are laws unrepealed which make it a crime to walk out on Sunday unless one's destination is church, and others forbidding riding, driving, or whistling on the Sabbath. It is said that there are cranks enough in Paterson to want all the laws enforced.

THERE is little talk now of disputing the right of Roberts, of Utah, to a seat in Congress, though he has wives. Mr. Roberts seems to be made safe by the affection with which we have embraced the Sultan of Sulu, with a whole harem.—*Cincinnati Enquirer*.

Japan's New Form of State Religion.

A PRESS dispatch from Seattle, Wash., says:—

"Japan's new law regulating all faiths and beliefs has gone into effect and much comment has arisen in consequence. A copy of the regulations has been received at the Japanese Consulate here.

"According to it all sects, pagan or Christian, are placed under the absolute control of a local governor. Without his permission even a church cannot be built or meetings held. The regulations even go so far as to demand detailed information regarding the pastor

"Before commencing religious work propagators of a faith must go before the governor with full details. The scheme of faith must be fully explained, church finances accounted for and the personal and religious history of the applicant, preacher and members outlined in writing.

"The order further decrees that all who desire to establish or build a temple, church, preaching or lecture house for religious purposes must apply for permission."

The Sunday Question in Alabama.

AN Alabama journal, the *Baldwin Times*, is giving some attention to the question of enforcing the Sunday ordinances in its vicinity. An advocate of Sunday enforcement having complained of a shooting match at a near-by resort as a violation of the law, has some important truths on the subject, stated to him through the *Times* by an advocate of freedom in religious observances. The latter says:—

"The Sabbath is a religious institution, and Brother Reeder should remember that Christ never sought to promote his government by earthly laws, but according to Brother Reeder's method, the meek and lowly followers of the Lord will show their ungodly fellowmen a thing or two by putting them in jail.

"There are a good many people who go to Point Clear on Sunday who do not regard Brother Reeder's Sunday as a holy day. (And, by the way, can the statutes of Alabama make a day holy?) These people may be hauled up in a Baldwin county court and fined for violating an Alabama law. That is all well enough. But when it comes to punishing a man for violating a so-called law of God, it seems to me Brother Reeder is getting beyond his authority. There is a time coming when a court will meet which will vindicate the law of God; and all the judges of our earthly courts, and even Brother Reeder, will be defendants, and not prosecutors. 'Judge not lest ye be judged.'"

The Rights of Labor.

What may be called the rights of labor, have been stated in four sentences, as follows:—

"The right to quit work is as indisputable as the right to work.

"The sufficiency of the reason for quitting is a question which concerns the quitter.

"The right of the other man to step in and take the job is likewise indisputable.

"As long as both of these rights are respected, the striking labor and the superseding labor are equally respectable."

These statements are indisputable; and from them another may be deduced; namely, that it is the duty of the Government to protect alike the man who "strikes" and the man who takes his place.

These rights however are far from being respected by the opposing sides in a labor conflict, in most instances, as is testified by the violence and disorder with which most strikes are attended. But these rights must be respected, if any real advancement is to be made in the direction of establishing industrial peace upon a sound basis.

Treaty With the Sultan of Sulu.

THE United States, through the agency of General John C. Bates, has entered into an agreement with the Sultan of Sulu, who rules over a large number of the Southern Philippine Islands, whereby the latter are acknowledged to be under American sovereignty. The conditions of the agreement are, briefly stated, as follows:—

"No persecution on account of religion.

"The United States to occupy and control such parts of the Archipelago as public interest demands.

"Any person may purchase land with the Sultan's consent.

"Introduction of firearms prohibited.

"Piracy shall be suppressed with the Sultan's assistance.

"American courts to have jurisdiction, except in cases between natives, the Sultan to deliver up criminals.

"United States to protect the Moros against foreign impositions.

"The Sultan's subsidy, formerly paid by Spain, to be continued by the United States."

By this agreement the United States will pay to the Sultan \$1,900 a year, and he will be allowed to maintain his polygamous harem and the system of slavery which has heretofore existed under his rule.

A press dispatch states that "General Bates took \$10,000 when he went to see the Sultan, and doubtless used the money with pacifying results." But if American sovereignty in those islands is to be bought from the native rulers, why was it not bought—or an effort made to buy it—in the island of Luzon? The cost at which American sovereignty is being secured there, even on a precarious footing, is infinitely greater than that which would have been required to secure it on like terms with those of the agreement made with the Mohammedan ruler of Sulu.

The Word "Protestant."

"The Converted Catholic."

THE word Protestant comes from *Protest stans*—"standing for a witness"—that is, a witness for the truth, as well as a witness against error.

Rome sneers at Protestantism as a religion of negation, but it is deeply interesting and significant to notice that the one mark given of the throned souls in glory is a purely negative mark: *Had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*—Rev. 20:4. Virtually you have here four times over the negative particle.

"Art thou a king?" Pilate asked the Master; Jesus answered: "Thou sayest I am a King. To this end was I born, and for this cause came I into the world that I should bear witness for the truth."—John 18:37. This is the true Protestantism, to bear witness for Divine truth against all error that might corrupt it.

The nature of believing witness is clearly seen when we take instead of the Latin *tetis*, the Greek *martus*—a martyr, witnessing even unto death; afterwards crowned with Jesus who gave His life for us. He witnessed to the truth of his teachings with his death on the cross. The testimony of believers stands for the truth, and should be equally a witness against error—standing for the truth and against error.

An International Petition to the Czar.

"Literary Digest."

THE Emperor of Russia has been approached in the most unprecedented fashion. Emboldened by his peace manifesto, a number of eminent scholars and scientists have asked him to preserve the autonomy of Finland. The address is international, written in English, French, German, Hungarian, Swedish, Dutch, Italian, and Flemish, and signed by citizens from twelve different countries. Its text—the German lies before us—runs as follows:—

"The undersigned feel compelled to express their sympathy for the Finnish nation. A people not numerous, but able and of strong character, a people who, despite their rough climate, have raised themselves to a state of growing prosperity and of scientific, artistic, and educational achievements, denoting a wealth of unique civilization—such a people are now threatened with the loss of their individuality, a loss which would rob them of their greatest incentive to continue their able intellectual and economic work. It appears to us our duty to protect against this, a duty so urgent that we waive all differences of nationality. May the destruction of a valuable member of the great family of European nations be prevented. We cannot believe that the ruler who summoned the International Peace Conference will doom an able, loyal people to destruction."

The czar refused to receive the petition. Instead, the oppression of the Finns becomes more rigorous and the last papers published in Finnish have been suppressed. *Politiken*, Copenhagen, thinks this will hardly have the desired effect. It says:—

"The more you rob a vigorous people of their political rights, the more their national feeling is strengthened. If the use of the printing press is prohibited, the pen or the typewriter must be employed. If the mails are closed to such matter, other means of communication will be found. The mouths of the Finns cannot be closed."

As a matter of fact, the resistance of the Finns, though not open, is very determined. The threats of the governor, General Bobrikoff, have failed to procure for Prince Vladimir, the czar's uncle, a pleasant reception. At Abo, where the governor hoped to muster a large number of loyalists, only six persons could be found who accepted an invitation to meet the prince at dinner. The *Nieuws van den Dag*, Amsterdam, thinks the Finns and their friends should have agitated at the Peace Conference. "It would have been such fun," says the paper. But many people think the foreign petition injudicious. . . .

The *St. James Gazette* says:—

"We wonder whether any one of the more or less distinguished men who signed the English petition to the czar asking him not to be unkind to the Finns imagined for an instant that they would succeed in altering the policy of the Russian empire. Did they think the emperor would say to himself, 'Bless my heart, there must be something in this Finnish case after all, for the author of "Jude the Obscure" says so, and so do the authors of some quite learned books in English. I must see that my ministers change all they have done for the last year or so in this matter?' If they did not think like this, what purpose did they imagine would be served by their interference? We of course entirely share the views of the petitioners, but that does not prevent us also sharing the astonishment that stunned the minister of the imperial household for twenty-four hours when he was approached by a deputation of learned professors in twelve languages, intent on persuading the czar to listen to them instead of his own ministers. No one seemed quite to know what to do with the gentlemen, who were therefore forwarded from one place to another like a lost parcel, till at last they managed to get a civil dismissal from the Minister of the Interior. Of course they got nothing more for their trouble.—

Fruit a Cure for Inebriety.

"Union Signal."

Do you know any one who is a large fruit consumer who is a drunkard? If you do, I do not. And why?

In conversation with a physician on this subject, he admitted the fact and justifies it with this reason, that the desire among horticulturists for liquor is, comparatively speaking, unknown to those living largely on sub-

acid fruit, and that one of the mildest and speediest cures for the liquor appetite is a habitual fruit diet. Another says that the eating of tomatoes with salt by one addicted to alcoholic beverages will soon make liquor as a beverage offensive, undrinkable and ungrateful to the stomach, so much so that it will nauseate when drunk. If so, this is the cheapest remedy yet offered and should supplant the "Keeley cure."

The Other Side of the Klondike Picture.

"The Christian Advocate," New York City.

THE arrival of vessels from Alaska laden with gold, bringing home many gold-hunters who have been successful in their quest, will probably result in inducing many others to try their luck in Alaska. But there are awful stories of distress, poverty, suffering, and death coming out of that enticing land which should act as a deterrent.

The government is now asked, for instance, to send relief vessels to Katzebue Sound, where about one thousand miners are said to be stranded and in great danger of extermination. Twelve hundred people went into the Katzebue country well fitted out for the search for gold, and two hundred succeeded in getting over the snow last winter. Many died en route, and there are nearly one thousand people on the shore of the sound waiting for a chance to come home. No merchant vessels will run to that district this year, and the whalers which call in there for fresh water will not take passengers. Even if the miners had the means of getting home, it is doubtful if they could buy their passage. Many of them have been sick with scurvy, and are going to float down the several streams running into the sound, with the intention of waiting for government help.

Sunday at Ocean Grove, N. J.

AS NEAR an approach to the old-time Puritan Sunday as can be found, probably, in the United States today, is to be met at Ocean Grove, N. J., during the summer months. Ocean Grove is a pleasure resort, and during the summer season has a population of 60,000 or 70,000. But it is under the control of an association of Methodists, and most of the customary features of a summer pleasure resort are conspicuous by their absence. Their loss is, of course, for the most part, the people's gain. The disreputable element of society give the place a wide berth, and this in itself is an attraction to people of the better class.

Of the puritanical features of the place, a writer for the *Evening Post* says:—

"Card-playing and dancing are also proscribed, and the puritanical Sunday is most rigidly enforced. At twelve o'clock on Saturday night the town's gates close.

From that hour until the following midnight no vehicle of any sort, no horseman, no bicyclist, may enter, not even if the traveler be a physician summoned in haste. Railway service is suspended, and on the bridges leading across the lakes to the towns adjoining, guards are stationed to forbid all ingress except for the purpose of attendance upon religious service. No sea-bathing, fishing, or boating is allowed. Participation in any open-air game is punishable by a fine of ten dollars, and the same penalty is the consequence of the sale or delivery of any sort of merchandise, milk and newspapers included. . . .

"Given two occupations, each so peculiarly absorbing as are its devotions and its music, small wonder that Ocean Grove finds neither time nor need for the usual diversions of popular pleasure resorts. Yet the stranger here cannot but feel some sense of bareness, through the entire absence of all evidence of such things. The sad, gray model of modern Jerusalem, exhibited under a somber wooden canopy before the auditorium entrance, is the only 'show' that the law allows. Not even a hand-organ man, with his gay-jacketed monkey, is permitted to trifle with the temper of the scene. And if it were not for the two water-front 'pavilions' the beach itself would be left in its natural severity to furnish forth a background worthy of the rest. In the name of harmony, would it had been so!"

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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NEW YORK, AUGUST 31, 1899.

THE twenty-sixth annual convention of the national W. C. T. U. will be held at Seattle, Washington, October 20-25.

It is estimated that 4,600 lives were lost in the hurricane that devastated Porto Rico and other islands of the West Indian group.

THESE are stirring times; but it does not follow from this that you are stirred by the developments of the times. It has frequently happened in this world that the most stirring and momentous periods of history were undiscerned as such by the generations then living, and the people of those times were indifferent and unconcerned right at the time when they should have been aroused to the greatest activity. The forces of good and of evil, of despotism and of liberty, are being marshaled for the final conflict, which will center around the principles of liberty of conscience. To compel the conscience, will be the effort made on the one hand; while to maintain it in full freedom as the guide of individual conduct, will be the resolution taken on the other.

Just now, there is a lull in those acts of religious persecution which were a mark of apostasy on the part of the church; and our attention is drawn to the spectacle of an apostasy on the part of the state. We see the state renouncing the principles of free government, and this spectacle is no less significant than was the other, when the church was laying the hand of intolerance upon dissenters. Both these apostasies are preparatory steps to the union of church and state which the SENTINEL has foretold in this country. An apostate church could not

join hands with any other than an apostate state.

In the industrial world, we see conditions arising which are the enemy of individual independence; and he who would retain that independence necessary to self-respecting manhood, must be prepared to contend for it against powerful opposition. This is the day of combinations and federations, every one of which is for the express purpose of burying individualism out of sight, and of exalting the doctrine that human rights are inherent not in individuals, but only in majorities.

These are some of the developments that should engage the attention of people to-day and arouse them to the fact that they are facing a crisis. Now, the voice of duty calls every one who has understanding of the times, to bestir himself in seeking to enlighten others and to rally the people around the principles of truth and righteousness. We trust that among the readers of the SENTINEL, there may be many to whom this call of duty will not come in vain.

CONDITIONS arising from race antagonism in the South are growing more serious, and eminent white men of that section are now saying that the negro must go; that only by a separation of the races can the race problem in the South be solved. Ex-senator M. C. Butler, of South Carolina, is quoted thus: "One race must go to the wall; and with the kindest feelings of good will toward the negro, I must side with my own race. Two races cannot live together in peace, on terms of equal civil and political rights; and the sooner we realize that, the better for both races."

And while this Government is talking thus to the negroes at home,—while it is denying to a foreign race on its own shores the blessings of American free government—it is at the same time enforcing submission from a foreign race on a foreign shore, on the plea that it wants to

bestow these blessings upon them!

If the Southern negroes, born on American soil and brought up under the influences of American civilization, cannot be "benevolently assimilated" here in America, how can the Government benevolently assimilate eight or ten millions of semi-civilized people who are thousands of miles away? How can it bestow upon the latter the blessings of which it boasts, when it cannot confer them upon an alien people within its own borders?

If the negro can enjoy the blessings of free government at all, why can he not enjoy them here in America? And if he is incapable of enjoying them anywhere, is it certain that the Filipino is not just as incapable and that the awful price being paid to rescue him from misgovernment will not be paid in vain? If it is better for this country and the negro that he should go, how can it be best for this country and the Filipino that the latter should come?

It is not a case of the one class needing more of the civilization of the other, but of both classes needing a personal application of the principles of the gospel. Among lives that exemplify those principles, no "race problem" is ever known.

THE President has issued a proclamation bearing on the question of Cuban independence, which is to be published in Cuba in a short time. It is to the effect that as soon as the Cuban census is completed arrangements will be made for holding local elections in the various provinces of the island, which will constitute the first step in the establishment of a Cuban government. The proclamation is intended to offset the effect of stories circulated in the island affirming that the Government does not intend to fulfill its promise of giving the Cubans independence. Meanwhile a committee of influential men representing the former autonomist party in Havana, are en route to Washington to lay before the President a petition for Cuban annexation.



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

VOLUME 14.

NEW YORK, SEPTEMBER 7, 1899.

NUMBER 35.

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.)

NO STATE, or government, ever yet became religious without doing harm both to religion and to the rights of the people. No state can profess one religion without being against some other religion.

THE serpent of falsehood will always choose paradise as the place from which to do his speaking, when he can get into it. We cannot accept unguardedly any statement, no matter with how much truth and goodness it is associated, without running grave risk of deception.

THE antediluvians remained unconcerned on the eve of the deluge, taking no steps to save themselves from the coming catastrophe; and their mistake has been repeated by men in every age since that time. It is being repeated by many to-day. It is being made by you, if you are engrossed with pleasure-seeking and the service of self. That pathway always ends in an unpleasant surprise.

THERE are many places in this country—one at least in every State—where a model community exists, so far as it is in the power of law to produce such a community; places where the inhabitants never get drunk, never steal, never commit murder; where the great majority go to church, and all observe Sunday. Those places are the State penitentiaries. And when people advocate a scheme of reforming society by law, as so many are now doing, it devolves upon them to show

what power there is in law to maintain society on a higher moral level than prevails in the penitentiaries.



THE object of law is to protect men in the enjoyment of their rights. It protects men from one another; it guards each one against encroachment by the others. But it can protect no man against himself—against evil in his own heart. It cannot keep him from doing wrong. And therefore human law cannot undertake to prohibit wrong doing, *as such*. It prohibits the wrong-doing when, and only when, that would invade another's rights. All men have the opportunity to do wrong—they must have it in order to develop character. And they are to be judged, and condemned or justified, not now, but at the end of the world; not here, but at the bar of God, and by the law of God. Any human law, therefore, which prohibits a thing *merely* because it is wrong, or is deemed so, is contrary to the purpose of God, and can work only evil as long as it exists.



The Deceptive Spirit of Politics.

SINCE writing what was printed last week under this heading, an incident has occurred which strikingly illustrates the commingling of religion and politics which has brought the religious world under the spell of a great deception.

In the press reports the incident is thus described:—

"OCEAN GROVE, Aug. 27.—A most extraordinary scene, the climax of the great camp-meetings of the past week, took place to-day when a great crowd was aroused to heights of religious and political enthusiasm.

"The latter was the result of the visit of President McKinley, which called forth a remarkable address by Dr. A. E. Schell, of New York, corresponding secretary of the Epworth League. He said:—

"The church militant salutes the nation militant, and recognizes that their mission and duty is to day

identical—the civilization and evangelization of the world.

“There are more than 1,000,000 young men in the Epworth League alone. No Alexander or Cæsar ever had an army like that. We aspire to be the Tenth Legion for any campaign.

“President McKinley may plan for peace at home or peace with honor abroad. These young men with their blood and breeding will march through sand or jungle and fling themselves at a breastwork with a hardihood and a daring that no veteran of the Old Guard or Wellington’s Iron Brigade could surpass.

“He has our prayers to-day. He can have our money to-morrow, and the whole million will enlist the day after if we are needed.”

This goes beyond the demonstrations that have been made at the conventions of the great religious bodies of which the Epworth League is a type. But it does not depart from it in principle. It only expresses more fully what is in the principle of glorifying political heroes and political power, and to what the spirit of politics in the church must lead.

The political spirit which was manifested in the contest for supremacy among the twelve apostles, was renounced by them after it had led them into grievous deception and sin; but the contest for the supremacy was not long kept out of the Christian Church. “Grievous wolves,” foretold by St. Paul, entered into the flock; false teachers, whose aim was to draw away disciples after themselves. The question as to which should be the greatest became again the all-absorbing theme, until finally by an imperial edict, it was settled in favor of the bishop of Rome. He was declared to be the rightful head over all the churches; in recognition of which supremacy he assumed the title “pope.”

That was the fruit of politics in the early Christian Church. And wherever that spirit comes in, popery is the result, and the only result that can follow. There are many popes in the world besides the chief one who sits in the Vatican at Rome.

When the spirit of politics came into the early church, in proportion as it came in the Spirit of the Lord went out, and the church ceased to be Christian. When finally the political spirit assumed complete control, the church still called herself Christian, but she was teaching abominable error and persecuting the true saints of God.

The Reformation came and new denominations arose; but in each of them this history was repeated. They began to exalt the human into the place of the divine. In their religious gathering there appeared the contest for supremacy. They directed the Lord’s work by “cut and dried” plans of cliques conceived in human wisdom. They looked to men for spiritual guidance rather than to the Word of God. They joined hands with the state and persecuted dissenters. This has been in a substantial degree the history of every prominent religious body that has taken the Christian name down to the present time.

And now this same subtle spirit continues to work among the followers of Christ, and prepares a fresh and crowning catastrophe. As it led the early disciples to see visions of a kingdom of God to be set up through political agencies, by force, on the earth, so now it leads the multitudes to dream of Christ’s kingdom being set up on the earth through political power. “The kingdom of God,” say the W. C. T. U., “is to enter the realm of law through the gateway of politics.” “The church militant,” says the spokesman of the Epworth League, “salutes the nation militant, and recognizes that their mission is to-day identical;” and he declares that the church forces are ready to fight the battles of the civil power. And the Christian Endeavor Society, Christian Citizenship League, and kindred organizations, have expressed by word or action substantially the same thing.

And the subtlety of this deception lies very largely in the fact that this political spirit associates itself with so much that is good and true. That was the way it first began its fatal work. Had it not been Lucifer, the exalted one who stood by the throne of God, that introduced it in heaven, the deception might not have extended far among the celestial host. But for the very reason that Lucifer had so much goodness, wisdom, and brightness, the deception did extend until it involved myriads of heavenly beings in eternal ruin. And because the Epworth League, Christian Endeavor Society, and like religious bodies represent so much that is good, and true, and Christian, the political spirit that has crept into their purposes and methods is unsuspected of being evil, and will the more readily do its fatal work to-day. A serpent in Paradise deceived the parents of the race.

The power represented by the “church militant” joined with the nation militant is political. That union will be made, as was said by the speaker at Ocean Grove, to fulfill the mission of the church in the world. That is to say that it will be done to establish the kingdom of God. And as the kingdom of God was not set up in that way in the days of the apostles, and could not be without going contrary to the spirit of Christianity, so it cannot be established by such means to-day; and as surely as this false conception concerning the kingdom led the disciples of old to forsake their Lord, so surely will it lead the disciples of this time away from Him, and into even more fatal error.

When the Holy Spirit was poured out on the day of Pentecost, the disciples knew by what power the Lord would work in the earth for the establishment of his kingdom. They knew then that no political agencies would figure in setting up the reign of righteousness; that it would be “not by might, nor by power,” but by the divine Spirit that had been poured out upon them. That Spirit did not come upon them until they were all “with one accord” assembled in waiting for it; not until every particle of the spirit of controversy, of self-supremacy,

acy, of planning for the exaltation of the human—in short, the spirit of politics—had been banished from their midst. And when they received that Spirit, that mind was in them which was in Christ, which led him not to exalt himself but to humble himself, even from his position of equality with God, to the likeness of sinful man, to be born in a manger, and after a life of poverty and reproach, to consent to a death upon the cross.

These two spirits—the spirit of politics and the Spirit of Christ—have been working in the world, the one really and the other professedly and only so, for the setting up of the kingdom of God. They are at work to-day; and as the scheme which involves political agencies gathers magnitude and power, the contest between them will grow in magnitude and intensity. For they have nothing in common, and not the least compromise can be made between them.

The churches and religious societies are working to fulfill the purpose of God that righteousness shall be established in the earth. But to accomplish this they purpose to reform the civil governments. They purpose to “purify politics.” They purpose to step into the political arena, and by their political power control the elections, and put good men in public office. They will not allow a man to get into public office unless he has their certificate of good character. What will follow from this? What does all history teach will follow, what else can follow, but that unprincipled politicians, rank hypocrites, will come with pious face knocking at the doors of the church? But will not these good people be able to detect the hypocrites? For answer, we might refer to the experience some of them had a few years ago with Congressman W. C. P. Breckinridge, of Kentucky. He was then a member of Congress, and was their champion in furthering a bill for “purifying” government in the District of Columbia. He was their noble Christian politician, the type of what the country needed in public office to establish a Christian government. But when by accident they found out what he was, they ceased lauding him and referred to him as “that infamous old libertine.” But the details of that are too well known to need repeating.

No; human powers of discernment cannot be relied on to detect hypocrisy. Clothed with a pious exterior, it can easily gain admission to the sanctuary. The safety of the church in this regard lies in maintaining the pure principles and practices of Christianity which are repugnant to hypocrisy in all its forms. It lies in maintaining the spirit of self-denial, which makes church membership an undesirable thing for anyone of the spirit of the world.

But there is one agency which can and always does detect hypocrisy, and that is the Holy Spirit. And that is just the work the Holy Spirit will do among the true disciples when it is given them, as it is to be, in full measure. For just as it was in the early church which received the “former rain,” so will it be in the “remnant”

church when it receives the “latter rain.” And how was it in the early church? That question is answered by the narrative of Ananias and Sapphira. And when they had been struck dead for their hypocrisy, “of the rest [those like them] durst no man join himself to them;” but “believers were the more added to the Lord, multitudes both of men and women.” See Acts 5.

For the hypocrite, the Christian Church was then the worst of all places to be in,—a place to be gotten out of with all possible speed. And just such the Christian Church will be again when the climax of the great controversy shall be reached, and God’s people are clothed with the divine power to perform their part in that stage of the controversy. And thus will be presented two companies, both religious in profession, both working professedly for the same end, but embodying two opposing spirits,—the spirit of politics and the Spirit of Christ; the one glorying in its numbers and political power, the other few in numbers but clothed with the power of God; while hypocrites of every class will be flocking *into* the one, and flocking *out of* the other.

Worldly, political power rises to its greatest height by confederation. Combines are now the order of the day everywhere, and religious combines are almost as prominent as those in the secular sphere. And still further combination and federation is aimed at in the religious world. But the final and greatest combine of all will be when the religious and political forces of the earth join hands, into which the religious world is now being led by the deception that is upon them. That combine will represent great power,—the greatest that the author of deception and the “prince of this world” can muster in the earth. But over and above it all, and far beyond its utmost limits, will be seen the power of God in his people: when his true followers, separated from every unworthy character, and endued with power from on high, shall stand forth as the true church, “fair as the moon, clear as the sun, and terrible as an army with banners.”

The Spirit of Christ, or the spirit of politics—by our choice between them will be determined the position we shall occupy in that day.

God and the Rifle.

“Bible Echo.”

A THOUGHT frequently entertained was recently expressed by one of the Transvaal officers stating that in the event of war, “God and the Mauser rifle would safeguard their independence.” But God does not depend upon the Mauser rifle or any other kind of war instrument. Nor does he intend to carry on his work in any such fashion. When Peter drew his rusty blade to defend Christ, the command was given, “Put up again thy sword into its place; for all they that take the sword shall perish with the sword.” The same thought is sometimes

expressed in the word, "Trust in God, and keep your powder dry." Now the cause that needs the powder of human manufacture is not of God to begin with. If it is necessary for God to protect his people, he will not use either sword or rifle. The angel of God was sent to stand between Jerusalem and the invading army. When the morning came it revealed 185,000 Assyrian warriors dead on the field where there had been no battle. Human beings often lose the protection that Jehovah would give, because, like Peter, they bring in their rusty sword, or their Mauser rifle.

"Peacemakers" for the Philippines.

THE president of the official commission from the United States to the Philippines has returned. In published interviews he has made some statements that are of much interest to all who would study and trace the course of national affairs. In the interview published in the *Chicago Times-Herald*, it is said that "he seemed to regard the Tagalos, the real rebels, rather as brave and promising children who had been led astray by bad counsels and who would be all the better when their castigation at the hands of the United States soldiery had put them in a position to appreciate the real meaning of the coming American rule."

That he more than "seemed" to regard them as children is plain from the fact that he plainly *said* in the interview as published: "It will not do to consider the natives in the same way you would fully civilized peoples. They are to be regarded more as children. The great difference between such half-civilized peoples and the fully-civilized races is that the former lack an adequate sense of fact. They are easily led astray."

And so the United States must become altogether a paternal government, for the sake of these misguided children on the other side of the earth, and by liberal, "castigation at the hands of the United States soldiery" give them "an adequate sense of fact," and so put them in a position to appreciate the real meaning of American rule. Then how long will it be before this same paternalism will be exercised at home to convey to people here "an adequate sense of fact" and teach these too how to appreciate the real meaning of American rule. Indeed we do not need to ask how long; for the thing has already begun and is steadily going on.

And it is American rule, do not forget. Now and henceforth it must be borne in mind that the President of the United States is a ruler: not a *presiding officer*, to learn and execute the will of the people; but a *ruler*, a *pater patræ*, to decide what is best for the children of the State, and deal it out accordingly.

However, it is on the subject of the Filipinos and the Catholic Church that Commissioner Schurman makes statements that reveal a new and interesting feature of the American-Philippines matter.

One of these statements is that "the armies on both sides are very apt to use the church buildings as headquarters or barracks, because the churches are the most strongly built structures." Now since only last year the United States Government paid to the Methodist Church South \$484,000 for the occupancy of only one building that belonged to *that* church during the war of Secession, is it likely that the Catholic Church will fail to use the precedent? Will she not most surely present her claim for damages in the case of every church building and every piece of church property that has been in any way occupied or used by the United States in the Filipino war? And since the Methodist Episcopal Church South obtained \$484,000 for the occupancy of only one piece of church property, how much will the Catholic Church probably get for the occupancy of all the pieces of church property touched in the Filipino war?

Another statement is, "I think it would be one of the best things that could happen if many Catholic priests would go to Luzon, as they would undoubtedly have a great influence for good, and I have written some of my Roman Catholic friends, telling them how strongly I feel about it." He says that the Filipinos all insist that they are "devout Roman Catholics," however much they may be opposed to the religious orders and Spanish priests in the islands.

The *Times-Herald* explains and approves president Schurman's plans in the following words:—

"Professor Schurman's discussion of the church question in the Philippines is of great importance in its bearing on the general situation. It presents a delicate and intricate problem which must be carefully studied if it is to be solved satisfactorily.

"In order to understand it we must go back of the origin of the Tagalo insurrection against Spain. This will be found in the ill-treatment of the natives by the friars. Four religious orders had acquired possession of immense tracts of country, and their members abused their powers in various ways. They finally exercised a tyranny in which there was confiscation, corruption of the courts and desecration of the home.

"When we succeeded to Spain's title to the island by treaty we assumed the obligation to maintain property rights as they were. But the Tagalo had determined upon reprisals. He proposed to despoil the friars. When, therefore, his leaders told him that the United States would not consent to this the conclusion was accepted that the Americans were prepared to become the champions of the old abuses.

"The question is complicated by the fact that notwithstanding his hatred of the religious orders, the Tagalo is a devout Catholic. His complaint is not against the church as a whole, but against the offending orders only. Hence it will be necessary to persuade him that we are neither the friends of the friars nor the enemies of Catholicism. In the opinion of Professor Schurman our best advocates would be American Catholic priests.

"The professor cites the experience of Father Mc-

Kinnon, chaplain of the California regiment, to show how easy it would be to avail ourselves of such an agency. The father has been given a parish by the Archbishop of Manila, and will enter upon his duties with the greatest enthusiasm. Other appointments of a similar nature might be procured without difficulty, and their would soon be a numerous body of the most influential of peacemakers at work in the islands.

"Those priests would be equally loyal to church and country. They would speak with authority to the natives, and our interests might safely be confided to their care. They could explain as no one else could why we were constrained to respect property rights, and at the same time they could and would make it clear that though church and state were separated in this country the former had nothing to fear from the latter. They would show how the church had flourished here, how it had expanded and grown with the growth of the nation and enjoyed with all others the blessings of liberty and equality under the law."

This phase of the Philippine situation offers the best possible opening for the Catholic Church to secure a further hold upon the United States Government, and a permanent recognized place in national affairs. For as certainly as this scheme is accepted by the Catholic Church, and her priests do become these "most influential peace-makers at work in the islands," so certainly this Government will be obliged to make for such service returns that will be as detrimental to the nation as they will be advantageous to the church. For it should never be forgotten that always it has been so that the "peace" of which Rome is the author is only the greater destruction to all concerned. From the beginning of Rome's career it has been written that "by peace" she "shall destroy many" and she should "destroy wonderfully."

A. T. J.

Russia's Plans.

South African "Sentinel."

THE Russian Convent and the Greek Church recently erected at great expense in Jerusalem, may be comparatively well known, but the gigantic tower built under Russian auspices is not so well known. This tower is erected on the summit of the Mount of Olives. It is 220 feet high, 24 feet at the base, and 21 feet at the top. It contains a monster bell, weighing 20 tons, together with a peal of seven bells above it. Above this is an electric chamber, connected by wire with some of the monasteries of the Holy Land. It is supposed that the tolling of this bell can be heard at Jafa, Jericho, and Mount Lebanon. The convents and monasteries, it is said, are well supplied with arms, and quantities of land have been purchased around them. The *Prophetic News* suggests that "such activities, especially the tower and its arrangements, must be for some special purpose."

The Bible student naturally connects these things with the great battle of Armageddon, which doubtless

will be fought in this vicinity, and in such preparations sees the evidences of the soon-coming conflict. Surely the times are "perilous!"

What Imperialism has Won for the Nation.

THE policy of imperialism has already isolated the United States among the nations of the world. It has won for this nation the distrust and ill-will of the people in almost every other civilized land. If the United States should be humbled in war, all the world would rejoice over its downfall.

Mr. W. T. Stead, the well-known English journalist, after his recent tour through Europe, told of the "alarm, anger, and disgust" which was universally excited there by the American policy of "benevolent assimilation." And now we are apprised that like sentiments are felt in the matter by the people of South America. That this should be true in a continent filled with republics, is worse than that it should be true among empires and monarchies.

Writing on this subject to the *N. Y. Independent*, Mr. Samuel P. Craver, D. D. superintendent of the M. E. mission in Paraguay, says:—

"The sad spectacle of the greatest republic on earth, the model and hope of all American republics, the proponent and defender of the principle that 'all just government derives its authority from the consent of the governed,' now engaged in a war on the other side of the globe to subject an alien people to its dominion—this sad spectacle has done much to curl the lip of scorn and emphasize the epithet of 'hypocrites.' The plea so commonly made in justification of the policy of expansion, that the Philippines are not able to govern themselves, and that we can do much better for them than they can possibly do for themselves, does not have much force in these countries, some of which, when they obtained their independence from Spain, were but little, if any, in advance of the Philippines. They have had their turbulent periods, and still are far from realizing an ideal government, but they have no desire to have the United States take charge of their countries. . . .

"The more intelligent leaders of public opinion in these countries are not ignorant of the gross injustice practised in the United States in our treatment of the negroes, the Chinese and the Indians. The horrible and savage burning of negroes, with the worse than 'savage' fiendishness connected therewith, while the national Government stands helplessly contemplating it and either unwilling or powerless to interfere, is contemplated as a ghastly commentary on the 'humanitarian' warfare being waged against a people fighting for the right to govern themselves. . . .

"Is it, therefore, to be wondered at that the expansion policy of the United States to-day does not excite admiration nor inspire high hopes for the future among South Americans?

"They look upon it with alarm. If the United States have laid aside their traditional policy and propose to enter upon a self-imposed task of policing the world—

what guarantee has any South American country that on some fine day the American eagle will not pounce down upon it and annex it, for 'humanitarian' reasons? Consequently everything looking like North American intervention in South American affairs meets with opposition. A few days since a telegram announced that Bolivia had asked, or would ask, the intervention of the United States in her question with Brazil touching boundaries. Immediately the press of Chili sounded a note of energetic protest, and the Bolivian Minister in Chili hastened to deny the report. It was but a straw, but it shows the direction of the wind.

"A few months ago an interview with Mr. Cecil Rhodes, of South Africa, was telegraphed to Buenos Ayres papers. In it he prophesied that before the end of the next century all South America would belong to the United States, and that it is a consummation devoutly to be wished. The leading Buenos Ayres daily, in commenting on the interview, said that of course such statements would be laughed at, or severely censured by the press of the United States, for the idea was too ridiculous to be taken seriously. However, I have not seen any such censure in the American press, but on the contrary many references to Rhodes's idea as an indication of the favor with which our growing power is looked upon by a far-seeing statesman. Already it would seem that the thought of empire has so influenced the public mind that the wild visions of the South African leader are looked upon as not improbable of realization.

"Is the change in the attitude of the vast number of the American people who sustain expansion one that is likely to conduce to an extension of the principles for which we have stood, and to enhance confidence in our profession of faith in popular government and the rights of man?"

Sunday Rest Agitation in South Carolina.

BY I. E. KIMBALL.

It has been my privilege of late to listen to a lecture given in the interests of Sunday rest, and for the enforcement of Sunday laws.

The lecturer, Edw. Thompson, LL. D., is a leading man in the "Sunday League of America," and is to give, under the auspices of that League, thirty-five lectures in this State. He is a pleasant speaker, a lawyer-preacher, and is of course received with open arms by most of the pastors, and heartily welcomed into their pulpits.

I listened to his lectures at Summerville, S. C., given in the M. E. church, Aug. 29. The weather was somewhat rainy, and so comparatively few were in attendance. He, however, made a fair beginning here, promising a return to complete an organization.

The lecturer began by citing the first general order of George Washington given to the army in '76, requiring a release from Sunday toil; he then ran rapidly over the Constitution of the United States, pointing out that the President is not required to attend to legislation on

that day; and that in the call for the assembly of Congress Sunday is recognized, and its recognition has extended out into all the ramifications of our laws. He then drew the conclusion that every man should have the right to keep Sunday guaranteed to him as well as it is to the President.

He cited the conditions in Mexico, where no Sunday laws exist; showing the horrible "profanation" of the day,—how all stores are kept open and the day is given to dancing, shows, horse racing, and bull-fights. Toilers groan there seven days in the week, he said.

So it is in France; even all elections are held, and must be held, on Sunday, whether local or national. Then the spectacles of the theaters and the shows come principally upon that day. He drew a very strong contrast between the citizens of Paris and of London, and inquired whether we should admit all peoples and all such customs to come among us. Shall we, in fine, maintain the Anglo-Saxon Sunday rest?

He gave figures to show that Sunday labor had increased fifty-six per cent. amongst us in the last six years and sought to show that it is uncalled for and moreover will bring ruin to the Republic.

When China stretched a wall along her northern boundary to keep out the foreigners and maintained her antipathy against all foreign customs, she stood firmly for ages; now she totters to her fall. So when Rome maintained distinct Romanism, she stood firmly; but when she admitted all nations and customs, she soon lost all. So if we do not maintain our Anglo Saxon traditions we shall fail.

He showed the Sunday newspaper to be unnecessary and how the two Sunday papers lately started in London could not exist in that city. Sunday trains were likewise shown to be unnecessary, also Sunday mails, and not patronized by the best and busiest men.

He said nothing about the enforcement of Sunday rest by statute law. The League seems to be working in a peculiarly taking way. The fact that Sunday is slipping back into its native holidayism is strongly set forth. The speaker touched upon the law of the fourth commandment of the decalogue, emphasizing with much force, the thought couched in the word, "remember." But the readers of the SENTINEL know that that law has reference to another day to be kept for a different reason than that assigned for first day keeping.

The leaders in this work say little or nothing at first about legal enforcement of the day, but bring in their literature at once to explain this. They have a series of leaflets, four hundred pages of which are given for a dollar, and this purchase also entitles one to a life membership certificate as a member of the League.

This work seems to be moving forward very rapidly in every State. Catholics are ranging themselves with Protestant divines in getting this reading into the homes of the people. They are arranging committees in all churches where even a few will take up the work,

and the committees have printed instructions sent them. So all work harmoniously to the one end of saving the Sunday institution.

To those who will pay five dollars for the literature, five certificates are given, to give to whomsoever the donor chooses; and a cyclopedia of instruction containing 687 pages is superadded. They have laid their plans to carry their work into all towns of more than a thousand inhabitants before the century shall close. More than one hundred workers are engaged directly in the work, and a large majority of those who are unacquainted with the real nature of the work will aid them among the clergy and the people.

What will be the ultimate end of the work of these modern agitators of a state religion? None but the student of prophecy now know. The bishops of the times of Cyprian and Augustine wrought no more earnestly for Sunday laws than these men of to-day are doing. But those bishops, by encouraging religious legislation, brought about an age of dark superstition and blood, when to obey God at the expense of disobeying the ruler of the state church, brought down their lives to martyrs' graves. Cruel, indeed, were those times! And shall we resurrect the monster that wrought such evil? Shall we give life to another such religio-political power? Then will we see modern martyrs. Yea, we are seeing them.

This work should be opposed by every possible up-right means. I distributed leaflets to the congregation who listened to the above lecture, showing the nature of their work, and shall continue to oppose it in this State.

Humbug Religion.

"SOME students one day disjointed ten or a dozen bugs of different kinds," says Dr. Munhall, "and then artistically constructed one bug out of parts of all the others. The professor of natural history in the university was old and quite near-sighted. They placed their bug on a table, and, calling him in, said: 'Professor, we have made a most extraordinary find! Here is a bug, the like of which we have never seen or heard about. Can you tell us what it is?'"

"The professor, adjusting his glasses, took a look, and then said, 'Young gentlemen, this is a humbug.'"

"But now, some professors who claim to be very learned specialists have, from many sources, gathered numerous theories which they declare are wonderful improvements upon the religion of the Bible, and when these theories are adjusted we have the most striking and peculiar creature the world has ever seen. And this creature the professors are trying to palm off on their students as an evolution of the religion of the Bible and a great improvement of the same, and in order to make it popular they call it 'the twentieth century religion.' But I call it humbug."—*Religious Review of Reviews*.

The Young Girl and the Foolish Mother.

A NEW ORLEANS judge has decided that a girl in this country is of age at seventeen years, when her choice in a matter is such as will serve the interests of the Catholic Church. *The Sun*, of this city, gives this statement of the case:—

"NEW ORLEANS, August 31.—A curious case, the outgrowing of the Cuban revolution, was decided by Judge St. Paul, of the Civil District Court, this morning. It was a *habeas corpus* proceeding brought by Mrs. Adelina Prieto, of Cienfuegos, to get her daughter, Maria Teresa, 17 years old, from the Sisters of Mercy. Mrs. Prieto was a refugee from Cuba in the early days of the Cuban war. She brought her family to New Orleans, where she placed Maria Teresa in the Convent of the Sisters of Mercy. She herself returned to Cuba, recovered her property, and became wealthy again. She then sought to recover her daughter, but the girl had become a novice of the order and wanted to become a nun. The question before the court was whether a girl of 17 could decide her own future and abandon home to become a sister four years hence. Judge St. Paul denied the demand of Mrs. Prieto and gave the girl to the guardianship of the sister superior. An appeal was had to the Louisiana Supreme Court."

This is as much as any mother has a right to expect who is foolish enough to place her daughter in a convent.

It Makes a Difference.

WHEN we present the claims of the law of God in the matter of Sabbath keeping, and urge the importance of observing the seventh day "according to the commandment," we are met with the plea that we are not under obligation to keep the law; that the gospel has nothing to do with law; that the Christian religion is enforced by the power of love, etc., etc. But when it comes to Sunday observance, the appeal is based on the authority and power of law, and mere human law at that. The Bureau of Reforms, with headquarters at Washington, together with most of the organizations for special reform purposes, seek to gain their objects through civil law. They have no other suggestion of reform but by the power of civil government. God's standard of reform—his Holy Word—seems to have lost its power for good in the estimation of human law reformers.—*Signs of the Times*.

HUMAN wisdom is not as wise as it seems to be. The man who invented a perfect method for the culture of the memory forgot his hat. The man who wrote a book instructing mankind "how to live a hundred years" died at thirty-eight. The woman who wrote a book to prove that there is no death has buried two husbands.



A MOVEMENT which combats Mormonism in the proper and only effective way has been started by Rev. John D. Nutting, in the shape of a "Utah Gospel Mission Movement." It is proposed to have traveling missionaries to go from place to place, hold meetings and distribute gospel literature among the Mormons.

SENATOR STEWART, of Nevada, says that "Christian nations ought to proscribe France in the interest of civilization;" and that accordingly he will at the coming session of Congress, introduce a resolution withdrawing the United States from participation in the Paris World's Fair. But what would the senator say if France should also "in the interests of civilization," request the United States to withdraw because of its treatment of the negro?

No, Senator Stewart; France is as much a "Christian nation" as is the United States, or for that matter, any other nation on the earth. "Christian civilization" has been tried and found wanting from the moral standpoint. Governmental "Christianity" has never been anything but a failure. The only Christianity that is real is found in the heart and life of the humble believer on Jesus Christ, whether in civilized America or in the uncultured isles of the Southern seas.

AN Indianapolis pastor, in his anxiety to discover the reason why workingmen don't go to church, disguised himself as a day laborer and went to work at a job of unloading railroad iron. He discovered, the report says, that the workingman was too tired after his day's work to attend church in the evening, but did not solve the problem of his absence from church on Sunday.

This was an unnecessary trouble on the pastor's part so far as obtaining new light on the question was concerned. There are two general causes which operate to keep people away from church. First, there is often something the matter with the church; and second, Christianity is contrary to human nature. The first cause can be removed by those in the church; the second

can be removed only by the power of God. It is the business of the pastor and others interested in the salvation of mankind, to see that the church stands in the right attitude before the world; that it is giving the message of God to the world, and not some other message. The fact that workingmen get tired is not one which will account for their refusal of the gospel; for it is the mission of Christ to give rest to the weary, to "undo the heavy burdens," to bring "deliverance to the captives," to set all men free.

And as the power of God to convert the soul is as great to-day as ever, there is no escaping the conclusion that the reason the church congregations are not larger is that there is something the matter with the church.

A WHOLE column in the New York Sun, of the 28th inst., and almost as much space in other dailies of this city, was devoted to a description of the appearance of "the ghost of St. Ann" to an officer of the Supreme Court named Doyle. He saw it at night in a hallway of his home. Ordinarily, appearances of ghosts are dismissed with a brief mention; but this occasion must be dwelt upon at length because it was the "ghost of St. Ann."

It was identified as St. Ann by the fact that a piece of the true bone of St. Ann's arm was on exhibition in a nearby church. Why the ghost should appear in a private house rather than in the church where her "relic" was exposed, is a question that might be asked, but which evidently was not deemed of importance in determining the identity of the ghost.

The business of relic-showing depends largely on advertising to make it a success; and in the case of this "bone of St. Ann," it would seem that success ought to be assured.

THE pope expressed to Admiral Dewey's chaplain the hope "that the Philippines will again acquire prosperity under the protection of the United States." Why that word "again"? Were the islands prosperous under Spanish domination? So the pope implies. But the Filipinos hope for a very different kind of prosperity.

THE general testimony of the soldiers who have returned from the Philippines, is that the islands are not worth fighting for; and that under the present management at least, a long and very costly war will be necessary to bring them under American domination. And

as the truth that the islands are comparatively worthless comes more clearly into view, it becomes more apparent also that the real object in view in this incursion into Asiatic territory, is a participation in the division of the spoils of the great Asiatic continent. And verily, the spoils of that vast realm will not be peacefully divided among the spoilers.

* * *

In an interview with the Catholic chaplain of Admiral Dewey's flagship, the pope manifested great interest in the Philippine situation, and expressed an intention of opening negotiations with the United States Government, with a view to regulating the position of Catholics in the Philippines.

* * *

There has been nothing to indicate that the position of Catholics in the Philippines needs regulating, and under American sovereignty Catholics in that country may be sure of enjoying all their rights as they do in the United States. But while the cause for such concern in the Philippines, if there be one, is obscure, one thing is clear; viz., that the pontiff is ready to seize upon any excuse and improve every opportunity for opening negotiations with the United States Government. Gradually but surely the papacy is advancing to a position of official standing with this Republic.

* * *

A CLERGYMAN of this city, Rev. Dr. Morse, declared in a sermon recently that the Government of this country is in control of modern Judases, who differ from the first Judas only in that they do not go and hang themselves.

* * *

This is a republican government, a government of the people. If bad men are in office, it is because the people put them there and allow them to stay there. It is a natural development from the political system, and clearly shows that that system is not the enemy of official corruption or a suitable means for the Government's purification. So long as this purification is sought through politics, the situation will remain as bad or worse than it is now. The people will not put good men in office until they themselves desire a better government, until they themselves are more decidedly opposed to fraud and injustice. And this only means that the people themselves must be made better, that they themselves must be uplifted to a higher moral plane, before a better government can be obtained than now exists. And what can uplift the people? Themselves? No; the uplifting power is not the power of man but the power of God.

* * *

Therefore let clergymen who deplore the presence of

modern Judases in the seats of political authority, not proclaim that the church must go into politics and "turn the rascals out," but seek with redoubled zeal to draw the people to the great uplifting power of the gospel committed to their hands.

—♦—♦—♦—

By the time all the prosecuting witnesses have been proved guilty Dreyfus may be acquitted.—*N. Y. World.*

—♦—♦—♦—

Imperialism vs. the Boer Republic.

THE *Journal*, of this city, says that it cannot wholly sympathize with the Boers in their struggle against absorption into the British Empire, and gives the following as a justifying reason:—

"But in our age no people can be allowed to live for itself; it must live for mankind; and least of all can a people appropriate for its exclusive use desirable parts of the earth which civilization needs and can use to much better and universal advantage. The Boers have precisely proven that they cannot properly use the splendid natural opportunities with which their land is blessed."

This is a good statement of the imperialist conception of the case. The Boers are farmers; the representatives of "civilization" are gold hunters. The Boers care only for a simple life, while "civilization" demands that men and women lead a very complex sort of existence, such as the possession of much gold and the fashions and follies of a modern Paris can provide.

The civilization of Paris, by the way, is just now being seen at its best.

The Creator expressed his idea of the life that is best for man by placing him in a garden. The imperialistic conception of the same is expressed by Babylon the Great.

In the imperialist view, Adam and Eve, if they were again in Eden and did not dig up the garden in a search for gold, would conclusively demonstrate "that they cannot properly use the splendid natural opportunities with which their land is blessed!"

The greatest trouble with the earth to-day is that it has too much "civilization." The Creator "hath made man upright, but they have sought out many inventions."

But for the desire to worship the golden calf, there would be no war cloud hanging over the Transvaal republic.

—♦—♦—♦—

Political Arithmetic.

If it takes 40,000 men seven months and \$100,000,000 to take possession of 300 square miles of the island of Luzon, how many men, how many months and how

much money will it require to take and hold the whole island, consisting of 51,200 square miles, for all time? And after that calculation has been made there is a chance to figure as to the whole area of the Philippine Islands, of about 115,000 square miles. The figures of such a problem may well make the American taxpayer gasp.—*Manchester Union*.

Have you read our offer on page 559?

The Spirit of War is the Spirit of Murder.

As AN illustration of this fact, I will cite a case that came under my observation, or, to my knowledge, in Denver a few days ago. A certain young man thirsting for war, a few weeks ago enlisted in the 34th regiment to go to the Philippines. This regiment has been stationed at Ft. Logan, about six or seven miles from Denver. This young man has been practising for a sharpshooter. He with two of his soldier comrades came to Denver to have what they would term a good time. They were going from one saloon to another until after midnight, exhibiting quite a good deal of money in their drinking, etc. Finally a dispute arose between this particular young man and the bartender, about the change; the young man drew his revolver and was about to shoot the bar tender, when others interfered and he was prevented. After he with his companion left the saloon a policeman followed him and asked him to give up his weapon and to consider himself under arrest. He quickly drew his revolver and shot the policeman, killing him. Another policeman took up the chase, and he shot at the young man twice, missing him, when the latter turned and in a flash shot this policeman down, also killing him, and then made his escape and has not been captured yet.

It was reported afterwards, the reason he did not submit to arrest was that he knew he was a "dead shot" and could easily kill the policeman and get away. This will serve to show that the same spirit that will lead a man to prepare to go to war to kill people, will lead him to kill them at home or any place, under provocation; and yet it is a "Christian nation" which is calling men to war and instilling into them this spirit.

G. W. ANGLEBARGER.

Longmont, Colo.

An exchange observes: "Some men are well satisfied with the habitations, prospects, and employments that this world affords. But there are those who 'desire a better country.' To such earthly things must occupy a secondary place. 'Strangers and pilgrims' are the names by which God would describe his people while they wait below. It is folly, then, for the Christian to regard this

world as his home. Its politics and ambitions are things that change with the day. Oh, that the followers of the Master might learn to look for that which is eternal—the city 'whose builder and maker is God.'"

"Freedom?"

New York "World."

THE President in his speech at Pittsburg accused the Filipinos of "attacking the forces who fought for and secured their freedom."

Is a change of "sovereigns" FREEDOM? Would the American Revolutionists have considered that they had secured their freedom in exchanging the tyranny of George III. for "benevolent assimilation" by their French allies?

If in his proclamations and other dealings with the Filipinos before the trouble began, or even when his hand-tied Peace Commissioners went out to Manila, the President had promised real freedom to the inhabitants, or had suggested even an autonomous government under our protection, there would have been no more war.

But his initial demand, as far back as December 27, was for unconditional submission to our "rights of sovereignty" and acquiescence in our purpose of "benevolent assimilation" through the medium of soldiers and carpet-baggers, under penalty of death or subjugation. And this is his attitude to the present day.

How can a President of the great Republic be blind to the truth that freedom is the same, that liberty is as dear and that self-government is as much a right in the Philippines as in the United States?

The Iron Industry and the Steel Trust.

THE methods of the Steel Trust in the United States and their effect upon one of the greatest, if not the chief, of the country's industries, are described by a daily of this city as follows:—

"From their monopoly of mines they dig barely enough ore to feed their monopoly of mills. It would be a useless expenditure for any capitalist to start an iron mill in opposition without means of procuring pig iron to keep it going. Such an investment would mean ruin.

"There would be no scarcity of mills and no scarcity of iron production were it not for the control of the iron output by the trust. Active competition would hold prices at their proper level, as well as equalize the supply and demand.

"It is known that the profits of the trust are fully 100 per cent. In six months they have increased the price of Bessemer pig iron from \$9.87 to \$18.51, and the price of steel billets from \$14.93 to \$30.10.

"At 100 per cent. profit the limited number of mills allowed by the trust are running twenty-four hours daily.

"There are mountains of almost pure iron ore in Missouri and Arkansas. There are millions of tons of the finest ore in the Superior region. There is a fabulous amount of ore in Cuba, but all of it from Lake Superior to Santiago is controlled by the trust, and in order to maintain prices it is fed to the world's consumers in homeopathic doses, through homeopathic mills.

"It is true that our iron trade has grown enormously since the war with Spain, but it is also true that the ravenous trust, instead of adequately increasing the output of ore and the milling capacity, has kept things going at the old gait at a heavy increase in prices.

"This is the true trust principle—the principle of cornering a commodity and making the public pay for it."

Laying the Foundation of Monarchy.

ACCORDING to reliable reports from the South, a movement has been in progress for several years in portions of Texas and Louisiana, the aim of which is to depopulate that country of the negroes. The methods employed are violence and intimidation, and it is because of this that it is mentioned in the SENTINEL. This is one among many indications which reveal a national departure from the principles of government defined in the Constitution and the Declaration of Independence. That the nation is rapidly drifting away from these principles, is a fact which should awaken the concern of all Americans.

Taking occasion from two recent outbreaks against the negroes in this district of the South, a writer in the *New York Sun* discourses at some length on the nature and results of this method of seeking the solution of the southern race problem. We quote from his statements the following:—

"NEW ORLEANS, August 23.—The outbreak during the week against the negroes at Orange, Texas, just across the Sabine River from Louisiana, is only a repetition of similar outbreaks that have occurred in the black belt of eastern Texas and southwestern Louisiana during the last few years, and which will make itself felt in the next census. Through all this region, almost as great as New York, the negro is being rapidly driven back and is taking refuge in the larger towns, particularly in New Orleans. This movement to get rid of the negro population, while not systematic or organized, has the support of a majority of the whites. It is partly industrial and partly racial, but its effect is marked—that of getting rid of the negroes.

"During the past week two of these mob outbreaks were reported in nowise related to each other, yet having the same object in view. In Tangipahoa Parish, Louisiana, a mob of Whitecaps, after shooting into the houses of the negroes and killing one of their leaders, posted notices on all the mills, warning the companies against employing negroes in the sawmills or on the railroads. A postscript announced that the negroes would be allowed to make bricks—most of the companies conduct lumber mill and brick yards side by side—but not in any other industry, in logging, on the lumber railroads or in

any of the more lucrative industries, which it was declared should be reserved for the whites.

"The affair at Orange was identical. The town is one of the largest lumber centers of the Southwest, and its mills have employed both white and negro labor. It is asserted that the millmen were displacing white with negro employes, as the latter were cheaper and more easily controlled. There has been much feeling on this subject for some time. Finally it broke out into overt action. Exactly the same course was pursued as in Tangipahoa. Whitecaps rode around the country, fired into a house where a number of negroes were assembled for mutual comfort and protection, and killed one and wounded several others. This was followed by the usual skull and crossbones letters warning the negroes to leave Orange County.

"Although there were no additional acts of violence, the warning letter, accompanied with the one shooting affair, had the desired effect, and since then the negroes have been leaving Orange by the hundreds, selling their property for whatever they could get for it. Most of them were well-to-do and owned their homes. The mill men made an appeal to the governor for troops and the Houston Cavalry were ordered there to preserve the peace. There has been no disturbance since, but the presence of the troops has not reassured the negroes who are moving out, recognizing that the whites do not want them, and that their lives would be very unpleasant if they remained.

"This is the story that has come from a score of counties in Texas and parishes in Louisiana in the last few years and which is rapidly thinning out the negro population southwest of the Mississippi. The black belt which extends from Virginia southward and westward, and runs over into Texas, has been steadily driven back for the last ten years. Every now and then a disturbance is reported in some part of this district. A negro is shot, usually not more than one, and a warning given to the 'bad negroes' to leave. They do so, and probably a good many others, and from that time forward there is a more or less steady negro emigration from that district. The consequence has been that all the coast counties of Texas and Louisiana have been growing steadily whiter by the departure of the negroes and the coming in of whites. Whereas nearly all the parishes of Louisiana west of New Orleans had a majority of negroes ten years ago, they are white to day; and Jefferson, Plaquemines, Assumption, Lafourche, Iberia, St. Martin and St. Landry have changed their majorities from black to white. The negro population which has been at a standstill, is now decreasing. The negroes are shut out of many industries in which they were employed formerly and are now being crowded out of plantation work.

"The consequence of these disturbances and the emigration of the negro from the rural districts is to drive them into the towns, and particularly into New Orleans, where there has been an extraordinarily large increase of blacks. The census will show an increase of from 40 to 50 per cent. in the decade, in spite of the excessive mortality, running up to 36 in a thousand a year. The negro population of New Orleans is not self-perpetuating. With a high mortality and a low birth-rate, the negroes would soon die out but for the newcomers from the rural districts. These are pouring in by the thou

sands from Mississippi, Louisiana, and Texas until the problem promises to be troublesome, and to arouse a strong antagonism to them.

"The race question in the Southwest is generally assuming an industrial form, which is operating unfavorably to the negro, by turning against him the white laboring classes who believe that they are being crowded out of work by negro competition, or that the standard of wages is kept low because of the small pay for which negroes are willing to work. The prevalent feeling in the Southwest, therefore, particularly in those sections where there are manufactures, is that it would be wholly advantageous to get rid of the negro altogether. The result is such demonstrations as those of last week at Orange, Tex., and Tangipahoa, La., which are but two of many similar incidents occurring in all parts of the Southwest. The coming census, therefore, will show a decrease of the negroes in most of the districts, and their congregation in the larger towns and cities, where they are badly congested and live amid bad sanitary and moral conditions."

In many respects the condition of the negro in this country is approximately the old condition of slavery, which cost this nation so much between 1860 and '65. The principle that "all men are created equal" is fast being repudiated in American government, and it is being asserted that inferior races have not the rights which belong by nature to the superior races. When this doctrine shall have become established as regards the races of men, it will be a logical and easy step to the application of the same doctrine to the *classes* of men; and the doctrine that rights belong only to the higher classes is the foundation of monarchy.

This foundation is now being rapidly laid in the United States.

Have you read the book "The Spirit-filled Life"? See our offer on page 559.

England's "Imperial Protestant Federation."

THERE has been formed recently in England an association of Protestants having for its aim the political overthrow of the papacy in Great Britain. It takes the name of the "Imperial Protestant Federation," and publishes the following object:—

"To unite the Colonies and British Dependencies with the United Kingdom in a Federation of Protestants of all classes and Religious Denominations, determined to maintain Protestant supremacy, as opposed to Romish, Sacerdotal, or Infidel Ascendancy, in every branch of the constitution and life of the Empire."

To accomplish this it will work by the following methods:—

"1. To oppose in the Imperial Parliament, and elsewhere, the threefold effort now being made by Roman Catholics (a) to revise the Coronation Oath of the Sovereign, (b) to open the Throne of England again to a

Roman Catholic, and (c) to repeal the Bill of Rights and the Act of Settlement.

"2. In order to secure united Protestant action, it is proposed to form a Central Council to carry out the objects of the Federation, and that each recognized Protestant Society be invited to send one or more representatives thereto, as may be deemed advisable in each case.

"3. To aid any Parliamentary Constituency, or any Elective Body, in returning a Protestant candidate thereto, provided the Council of the Federation are satisfied as to the Protestantism of the candidate; and to oppose the election of any Roman Catholic, Infidel, or Atheist, to Parliament, County Councils, School Boards, Board of Guardians or Vestries.

"4. To limit and curtail by every lawful means the Politico-Religious influence of the Romish Church, and of their allies, the Sacerdotalists of the Church of England, in Parliament and elsewhere.

"5. To obtain a Parliamentary inquiry and subsequent legislative action regarding the Monasteries, Nunneries, and other 'Religious Houses' within the Dominions of the British Crown, with a view to ascertain (*inter alia*) how far British law is ignored in such Houses and Canon or Papal law substituted therefor.

"6. To oppose in the Imperial and Colonial Parliaments, or elsewhere, any Bill or Measure proposing grants of money in aid of any Romish or Anti-Protestant object.

"7. To enrol Protestants of all classes and of all Evangelical Denominations as members of the Federation on each signing the Declaration, and paying a Life Donation or Annual Subscription.

"8. To coöperate with Protestants throughout the world."

The trouble with this Federation is that while it is Protestant in name, it is papal in spirit; and the papacy cannot be successfully combatted by another organization of like nature.

It is determined "to maintain Protestant supremacy" in the government; but not by maintaining the Protestant principle of separation of religion from the state. For by that principle it could not oppose the election of any man to public office on religious grounds.

The principle which imposes a religious test upon candidates for governmental office, is a papal principle, and is not altered by the fact that some who approve and adopt it call themselves Protestants.

Being guided by this wrong principle, the Federation can make no real progress in opposing Rome. Rome can be successfully opposed only by the principles of Christianity; only as she was opposed by Luther and his fellow reformers. When people try to fight the devil with fire, they only add fuel to the conflagration.

Those whose subscriptions to the Sentinel expire in September or later should not fail to read what is said to them on page 559.

Independence Not Yet.

A PRESS dispatch from Washington, D. C., dated the 28th inst., says that the President's proclamation for taking the Cuban census is not to be construed as a promise of speedy independence for the Cubans.

"It was authoritatively stated at the War Department that there was nothing in the proclamation leading to the conclusion that it was the intention of the Government to give immediate independence to Cuba. It is the intention of the Government to follow the census with municipal elections and the inauguration of home rule in those localities where the people are fitted for it, but beyond this the general scheme will not be carried.

"It will be the first of next year before the full results of the census will be known, and those who are in a position to know assert it will be long after that before the President will be willing to turn the government of the island over to the natives and withdraw the American troops and American supervision of the island. It has been intimated that in some quarters that absolute home rule and independence will not be given to Cuba until the trial in the large cities has been given a thorough test."

THE loss of property in Porto Rico due to the recent hurricane is estimated by merchants of the island at \$75,000,000.

"Possession" and "Aggression."

In a speech at Pittsburg, on the occasion of the return of Pennsylvania troops from the Philippines, the chief exponent and defender of imperialism said:—

"Until the treaty [with Spain] was ratified we had no authority beyond Manila city, bay and harbor. We then had no other title to defend, no authority beyond that to maintain. Spain was still in possession of the remainder of the Archipelago."

Then what were the insurgents in possession of? As a matter of fact, it is well known that Spain held almost nothing in the island of Luzon beyond the city and harbor of Manila when the fleet of Admiral Dewey entered Manila Bay. With one or two slight exceptions, no Spanish forces have been heard of in the islands excepting those in and around Manila.

The same speaker said that the "first blow was struck by the insurgents," that the latter were the aggressors, etc. Suppose, then, that a European ruler should issue a proclamation calling on the people of the United States to submit to the rule of his government, to be benevolently assimilated into his empire, and should send here an armed force to enforce it. Would that be construed by Americans as an act of aggression? and would they become the aggressors in resisting it?

Who can answer these questions and justify the national policy in Asia?

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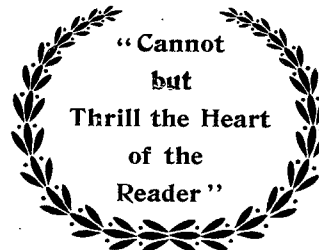
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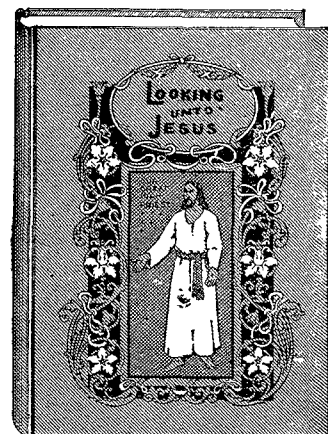
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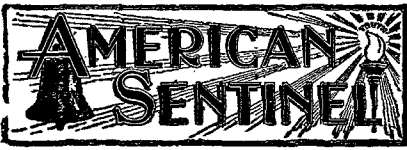
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NEW YORK, SEPTEMBER 7, 1899.

A RELIGIOUS government must be a government in which one person is religious for another—the majority for the minority. And as Christianity demands that each person be religious for himself, and denies that one person can represent another in religion, it follows that a religious government cannot possibly be a Christian government.

✽

READ what is said on another page about the work being done in South Carolina to develop public sentiment favorable to the enforcement of Sunday. This is a part of the campaign of education that is being conducted all over the land by the advocates of Sunday laws, and which is fast molding public sentiment into harmony with their ideas. Never before was such a campaign in progress in this land. Never before, therefore, did religious despotism in this form menace the country as it does today. But what is being done to educate the people on the "other side" of this question—the side of truth and justice? What are you doing to this end?—Anything?

✽

THE liberty to worship God according to the dictates of conscience, without molestation, is a part of the civil liberty which is every individual's right by creation. And when civil liberty is denied an individual, religious liberty, in this sense, is denied with it. To deny the principle of government by consent of the governed, is to deny religious liberty, in the sense in which the SENTINEL has considered it. Religious liberty in its truer sense, as meaning liberty in Christ, cannot be taken away from any person without his consent; it is enjoyed inside the prison cell as well as in the house of wor-

ship. But freedom from state interference in religious belief and practice, is a freedom which rests directly on the principle that just government is by the consent of the governed. Deny that principle, take away from an individual the liberty of self-government, and you take away that person's religious freedom. He cannot possibly be free to act as he sees fit in matters pertaining to religion, and at the same time not be free to so act in the secular concerns of life. There was never in all history an instance where one person was governed by another in civil affairs, where he was not also governed in religion by that other person, or at least the right to govern him in religion was assumed by the governing individual. In all governments which have not been by the consent of the governed, church and state have been united, laws for governing the people in religion have been in force, and people who asserted their religious freedom have had to do so in defiance of the government, and at the cost of the penalty which the state saw fit to inflict.

Now, the Government of the United States is denying the principle of government by consent of the governed in the case of the Filipinos. In doing this it is denying to that people the right of religious freedom. And as religious freedom is the right of every person, black as well as white, savage as well as civilized, and as the SENTINEL stands for this principle, and has stood for it from the first, it cannot but declare itself against the governmental policy of imperialism; and in so doing it is not departing from the stand it has always taken, and *is not going into politics.*

✽

THE mere presence of the American flag floating over a body of armed men, does not consecrate the cause in which those men may be enlisted. If the sultan of Turkey should come with a band of assassins under that flag, resistance to him would not be treason to the American Govern-

ment. If a band of robbers in this country should come flying the American flag and attack the citizens of a town, no principle of loyalty to the United States would oblige those citizens to submit. The question of treason cannot be settled by the mere fact of resistance to a party bearing the flag, or to a policy that party may be carrying out. For as the poet says,—

"Knives have stolen thee, Old Glory,
For their Babylonian bowers."

Adherence to the Declaration of Independence can never be treason to the United States Government while that Government remains true to its mission among mankind.

✽

THE fact that a revolution is in progress in San Domingo, recalls the comment oft made in this country upon Latin-American republics, that revolution is their normal state. This is naturally taken as reflecting unfavorably upon the republican form of government. But it should be remembered that in those republics two opposing forces are continually at work, which would produce unrest and revolution under any form of government. Those countries have long been strongholds of the papacy. The desire for freedom, on the one hand, moves the people to throw off the shackles of Rome from the government; and on the other hand, the papal party never rests satisfied with any government which cannot be dominated by the church; and against such governments they are continually plotting revolution. Take away the influence of Rome, and revolution would largely cease.

✽

THE charge that American soldiers in Luzon were committing acts of a nature contrary to "civilized warfare," has been vigorously denied by apologists for the war; but it is admitted that at one place five hundred Filipino prisoners were put on a diet of "embalmed beef," as a result of which about half of them died of "beri beri" in a short time.



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

VOLUME 14.

NEW YORK, SEPTEMBER 14, 1899.

NUMBER 36.

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THE law can establish the letter of righteousness; but we are divinely warned that the letter alone "killeth."



LET men pass what laws they please; it will still remain true that "the word of God is not bound," and will prevail in spite of all opposition.



It never does anybody much good to be forced to accept a benefit that he ought to take of his own free will. The law is out of place when it tries to force people to accept an unappreciated blessing.



LAWS and formalities never kept any institution alive after the spirit of it was dead in the heart of the people. How then can laws be relied on to "save the Sabbath"?



WHAT is needed here, and everywhere, is not that laws should be brought to the aid of Christianity, but that Christianity should be brought to the aid of law. When people are made good, they will do right; but no amount of commands to do right can make any person good.

BECAUSE "evil men and seducers" are waxing worse, as foretold by the prophet, crime is increasing in the land; and if the law cannot prevent crime from increasing, how can it prevent the progress of the moral degeneracy that is back of the crime?



WITH the gospel in the world as the divinely-appointed agency to *persuade* men to do right, it cannot be the province of the civil law to *compel* men in the moral sphere. If compulsion is right, persuasion must be wrong; and *vice versa*.



THE only authority which can rightfully speak in matters of religion, is that Authority which is infallible; hence the pope puts forth the claim to infallibility, and "it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome."

The Protestant Churches "Buncoed."

THE Protestant churches in the United States have been almost wholly in favor of the forcible establishment of American sovereignty in the Philippines. Their interest in the future of the Philippines, however, has not been that of the politician or financier, looking for new territory from which to acquire new power and riches. The churches have seen in the Philippines a new field for religious enterprise—for the spread of the gospel of salvation by faith. And in the policy of imperialism upon which the Government has entered there, they have seen what they have taken to be a divinely-appointed means of opening this new field before them. In this, as now appears, they have been sadly mistaken. The hand of the national Government that was so con-

fidently counted on to help them in missionary work, is stretched out as a bar across their path. Imperialism is not a friend to the gospel.

It was only to be expected that Rome would bring determined opposition to bear against the opening up of the Philippines to Protestant missionary work. Rome had long ruled the islands through Spain; she would continue to rule them through the United States if that were possible, and Rome believed it was possible. She has bestirred herself to make her hold on the islands secure under American rule; and from facts now apparent it is evident she has good reason to be pleased with the prospect.

1. Where American rule has been established in the islands, the Government recognizes not only the regular American holidays, but twenty "holydays" of the Catholic Church.

2. When the first Protestant missionary landed in Panay, he was promptly ordered out by the American officer in command at Iloilo, in the interests of peace.

3. The Government recognizes the Catholic Church in allowing claims presented by the church for "holy water," wine, and wafers, and in paying rent to that church for the use of two monasteries for hospitals, although these buildings were formerly the property of the Spanish government.

4. The Government has concluded a treaty with the sultan of Sulu, by the terms of which "home rule" is to be maintained in his Mohammedan territory. Mohammedan rule is of course hostile to any other than the Mohammedan religion.

5. President Schurman, of the Philippine Commission, has made his report on the situation, and in effect tells the Protestants to let the Catholics in the Philippines alone. "There may be," he says, "a small field for Protestant activity in the islands, but I am inclined to think the Roman Catholics will continue to have the advantage." (*Italics ours.*)

And how comes it that Rome has been so successful in getting into this position of advantage over the Protestants? A statement which leaves little need of further explanation in the matter, and which Catholic papers affirm, is that "Archbishop Ireland quietly saw the President" about it; and between them arrangements were made under which the Catholic Church was given all the advantage for maintaining her supremacy in the Philippines unimpaired.

The Protestants are, naturally, much disappointed and chagrined over the situation; feelings which Protestant journals have expressed in forcible terms. The N. Y. *Evening Post*, for example, says:—

"It thus appears that Mohammedanism and Romanism are to have free course and be glorified in the Philippines, with the sanction of our Methodist President, while the Protestant missionary societies are to be practically warned off the preserves. It is Dr. Burchard's 'Rum, Romanism, and Rebellion' over again, with the

addition of polygamous and slave-holding Mohammedanism flying the American flag."

Further the *Post* says that the Protestant missionaries—

"have good reason to think they have been badly buncoed by Mr. McKinley. He has effusively joined them in pious thanks to Providence for having taken us to the Philippines, has shrewdly availed himself of the great political aid they have rendered him, and now is leaving them in the lurch. It is enormous shipments of beer which have so far been the chief result of his policy, and exports of the Bible to the Philippines are distinctly discouraged. The missionaries have our sympathy. They thought this Philippine enterprise was to be a grand religious affair, with themselves in charge; and now they find the whole thing a business scheme, with religion shoved one side, and plans ripening every day to shut out the missionaries and let the brewers and distillers in. Providence may in time make the wrath of man praise Him in the Philippines; but, so far certainly, the wrath of man is getting an awful start."

The *Springfield Republican* notes how the tables have been turned on "those who helped to drive this Republic into imperialism—with vassal States, like the slave-holding sultanate of Sulu—in order that Protestantism might be extended and enhanced in prestige," and proceeds with a telling statement of facts:—

"Archbishop Ireland quietly saw the President, and it happens that the treaty with Spain guarantees that the monastic orders in the Philippines shall be forever protected in their lands and establishments. Under Spain these orders might have been expelled. Indeed, the Spanish governor-general, in his agreement with Aguinaldo in December, 1897, conceded the expulsion of the monastic orders. The result is that the monastic orders, which are essentially missionary organizations, are better off than ever in the Spanish régime, while the Roman Catholic Church remains absolute master of the spiritual field in the archipelago, outside the Moslem Islands. Even Dr. Schurman comes home and says the Protestants 'may' find there a 'small' opportunity. He is doubtful of that even.

"It is one of the ironies of the situation that the Protestant zealots in imperialism should have accomplished nothing for their own kind of Christianity, and, at the same time, have strengthened Roman Catholicism not only in the Philippines, but in America. For it can hardly be denied that the Roman Church must gain in importance here at home when that church possesses at the outset a spiritual dominion well nigh absolute in all the territories wrested from Spain. The American branch of the Roman Church is as vigorous as any part of the world's ecclesiastical organization, and it will not miss its great opportunity. The Philippines, it is safe to predict, will stay Catholic, if for no other reason than that the ceremonial of the Church of Rome appeals strongly to the emotional, æsthetic, and sensuous natures of the tropical Filipinos."

The Protestants have again been beaten on Rome's ground. And just as long as they venture on Rome's ground, they will be beaten. Just as long as they try to advance Protestantism by Rome's principles and

methods, they will advance Romanism, and relegate Protestantism to the rear.

This is what the Protestant churches have gained (!) by allying themselves with the Government in the cause of imperialism. They have "strengthened Roman Catholicism not only in the Philippines, but in America." A terrible result, this, and one which can follow only from a terrible mistake. The "church militant," as a prominent Protestant clergyman recently said, has "saluted the nation militant," and recognized "that their mission and duty is to-day identical;" but now, behold, the nation militant recognizes its mission and duty as being more nearly identical with that of the Church of Rome.

Alliance with the state—dependence upon the power of the government—is a papal characteristic entirely. And imperialism is an essentially papal form of government; for imperialism, in common with the papacy, denies the right of individuals to govern themselves. In furthering the cause of imperialism, therefore, it could only be that Protestants would strengthen the hands of Rome.

If the Protestant church had raised her voice in behalf of liberty, condemning the projected policy of conquest, the nation might have been turned from the course which has weakened Protestantism and strengthened Rome at home and abroad. Will the Protestant church now learn the lesson and take up its neglected duty? It is not yet too late. A firm stand by the Protestant bodies throughout the land in support of the principle of self-government affirmed in the Declaration of Independence, would suffice to turn the tide of sentiment that is sweeping the nation toward the imperialist goal.

Protestant missions cannot succeed hand in hand with the Government. Protestantism cannot gain ground against Rome in that way. Protestants must go to foreign lands, not as representing a civil power of earth, but the government of heaven, and supported by the power of Christianity. Thus they can go always, and succeed in spite of all the power of Rome and of earthly governments.

Another Rebuff.

THE editor of the *Outlook*—Lyman Abbott D. D.—wrote a letter to Archbishop Ireland asking him if there could not be "agreement and coöperation between Protestants and Catholics in the Philippines, Cuba and Porto Rico, and the work be carried on in such relations of mutual friendliness . . . as will help to draw Protestants and Catholics nearer together rather than to estrange them from each other in the United States." The Archbishop replied "frankly" "as a Catholic" and "as an American" and said: "As a Catholic, I cannot approve of any efforts of Protestants to affect the re-

ligious duties of the inhabitants of those islands. Catholics are there in complete control; they have a thorough church organization; the inhabitants are Catholics. . . . Protestantism will never take the place in their hearts of that faith. . . . As an American, I will no less object to efforts to implant Protestantism in those islands"—and much more of the same sort. When will professed Protestants learn enough to quit humbling themselves before Rome only to be spurned? But nearly twenty years ago the compromising Protestants, the church and state "Protestants," declared that they must, in spite of rebuffs, seek coöperation with Rome in any way that *she* shall consent; and they are diligently following it up. "Protestants, there are some; but Protestantism is dead."

A. T. J.

Ready for a New Constantine.

At the Methodist camp-meeting at Ocean Grove, N. J., about three weeks ago, President McKinley spent a short time one day and made a speech. After he had gone away, Dr. Schell, the general secretary of the Epworth League, in a sermon, says the *New York Tribune*, "aroused the enthusiasm of his hearers, and the Auditorium resounded with the loud 'amens' " when he said, "When President McKinley spoke about peace with honor, and meeting our duty in the islands of the sea like men, our souls leaped within us, for we recognized in him the conquering spirit of the old Roman and the militant aggressive spirit of Christianity. . . . He spoke as a patriot and a Christian. There are more than one million young men in the Epworth League alone. No Alexander or Cæsar ever had an army like that. We aspire to be the Tenth Legion for any campaign. President McKinley may plan for peace at home or peace with honor abroad. These young men with their blood and breeding will march through sand or jungle and fling themselves at a breastwork with a hardihood and a daring that no veteran of the Old Guard or Wellington's Iron Brigade could surpass. He has our prayers to day. He can have our money to-morrow, and the whole million will enlist the day after if we are needed."

How much of a degree is that removed from the spirit of the times of Constantine?

Another preacher the same day "aroused much enthusiasm" by calling upon all the people of the United States to "stand by the President in his Philippine policy" and declaring that "God has thrown down a thousand isles in the Pacific as jewels, as stepping-stones over which Columbia, with the Stars and Stripes in one hand and the cross of Christ in the other, may pass to the commerce, education, and spiritual salvation of one half of the people of this world."

Every sentiment of this whole performance is that of a complete union of church and state, of conquests of

the cross with sword and cannon, of "spiritual salvation" by carnal weapons and warfare.

One of these days these fanatical religionists will find a politician willing to make capital of their thoughtless enthusiasm, and then this country will behold in speaking acting power in this nation the living image of the papacy of the fourth century and onward.

A. T. J.

The Government Will Treat With a "Distinguished Foreigner."

FROM the following press statement it is made clear how the Government, while bound by obligations imposed both at home and abroad to give no official recognition to the papacy, will disregard the spirit of this obligation while carefully adhering to the letter:—

"WASHINGTON, Aug. 28.—The dispatch from Rome to the *Journal* this morning announcing that the pope would soon open negotiations with the United States Government, with a view to regulating the position of the Catholics in the Philippines, was read with much interest by officials of the State Department.

"The pope has no diplomatic or political status that is recognized by this Government, and anything that he may do will be considered as the work of 'a distinguished foreigner,' laboring in behalf of a community which he may think needs his services.

"Under the Constitution of the United States this Government could not receive a delegate from the pope clothed with powers to negotiate a treaty or do an act connected with affairs of state. Italy several years ago served notice on this Government that if the temporal power of the pope was recognized she would withdraw her diplomatic agents and sever all relations with the United States.

"Archbishop Ireland, Cardinal Gibbons, or Archbishop Chappelle, who is looking after the interests of the Catholics in Porto Rico and Cuba, may present the views of the pope to the Government, and those views will be respectfully received and careful attention will be given them. If the communication contains anything that may guide or assist this Government in dealing with a troublesome question, the suggestions will be acted upon and the recommendations may be carried out. But in no event can these suggestions be accepted as negotiations.

"If, says the State Department, as a distinguished individual, the pontiff of the Catholic Church can suggest a means through which the followers of Aguinaldo can be brought into submission under a pledge that religious tolerance and the fullest possible measure of human liberty will be given them, this Government will be glad to receive his views.

"It is believed here that if Archbishop Ireland is not in this country to present in person the apostolic views to the President as he has done in the past, Cardinal Gibbons will act as the papal representative.

"It is well known that President McKinley highly esteems the pope and respects his suggestions, and that

a proposition from the holy see, while not 'regular' in a diplomatic sense, will, for that reason, go directly to the President and receive immediate and careful attention."

Imperial Rome and "Imperial Democracy."

THE similarity of the course pursued to-day by the American Republic, to that taken by the Roman republic just previous to the establishment of the empire, is a fact not lost to the view of American imperialists, although they fatuously predict a different outcome from the working of the forces which established world-wide despotism two thousand years ago. For example, note the following taken from a paper read by Samuel L. Parrish, before the Social Science Association at Saratoga, September 6:—

"I know that in the busy world of to-day classical comparisons are somewhat out of date, and yet it may not be inappropriate to recall to mind that nineteen hundred years ago three men, Roman citizens, divided the world among them, Antony, Lepidus, and Octavius. Lepidus took Northern Africa and Spain, Antony took Egypt and the East, and Octavius took Italy and the rest of the world. But it was not many years before Octavius, by force of arms, became Cæsar Augustus, sole ruler of the world. And then it was that the gates of the temple of Janus were closed, which signified, under the Roman law and custom, that war had ceased and that universal peace reigned throughout the empire. And then, too, it was that the Prince of Peace was born.

"And so, as I look into the future, I see again the world divided into three, but this time it will be three nations and not three individuals who will divide the world among them. If not in actual territorial division, at least in dominating political influence. And those three nations will be, in fact are, named in the inverse order of their ultimate political importance. First, Russia, that grim specter of the North, that seeks to enfold in her chill embrace the destinies of the world. Second, Great Britain and her colonies, a vast and magnificent federated empire that will be standing for stability and order, and third and last, the United States of America. And the last shall be first.

"And as I seek to draw aside the veil still more and gaze still further down through the corridors of the centuries I see again Cæsar Augustus sole ruler of the world. But this time it will not be a single individual, but the imperial democracies of the English speaking race, ruling with directing mind and guiding with sympathetic, outstretched hand a Christian world, bound together by the iron bands of order, of justice and of peace."

The picture of "imperial democracy" ruling a Christian world is pleasing enough, but it is one that can never materialize; for imperialism is not democracy and democracy is not imperial. The establishment of imperialism marks the end of republicanism. It is impossible to separate imperialism from empire, and empire

from emperor. The rule of the many over themselves is republicanism. This gone, there must follow the rule of a few, and eventually of one over the many; and that rule was never anything else than despotism.

"Sunday League" Work in Mississippi.

BY R. S. OWEN.

THE Sunday-law advocates seem to be making Mississippi their special field of operations at the present time. They have already got their "stakes set" and are getting their ropes ready to "scoop us all in." I am informed by the president of the Sunday League of Columbus, that auxiliary Sunday leagues have been formed in every county of the State, acting under the direction of State officers of the Sunday League of America, an incorporated body having its headquarters at Columbus, Ohio, with general manager's office in Atlanta, Ga. They are planning to work on the legislature of the State to secure a more stringent Sunday law.

"We insist," they say in their Sunday reform leaflets, "that the Sunday labor must be reduced to the minimum of real mercy and necessity."

In enumerating the open foes of their movement, they mention "first, *Sabbatizers*, a small, compact, conscientious group of mistaken men, who put the Jews' day in the place of the Lord's day." Second, "Indifferentists, who care for none of those things but whose contempt of silence, arrays them against Christ and his day." The third class are those who "plead for personal liberty."

In answer to the question, "By what methods shall we meet these?" they answer:—

"1. By legal methods . . . we can and should demand that the Sunday laws on the statute books be enforced. We can and should bring our influence as citizens united on the main issue, if possible, to bear upon our legislators and executives. . . . We can and should agitate and petition, petition and agitate—Yes, watch, fight, pray.

"2. By reform methods—mass-meetings, organizations, tracts, essays, and books to be scattered broadcast. A half holiday Saturday should be insisted upon as a social vent—a necessity, a preparation for the Sabbath.

"3. Church methods—If the Sabbath is lost, the citadel of the church is captured. . . . Every denomination should be a separate fort with guns loaded and manned. In council, congress, conference, convention, synod, assembly, resolutions should be passed."

I have called on two of the ministers of this place and found considerable quantities of Sunday League literature on hand for free distribution. One of the ministers said, "The nation is to be seeded down with them." "This is a Christian nation," said he. "That question has been decided by the judge of the Supreme Court."

So according to this we are to have the spectacle of a "Christian nation" enforcing a religious observance by law upon a conscientious group of men and a liberty-loving people at home, and subjugating the heathen abroad by means of the destructive engines of modern warfare.

Truly this is not the Christianity of the Christ of Calvary, who said, "If any man hear my words, and believe not, I judge him not;" and who also said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."

I recently heard an advocate of national religion say, "Better have a bad God than no God." None but Christ of Calvary for me.

Lessons from the Past.

BY JOHN M'CARTHY.

BECAUSE of the agitation, in which united militarism and clericalism have completely taken possession of France, in the case of Dreyfus, the religious French journal, *L'Evangeliste*, has printed a well-written article, from which we translate the following part, that our readers may once for all understand what is the disposition of clericalism. It says:—

"That which is passing to-day in France, is sufficient to profoundly disconcert those who can bring to mind the lessons of the past. They are too tragic to permit of their being forgotten, and each one of them cries to us in warning voice, Remember! and be careful!

"Remember ye the year 1851! Then ye saw our people after the enjoyment of scarcely four years of liberty, throw themselves at the feet of a master, who carried a great historic name, a Napoleon, without the genius of his uncle; and thus did our people place upon themselves the yoke, to escape the real or imaginary dangers of the free institutions. Ye could see them a people—thirsty for rest—give the absolution of their votes to the perjured author of the great *coup d'etat* of December 2.

"Remember ye the year 1870! That brought the terrible and heavy ransom of those moral weaknesses of 1851! Remember the war developed by the nefarious alliance of clericalism with militarism. Remember how France was invaded, also the capitulations of Sedan, Metz, and Paris, and how Alsace and Lorraine were rooted out of our native country. How the great armies sent to butcher others were conducted into captivity; and how we were compelled to pay, as war indemnity, the stupendous amount of 5,000,000,000 francs; and to be concise, this lamentable destruction of our nation is but the result of having abdicated our rights, by allowing a master to take possession of them.

"Remember ye the year 1889! That year saw a large number of our people, ay! the great majority of the residents of Paris, ready to sacrifice their liberties into the hands of a factious general, who—happily for us—fled to a foreign country, from whence he saw the flower of French society stand up as one man, deter-

mined not to tread under foot their liberties, as the black horse tramples upon the valueless things beneath his feet.

"There were in those times—among the intelligent and enlightened patriots—a live sentiment of the danger which confronted the republic, since our fellow countrymen were running the risk of being carried away by seductive orations and eloquent phrases. Thus France escaped an ignominious dictatorship, and hoped to triumph definitely over the imprudent presumption and vanity of her pretended saviours.

"The actual crisis presents us the occasion when we may be permitted to ask, Is the cure complete? We behold the reappearance of the alliance between militarism and clericalism, or as it is put by our people in an appropriate language, the union of the sword and the hyssop. Jesuitism has been able to put its hands on the highest positions of the navy, and with much reason the sensible public fear that the superior officers, naval and military, have been contaminated by the astute influence of the Jesuit fathers, and consequently have now but a very relative adhesion to our republican institutions.

"The strange capitulations of conscience that have revealed recent events, are the index of the same moral perversion which caused Blas Paschal to reproach the Jesuits more than two hundred years ago; to day, as then, the motto of the 'fathers of the company of Jesus and their disciples,' is, 'the end justifies the means.' It is not only upon the military commanders that they exercise their pernicious influence; but also by their innumerable 'crosses,' which they distribute by hundreds of thousands, even in the most isolated villages where they sow—with full hands—calumny and abhorrence.

"The antisemitism in France is but the shameful manifestation of the intervention of Jesuitism in our internal affairs. A great journal which cannot be suspected of moderation—*Les Temps*—writes in an accent of indignation, what we should like to see published more often in its columns. It says 'It is permitted to ask ourselves the question, if the spirit of antisemitism is not a more fearful and horrible epidemic than even the cholera, and should not all lovers of truth and liberty subordinate such a monstrous germ and restore liberty, that esteemed prize of modern humanity.'

"It is the hatred to the Jew—fomented and kept alive by the *Libre Parole* and by clerical pamphlets—which is responsible for the alarming proportions taken in the Dreyfus case. It appears unfortunately evident that it is the fact that Dreyfus is a Jew, that explains the deplorable celerity with which he was judged and condemned; and the cruelty with which a part of the public opinion was opposed, and is opposed even yet, to the revision of a process manifestly marred by illegality and fraud, from beginning to end.

"If there yet remained in Catholicism the least remnant of pure evangelical moral, the least atom of righteousness or pity for the weak and oppressed, we would have heard from her pulpits the grandiloquent clamor in favor of justice, even though it may benefit a Jew.

"But no, not even once have the Catholic clergy raised their voice in such a righteous cause. The official organs of the Romish Church have entered the lists with the *L'Intransigente* and the *Libre Parole*, uniting their furious clamors to detain the work of justice, and impel

the unprincipled multitudes to commit debasing excesses. This is the abominable scandal, which will drive away from Catholicism the souls who have conserved the least sense of integrity or eternal justice.

"If—by misfortune—that work of strangling right and equity should triumph, the conscience of the nation will have received a shock from which it would be unable to recover; and France would rapidly decrease until it would soon find itself in the degraded position in which we find poor Spain to day.

"Shall we recommence to study the history of 1851 or of 1870? Shall we again place ourselves beneath the yoke of a richly-dressed master, inspired by Father Dulac? Shall we—to glee from our internal difficulties—look for a diversion as we did in 1870 in an exterior war? The criminals who are leading France on in this path, have already advised us, that once they begin action, they would make mince meat of the Jews, and who knows? . . . perhaps also of the Huguenots. We are shy to admit such views. We hope that public opinion, directed in the path of truth, by the discovery of the fraud committed by Colonel Henry, may regain its self-possession, and refuse with disgust the counsels of the eternal enemies of all justice and liberty.

"This is a solemn hour. And it is the time for all true Christians to pray as of yore the prayer which is engraved on our national coins, 'God protect France.'"

This, from a French journal, reveals to us the awful consequences of the Jesuitic intervention in French political life, and show how the French republic is being slowly carried towards the dreadful rocks upon which she must finally be shipwrecked.

Jesuitism is but aggressive Romanism. Other Catholic orders have the same object in view, but they are much more careful in revealing their purpose. The papacy is a political system in all its bearings. It has a diplomatic experience of 1600 years. Rome has played many a game, and is perfectly familiar with each card in the political pack. Sometimes she receives an apparent check, but this only stimulates her to make still greater efforts to gain her ends.

The echo of the centuries are warning us, telling us to "beware of the papacy;" vile oppressions, ferocious crusades, intolerant edicts, martyrs' blood, all appeal to us to "beware of popery." Shall we then, fellow-citizens, barter away, knowingly, our rights and privileges, by not entering a protest against every approximation to a union of church and state in any form, when such a union is so full of evil?

History repeats itself. Let us therefore learn by the past to avoid the shoals and rocks upon which other mighty nations in the past have foundered, lost for ever.

Argentine Republic.

SUNDAY laws cannot bring about a Christian Sabbath. I think it will have to come through a great revolution among the preachers and the congregations.—*Christian Intelligencer.*

Political Religion.

BY H. S. PETERS.

"RENDER therefore unto Cæsar the things that are Cæsar's, and unto God the things which are God's." This divine principle of religious liberty as laid down by the Lord is such as distinctly and forever shuts out all thought of a union of Christian principles and politics.

It has been Satan's studied effort to counterfeit God's work. He saw in the theocracy of Israel an admirable plan by which he could cause man to forget God, cause man to deny God, and take the position which he, himself, took in the beginning and which caused his expulsion from the courts of heaven. Behold the man-made theocracy of the papacy, whose head "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

This was the desire and purpose of Lucifer in his revolt in heaven. For was it not religious politics? and was it not religious warfare? Was not the question canvassed in heaven before the angels could take sides and vote upon the question of Lucifer's humility or arrogance? Lucifer's desire was to occupy a position which by nature he was unqualified to fill, and, with covetous heart he became vain in his imaginations, and said, "*I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.*" These were some of the planks of the platform of the first religious party, and afford a lesson in religious politics.

As the angels departed from the principles of religious freedom and sacrificed principle, they lost their estate—lost the respect of all loyal intelligences of the universe of God; and in the great day of God, he will mete to them judgment commensurate with their deeds.

The papacy followed along this line, being a man-made theocracy, a combination of religion with the state. The papacy is the complete representation of the result of men's endeavors to unite religion and the state, to mix religion and politics. This is what grew out of dabbling in politics on the part of the representatives of Christ, and the spirit of it was the spirit of the father of religion in politics,—the spirit of Lucifer contending for the supremacy in heaven.

From its very nature politics can only conduce to strife; it always did and always will. Human agencies are not divine; and as divinity is not back of the alliance of religion with politics, nothing but strife will come of it. When the church enters the arena of politics, she will of necessity partake of the spirit of politics, and there will be contention and strife until the finish. Lucifer contended until cast out; so likewise will it be with all who contend against God. The political spirit

in the church is foreign to the spirit of Christ; it never made converts to God, and it never will. It always made hypocrites and infidels, and it always will. It caused war in heaven at the beginning; it caused bloodshed on earth, and always will. It was antichristian in the beginning; it was antichristian in the papacy, as history plainly shows; and it is antichristian to-day.

Those who would unite politics with religion and form a new theocracy, partake of this spirit; and in the "National Reform" movement of to-day can be seen the intolerant spirit of the predecessors of these false teachers. In this religio-political movement can be seen the kindling fires of persecution. Already we see those who for their faith are ready to sacrifice home, liberty, and even life, if necessary, to hold up the banner of Prince Immanuel.

Allegheny, Pa.

Rome Aims to Rule the State.

"The Examiner" (Baptist).

THE determination of the church of Rome to govern in temporal as well as in spiritual matters is no less pronounced to-day than it was a century ago. Evidence of this is seen on all sides, but especially in France, Italy and the several South American countries. Wherever an attempt has been made to restrict the priests to the exercise of their sacerdotal functions, the "Holy Mother Church" has become an enemy of the government and a fomenter of revolution. In France she is to-day the ally of the royalists, in Italy the advocate of republican principles, while in Ecuador she threatens to close the churches altogether unless the restrictive laws against the ecclesiastics, recently passed by the Congress, are repealed.

In all these countries the people, although there are many grievances to be righted, seem to be loyal to the government. In Ecuador this loyalty has enabled the government to suppress two formidable insurrections instigated by the clericals and their partisans. What the effect will be if the priests carry out their threat of closing the churches it is difficult to predict. Up to the present time they have been unable to intimidate the government, although they have caused some dissensions and official resignations. It is patent, however, that the people are becoming growingly dissatisfied with priestly domination in temporal concerns, the recent prediction of the archbishop of Durango, Mexico, to the contrary notwithstanding. One thing is certain: the power of Rome in temporal affairs in all Latin countries is waning.

"It will be no loss to the kingdom of God if churches which ignore the Holy Ghost should founder."—*Spirit-Filled Life*. See our offer on page 575.



A CORRESPONDENT inquires why, if the Sabbath always falls on the seventh day of the week, the day of the resurrection of Christ must not always fall on the first day of the week, since the resurrection day was the day following the Sabbath. This is really a silly question; yet anyone is to be excused for asking it in view of the fact, astounding though it is, that almost throughout Christendom it is actually believed that the first day of the week is always the day of Christ's resurrection.

* * *

THE resurrection of Christ was an event which in A. D. 31 took place on the first day of the week. That day was marked by that event; other days are marked by other events. Taking any particular day so marked, how often does that day recur? Does it recur every week? or every year? Anyone who will claim that the occurrence of any event calls for a weekly celebration of that occurrence, will make himself a laughing stock wherever he goes. If you doubt it try it. Go out and advocate that the signing of the Declaration of Independence ought to be celebrated every week, instead of but once a year; for that event marked a day of the week just as truly as did the resurrection of Christ; and every reason for a weekly celebration in the one case will hold good in the other. And so of any other event that may be cited.

* * *

THE resurrection of Christ, while necessarily occurring on a day of the week, did not and could not have any relation to the week. It could no more be connected with the week than could the birth of Christ, or the birth of anybody. A weekly birthday is just as sensible an idea as is a weekly Sabbath based on Christ's resurrection. The day of Christ's resurrection recurs once a year, as does the day of one's birth or death; and in a period of seven or eight years will necessarily cover the entire week, falling on each of the seven days successively. And the orthodox world recognizes that the resurrection day is a yearly day, by the yearly celebration of Easter. But as it would not do to have Easter, the day of the resurrection, fall on any other day than Sunday—as in that case the fraud of the whole thing would be too palpable—it is fixed by the church calendar doctors so that it falls always on Sunday; and we have the wonderful spectacle of the (supposed) day of the

year on which Christ rose, falling always on the same day of the week! Even the impossible is called in to pay tribute to Sunday!

* * *

It is worth noting further that to the resurrection of Christ the language of the second psalm applies: "Thou art My Son, this day have I begotten thee." See Acts 13:33. So that Jesus Christ, the Christ of to-day, was really begotten on the day of his resurrection, and that day is in the true sense of Scripture, his birthday. So that if Christ can have a weekly birthday, there may be some propriety in a weekly celebration of the day; otherwise there can be none at all.

* * *

AND from all this it is evident that there can be no sensible reason for Sabbath observance other than that assigned by the Creator and Lord of the Sabbath in the fourth commandment: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." That made the week; and the seventh day, the Sabbath of the Lord, was necessarily the seventh day of the week.

* * *

THE annexation sentiment appears to be fast overshadowing the desire for independence in Cuba. A press correspondent, writing from Havana, says that a few weeks ago it was considered almost treason on the part of a Cuban to say he was in favor of annexation, but now it is said and spoken about by Cubans in clubs, in cafés, in the parks and squares, and on the streets. This is especially noticeable among merchants, brokers, bankers, clerks, and professional men.

* * *

The press is growing pro-annexation very rapidly. About two months ago a paper was started in Porto Principe, devoted entirely and exclusively to the cause of those favoring annexation. Another one comes out in Havana this month, and another in Santiago. These papers are backed by influential persons, and the announced cause for their existence is the education of the people in favor of annexation.

* * *

IN this world a fraud and humbug often finds a host of credulous supporters, while a genuine good thing goes begging. Witness the Westinghouse air-brake, which is now to be extensively used in Russia and other countries of Europe, and the "Keely motor." While Westinghouse was trying to borrow money in Philadelphia

to get on his feet with his inventions, and meeting with little success, Mr. Keely was getting funds by the hundred thousand out of Philadelphians for his mysterious, intangible, humbug "force."

* * *

ONE result of the labors of "Father Chiniquy, the ex-priest, in the cause of Protestantism, is now seen in Canada, where four Catholic priests have lately put themselves in communication with Protestant pastors in Montreal, desiring to be instructed in Protestant doctrine. There is a visible restlessness among the French Catholic clergy. Father Chiniquy's steadfast adherence to the Protestant faith up to his death, says *The Presbyterian Review*, "has evidently made a deep impression. A very different issue was confidently expected."

* * *

ONE Marshall O. Waggoner, of some prominence erstwhile in "freethought" ranks in Ohio, having now renounced his atheistic views and joined a church, *The Truth Seeker* (atheist) comes forward and declares that Mr. Waggoner was never any good anyhow; that he always represented "rampant emotionalism," absence of logic, and "stupidity," was always a braggart, shallow-brained, discourteous, etc. This is what, coming from a religious journal against one who had renounced Christianity, would be called by *The Truth Seeker* an exhibition of religious spite and intolerance. We allude to it only by way of observing that the anti Christian spirit outside the church is precisely the same that it is when found within it.

* * *

THE well known English nonconformist clergyman, F. B. Meyer, says with reference to the result of the archbishops' decision against Romanist ceremonies in the Church of England:—

"If the ritualist party does not acquiesce, disestablishment will come inside of a decade. Think of that, and see if you can understand the tremendous issues involved. The ritualists may give in and so save the establishment. Although on the outside, I have some inside sources of information, and I cannot help believing the ritualists will make the best of it and obey. The next three months will tell. Watch affairs for that length of time. The enormous issues involved warrant your thought and attention, even if you are the busiest people on the globe."

* * *

HATRED of Mormonism in the South brought about a very unusual spectacle at Johnson Springs, Va., September 4. A man who had murderously assaulted a Mormon elder was on trial for the offense in a regular court of justice, when an armed mob of about two hundred men appeared and took charge of court, sheriffs, and prisoner, released the latter, and compelled the

Mormon elder to withdraw the prosecution and promise to leave the country under a threat of lynching. It is seldom that mob rule goes so far as to "hold up" justice in its appointed sanctuary,—the courts of law. The significance of such an incident is altogether on the wrong side.

* * *

A GOOD idea of what is at the bottom of England's extraordinary interest in the affairs of the Boer republic, may be had from these two statements made by eminent Englishmen of South Africa. Sir Alfred Milner, when asked what would be his policy regarding the Transvaal, said: "If you saw a solid pile of gold worth five hundred millions sterling over there with 20,000 Boers armed to the teeth sitting upon it, what would you do?" The other statement is this by Mr. Lionel Phillips, a Rand millionaire: "We don't care about the franchise; we want the mines."

* * *

GERMAN CATHOLICS of Newark (N. J.) diocese, recently, at their fifth annual convention, passed a resolution declaring that in case of war between the United States and Germany, they would enlist under the banner of the former.

* * *

ROMAN CATHOLIC church property in the United States, as is well known, is mostly held in the names of the priests and prelates. In Wisconsin, recently, a supreme court decision declared that property thus held by Archbishop Katzer, of Milwaukee, was subject to taxation. To escape paying the tax, the archbishop transferred all the property to the Consultors of the Diocese, who became an incorporated body. The same course, it is said, is to be followed by the church in Michigan.

* * *

THE synod of the Reformed Presbyterian Church, held at Denver, Col., some weeks ago, adopted resolutions calling for such a change in the national Constitution as will make it embody "a clear and explicit acknowledgment of Almighty God as the source of all power, of Jesus Christ as the prince of kings of the earth, and the Bible as the supreme rule in all affairs." The country's financial troubles were declared to be due to the fact that the supreme power of God was not acknowledged in our Constitution.

—♦♦♦—

PRE-EMPTED.—"Found!" cried the explorer as the North Pole hove in sight. "I annex this district in the name of my gracious sovereign." "Too late," murmured a native laconically. "All this district is under the control of the Ice Trust."—*Philadelphia North American*.

Papal Titles for Sale.

ACCORDING to the following from the *Pall Mall Gazette*, and which is reprinted in that thoroughly Catholic paper, the New York *Sun*, a very considerable income for the papal treasury is derived from the sale of papal "titles of nobility," which can be had from any person who is able to hand over the cash equivalent:—

"What the popes can, and do create, are counts of Rome. These nobles are not counts of the papal states, which no longer exist. They are, properly speaking, counts of the Vatican—Counts Palatine, nobles of the palace. The official title, indeed, is 'Count of the Apostolic Palace and of the Court of the Lateran.' The designation comes down from the time when the popes lived at St. John Lateran, and these Comites were, in actual fact, the 'companions' of the pontiff. It is another survival of those distant days that every bishop-assistant at the pontifical throne is created a count when he receives his court nomination. But it is in relation to laymen that these papal distinctions are most interesting. Originally, no doubt, as still is the case in theory, Vatican titles—and the pope grants everything from knighthoods to dukedoms—were conferred as rewards for good and faithful service to the church.

"In such cases it is the custom of the pope to confer these honors *motu proprio et sine pecunia*—without the payment of fees to the Vatican Chancery. But during the present century great numbers of papal titles have been created, and it is quite certain that the vast majority of them have not been accorded *sine pecunia*. The granting of them, indeed, has come to be regarded as a regular and legitimate source of income to the Holy See; and it would appear that it is no longer necessary to be a Roman Catholic or even, for the matter of that, a Christian at all to become a noble of the Apostolic Palace and of the Court of the Lateran. According to the tariff of a foreign 'nobility agent,' which was issued a few years ago, the title of prince could at that time be had for £3,000; a dukedom cost £2,000, while £1,000 would buy a countship, and £800 a barony. We need hardly say that we do not vouch for these figures.

"It has often been denied that the Vatican sells titles; and, technically speaking, it of course does not. The money paid is not in return for the distinction; it passes in the guise of fees for making out and sealing the patent, and so on—fees which even an English peer or baronet has to pay. Nor does the pope stand alone in covering up transactions of this kind under pleasant fictions. Italy and Portugal do the same, to say nothing of the accommodating little republic of Andorra, which recently ennobled an American because he made an allowance of £100 a year to the national library. It is in France that papal titles find their readiest sale, which is not surprising, seeing that they are borne by many Frenchmen of position and real distinction. Indeed, it is almost traditional that every French ambassador to the court of the Vatican should be created a count by the pope, and it is only a few months since the customary distinction was conferred upon M. Poubelle. It would be ill-bred to refuse—almost as impossible, indeed, as it would be for a French president

to decline the honorary canonry of St. John Lateran. M. Loubet, like his predecessors, is, indeed, already a canon of the Lateran."

Japan as a Civilized Nation.

On the 17th of July last, Japan was formally admitted to the family of civilized nations. A Berlin paper, commenting on the occurrence, says: "Europe has never before admitted a 'heathen' nation to equality, and it is no use trying to hide the fact that Japan would never have been admitted 'into the family' if she had not developed such uncommon energy. Her position has been gained by her own efforts."

And the most conspicuous feature of Japan's "uncommon energy" is represented in her present efficiency as a military power. It is but a few years since Japan astonished the world by a successful attack upon the giant empire of China, executed with a skill worthy of the most efficient commanders in any country, and with a ready use of the most efficient military weapons. And Japan has ever since been pushing rapidly to the front as a military power. A Canadian journal, *The Times*, says on this point:—

"Japan has now a navy afloat and in preparation for early launching that places it among the leading naval powers of the globe, and the quality of the Japanese as fighting men was well tested in the late war with China; they are bold and dashing fighters, fine tacticians, good gunners."

With all this in view, an alliance with Japan has been counted as an advantage not to be overlooked by any one of the civilized powers. English journals have been very outspoken upon this point, and it is not considered a safe thing to shut English ports against the Japanese, as they are shut against China. "China's feebleness and ignorance," says the London, Ontario, *Advertiser*, "merely happen to spare us the unpleasant consequences that might arise if we treated a more sensitive and powerful nation in the same way."

Japan is treated like a civilized nation because she has become a powerful nation. Japan is not a Christian nation, even in profession; yet she is now recognized as on an equality with any civilized nation of the earth. It is not Christianity, or a profession of it, that wins her this respect from civilization; it is force.

Power—fighting power—is respected and even revered in the civilized world to-day. It is the possession of this that puts a people on an equality with those of civilized lands; that makes them reckoned as civilized in the world. Modern civilization and fighting ability are expressions altogether too nearly synonymous in meaning.

Religious Persecution of the Finns.

[THE case of the Finnish people, who are now being made the victims of religious intolerance by the Russian Greek Church, is concisely stated by *The Examiner*, of this city, as follows:—]

"The prosperity of the nations rests on right and equity," said the Russian Czar, in his famous "Peace Rescript." The fine sentiment has been widely applauded. Just before uttering it, however, the Czar issued a ukase affecting his Finnish subjects, from which, rather than from his peace overtures, history is likely to judge him. His treatment of the Finns can hardly fail to be regarded hereafter as an illuminating episode of his reign. It is also one of more than ordinary contemporaneous interest.

Finland's history began in the twelfth century, when the kings of Sweden warred upon the Finnish heathen, subdued and forcibly baptized them. The country remained under Swedish dominion, enjoying a Swedish constitution and social organization based on individual political liberty, until 1808, when Alexander I. of Russia, to achieve the final conquest of Finland, declared war against Sweden, and, in 1809, wrested her principality from her. His chief aim in securing it was to create a natural bulwark in the northwest for the capital of his empire. Soon after the conquest he summoned the Estates of Finland to assemble, and, after receiving their homage, made an address, in which he assured them of his friendly and conservative intentions. On March 29, 1809, he caused to be promulgated the "Declaration of Borgo," whereby he confirmed and ratified the religion and fundamental laws of the Grand Duchy (which Finland had become under Russia), and all the privileges and rights which each class and all the inhabitants, high and low, had hitherto enjoyed according to their constitution. These assurances, by imperial ukase of February, 1816, he confirmed "for all time to come," guaranteeing to his Finnish subjects a separate constitution, "under our scepter and that of our heirs," as the document runs.

On the principles thus established Finland has been ruled and administered for almost one hundred years. Four emperors, including the present one, have since taken the constitutional oath to observe their original compacts and guarantees. But, after the death of Alexander II., the reactionary triumph in Russia began to make its influence felt in her attitude toward Finland. Pressure was brought to bear on the Czar by the bureaucracy to induce him to abolish Finnish autonomy. Alexander III. created commissions whose business was to promote the fusion of Finnish with Russian customs, and a uniformity of the coinage and postal systems. A "codification" of the Finnish fundamental laws was ordered, with a view, it is claimed, to their practical annulment.

Matters stood thus, without serious friction, until

the accession of Nicholas II., in 1894. That event inspired high hopes. Following the example of his predecessors, he confirmed and ratified "the religion, the fundamental laws, and the rights and privileges of every class." But under the constant urgency, it is believed, of Pobidonisteff, the Procurator of the Greek Church, and the reactionary party, he issued a decree in February of the present year which practically annulled the legislative powers of the Estates; for, while not rescinding this power in local affairs, it reserved to the emperor, himself, "the ultimate decision as to the laws that come within the scope of the general legislation of the empire." Such legislative autonomy as remained was thus reduced to the insignificant task of giving advice in all indeterminate matters which the Russian ministers might please to consider interests common to the empire.

The people of Finland heard of this decree with sorrow and amazement. They drew up a petition to the Czar humbly but strenuously protesting against it, and the Estates sent their four presidents to St. Petersburg to lay it at the feet of the monarch. The deputation were not permitted to enter the imperial presence. Meetings were then held throughout the country, and a petition signed by 522,931 men and women of Finland was sent to St. Petersburg by 500 delegates. The governor-general of Finland (Bobrikoff) permitted them to depart, but telegraphed the chief of police at St. Petersburg to forbid their entrance into the city. For some reason, his attempt to shut them out was not successful, but a subsequent telegram is known to have been sent by him to the minister-secretary of state; and, although aware of their presence and of their errand, the Czar refused to see them, and they were peremptorily ordered to return to their homes. The effect has been to crystallize the various Finnish parties in hostility to Russia, and to evoke from them a protest to Christendom against the monstrous wrong done to them by their monarch in contravention of his coronation oath.

The history of their virtual enslavement, to the end that they may be made amenable to all military and other imposts, casts an interesting sidelight upon the character of the mighty autocrat at whose request a council of the nations is even now discussing a policy of universal peace that shall rest on "right and equity."

THE universal solvent for social ills and wrongs is liberty. For liberty is the firstfruit of Christianity and of the law which bids us love our neighbor as ourselves. We must apply the law of equal liberty, granting them just what we grant ourselves, to union men and to scabs; to immigrants and to native-born; to Christians and to Jews; to Caucasians and to Chinese; to white men and to negroes. Liberty is the universal solvent; but how unwilling are Christians to grant it to Jews, native-born to immigrants, white men to yellow and

black. Yet there is no other solvent. Anything less means bitter conflict in a developing State.—*N. Y. Independent*.

Sunday in Nashville, Tennessee.

THE question of Sunday closing of saloons has been agitating the city of Nashville somewhat of late. It is a phase of the Sunday question that seems to have periodical appearances, dropping out of sight after having brought forth a number of communications in the papers, calling attention to the open saloons and urging an enforcement of the law. A few orders come from the chief of police to the policemen to see that every saloon door is closed; a few arrests and fines follow, and a general rejoicing at the growing morality of the city. The saloon-keepers seem to know it is only ephemeral, so do not have much to say but pay a fine or two, keep closed as long as there is a policeman stationed at each door, and keep open house when the matter is quiet, which it generally becomes in three or four weeks. At present the matter is rather quiet.

L. A. HANSEN.

An Unanswered Anti-Expansion Argument.

THE following resolutions passed at a recent convention in Chicago, voicing the sentiment of several millions of American citizens, outweigh in point of truth all the grandiloquent talk that was ever uttered about America's "war of humanity" and benevolent mission to confer liberty and other blessings on a dark-skinned race across the sea:—

"Resolved, That it is the duty of the United States Government to see to it that its citizens are not deprived of life and liberty without due process of law, and we solemnly demand such national and constitutional legislation as shall at least guarantee to American citizens as great protection from mob violence as is given citizens of foreign birth resident here.

"The widespread crime of lynching persons accused of law-breaking is an offense against civilization which demands punishment; and we believe it lies in the power of Congress to provide such repressive legislation as shall prevent justice in America from becoming a by-word and a mockery."

Catholic Authority on Sunday Observance.

THE agitation of the Sunday observance question in England, growing out of the attempt of two London dailies to publish Sunday editions, has called out an article on the subject from a Jesuit, published in the *Nineteenth Century*. In this the Catholic view of proper Sunday observance is authoritatively stated, thus:—

"It was by public worship in the church, offered to

God especially at the parish mass, in the service of early matins, and at afternoon vespers, that the day was to be sanctified. With the discharge of this duty no amusement could be permitted to interfere; but if this were fulfilled the canonists dealt indulgently with all other reasonable employment. . . . The praise of God must occupy the first place, but, that being secured, the church thought next of man's physical and moral well-being—rest of body, peace of soul, and all that makes for charity and good will between class and class."

"A neglected Bible is responsible for much of the lost blessing from which many of God's children are suffering to-day."—*Spirit-Filled Life*, page 123. See our offer on page 575.

Emperor William on Church and State.

A SPEECH delivered by Emperor William at a gala banquet, at Strassburg, September 5, gave this plain statement of the condition of the church under an alliance with the state:—

"Before all, however, I would impress upon the church dignitaries, who exert such a powerful influence over our people, the duty of striving in their work and of using their personal influence so that regard for the crown and confidence in the government may become ever and ever stronger. For, in these agitated times, when the spirit of unbelief is rampant, the church's only hold is the imperial hand and the escutcheon of the German empire; and I think, if I read the hearts of the Strassburgers aright, that the enthusiastic reception accorded me is in some measure due to the impression made upon the inhabitants of this beautiful old city by the splendid appearance of the armed sons of this country, renewing their confidence that under the shadow of the wings of the German eagle, the Reichsland is secured against all dangers."

Under such an alliance, in America as in Germany, the church would depend upon the state, and her "only hold" would be the "imperial hand and escutcheon" of the state. But the only hold the church needs or ought to have is the arm of Omnipotence.

Religious Intolerance in Russia.

THE *Outlook*, of this city, says:—

"Last week the news reached this country of a renewed attack by the czar's government upon the Lutheran churches in Finland and in the Baltic provinces. The pretext for this attack is that, under the cloak of religion, Lutheran clergy in Finland and Livonia are favoring the spread of Pan-Germanic sentiments. . . . A number of recent conversions from the Russian Orthodox Church to the Protestant faith have inspired a cry of alarm in the clerical and reactionary press. As a result, the Lutheran theological seminaries, which a few

years ago had been allowed to be open in St. Petersburg, have now been closed.

"Coincidentally with this, some German and Polish Jews, residents at St. Petersburg, have been ordered to leave that city within thirty days. If the czar has hardened his heart towards Lutherans, Finns, Jews, and Mennonites, the sudden death of his brother seems to have caused some change, for the moment at least, in his attitude towards the Protestants known as the Molokani. This sect is found in far eastern Russia. The organization consists of presbyterial congregations. The Molokani are total abstainers from liquor, and have the reputation of being wonderfully familiar with the Bible. They are extremely reserved in manner. When the czar's brother, the czarowitz, was attacked by hemorrhage while taking a bicycle ride in the Caucasus, a poor Molokani woman found him, helped him to her house, and nursed him during his few remaining hours of life. In recognition of this, the czar has issued a public manifesto, not only thanking the woman for her services, but also offering his grateful acknowledgments to the entire Molokani sect."

I CONSIDER the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that, also, which reserves to the States the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general Government. It must, then, rest with the States, as far as it can be in any human authority. But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from.—*Thomas Jefferson.*

SATURDAY in all the Latin races is the Sabbath; indeed, the French *Samedi* is a corruption of *Sabbati dies*. As is well known, the early church observed the Sabbath as well as the "Lord's day," and it was not till the end of the fourth or fifth centuries that both Saturday and Sunday ceased to be observed together with strictness as holy days.—*The Examiner (Baptist).*

"THE remedy for the race trouble," says *The Independent*, "is liberty, the fullest liberty. Nothing else, nothing less." That is true; and the "fullest liberty" is in "nothing else, nothing less" than Christianity.

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To SET UP a colonial system is to be ready to trade peace for war, to surrender serenity and security for a state of armed anxiety and weakening incertitude. It is to mix up in alien quarrels, which we have deprecated always, and with special emphasis of late, at precisely the time when, *by all indications they are about to culminate in the most colossal and destructive war of modern times.*

Not long ago at the Lord Mayor's banquet in London, Lord Salisbury declared that the advent of the United States into Old World diplomacy would strengthen England, but his lordship added that he was sorry that in his opinion it did not improve the prospects of peace. *The sensitive storm center is in the East, and into the very midst of it we shall be led by this policy.*—Chas. A. Towne.

New York Under Tammany Rule.

"NEW YORK UNDER TAMMANY RULE" is the title of an informing article which Frank Moss, counsel for the Mazet Investigating Committee, has written for *The Saturday Evening Post*, of Philadelphia. After summarizing the notorious methods of Tammany rule, whereby the leaders enrich themselves at the expense of the taxpayer, and run the City of New York as "wide-open" as any Western mining town, Mr. Moss accounts for the helplessness of the law-abiding majority and suggests a means for the overthrow of the Croker régime.

This article is one of a series dealing with the municipal affairs of great American cities. It will appear in *The Saturday Evening Post*, of September 9.

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NEW YORK, SEPTEMBER 14, 1899.

WHEN you read of some whose liberty under this Government is being denied them, by that very token know that your own liberty is in danger.

LAST week we printed an article describing the work of the "Sunday League of America" in South Carolina, and this week we print one showing what the same organization is doing in Mississippi. Doubtless these are not the only States in which this organization is at work. Read the article, and ask yourself if it does not mean that somebody ought to be doing something, down there, and further north as well, to enlighten the people.

Think for a moment of the organizations that are now pushing the movement for Sunday enforcement, —The National Reform Party, the W. C. T. U., the American Sabbath Union, the Christian Endeavor Society, the Epworth League, the Christian Citizenship League, League for Social Service, Sunday League of America, besides various local organization; and new ones are continually being formed. Does all this mean that this Sunday-law movement is dying out—that religious freedom in this country is becoming more firmly established? Does it mean that now is a good time to suspend work in religious liberty lines, and give all your time to other issues?

A FRIEND of religious liberty writes us from Massachusetts, inquiring, "What can I do to help educate the people? as you show to be so urgent." Why are there not hundreds —yes, thousands—of those who profess to believe that liberty in this country is endangered, making the same inquiry? Do you feel any de-

sire to do something to educate the people in this line? If not, why not?

The answer to our correspondent's question is easy; Give them the AMERICAN SENTINEL and other literature furnished by the Religious Liberty Association, selecting what is adapted to those points of the question upon which public interest has been aroused.

By the national Constitution the United States Government is estopped from recognizing the pope as an earthly sovereign; he can have in its view no international standing. But, as now appears, the Government does intend to have dealings with a certain "distinguished foreigner" who resides on the banks of the Tiber, and who will be represented here by a close friend of the President; and these dealings will relate to and determine the national policy in the new national territory. So that "a proposition from the holy see, while not 'regular' in a diplomatic sense, will . . . go directly to the President and receive immediate and careful attention." See article on page 564.

THE Protestant churches have imagined their missionary societies were going to ride into the Philippines and other late Spanish possessions on the top wave of imperialism; they were going to find a great field for missionary work opened by imperialism to their hands. But now, after their first missionary to Panay has been *ordered off the island* by the American officer in command, and the president of the national commission to the Philippines has made a report which invites Protestant missionaries to keep out, they feel and talk differently about it. They feel, as one writer expressed it, that they have been "badly buncoed" by the President. They gave him their full support, and now find that *Rome* is to reap the benefits! Perhaps they will now discern that imperialism is not a friend to the gospel. See article on first page.

THE expected war in the Transvaal, if it comes, will be a desperate and sanguinary affair from beginning to end. There are no better fighters in the world than the Boers, and no better weapons than those with which they are provided; while England, on the other hand, will come determined to crush the Boers by her superior weight.

THE French army captain, Dreyfus, has again been tried and found "guilty" of selling military secrets to a foreign power, though scarcely anybody outside of France believes that the verdict is just. To the observer in America, it presents itself as a case of the army trying itself, and—as was to be expected—giving itself an acquittal; for Dreyfus was tried by the military, and not the civil, authorities. The case is one which points most plainly to the evil of militarism. The civil authorities would probably rescue the unfortunate captain if they dared, but the military authorities have been determined on his condemnation, and have had their way. The military authorities control the army, and the army represents the power of the nation.

The allegiance of the army may be given nominally to the head of the civil power, but in reality it will always be held by a few commanding generals, or it may be by one man. Cæsar at the head of his legions was dictator in Rome; and the general who commands the allegiance of millions trained to war, is a dictator in his country to day. Military rule is necessarily arbitrary, and a military dictator is necessarily a despot. A man placed in that position, unless he is of extraordinary mold, will have thoughts of crossing the Rubicon and making himself supreme in every branch of the government.

The Dreyfus case exposes the hollowness of France's claim to be a republic; and a revolution in which all semblance of republicanism will disappear is half expected by the civilized world. Militarism and republicanism cannot flourish together. And this is a truth that needs to be repeated in the United States.



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

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

(Entered at the New York Postoffice.)

"WHOSOEVER will," says Christianity; "everybody must," says the Sunday law.



"COME unto Me," says Jesus Christ, "and I will give you rest." "Take my rest," says the Sunday law, "or I will lock you up."



"WE beseech you," says the ambassador for Christ, "be ye reconciled to God." "We command you," says the religious law-maker, "be ye outwardly religious, whether you are reconciled to God or not."



God's way of national reform is to write his law in the people's hearts. Man's way of national reform is to write God's name in the Constitution. Which is the better way?



OF the kingdom of God it is authoritatively stated, "The kingdom of God is within you." It is not visible in the world, but is in the heart of the Christian believer. But of no earthly kingdom or government can it be said that it is within the heart. The sphere of the kingdom of God is distinct from that of earthly kingdoms, and the laws of the one cannot be of service in the realm of the other.



"WHATSOEVER is not of faith, is sin." This is scripture, and it may be assumed that every person claiming

to be a Christian believes it. All such will admit, therefore, that it is better that a person should not perform a religious act at all, than to perform one without faith. "Without faith it is impossible to please Him" to whom every religious act is performed. Without faith any religious act is but a piece of sham and hypocrisy, mocking Him by whom faith has been ordained. And yet, plain as is this truth, vast multitudes of religious people in this land to-day are working diligently for the enactment and enforcement of laws to compel people to perform a religious act,—to observe Sunday; causing them to perform the act without faith; *compelling them to commit sin!* And these people call themselves Christians, too.



Religious Liberty in the United States and Canada.

IN both these countries religious liberty is now on trial in the courts of law.

In the State of Georgia the question of allowing freedom in Sabbath observance will in a few days be passed upon by the Supreme Court. The case is that of a young man named Waters, a resident of Rome, who several months ago was tried and convicted in the Circuit Court for doing secular work on Sunday, he being an observer of the seventh-day Sabbath. If the Supreme Court of Georgia sustains the verdict of the lower court, Mr. Waters will have to serve six months in the chain-gang, where, according to information sent us, there is no provision for his Sabbath rest and a determination not to allow it. He must then work on the day he believes to be holy, or be disciplined as a refractory criminal. Should his case be appealed from the Supreme Court of Georgia to that of the United States, and an adverse decision rendered by that body, the cause of religious freedom throughout the nation will have received a tremendous blow.

In Canada a similar situation exists, minus the

chain-gang horror. Some time ago, in Ontario, a seventh-day observer, named Sherk, was convicted under the "Lord's Day Act," for working on Sunday, and an appeal was taken to the Court of Appeals, under the British North-American Act guaranteeing religious liberty to British subjects. The ground of the appeal is that the Ontario "Lord's Day Act" is in violation of the higher law embodied in the British North-American Act. The attorney of the Lord's Day Alliance resisted the granting of this appeal, and succeeded in having it held back in the Court of Appeals pending the decision in another case gotten up by the Alliance with the object of trying to sustain the law. We are informed that this decision will be rendered in a few days. And if the "Lord's Day Act" is sustained by the Court of Appeals, the liberty of seventh-day observers will be seriously curtailed, in the teaching as well as the practise of their faith, throughout Canada.

It is not alone in the southern districts of the United States that seventh-day observers are made the target of the attacks of opposing religions. In Michigan, the headquarters of the Seventh-day Adventists, such efforts are made to stir up religious animosity against them and subject them to any form of persecution, as are represented in the following which was contributed recently to the *Michigan Christian Advocate*. Full as it is of the spirit of Ahab calling Elijah a troubler of Israel, it becomes significant when indorsed by this representative Methodist journal. This Methodist writer says:—

"Most causes suffer more from thoughtlessness than any other source; if not more than from all other sources combined.

"Will you, dear readers, follow me somewhat patiently while I pass over some of the past and present plannings of a would-be set of reformers? Over fifty years ago our Saturdarian friends began an active effort to overthrow the accepted Sabbath of the Christian world, and supplant it with something else. Instead of having convictions of a great 'truth discovered' associated with charity for those whom they assert are in error, they commenced an attack on the Christian Sabbath with a determination to accomplish its overthrow. They have searched among the writings of all the enemies of the Christian Sabbath in all ages and lands, since the crucifixion, for arguments against Sunday-keeping. They also joined hands with every man or company of men who assist to degrade the day and rob it of its sacred character.

"They acted on the supposition that if they could overthrow the Christian Sabbath and bring it into disgrace, they could bring about a revival of Sabbath observance and supplant Sabbath-keeping with Saturdarianism. But as one studies the history of that movement, he can see that while they have been destroying the faith of the people in regard to Sunday sacredness, they have increased disregard for all days, and for the God who made them.

"It is plainly discoverable that they, more than any other class, are responsible for the Sabbath labor of today and for the disregard for the Sabbath that now disgraces us as an American people. . . .

"While churches have been growing conscienceless on the question of Sabbath observance, the various classes who perform compulsory Sabbath labor, have grown in disregard for the churches, until now there is a condition among a large body of laboring people, of hatred toward the churches, and disrespect for all who profess to be Christians. Instead of our Saturdarian people comprehending the real cause of the present situation, they are undertaking work, which, if accomplished, will deepen the disregard for the Sabbath and intensify among all classes of people their disregard for the churches.

"During this decade there has been a rapid trend among the laboring people to turn from and to hate and oppose the Christian churches. If we can see, as laborers and church-workers, where the chief cause of the trouble is, we can then take right bearings for the removal of the wrongs. There will then be blame attached where blame belongs most. These Saturday-keeping Christians have done all that could be done by them to have Sunday excursions, Sunday ball games, Sunday shows, Sunday saloons, anything, everything that could rob Sunday of its sacredness. In this fact lies the chief trouble. Because these people are few in number their work has been overlooked as of no influence and of no importance. But the time has come for all persons interested in Sabbath observance to study their work in relation to this question. . . .

"Is it not enough that nearly 3,000,000 men are being robbed of their Sabbath, and nearly a quarter of a million are being hurled into premature graves, and a large percentage of these into drunkard's graves, annually? And what for? That a few thousand Saturdarians may have the privilege to work on the Sabbath, in open violation to the law of God and the laws of this land. A form of religion that cannot exist without working on the Sabbath, even if it helps to send four or five men to a drunkard's hell every year that one man might be protected in this liberty to pollute the Sabbath, should be regarded and understood as it really is, —the greatest enemy of labor that exists, the devil accepted. Shall not the Christian people of this land rise up and guard against such a stream of poisonous literature being put into the hands and heads of the women and youth of this country? If you love the souls of the toiling thousands who are robbed of their rest, will you not manifest that love by standing firmly in the battle for a Sabbath for all the sons of toil? . . .

"If the conditions are allowed to be made worse along the lines that our Saturdarian folks are moving toward, labor will be driven downward with rapidly-increasing velocity, or a revolution will be provoked. Every patriotic citizen should take his stand to prevent either of the above issues from being forced upon us."

In all this there is food for the most serious thought, and incentive to the most active efforts, on the part of the friends of religious liberty.

"PITY 'tis, 'tis true," that expansion of American territory means expansion of the rum power. With the blessings of the nation's flag goes the curse of the legalized drink traffic. In the year 1898 this country exported to Cuba malt and other liquors to the value of \$10,796;

during the first five months of 1899 we—that is, everybody who is responsible, actively or passively, for the government's liquor policy—sent to Cuba liquor to the value of \$472,272. In 1898 the value of liquors sent from the United States to Porto Rico was \$3,668; in the first five months of 1899 it was \$191,422. In 1898 we shipped \$337 worth of liquor to the Philippines; in the first five months of 1899 we sent \$86,833 worth! When it is remembered what the use of alcoholic drinks means to the people of tropical lands, it would seem as if the “benevolent” policy of the United States toward its new possessions were to kill off the natives as soon as possible.—*Union Signal*.

Discreditable Advice.

A FAVORITE piece of advice of those who will not keep the Sabbath, to those who do keep it, is that they “obey the law of the land” and “the powers that be” and keep Sunday. This advice is of such a character, that it really deserves to be analyzed.

Invariably this advice is given by those who not only believe in keeping Sunday themselves, but also in compelling all others to keep it. And their course in advising Sabbath keepers to keep Sunday only because the law says so, betrays themselves as occupying one of two positions, one of which is most discreditable to themselves, and the other is utterly discreditable to Sunday as worthy of observance at all.

In advising Sabbath-keepers to keep Sunday because the law requires it, they admit that they themselves would keep the Sabbath and not Sunday if only the law of the land required it.

If they are honest in that, then they admit that Sunday has no sacredness at all and has no claims whatever upon the conscience: that its only claim to recognition is merely human, and that the obligation to observe it is only in the merely human statute, just as the catching of oysters or the killing of game is prohibited except within certain dates.

But there is not one of those persons who believes that concerning the Sunday. Every soul of them believes that there is some religious obligation that requires the observance of Sunday: that in some way there is involved in it a duty toward God.

Then as they believe that in some way, however that way may be, there is some religious obligation, some duty toward God, involved in the observance of Sunday, when they advise Sabbath-keepers to keep Sunday “because the law requires it,” and thus admit that if the law required the observance of the Sabbath instead of Sunday they would keep the Sabbath, they know that their whole proposition is mere pretense. They know that they would not observe the Sabbath however much the law might require it; and that if the law did require it they would denounce it as oppressive, persecuting,

and a violation of the rights of conscience. And in so doing they would be in the right, and they know that they would be in the right. And by that, they know that their advice to Sabbath keepers to keep Sunday because the law requires it, is wrong; and that the law that does require it, is oppressive, persecuting, and violative of the rights of conscience.

Moreover they know that such advice is contrary to the whole Bible which they profess to believe, and which they even quote to sustain their pretense. They know that the three Hebrews in the fiery furnace, Daniel in the den of lions, the words of Christ to his disciples, and the course of his disciples themselves, are all a divine protest against that which they advise. They know also that the whole history of religious progress in the world, which they themselves profess to honor, is a positive repudiation of the proposition which they make.

What then is their proposition, their advice, in this, but a juggling with conscience—their own as well as that of the others,—the playing of a trick with the Scriptures, and a deceiving of their own selves?

And what for?—Simply that they may have their own way instead of God's way. This is made certain by the fact that when God himself has rested a certain day and appointed that day as a day of rest, they will persistently refuse God's example and his appointment as to that day, and rest another day. It is not the resting they oppose, for they themselves rest and compel other people to rest. It is not resting a certain day that they oppose, for they themselves rest a certain day and compel others to do so. It is simply resting on the day which God has chosen and appointed, that they oppose.

Since, then, they themselves rest, and rest on a certain day, and rest that whole day, and count it so all-important that they must compel all others to do that same thing, and yet refuse to rest on the day which the Lord appointed for rest and on which he himself rested—this shows conclusively that it is an arbitrary taking of their own will and way against the will and way of God; that, in the last analysis, is the real essence of Sunday observance.

A. T. J.

A Religious Trust.

SUCH is the system which propagates the doctrines known as “Christian Science,” of which Mrs. Mary Baker Eddy is the leading exponent. In proof we cite the following statement by the editor of the *Washington News Letter*, a paper devoted to the spread of “Christian Science,” which is unquestionable authority upon the point:—

“I found surrounding the so called Christian Science Church what we might term a religious trust, all books being copyrighted and sold at prices ranging from five to ten times their value, protected under a copyright.

That, instead of religion being free, as promised and commanded by the Saviour of mankind, no one could be taught this new religion, so-called, except by the payment of \$100 in money to a class teacher, besides buying all the literature at exorbitant rates."

The grace of God is free; and the most emphatic condemnation is put by the New Testament upon any scheme for prostituting it to the purpose of financial gain. And when religion is so prostituted, that religion is not Christianity. Christianity can never be cornered into a "trust." That will always be free as the air of heaven.

New Jersey Enforces the "Christian Sabbath."

The Call (Paterson, N. J.) of September 13, prints the following:—

"The trial of William Schmalfeldt, of Thirty-ninth Street, near Vreeland Avenue, charged with having on the 'third day of September, A. D., 1899, at the city of Paterson, in the county of Passaic, being the Christian Sabbath, or the first day of the week commonly called Sunday, engaged in ordinary or servile labor by exercising his trade or vocation of barber, contrary to and in violation of the statute of the State of New Jersey in such case made and provided,' took place yesterday morning before Justice Martin H. R. Van Hovenberg at his court room in the Katz building.

"There was a very large attendance of the members of the Barbers' Association and others interested, and the defendant was accompanied by a delegation of his friends. Constable Richard J. Krowley acted as court officer, and witnesses DeLong and Sherer, of the barbers' spotting committee, were also on hand.

"The defendant, who is a young man, after hearing the complaint read, by advice of counsel, pleaded guilty, and was fined \$1 and costs of court.

"He alleged in justification of his offense that another barber in his neighborhood had shaved people at the latter's residences on Sunday, and that having lost some customers in that way he was tempted to break the law for self-protection, but with the exception of one Sunday he had otherwise kept his shop closed.

"The Barbers' Association have been furnished with the name of the alleged offender, and will take care of him and at once take action, should the allegation made prove to be well founded."

Besides this case, three others are reported in *The Call*, of the 12th inst., as follows:—

"Henry Boshans, the butcher, of 622 River Street, and his two sons, Henry Jr., and Charles, were served with summons to appear in Justice Vandervate's court on Thursday afternoon. As intimated in yesterday's *Call* the Riverside Grocers' and Butchers' Association made a complaint against Boshans for keeping open on Sunday morning, and against his two sons for performing manual labor on the same day, by working in their father's store.

"Last week Boshans was arrested for a similar offense and fined, and filed an appeal, but the justice re-

fused to recognize it until the fine and costs were forthcoming. If this is not done the justice will levy upon sufficient goods to satisfy the claim.

"Boshans says he will keep open until cooler weather sets in, no matter how many times he is arrested, nor will he pay the fines until the higher courts decide the legality of the proceedings."

Military Conscription Coming.

THE specter of military conscription is menacing Great Britain, and is causing much uneasiness to men who are liable for military duty. And this fact is not without its lesson for citizens of the United States.

Protected as England is to-day by an arm of the ocean which intervenes between her shores and the continent of Europe, and by a fleet which is able to ward off all danger from a hostile fleet, that country nevertheless finds herself confronted by the prospective necessity of military conscription, to maintain her army at the size deemed necessary to preserve the safety of the empire.

It is proposed by the British minister of war "that all persons between eighteen and thirty-five years be registered at their place of residence. Each county will be credited with the number of volunteers it furnishes for the army. The rest must be gathered in by conscription; but men of means will be permitted to buy themselves off, or to furnish a substitute."

Having reached the shores of Great Britain, crossing the stretch of ocean water between that country and the continent, the specter of military conscription has come measurably nearer to the United States. Now that the United States has advanced across the Pacific Ocean, it is separated from the domain of Old World strifes in Asia scarcely more than England is separated from her European rivals by the English Channel.

Great Britain needs a big army to protect her empire; and the same is true of other empires, and was always true of empires. Every empire on the earth to-day calls for a great standing army to defend it. And with the acquisition of American colonies, the same will be true of the empire of the United States.

A standing army of 25,000 men has sufficed for the United States while the broad oceans rolled between its territory and the "armed camp" of the Old World. How great an army will be required to defend American territory which is open to attack from this armed camp?

And when, as is now openly proposed, the United States shall actually join this armed conclave of world powers in dividing up the spoils of Asia, how large an army will be required to maintain the United States on an equal footing with its rival powers? A look at the size of the armies of those powers will furnish a sufficiently accurate answer.

The large standing army that will then be required

will not be furnished by volunteers. Men do not volunteer to serve in a standing army as they volunteer in time of actual war. But one method of raising an army will then remain, and that is by conscription. And when military conscription becomes a standing necessity in this country, individual liberty will remain only to such as are able to buy it from the Government at the stipulated price.

Imperialism means empire, and empire means emperor and a large standing army. This in turn means military conscription, and military conscription means an end of individual liberty and self-government. In this way, if in no other, will the injustice of conquest abroad react upon liberty at home.

This is no fancy sketch. The world has reached a time when its great political powers are straining every nerve to develop military strength, and have armed themselves on the most gigantic scale; and any power that is to compete with them in the struggle for territory must do the same.

Commenting on the situation in England, the *Westminster Gazette* observes that "if the Peace Conference has produced some unanticipated results it has also been attended by some rather ironical circumstances. There is irony in the fact that we should be threatening war in South Africa, and that our War Minister should be reminding us rather ominously of the dormant conscription which exists even in the British empire, at the very moment when we are standing for peace and arbitration at the Hague." Yes; there is irony in the situation; there is a collision of sentiment with facts. But it is to facts that we must look, rather than to sentiment, if we would draw conclusions that will stand the test of time.

Still Seeking for Government Funds.

WE made mention some time ago of the petition addressed to the Washington authorities by Cardinal Gibbons, in which he asked Congress to reconsider the whole subject of appropriations of public funds for Catholic Indian schools. Under a decision reached by Congress several years ago, such appropriations had greatly decreased and threatened to cease altogether; and the cardinal wanted this policy reversed, and the golden stream again set flowing in swelling volume from the public treasury into that of the papal church.

This scheme is still on foot, and its promoters have not at all abandoned the hope of pushing it to a successful issue. As indicative of this such utterances may be cited as the following from the *Catholic News*, of August 12:—

"All who have studied the condition of the Indians in this country admit that religion and education are the two great forces that will civilize the red man. Experience has shown that without the influence of religion

the Indian is sure, even after an elaborate education, to lapse into barbarism. But when education and religion are combined the result is perfectly satisfactory. In providing religion and education the Catholic Church has been more successful than any other religious body that has been working among the Indians. Notwithstanding this fact, the Government has allowed itself to be influenced by jealous and prejudiced persons to such an extent that it has absolutely cut off its appropriations to the Catholic Indian schools, and now these schools, which, by the way, were established at the invitation of the Government, are sadly crippled for lack of funds."

The editor sets forth that a great and good work has been accomplished for the Indians through the Catholic government-endowed schools, and adds:—

"Under such circumstances the action on the part of Congress in discontinuing to make appropriation for the funds which alone can make the running of such schools possible, will hardly be considered just and fair, more especially as it was at the urgent request of the Administration that the Catholic Church entered upon the work to the extent that it did. As the cause of this unexpected and unfair treatment is traceable to the fact that religion is taught to the children, it may not be amiss to state what is well known to every one acquainted with the work in question, that in order to successfully civilize the Indian it is necessary to Christianize him.

"I hope and pray that this simple and short statement of facts may make the situation clear and induce the legislators at Washington to promote the welfare of the natives by continuing to extend a helping hand to the devoted men and women engaged in bringing to Christianity and civilization the American Indians."

Congress will no doubt be besieged by the papal hierarchy of this country at its next session, and it is to be feared that Archbishop Ireland may have one of his private interviews with the President over the matter, and secure the coöperation of the Chief Executive.

Rome may care something about the education of the Indians; but she certainly cares a good deal about any way to get money from the Government, and to secure governmental recognition of her claims. The education which Rome believes in and always gives her pupils is such as produces at once the most ignorant and the most Catholic peoples on the earth, as those of Ecuador, Peru, Mexico, etc. An incident that is pertinent here was lately reported from an Italian town not many leagues removed from the chief seat of papal authority. A balloon which had escaped from one of the government's scientific stations, descended near this town, and the natives, thinking it possessed with some kind of an evil spirit, carried it to the church to be "exorcised." But while the priest was engaged in driving out the evil spirit, the gas escaped from the balloon, and an explosion followed which injured many and badly wrecked the church.

All the education Rome had ever given these poor

people, where she has had full freedom in that line ever since they were born, did not suffice to teach them that this balloon was not a mysterious something animated by an evil spirit. It is not that sort of an education that is needed by the Indians here.

"Abundance of Idleness." Eze. 16:49.

BY DAVID PAULSON, M. D.

THIS is sapping the very life out of society. I have seen children in the yard raking up leaves and having a gay time. Take those children twenty years from that time, and ask them to rake up similar leaves, and they would feel very much insulted. Now they have reached a stage when they want to learn how they can get through the world without working. They want a "soft snap." Children are taught to look forward, as a thing to be desired, to a time when they can have an abundance of idleness, to seek positions where they will not have much hard work to do.

That is the main reason young people crowd into cities, where they can have an easy time. Parents encourage children in this very direction. Many a father says to his boy: "Johnny, you shall never have such a hard time as I was compelled to have. I will see that you get a chance in the world." So the father saws the wood, and does the necessary work on the premises, while Johnny is getting more and more thoroughly convinced that he is learning more than his father knows, and that there is a better way of getting through the world than by working at honest labor. Seed that has been sown in that boy's mind will, by and by, bear its legitimate fruit. And unless the grace of God saves him from reaping the full harvest of it, he will some day become an outcast, and possibly a vile criminal. Our prisons are full of young men who are brought up in that kind of homes, by that kind of training.

What about Johnny's sister? The mother who toiled at honest labor in her youth, and developed physically as she developed mentally, says: "Mary, you shall never have such a time in life as I have had. I am glad we can give you a chance." So she drums the piano, learns a little crocheting, fools away a little of her time trying to paint landscapes that she has not yet learned to appreciate, and gradually despises more and more, the humbler duties that her mother has to pursue in order to give her this "chance."

"What shall the harvest be," provided circumstances are favorable for its full development? Go with our midnight mission workers as they go on their errand of mercy on the streets of Chicago to-night; learn the home history of the majority of the 10,000 girls who on the open streets seek to barter their womanhood for money, and you will be amazed to find that they were reared by just such mothers as I have described, and

they had just these very advantages(?). But ought we to be surprised at this when the Lord says that "pride, fullness of bread, and abundance of idleness" will produce Sodom, and when children are educated to have all three of them? "Whatsoever a man soweth, that shall he also reap."

The Liberty of Christ.

BY B. W. MARSH.

THE least understood of all men, is the one who stands the staunchest for a principle of truth. When Satan had less experience than he now has, he succeeded in laying a plan that entrapped the parents of the human family, and almost smothered the truth beneath a fog of intolerance: and since that time God and his truth have been understood by but few of the human race.

It is not difficult to trace religious intolerance into heaven: and having found its origin, it is less difficult to follow it down through the ages. Lucifer became dissatisfied with the way God managed the universe, and desired to place his own mold on the affairs of heaven. Supremacy of self was the center of his ambition, and in order that he might attain that end, he planned to murder God, but lacked the power to execute his plan. It is plain enough that if he could have gained possession of the power it would only have been a question of time when he would have been the only intelligence in the universe.

When his warfare was confined to this earth he profited by his experience gained in heaven, and changed his tactics: and gained by stratagem on the earth that which he had lost in heaven. He traded man his own murderous intolerance for a world of peace and love, and set God's noblest creation at enmity with himself. And in the murder of Abel we have the first sheaf of the great harvest of religious intolerance this earth under its new management was to reap. Cain hated his brother because of his religion, and murder is the harvest of hate.

On this principle recorded on the first page of earth's sad history, rests all the plans of Satan for all time. He has often changed his tactics, but his original plan remains unchanged.

The elements of this are, Insatiable thirst for power, a self-willed way, and murderous hate toward all who oppose his plans.

The best way Satan has found to advance his cause in the earth is to work through apostate Christianity: and from this point will he make his final stand. He can here manifest great zeal, and yet so keep his motives covered as to lure millions to believe that his zeal is godly, and his motive of heavenly design. His plans

are so cunningly laid that his zealous followers do not see the end of the path in which he leads them.

His supreme object is to combine all the elements of earth against God's people and the truth. But he sees that he cannot lead men to persecute inoffensive Christians without first educating them to believe that they have a cause for so doing. In order to accomplish this he must educate his subjects to raise a false standard of morality. He then has but to fire them with a zealous belief that they possess within themselves the power to work a reformation: and then the only logical outcome is to reverence the sayings of men above the law of God.

His system of education is the most perfect his master-mind can invent; and the inevitable result of it must be a union of church and state in all nations.

While Satan's system of work has for ages been one of sophistry and deceit, his object has been to educate the minds of his subjects to the point where he could reveal himself to them in his true character, and the only way he can do this is to possess men with his own attributes; and when this is accomplished, the Mystery of Iniquity, which is the Mystery of Selfishness, will stand clearly revealed.

In the united power of state and church, Babylon the Abomination of the Earth, will say, "I sit a queen, and am no widow, and shall see no sorrow." Nevertheless the record of truth says: "Her plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord that judgeth her." The time is soon coming when a deceived world will awake and their eyes will be opened to see what they have despised and lost.

God will not permit a universal law of force to long bear sway.

The climax of Satan's power will, when reached, bring his swift destruction, and will shatter every earthly hope.

The liberty of Christ, which knows no power but love, is the Christian's hope, and will give him the freedom of the universe.

Man may break the heart of his fellowman, and torture his life away; but he cannot force upon him one moment's peace of mind. And when the child of faith stands fast in the liberty wherewith Christ hath made him free, the combined powers of earth cannot take away his peace of mind, for it is the gift of God; and in the dungeon or on the rack his grace can give liberty to sing praises of victory to him who said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

Goldfield, Col.

WAR is not a means of grace, and if there is such a thing in this world as a necessary evil, it is certainly the greatest of such evils. It is demoralizing to the individual and to the public alike; it sears the conscience, dulls the moral sensibilities, obscures the vision, stimulates

all bad passions, and I have felt intensely, since taking up my abode in this city (Manila), that every Christian should pray more earnestly than ever that the time may be hastened when nations shall learn war no more.—
Bishop Thoburn (Methodist).

Sunday Enforcement in Colonial Times.

THE first case of persecution in this country of which record has been made, was for the profanation of Sunday. In an exchange we find the following account of it:—

"This occurred in the Massachusetts Bay Colony in 1676, and I think it will be of sufficient interest to give the entire record of the case. The question arose upon petition to the governor and council sitting in Boston, and is as follows:—

"To the honorable the Governor and Council now sitting in Boston, July 30, 1676—

"The petition of Jonathan Atherton humbly sheweth: That your petitioner being a soldier under Captain Hinchman, during their abode at Concord, Captain H. under pretense of your petitioner's profanation of the Sabbath had sentenced your petitioner to lose a fortnight's pay. Now, the thing that was alleged against your petitioner was that he cut a piece of an old hat to put in his shoes and emptied three or four cartridges. Now, there was great occasion and necessity for so doing, for his shoes were grown so big, by walking and riding in the wet and dew, that they galled his feet so that he was not able to go without pain; and his cartridges being in a bag were working with continual travel so that they lost the powder out, so that it was dangerous to carry them; besides, he did not know how soon he should be forced to make use of them, therefore he did account it lawful to do the same, yet, if it be deemed a breach of the Sabbath he desires to be humbled before the Lord and begs the pardon of his people for any offense done to them thereby. And doth humbly request the favor of your honors to consider the premises and to remit the fine imposed upon him and to give order to the committee for the war for the payment of his wages. So shall he forever pray."

"The decision of the council and the governor was as follows:—

"August, 1676.—The council sees no cause to grant the petitioner any relief."

This shows the persecuting spirit that is concealed in Sunday legislation, and the cruel and intolerant end that will surely be reached sooner or later from a *beginning* of Sunday enforcement, however mild. Admit the principle upon which all Sunday enforcement rests, and you will try in vain to fix a barrier in the various degrees of intolerance. The only sure way to keep intolerance from reaching the last degree, is to stop it at the very first degree; and that can be done only by repudiating the principle upon which it proceeds.

Two more weeks! See page 591.



BARBERS in Passaic, N. J., have inaugurated a Sunday-closing movement similar to the one in progress in the neighboring city of Paterson, described in this SENTINEL. They will have various "ward committees" whose business it will be to "spot" any barber plying his trade on Sunday, and all such will be reported and prosecuted by the Barbers' Union under the Sunday law of the State. The "spotters" will break Sunday themselves in order that other barbers may be compelled to give the day a perfunctory observance.

* * *

IN England a cannon has been perfected which has a range so great that no "proving grounds" exist that are suitable for testing it. The range is estimated at fifteen miles. On board a war ship such a gun might bombard New York City in spite of all the protection that could be afforded by forts or harbor mines. The vast size of the city would make it an easy target at a range which would practically protect a warship from the projectiles fired from the shore.

The power which can command the seas will soon have at its mercy all sea coast cities not over fifteen miles distant from the open sea.

* * *

THE Vatican approves the verdict given by the French military court in the Dreyfus case. So says the *Sun*, of this city, which is good Catholic authority. It says that "Cardinal Rampolla, in conversation with a diplomatist accredited to the Vatican, strongly expressed his delight over the verdict given by the Rennes court-martial." This was only to be expected from the Vatican in view of the fact that the Jesuits in France were leagued against Dreyfus. Jesuitism and militarism never antagonize each other.

* * *

"THE Sudan is being rapidly covered with a network of telegraph wires," says *The Electrical Review*. "It is expected that the telegraph will be 1,000 miles south of Khartoum at the end of the year. This means the practical joining up with Uganda, and as Rhodé's telegraph is approaching Tanganyika the transcontinental telegraph may be expected to be finished early next year."

SOME facts which ought to be of much interest to those credulous people who believe that American colonial government in the Philippines will be a model of justice and order, in shining contrast with colonial government as the world has seen it under ancient Rome, under Spain and Great Britain, etc., are given in the report of Mr. Richard M. Collins, Associated Press correspondent at Manila, to his chief, Mr. Melville Stone, General Manager of the Associated Press. This report was called for in view of the statements previously made by Associated Press correspondents at Manila, alleging that important news was suppressed and the situation in Luzon grossly misrepresented by the American military commander. Mr. Stone sent copies of the letter to several Associated Press directors, one of whom, being editor of the *Pittsburg Post*, made it public in his paper.

* * *

Mr. Collins says that the press censorship at Manila was more severe than that enforced in war times in Japan, Turkey, Greece, Egypt, and Russia, or in Cuba under General Weyler. He says that the press correspondents were repeatedly told by the censor that the purpose was not simply to prevent the publication of anything that might aid the enemy, but to keep the knowledge of the facts from the people at home. His own words were, "My instructions are to let nothing go that can hurt the Administration." Now the truth has come out, and under such circumstances will "hurt the Administration" far more than it otherwise could have done.

* * *

"We were compelled," the letter reads, "to send nothing but the official version of all events and conditions, even when the official view controverted the opinions of the great mass of the officers in the field and of intelligent residents, and was a falsification of events which passed before our eyes. In this way every fight became a glorious American victory, even though every one in the army knew it to have been substantially a failure, and we were drilled into writing, quite mechanically, wholly ridiculous estimates of the numbers of Filipinos killed."

* * *

Under promise of a great change to be wrought in the situation, the press correspondents held back for a month, and then sent their "round robin" report, which stirred up so much comment here. First, however, they took it to the censor, who read it and said: "This is just the sort of thing the censorship is intended to suppress." The censor sent it to General Otis, and the latter immediately called before him the correspondent of the *New York Sun* (an ardent expansionist paper, by the way) and said to him: "You have accused me of falsehood. This constitutes a conspiracy against the Government," for which, he was further told, he with his

associates in contumacy would be tried by a general court martial.

* * *

Coming to the subject of the situation in the island as affected by the conduct of American soldiers and their officers, the report says:—

“There has been, according to Otis himself, and the personal knowledge of every one here, a perfect orgy of looting and wanton destruction of property, and most outrageous blackmailing of the natives and Chinamen in Manila, and various incidents like the shooting down of several Filipinos for attempting to run from arrest at a cock fight, not to mention court martials of officers for cowardice and the dismissal of General — for getting hopelessly drunk on the eve of two important battles—all of which the correspondents have left untouched by common consent. Also, there are the usual number of army scandals and intrigues, which we have not aired, foremost among them the fact (it is universally considered a fact in the army) that Otis is deeply prejudiced against and jealous of Lawton, and has done everything in his power to keep Lawton in the back ground and prevent him from making a reputation.”

* * *

This will suffice for the report made by this representative of the Associated Press. To it may be added the following deposition made by a private in a Colorado regiment, who for three months served as clerk under the auditor of public accounts at Manila. “He says,” reads the report, “an examination of the vouchers forwarded to Washington will show that exorbitant prices are paid for all kinds of supplies purchased in Manila; that vast quantities of high class wines and other supplies have been purchased ostensibly for the Spanish hospitals, while in the American hospitals only the coarsest supplies are furnished.

“He says court-martials of private soldiers charged with selling Government property have been stopped because they would result in the exposure of official rascality.

“The robberies, he asserts, will aggregate an enormous sum.”

* * *

We make mention of these things only to point out the evidence that provincial government under American authority will repeat the old story of mismanagement and corruption that has been told at length in the history of other nations. The governor of a Roman province was accounted stupid and incompetent if in such a position he could not rise from poverty to wealth in the space of two or three years. Under Spanish and English rule the like thing was true of men placed in that position, and American public officials have not a reputation as regards questionable methods of money-getting which will raise them above suspicion when in a place where they are face to face with the oppor-

tunity to acquire wealth rapidly and easily through the channels of government. This very thing is done at home to a notorious extent, and how can anything else be expected abroad? The evil is inherent in the very system of provincial government, which is a denial of the doctrine of government by consent of the governed, and is built upon the principles of injustice and denial of human rights which it exemplifies in its practical results.

Sunday Enforcement by the Trades.

THE movement to enforce Sunday observance in Paterson, N. J., started by the barbers and icemen, is spreading, and may soon extend to all classes of business. This is a new method of securing Sunday enforcement, and one worthy of careful note. There is something about the enforcement of Sunday by the various trades, that suggests a text of prophetic scripture pointing to a time when “no man might buy or sell” save such as had the “mark” of a certain apostate religious power. See Rev. 13.

The progress of the Sunday movement in Paterson is thus described by *The Call*, of that city, in its issue of Sept. 13:—

“When the icemen of this city called upon Mayor Hinchliffe a few weeks ago with a request that his honor exert his influence in having all trade in the frozen product on the seventh day of the week suspended, it was little suspected that their action was to be the origin of a movement for the suspension of business in almost every line on the Sabbath. It seems, however, that such was the case inasmuch as that the barbers throughout the city and the butchers and grocers in the Riverside section since that time have inaugurated similar movements and are meeting with great success.

“Last evening one of the strongest and most influential organizations in the city seconded the movement and voted to lend its support in the endeavor to secure a proper observance of the Sabbath. The organization taking such action was the Grocers’ Mutual Protective Association, a well attended meeting being held in its rooms in the Romaine building.

“At the present time the major portion of grocers in the city close their stores on the Sabbath, but a large number of the smaller retailers persist in doing business on Sundays. Some of the groceries with fruit stores attached are open from early morning till late at night on Sundays, and it is to this class that the association intends to direct its attention.

“Most of the representative grocers of the city were present at the meeting, and addresses strongly favoring the movement were delivered by several of the merchants. It was pointed out that there is a clause in the association’s constitution prohibiting Sunday selling, and the privileges heretofore granted to some dealers to keep open on Sunday will be revoked.

“The action of the grocers will tend to decrease the Sunday street noises, as delivery wagons will not be permitted to travel about. This will be appreciated by

many residents, as in some sections of the city vehicles are permitted to clatter about the streets for several hours each Sabbath morning.

"It was decided to assist the Riverside association in its endeavor to close up stores in that section on Sundays. The Riversiders' course in prosecuting the chief offender was approved.

"The association expressed its stand on the Sunday closing question in the following resolution, which was carried by the unanimous vote of all in attendance:—

"*Resolved*, That this association stands ready to coöperate with and support the efforts of the butchers, barbers, and bakers in their efforts for a proper observance of the Sunday."

It is only to be expected that the movement thus begun in Paterson will be extended to other cities and to other States. It is quite as likely to be popular in one place as in another. And doubtless there will not be lacking to this end the fostering efforts of the numerous religious societies which seek every opportunity to promote Sunday enforcement.

The Blow to American Prestige.

"Springfield Republican."

MORE rumors come into Washington from Central and South America of a spreading distrust of the United States, and of combinations among these smaller republics to resist possible aggressions from the dominant power to the north. The news dispatches say that these rumors cause uneasiness in administration circles, and yet we have nothing to fear, have we? from any combination they can make, since in might of arm we would still be as a giant to a dwarf.

No, it is not on this account that Washington is disturbed. Uneasiness exists because it is beginning to be realized that moral force is still a power among the nations, and that we cannot provoke the distrust and quiet unfriendliness of these neighboring States without injury to our commerce, our influence and our prestige in the ways of peace. It emphasizes the lamentable fact that we stand before the world morally discredited, and that our pretensions to disinterested motives in beginning and closing the war with Spain have become a joke and by-word among the nations.

Whether a country which gave such assurances to the world as we did, of being governed solely by considerations of humanity, and which proved to be not great enough morally to resist the very first temptation presented to turn the war to land-grabbing uses—whether such a nation is in a position to throw many stones at France at this moment may well be questioned. Are hypocrisy and weakness exhibited on such a scale more to be honored than a prostitution of justice to race prejudice and the so-called honor of an army machine?

We can still defy the world in arms, but we cannot so successfully defy that world-opinion which, without

lifting a single musket, establishes and enforces a code of international law, and which can cause the greatest of nations to quail, as France is now finding to her cost. We have outraged republican sentiment wherever it exists, and provoked a return of suspicion and distrust and unfriendliness which must inflict upon us infinite damage as a moral force in the world.

Church and State from a Legal Viewpoint.

[From a lawyer's standpoint, the proper relation of church and state to each other is defined in the following, contributed to a journal of this city:—]

In charging a jury in a divorce case a few days ago Mr. Justice William J. Gaynor, in Brooklyn, made use of the following language: "The church should not interfere or meddle with the laws of marriage. After a marriage has been annulled, if the church wishes to say that the parties are still married they then may live according to their religious belief, but we do not want any church to meddle with our laws. In deciding this case you must consider only the law, which allows a marriage to be annulled when the contract has been broken by either party."

It is gratifying to hear this flat footed expression of the fundamental principle of our legal system, that the common law knows no religion and that the sociological rules or code of morals developed by a religious sect or an agglomeration of sects have no force in the Forum, are not admissible as evidence, and in forensic argument even the presumption of their existence is not permissible. This expression, however, goes even further, for it requires the juror to expel from his mind and conscience the influence of religious teachings and view the facts before him in the light of the civil law, and in that light only, whether his ethical or religious consciousness approve of it or not.

In considering the portion of the charge above quoted it must not be forgotten that the justice making it is an orthodox Christian, and, to judge from some of his expressions, a devout one. From his lips, therefore, such words have added weight showing that the "God-in-the Constitution" principles have no foothold in our magnificent system of the common law.

It is a familiar rule that where there exists in the mind of a talesman a preconceived prejudice against a particular penalty in criminal actions, that he should be excluded from the jury in such a case. The commonest instance is that of the exclusion of the talesman who is morally opposed to the infliction of the death penalty in a capital case. In these instances, however, the juror is not accepted, and the question does not actually arise, but is avoided.

The charge to the jury, in our practise, consists of a statement by the trial judge of the law applicable to the case, and the jury is absolutely bound to follow it, and

if in reaching its verdict it depart from or disregard it, the duty of the judge is to set aside the verdict.

It is thus apparent that under no stronger circumstances could such a categorical statement be made by a judge on the bench, and there could not be a more terse and forcible statement of the principle.

The "National Conscience."

New York "World."

DURING the progress of the Dreyfus trial the hope of an acquittal was based chiefly on the relevant circumstance that Dreyfus was innocent, and also in part on the belief in the existence of a national conscience as a public influence.

The event has belied these reasonable expectations so completely as to suggest that a reliance on the workings of national conscience, even at the present day, is dangerous. It would have been absurd to have counted on any such influence in the days of the partitions of Poland or of the oppressions of the British colonies in America. But have we really advanced very far since then?

What part has the national conscience played in the partition of Africa or in the dealing with China? No interference of conscience prevented Germany from robbing France of Alsace and Lorraine, nor does it seem to influence Great Britain in dealing with the Transvaal republic.

We should like to believe that it was the province of our Republic to furnish to the world an example of the workings of conscience in national affairs, but even here, with the Philippine question before us, perhaps the less said about national conscience the better.

A Specious Plea.

"The Examiner" (Baptist).

ARCHBISHOP IRELAND does not approve of any efforts on the part of Protestants to affect the religious status of the inhabitants of our new island possessions. Judging from an interview with him published in the *Outlook*, he believes that the Catholic Church already has a first mortgage on them, and that, while many of the people may not live up to their faith, they have no idea of abandoning it for another.

The work of Protestant missionaries among them, he holds, would only tend to throw them into a state of absolute indifference or unbelief. It would also tend to make them distrust their American rulers, and lead to endless trouble. "If I were America's enemy to-day," he says, "I would say to American Protestants. Hurry on your missionaries to Cuba, Porto Rico, and the Philippines, and have them tell the inhabitants of those islands that their historic faith is wrong and that they ought

to become Protestants. This would be the speediest and most effective way to make the inhabitants of those islands discontented and opposed to America. . . . I speak as an American. Later on, when things are settled and when missionaries will be understood to be working in the name of their belief, and not as Americans, the question will be more easily solved as to what missionaries might be allowed to do."

This is an able but specious plea for Protestant inactivity in the Philippines, Cuba, and Porto Rico, but it hardly accords with the American doctrine of soul liberty. Should the archbishop's warning—or covert threat, as it seems to us—be heeded, we fear that the time will be far, far in the future, when things are sufficiently "settled" for the Protestant missionary to begin his work. No church or denomination has proprietary rights in any people—at least none which Rome is bound to respect. There is not a people or nation on the face of the globe where her emissaries are not to-day "under countless disguises, by a thousand arts," as Parkman well says, "luring, persuading, or compelling souls into the fold of Rome."

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Divorce and Divorce.

"PRACTICAL polygamy," says Bishop Leonard, of the Protestant Episcopal diocese of Ohio, "is being practised all over this country. Things have come to such a pass that the flimsiest pretexts are made the means of securing a divorce. A slight quarrel or miserable lust are alike made a means to this end." Yet divorce was the foundation of all Protestantism and especially of the Anglican Church, the parent of the Protestant Episcopal organization. Divorce brought Protestantism into being, but is now the cancer eating away its vitality. The house of Protestantism was built on sand. The fate foretold in the gospel is about to overtake it."—*Catholic Mirror*.

The divorce business, as carried on in our civil courts, reveals a sad state of society; but there is no just ground for the *Catholic Mirror's* remark. It knows, or ought to know, that the revolt from Catholicism in England was not caused by Henry VIII.; that gross king simply used it for an occasion. The revolt was so strong that he felt that under its shadow he could successfully rebel against Rome.

But in a better way "divorce was the foundation of [true] Protestantism. It was the divorce of religion from the world. It was the divorce of church and state, for which Rome stood. And what is destroying Protestantism to-day is that it has turned back to the world. It was built on the rock of God's Word. It

is shifting its base to a foundation composed of the quicksands of worldliness and the slough of medieval tradition.—*Selected.*

The Spirit of Persecution in South Africa.

HUMAN nature is the same in all parts of the world; and that manifestation of human nature which is seen in an attempt of the religious majority to coerce the minority by the infliction of civil disabilities and penalties, is not confined to any one land. The Transvaal government, which is deeply religious, is just now furnishing an example of this product of human nature, in refusing to grant to Catholics and Jews equal privileges with those accorded other denominations, in view of which a South African journal is moved to utter the following protest and plea for religious liberty:—

“A whole day’s private sitting was occupied recently in the Pretoria Raad, discussing the Religious Disabilities Clause, in which it was decided not to grant equal rights to Jews and Catholics with other denominations. Why this difference? The reason was not given in the press report. We naturally inquire whether there could be a just reason for making this difference.

“Why should a Jew’s or a Catholic’s religion place him in a different relation to the state than the man who professes no religion, or who is a Protestant? What has the state to do with a man’s religion? A man’s religion has to do with his duty toward God, and in this duty neither his neighbor nor the state has a right to interfere. Why he should be deprived of his rights of citizenship because of his religion, we cannot understand. Does the religion of Jews and Catholics bring them into conflict with the laws of the state? Or is the Transvaal government fearful that one or the other of these religious bodies may come into power and then force their religion upon all other classes? If this be their fear, then is there not just as great danger from the Protestant bodies?

“Judging from observation, from public speeches, and the press, from church synods, and the proceedings of Parliaments, it would seem that there is greater danger of restriction in religious liberty from Protestant sources than from either Jews or Catholics. True the principles of Protestantism forbid any such thing; but it is a sad fact that many professed Protestants have sacrificed their principles, and are now ready to enforce church requirements by civil law. Every observer of public sentiment has doubtless noticed the growing tendency to unite religion with politics; for what purpose? O, to strengthen religion, and at the same time to place the government on a solid basis.

“Yes, that is just it. Somebody’s religion must be built up. Whose shall it be? Evidently not the religion of the Jews or of the Catholics, in the Transvaal. It will be the religion of the most influential church, or combined churches—if they can unite on a basis of union. Such church, or combination, then petitions Parliament, and her wishes are enacted into law, and then—woe be to any who may conscientiously differ from the “powers that be;” for are they not ordained of God?

and would not resistance of the powers be to resist God? and to resist God brings the transgressor under condemnation of the divine law, does it not?

“This has been the process of reasoning by all persecuting religions, and because of this false view millions of genuine Christians have gone to a martyr’s grave. Where did Christ tell his disciples to enforce his doctrines upon men? Such instruction cannot be found. We do find the very opposite of this, however; for Christ himself said, ‘If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.’ ‘Whosoever will, let him take the water of life freely.’ Christ leaves this to the will of the individual; but man would take the place of Christ, and force the will of his fellow-man. In this man shows his ignorance of Christianity. Without faith it is impossible to please God. If an individual then is compelled to do something in which he has no faith, is he pleasing God? The Lord says: ‘Whatsoever is not of faith is sin.’ It follows therefore that the power that would coerce a man’s will, or a man’s action against his will, compels that man to sin against God.

“But suppose the man refuses to obey the law which in his mind conflicts with his duty to God? Perhaps the reader would say, He must suffer the penalty of such refusal. Well, that is what Daniel chose to do, and God vindicated his choice. That is what Peter, and Paul, and nearly all the apostles chose to do; and we would like our readers to decide whether they made a wise choice. God has not left the matter of our personal relation to him—our individual responsibility—in the hands of any other man; nor has he delegated human governments with the least right to interfere with their subjects or to dictate to them in these matters.”

Napoleon on Sunday Labor by the Jews.

THE *Jewish Criterion* prints the following translation of a letter written by Napoleon to one of his ministers named Portalis, regarding a proposed interference with the Jews under his authority, for working on Sunday. The letter shows that Napoleon grasped to a considerable extent at least the principle of separation between religion and the civil government, and saw that coercion in the matter of Sunday observance would lead the nation back to the Dark Ages, out of which the world was then struggling. The letter is dated, “Ostend, Dec. 25, 1807.” It reads:—

“It is against the divine law to prevent the Jew from working on Sundays in order to gain his bread; the Jew has his necessities on Sunday as well as on the week days. The government could pass such law only if it were to give bread to those who have none; police and government have, therefore, no business to interfere.

“Even the holy fathers prescribed rest only for the people of wealth, or those who earned enough during the week to afford spending the Sunday in idleness. Therefore, in all Christian countries the custom to work on Sundays by special permission of the bishop or priest. Why should not the Jews be allowed to do so? Is it one

of the bishop's rights, who hates the Jews, or the magistrate's rights, who has no love for the Jews, to grant or withhold such a permission?

"We had better be careful before we create a condition of affairs where we would be compelled to send policemen to the Jews, who must work for their living, in order to stop their Sunday labor.

"In either case the authorities would be guilty of superstition, either political or religious. God has made labor a duty, as he does not permit the enjoyment of a product of the earth, unless labor had been bestowed upon it. The laws of the clergy must be divided in such that affect religion in its essence, and in such that are passed for the object of extending their power.

"Mr. Portalis had better, therefore, be careful, because these concessions once made, the government undertaking to interfere in matters that are outside of its sphere, it will not be long before we will be taken back to the unfortunate period of the issue of letters patent of absolution, or the miserable epoch when the priest imagined the right to order the burning alive of the Jew, or to maltreat the citizen who refused to attend mass.

"The power of the clergy must be confined to the sermon; it is time that the sorely-persecuted Jews were left in peace. As long as I live, however, police and dungeon shall never be resorted to in France to tyrannize the citizens of another faith. There are many erring sheep in the Christian fold; let the priest lead these back to the practises of religion. An attempt to curtail still more the rights of Jews, which are curtailed enough, is priestly malice, and there is an end of that in France.

"NAPOLEON."

A Sophistical Argument Answered.

To PROVE that the United States in its present course of conquest has not taken a departure from the pathway of justice and of republican principles of government, a leading argument advanced by defenders of the national policy has been that the coercion of the Southern States of the Union in 1861-'65 was as much a denial of the principle of government by consent of the governed, as is the submission enforced in the Philippines. This bit of sophistry is well disposed of by the following statement of facts and principles given by a contributor to the *Springfield Republican* (Mass.):—

"The fundamental cause of secession was not the denial of any rights whatever to the South, not even that of slavery, but was the arrogant determination of its leaders that that institution should be extended into the new States against the will of the majority in the North and West. Therefore, because the minority could not rule, they resolved to secede from a government of which they had become a part by their own consent, and from which they had suffered no infringement of their rights.

"Had the South seceded by reason of intolerable, despotic, crushing tyranny of the General Government even of a majority rule, it would have exercised a divine right and would probably have succeeded, but the foul

blot of slavery, the only valid reason for separation, averted assistance.

"The refusal of a just and equitable government to allow a minor but integral portion of its people to withdraw therefrom in order to have a free hand in wrongful practises is no violation of the true meaning of the great principle of the consent of the governed, but is only the firm enforcement of an honorable contract and bears no comparison to the subjugation of a distant and alien people with the divine fire of liberty in their hearts."

THE stream which is to heal and vitalize humanity must rise on a height above humanity. The water power which generates electricity must fall from a height above. Moral and social reforms, which rise from lower levels, will be like rivers in the great deserts of Northern Asia, which trickle feebly for a few miles, and then are lost in the sand.—*Alexander MacLaren, D. D.*

THE North Dakota Sunday School Association stands committed to the folly of political Christianity, by this resolution, adopted at its tenth annual convention, last May:—

"Resolved, That we indorse the action of the National Reform Association in their efforts to secure an amendment to our national Constitution, acknowledging Christ as King of Nations and the Bible as the supreme law, thus securing to us, on an undeniably legal basis, all the Christian features of our government."

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NEW YORK, SEPTEMBER 21, 1899.

FRANCE has punished herself worse than she has punished Dreyfus; and any state that by injustice seeks to degrade an individual, always makes itself the real object of degradation.

THE different trade unions are now going into the business of enforcing Sunday observance, if we may judge from indications described elsewhere in this paper. This will be another and mighty force behind this movement. There are stirring times ahead, and a good deal of stirring ought to be done right now by the friends of liberty.

WE are informed by the secretary of the International Religious Liberty Association that the trial of Mr. A. J. Waters, of Rome, Ga., before the Supreme Court of that State, will be held about the time this issue of the SENTINEL reaches its readers. If convicted, Mr. Waters expects to spend six months in the chain-gang. Our readers will be given the particulars in the case at the earliest possible moment.

"SUNDAY laws do not compel seventh-day people to work on their Sabbath; they do not interfere at all with their worship on the seventh day," is an oft-made statement intended to justify such laws. Apparently it is true, *before* the seventh-day Christian gets into their toils; *but when this is done*, then, as a criminal, he is compelled to work on the seventh day regardless of everything; in case of refusal being subjected to the horrors of prison discipline. This justification of Sunday laws is as lame as that which it is intended to support.

Not long ago the American public were made familiar with the details of the street railway strike and boycott in the city of Cleveland, Ohio. A boycott was enforced against the car lines involved in the strike, and people who rode on those lines were "spotted" and could buy no goods at the stores where they had been reported. It proved, so it was said, a very effective means of enforcing an adverse attitude of the public toward the car companies. There is something about this that is suggestive. The cannot-buy-or-sell method of enforcing obedience to a human mandate has made its appearance, and how far off are we from that time prophetically described when "no man might buy nor sell save he that had the mark, or the name of the beast, or the number of his name?"

BECAUSE it has criticised the action of the United States in departing from the principles of free government, the SENTINEL has been accused of going into politics. If criticising the action of the Government is going into politics, then the SENTINEL has been in politics from the first; for from the first it has opposed the enforcement of Sunday laws by the State governments, and the deference paid to Sunday in various ways by the national Government. "Expansion" has not yet been made an issue by any political party; but if it should be made an issue in the coming campaign, that would not alter the nature of the principle it embodies. Some years ago, in California, the repeal of the Sunday law was made an issue in the State campaign; but that did not make the question of religious liberty a mere matter of politics. It did not affect the nature of the contest between religious freedom and religious tyranny. People who opposed the Sunday law of the State, as being against religious freedom, did not thereby become politicians.

The person who sees only a question of politics in a denial of the right of self government, now, is pre-

paring himself to see only a question of politics by and by in a national law to enforce the observance of Sunday. And that will be the mistake of his life.

THE editor of a New York daily says the following:—

"William McKinley, President of the United States, was invited to lay a corner-stone. Any union that might have opposed his doing so on the ground 'not a union man' would have been justly considered idiotic.

"The Chicago stone masons elected Mr. McKinley to membership in their union and gave him a card.

"Mr. McKinley politely accepted. Thereupon he was informed that if he laid a corner-stone set by masons not members of the union he would be boycotted.

"Not only that, but wherever he might go hereafter to lay corner-stones, masons and others would declare a strike and forbid his laying the corner stone on the ground that he was a scab; and if he did any work on the building, even to rapping the stone with the trowel, no union workman could touch it.

"Could any stupidity be greater than this? Could there be any display of discourtesy more gross?"

Yet this is just the discourtesy—this is the tyranny—of all trade unions. They would not all exhibit it in the case of the President, but they would visit it upon people of lesser note, and that would be every bit as bad in principle. They are organized to fight tyranny, and do it by enforcing other tyranny,—by becoming themselves, in principle, like unto the thing which they combat. This is unfortunate, to say the least. Two wrongs do not make right, and two tyrannies in the place of one are not likely to increase the chances for the restoration of liberty.

CHRISTIANITY does not ask the privilege of invading any individual's rights, and no other religion ought to have it.

TRUST in God will make you independent of the trust on earth.



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

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NEW YORK, SEPTEMBER 28, 1899.

NUMBER 38.

Published in the interests of Religious Liberty—Christian and Constitutional.

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IT is ideas, not armies, that rule the world.



NO POWER but that of love can rightfully compel the conscience.



WHEN religion becomes a religion of law, it ceases to be a religion of love.



IF human law could benefit religion, the religion of the ancient Pharisees would have been the best on earth.



WHEN religion is incorporated into civil enactments, it is lowered from the plane of the divine law to that of the human.



PROTESTANTISM is a protest against the acceptance of human authority and human wisdom as a source of religious obligation.



EVERY word of God is an opening into the mind of Omniscience—a pathway of light and knowledge reaching to infinity. Therefore no man can ever tell all that he ought to know, or set bounds to all he ought to believe.

EVERY man is the creator of his own destiny, and no man ever attained a happy destiny without a strong will and earnest effort to that end.



THE state cannot conform to Christian ethics, because "the moment it becomes generous, it ceases to be just." It cannot donate to Peter without robbing Paul.



NO CAPTAIN of an Atlantic liner ever entrusts the helm of his ship to the hand of "manifest destiny;" and no more can the ship of state be steered by "manifest destiny" to any safe harbor.



IT is just as possible to fence in sunlight as it is to protect the sanctity of the Sabbath by civil enactments. Sanctity is a matter not merely of the outward deportment, but of the heart.

Rome Prying the Government Over the Philippines.

THAT papal leaders in this country and at Rome know how to turn to account the situation in the Philippines, has been several times pointed out in these columns, and current events continue to call attention to the fact. And it is evident that Rome expects to profit much from the position in which the United States has placed itself, by errors committed both there and here.

Rome is now pressing upon the Government the alleged fact that she has been grossly mistreated by the American forces in and around Manila. Her church buildings have actually been occupied by American soldiers, and in some cases the altars have even been found convenient for use in establishing telegraphic communi-

cation between Manila and the American front. Added to this are tales of desecration of "sacred" garments and instruments committed by sacrilegious soldiers. It is admitted that much of this alleged desecration is not yet substantiated by proof.

An illustration of this attitude by American Catholics was given at the Silver Jubilee of the Catholic Young Men's National Union, at Newark, N. J. Bishop Wigger there said:—

"It seems to me that this is the proper time to investigate the rumors of the desecration of Catholic churches and monasteries by American soldiers in the vicinity of Manila. If the reports are true, the perpetrators should be punished.

"The Catholic Church in Manila stands for the same thing as the Catholic Church here. In one of our New York illustrated magazines there appeared recently a picture of the interior of a Catholic church near Manila, used as a telegraph station by soldiers of the United States Army. The very altar on which Catholics witnessed the offering of the sacrifice of the mass is desecrated and the tabernacle used as a place for wires.

"These altars are as sacred to us as are our own, and it is our duty to protest to the Government if all this be true. It is our sacred duty as Catholics to demand the punishment of those who are responsible. I would express a wish that your convention pass a resolution asking for an investigation."

To diverge momentarily from the subject, it is a pity that since "the Catholic church in Manila stands for the same thing as the Catholic church here," those Americans who think that Rome stands for enlightenment and progress in this country cannot go to Manila and there see for themselves what Rome has stood for there and elsewhere throughout the islands. It is true enough that Rome stands for the same thing in one land as in another, and for what she stands in the most Catholic lands, she stands for in those least under her control.

But the church has not stopped with a mere protest and call for investigation made at Catholic gatherings. Cardinal Gibbons has had an interview with the President. What was said at that interview of course is not divulged, but it is admitted that it related to affairs in the Philippines; and also that the President has given assurance to the cardinal that strict care will be exercised for the protection of Catholic property in Luzon from desecration.

That there is considerable "desecration" of church property in the Philippines, incident to the war, is no doubt true. Appropriation of church property or of any other property to military uses is incident to war everywhere. It is expected that every other consideration will be made secondary to that of making a successful campaign. In no other way could war be successfully conducted. For this "desecration" in itself, however, Rome cares little. What she has in view are the claims to be presented to the Government for damages, and—more important still—the opening of negoti-

ations between the Government and the Vatican. The United States seized these church buildings in hostile territory. They were the property of an enemy. But no matter; a precedent has been established on that point, which makes it liable for church property, in all cases, even when confiscated from an enemy. It recently paid \$288,000 as damages for having occupied one building in Nashville, the property of the M. E. Church South, during a campaign of the Civil War. Will it not now pay to the Catholic Church \$288,000, or more for having occupied a number of her fine edifices in the island of Luzon? or compensate for the same in some other way?

That the papacy is making use of the situation to establish official relations with the Government, is widely recognized as a fact. Referring to Cardinal Gibbons' interview with the President, a dispatch from Washington says:—

"The great significance of this meeting between the President and the official head of the Catholic Church of this country attaches to the belief that Cardinal Gibbons called at the direct instance of the Vatican, and in pursuance to the pontiff's recent declaration to the chaplain of the 'Olympia' that he would soon open communication with this Government."

And all this comes from the error of the Government in departing from the principles of justice on which it was first established. It should not have recognized the claim made on religious grounds in behalf of the property of the M. E. Church South; then it would not have established a precedent for paying out untold amounts that will be demanded from the public treasury in time to come. And secondly, it should not have undertaken the conquest of the Philippines. Then it would have had no "desecration" of Catholic property to answer for, and Rome would have no excuse for an attempt to set up negotiations with it.

So long as the United States adhered to the established American principles of government by consent of the governed, and separation of religion from the state, Rome could gain but little in a political way. But Rome has stood ready to take advantage of every departure of the nation from these principles, and on every such occasion she has advanced and occupied the ground surrendered by the failing champions of free government; until she stands to-day where she sees but little remaining to debar her onward march to complete victory.

Nevertheless the principles of eternal truth and right remain; and some there are who stand fast with them, and will so stand against the utmost advance of Rome, proclaiming to the end the gospel message of the right, of every man to physical, mental, and moral freedom.

THE Chinese government has lodged at Washington a dignified but very earnest protest against General Otis's order extending the Chinese Exclusion Act to the

Philippines. This is a mere suggestion of the international entanglements into which the policy of benevolent assimilation by bullets and military orders is likely to bring this hitherto untroubled country of ours.—*N. Y. World*.

The Origin of Selfishness.

WITH the Hon. William J. Bryan's politics or statesmanship, we have nothing at all to do. But when a gentleman of Mr. Bryan's vast influence makes a false stroke in ethics, with all respect to him his statements may in the interests of sound thinking be examined.

In his great speech to the nation, at the Chicago conference on trusts, Mr. Bryan said that "God made man selfish." We are sorry to see such a statement from such a source.

Now, the Scriptures which tell us that God made *man*, also tell us that God made man "in His own image." Therefore since God is essentially character; and since God made man in his own image; to take the position that God made man selfish, is to be at once shut up to the conclusion that God is selfish. But the cross of Christ is the eternal witness to the universe that God is not selfish. He gave *himself* for his enemies.

In explaining such a broad statement, Mr. Bryan said: "I do not mean to say He made a mistake when He did [make man selfish]; because selfishness is merely the outgrowth of an instinct of self-preservation. It is the abnormal development of a man's desire to protect himself." But as man was made there was no possible ground for any thought of protecting himself. He was made upright and was expected forever to remain so. And he ever *would* have remained so, had he only obeyed the simple and plain word of God. And he being upright, righteous, and holy, and all about him being the same, there could never be any possible ground of self-protection, because there could never possibly have been any encroachment from others.

That this only was, and was intended to be, the condition of man, is shown in the fact that the first of all the commandments of God to intelligences is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is like unto it, Thou shalt love thy neighbor as thyself." These commandments being fulfilled, there could not possibly be any encroachment, any aggression, any invasion, by any one, of the perfect right of any other. Love is the opposite of selfishness. And as only perfect love was intended to characterize man in all possible relations, there could not possibly be any place for self-protection, and consequently no selfishness, which is but the abnormal development of the desire to protect self, and an outgrowth of the instinct of self-preservation.

It is true that the theory that "Self-preservation

is the first law of nature," is universally recognized in nature as nature is. And indeed as nature is, that is the truth. But nature as it is, is not as God made it. Nature is perverted. And though it be true that in nature as nature is, "Self-preservation is the first law of nature," that is *not* true as an *original principle*. It is true only as a consequence: a consequence of the entrance of sin. Sin broke up man's original and true connection with God, banished perfect love, and established selfishness, in all relations of man. This brought in self-exaltation, the disregard of the rights of others. This demanded self-protection against the aggressions of the self-exalted, and from the encroachments of each upon all the others. And this in turn begat the instinct of self-preservation. Every vestige of it is only the consequence of the entrance of sin. Hence the truthful deduction of Augustine: "All selfishness is sin; and all sin is selfishness."

Self-preservation is the first law of *nature*; but self-sacrifice is the first law of *grace*.

Self-protection is the only means of self-preservation; Self-surrender is the only means of self-sacrifice.

Force is the only means of self-protection; *love* is the only means of self-surrender.

Force is of the earth; *love* is of heaven. *Force* is of the state; *love* is of the church—the true church, the church of Christ.

Force is only of evil; *love* is only of the good. *Force* is of Satan; *love* is of God.

God made all things "very good": he made Lucifer good, and Lucifer made himself evil—Satan.

God made man loving; Satan by seduction made him selfish.

If God *had* made man selfish, how then could man have ever been saved? And what could be the use of the cross, and the all-important injunction, "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me?"

It will never do to allow that God made man selfish. Men are entirely too selfish in spite of all the love and self-sacrifice of God to prevent it. What would they become if they should believe that God made man selfish? Bad as men are when the devil is the author of selfishness, what would they be if God were the author of it? God is Love, not selfishness. Christ gave himself, surrendered himself, "emptied himself," *absolutely*; and neither protected nor preserved himself from attack, nor from crucifixion.

A. T. J.

WHILE it is claimed by many in the United States that "this is a Christian nation," the heathen Japanese are not slow to see that the Christianity of this nation is merely a nominal one, and that true Christian precepts are not exemplified by civil governments anywhere on the earth. A Tokio paper, the *Tetsugaku Zasshi*, says:—

"Neither in Europe nor in America is the religion of

Christ faithfully followed by any government. No amount of twisting of the meaning of texts would suffice to prove that the American worship of the almighty dollar, or that the seizure of territory practised by Europeans, is Christian. It amounts to this, then, that in the West the Christian religion is followed when it does not come into conflict with state interests, but no further. When Christ's commands and the exigencies of modern politics are in direct opposition to each other the former have to give way. With Christianity in Japan the same rule will doubtless be followed."

Militarism Against Christianity.

THE cultivation of military power is certainly a strange thing for people professedly Christian to urge upon a nation. Ever since the time when the greatest enemy of Christianity led King David to number Israel, an object lesson has been before the world teaching that dependence upon military power is wholly contrary to the mind of God.

God would have all people depend upon him. He is the God of battles, and the cause which is allied with him will triumph in spite of all the "heavy battalions" of the enemy.

"Put not your trust in princes," wrote the psalmist, "neither in the Son of man, in whom there is no help." Ps. 146:3. Against the side of right, the alien armies can no more prevail than could the Assyrians against King Hezekiah, when a single angel from God slew a hundred and eighty-five thousand of their number in a night.

David's sin and that of the people with him, when Israel was numbered, was that of trusting in their own power. It was the sin of pride, than which nothing separates the soul further from God. In proportion as a nation develops military strength, national pride is fostered, and the spirit of dependence upon God, which is the essential spirit of Christianity, is cast aside. This of course gives rise to a condition which is highly unfavorable to the spread of the gospel with its doctrine of self-denial and humility before God.

This is not a mere theory. It is a truth exemplified in the world to-day, and so much so in Japan that attention is being called to it by religious journals. The *Christian Intelligencer* says of it:—

"There has been a decline of interest in Christianity in Japan since the successful war in China produced a high degree of national self-confidence among the Japanese. The cry was heard everywhere, 'Japan for the Japanese.' One result was religious, and became manifest in a decline in the number of converts to the Christian faith, and a falling off in the membership of the Christian churches. Not a few abandoned Christianity. At the same time the policy of some of the missions was modified. Self-support was more and more insisted on both in relation to churches and schools. Contemporary with these influences has been perhaps a decline,

under the power of an increasing materialism, in the interest and the prayers of the churches which have established the missions."

The same feeling prevails in Germany, whose ruler only recently declared that the "only hold" of the church against the unbelief of the times, is "the imperial hand and escutcheon of the German empire." In its pride as a great military power, the German state has actually put itself in the place of God. And there is not a great military power on the earth that does not embody this anti-Christian doctrine and spirit.

This spirit and that of militarism go together. The cultivation of the one fosters the development of the other. When the church encourages the one she encourages the other, and erects a stumbling-block in her own pathway, barring the way to the accomplishment of her appointed mission in the earth.

The Liberty of Christ.—No. 2.

BY B. W. MARSH.

LIBERTY is the gift of God; and is dealt to every man according to the measure of faith. Our Saviour's words are, "If the Son shall make you free, ye shall be free indeed." "Also, Ye shall know the truth, and the truth shall make you free." There must be a primary cause for all things, and sin must be the first cause for the absence of liberty.

Satan had the liberty of the universe until he sinned, and then his warfare was confined to the narrow limits of this fallen sphere.

It is not in Christ to force upon his creatures a single desire of his will: He knows no law but love, and can exact no service from his subjects. He grants to all created intelligences the fullest freedom to follow the way of their choice, and permits them always to decide their own destiny. He took upon himself, in the midst of humanity, the life of his choice, and consented to stand with the despised minority, and to suffer with them the raging intolerance of the majority of his own creation. On the tempest-rent waves of Galilee, or amid the jangling tumult of the Pharisees, his life was filled with fragrance of the sweet liberty that the world cannot give or take away; and as he fainted upon the cross, he still was free to tread the winepress of his choice; and when he rested in the sealed and guarded sepulcher, his immortal words were left behind, "I have power to lay down my life, and power to take it up again." And from this we learn, that from the time the angels sang "Peace on earth, good will to men, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord," until they sang again, "Lift up your heads, O ye gates,—that the King of glory may come in," he was free from the power of sin and men, and had liberty to follow the pathway of his choice.

His own announcement of his ministry, was, "The

Spirit of the Lord God is upon me; because the Lord hath anointed me to preach *Liberty* to the captives, and the opening of the prison to them that are bound"; and in all the ages this same gospel has found men in exile and prison who believed the glad tidings of freedom, and rejoiced in liberty that reached beyond prison bars or exile homes.

Earthly laws and decrees cannot affect the liberty of the child of faith; for he has learned in whatever state he is, to be therein content. And the peace that he has, the earth cannot give neither can it take away.

Behind bolted and barred doors Peter was sleeping between two soldiers, while others stood guard; yet this Son of Faith enjoyed such liberty that he slept the sweet innocent sleep of the just, and when it pleased the Lord to lead him forth, bolts and bars and even armed soldiers did not hinder the work of the heavenly messenger. "For where the Spirit of the Lord is, there is liberty;" and no human power can keep that Spirit from us, no civil court can legislate away our right to enjoy his freedom. Therefore wherever we are, be it in jail, in exile, or in the chain gang, the Lord says we are to "Stand fast in the liberty wherewith Christ hath made us free;" but we may know that as the truth shines brighter, the plotting against it will grow more dark, and greater efforts will be made to throw shadows over the liberty we hold so dear. But the word of the Lord is, "Ye shall know the truth, and the truth shall make you free." We may not hope to avert the mighty tide of intolerance that is now sweeping through the land; we may not hope even to check it to any great extent; but we can know that where the Spirit of the Lord is there is freedom, and with a life that knows no fear, because of love, send clear steady streams of liberty upon a foe who knows no power but hate, and no friend but self.

Honesty of opinion will never justify the evil of an unrighteous cause. The combined organization of apostate churches will lead astray and ruin the governments of earth, but it cannot stand before the thunderbolts of God's eternal truth; and while nations are seduced by the harlotry of power-thirsting churches, and rapine, ruin, and murder, sweep in swelling tides throughout the land, the sons of God will rest behind the bulwarks of his truth, and listen for the voice which says, "Fear not them which kill the body, but are not able to kill the soul."

The closing record of this world's history is pitiful to contemplate. Satan's six thousand years of plotting and planning is to culminate in crushing together as mighty millstones the men and nations of earth in a bitter struggle, and as ghastly trophies of her insatiable greed, throw them in ruin at the feet of the Christ forsaken churches, who will be held largely responsible for the darkness in which they wandered to their fate.

We as Christians may expect opposition; we may look for persecution in any form; but we should gird ourselves to love the liberty of truth more than our life,

and be prepared to stand the test of faith when cruel power shall try to usurp the prerogatives of God.

Our battle is not against the state, our work is not to upbraid it for its wrong course. The "beast" and its "image" are God's implacable foes, and against these must the world be warned. The state will only become a persecuting power when forced to be such by the woman who sits upon the scarlet colored beast, and who is the mother of harlots, and the abomination of the earth. Therefore the message for to day is, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." This message swelling from the heart of every child of God will hasten the inhabitants of the earth to take their final stand, and will speedily bring the time when the exiled children of the Lord can sing with a new meaning, "Alleluia: for the Lord God omnipotent reigneth."

Goldfield, Col.

A W. C. T. U. Leader on Sabbath Reform.

SOME appropriate words on the subject of Sabbath reform were read at a recent session of the American Sabbath Tract Society, by Mrs. M. G. Townsend, of Ohio. Mrs. Townsend is treasurer of the Ohio State W. C. T. U., an organization which is actively engaged in "Sabbath reform" work along the mistaken line of compulsory Sunday observance. To this conception of proper Sabbath reform effort the views of this Ohio official of the W. C. T. U. are in refreshing contrast. She said:—

"Christ's commission, under which we are to preach the gospel, involves the teaching of all truth, as it appears in the law of God, and in the life and teachings of Christ. Nothing less than this can give full development to the kingdom of Christ among men. That this may be accomplished, the gospel fits all classes, and meets the needs of all men, high or low. In the present state of things, Sabbath reform is a practical and important part of Christian truth and duty. My own experience, and my careful study of the failing regard for Sunday during the past years, has helped me to appreciate the importance of the Sabbath truth as I could not have done otherwise.

"The most valuable result in personal experience is, that Sabbath-keeping, as a part of Christian duty and gospel truth, brings the people of God close to the heart of Christ. Our times demand a rising up along all lines of Christian duty—such a demand as has not been known before. The individual lives of those who lead in Christian work must exemplify this rising-up, or they can never lift the masses into higher and broader conceptions of truth and duty. As related to public worship and religious culture, Sabbath reform is a vital

part of the gospel truth at all times. One who has come to the Sabbath, to the rest and the strength which it brings, is able to aid others, as it is not possible to do without such personal experience.

"I have been so strengthened and blessed in my brief experience as a Sabbath-keeper, that I know whereof I speak. I know that the women of the United States, especially those connected with the Christian Temperance Union, need this higher conception of truth and of loyalty to the Word of God, and I know that many are longing for it. The hearts of the women of the United States furnish favorable soil for Sabbath truth, and while many influences may seem to turn them aside from it, I am sure that no richer field for this reform can be found.

"This question is so important that we cannot expect thoughtful people to break away from all their past teachings and associations, under the behest of this higher truth, in a moment; but no one who is acquainted with the loyal and consecrated women connected with the temperance work in the United States, can doubt the earnestness of their purpose, and their honesty in every endeavor to secure temperance, righteousness, and purity, for all classes. To such hearts, Sabbath truth will not always appeal in vain. Neither must we be disheartened because great numbers are not with us. The power of every great reform is proportionate to its accord with God, and not to the numbers that may join in it at the beginning.

"The work of Sabbath reform, as represented by this society, will not be in vain. Future evangelistic effort should be thoroughly permeated by this truth, as the efforts put forth in the State of Ohio during the past summer have been. Sabbath truth will give strength and richness to evangelism. It brings higher consecration to the evangelist, and enables him to preach a full gospel, enriched by the spirit of love and obedience. As the Sabbath stands in the center of God's divine commands, and as Christ, by repeated teachings and abundant example, taught the larger and better conception of Christian Sabbath-keeping, so Sabbath reform must always be an important part of that true evangelism which leads men to Christ, and to that love of truth which rejoices in full obedience to the law of God, to magnify and honor which Christ gave himself and his life. Evangelism and Sabbath reform are essential parts of the work of uplifting and extending the kingdom of Christ among men."

Sunday Idleness Promoting Sunday Work.

A PROMINENT religious journal of this city, *Christian Work*, calls attention to a "notable phase of the Sunday labor question" which illustrates the difficulty of dealing with the question by law. So long as people will work on the "Sabbath" unless they are actually prohibited from it by law—so long as they will not observe the day from obedience to the dictates of conscience—the problem of securing the desired observance of the day will remain unsolved. And so far as Sunday is concerned, it cannot be hoped that people will be restrained from work by conscience, because an enlightened con-

science points to the seventh day, and not Sunday, as the true Sabbath. The *Christian Work* says:—

"One notable phase of the Sunday labor question, upon which as relating to Massachusetts we comment in other columns, is to be found in the fact that the very reluctance to Sunday labor, and resistance to work on that day, produces the directly opposite effect in promoting Sunday labor in other directions. Thus the action of the working people in resisting Sunday labor is natural and commendable, as it enables them to use the day for visiting neighboring pleasure resorts or making excursions by rail or water. This creates a demand for the service of car conductors and motormen, steamboat hands, waiters, bartenders, and a great variety of employees.

"Again, rapid increase in the population of larger cities—and this is especially true of this City of New York—has brought about a sharp change in social conditions, customs and habits. It has brought in the tenement and the flat with their slender accommodations, and made it necessary that grocery stores, milk depots, butcher shops, bakeries, and other places be kept open for at least a few hours on Sunday in order that tenants may obtain fresh supplies of food. It has caused an increasing number of persons to live in hotels and boarding houses, thus adding to the need for servants, cooks, waiters, steam engineers, and similar employees on the first day of the week.

"Sunday newspapers are now printed in all cities of any importance, and this has added an army of newsboys and newsdealers to the list of Sunday workers. Indeed, not a little of the increase in Sunday employment is due to church-goers, for in the larger cities churches are often situated at such a distance that persons are compelled to use a street car or a cab to reach them.

"All this is occasion for profound regret: especially is it so as relating to those whose circumstances place them above the necessity for seeking recreation on the Sabbath, and who class themselves as church-goers, yet with whom church-going has become the minimum quantity and recreation the maximum.

"One phase of the matter not to be omitted here is the superfluous carriage attendance at the churches. In many instances the distance covered by the carriages does not exceed three blocks: yet my lady must have her carriage out—the driver and the groom must be on hand, and she must roll up to church in state in order to confess that she has 'erred and strayed from thy ways like lost sheep,'—a comparison which is rather hard on the sheep, for they know no better. We add in this relation that on one occasion a well-known fashionable lady of this city, having to leave her church on 'the avenue' early one Sunday morning because of illness, was surprised and indignant, as she opened the church door, to hear the drivers in attendance exchanging ribaldry and indulging in profanity. So grieved was she that from that moment she discontinued the use of her carriage, and even took a pew in a nearer church that she might give effect to her resolution."

Conscience alone can settle the question of Sabbath rest, and to conscience it must be left by the State. Conscience is the one restraining power that can exert its influence in the heart, and thus control the life. But it can control only the one being in whom it resides.

War as the Result of Ignorance.

IGNORANCE of the real nature of war is no doubt responsible in a large degree for the war sentiment which at certain periods springs up so readily among civilized and intelligent people. At the close of the Civil War, when both North and South knew by five years of terrible experience the truth General Sherman expressed in his pithy remark—"War is hell"—the war sentiment in this country was at a low ebb. It would have required something more than the sentiment of glory and conquest then to have revived the war spirit in the hearts of the people. Some far stronger reason would have been necessary in their minds than that some country needed to be "benevolently assimilated." They had seen enough of war, and thought of it only with feelings of the strongest aversion.

That was more than thirty years ago; and meanwhile a new generation has risen and become dominant in the national life. And while in many things educated beyond the attainments of their fathers, they for the most part remain ignorant of that which it cost their fathers so much to learn—the knowledge that a resort to arms is the worst possible way to adjust differences between individuals or nations.

Along this line of thought the following observations are made by the *Christian Register*, of this city:—

"It has been pointed out that since the establishment of our national independence we have become involved in war at intervals of about 30 years; that is to say, about the lifetime of a generation. For a certain period after the close of hostilities, peace is perfectly assured; nothing could then drag the country into war. Gradually, however, the impression of horror and agony and loss fades out of the public mind. Thrilling stories of heroism and adventure remain permanently fixed in the literature of the land, with which children are made familiar in song and story; and thus in a brief term of years the youth of the country have grown to maturity, seeing and knowing almost nothing of the darker side of war. 'The rank and file of an army is necessarily made up of young men, who, when they enter into their first fight, have scarcely the faintest accurate conception what it will be like. In the narratives told by men who pass through the wars this confession is almost invariably made. It is safe to say that no people knowing truly the cost of war and how it looks at close sight, could be dragged into it save as a last and most desperate remedy.'

"While there is much in military discipline that is worthy of the highest praise, yet fighting itself is the most lamentable business to which men can be reduced. To give it its right name, it is murder by wholesale, and dire necessity is its only excuse. He who goes to war is entitled to all the exhilaration he can get from the 'pomp and circumstance' by which it is accompanied, for down in his heart he knows (or soon discovers) that the work cut out for him is no more pleasant to do than that of the butcher or the hangman."

The country has now reached a time when by the

working of the forces which involve a nation in war, according to the precedent here pointed out, another conflict is to be expected. What a pity that civilized people should not in time become able to learn the lesson which war teaches, without the necessity of war's fearful object lesson before their eyes.

THERE is something very strange about the idea of *irresponsibility* (or "manifest destiny") leading the nation to new *responsibilities*. How irresponsibility can fit a man or a nation for responsibility, is something we cannot explain.

Whither We are Drifting.

FOUR DOLLARS FOR WAR TO ONE FOR CIVIL EXPENSES.

Washington Letter to "Buffalo Express."

For the first two months of the new fiscal year our Government has expended \$102,969,090.33, of which \$21,066,489.81 has gone for the support of the civil and miscellaneous establishment, and all the rest for military expenses of one kind or another. The army got \$34,262,080.06; the navy \$9,688,245.40; military pensions, \$26,053,674.80, and interest on the war debt, \$9,153,845.38, a total on the military side of the ledger of \$79,159,845.64 or at the rate of \$474,959,073.84 a year for war-like outgoes, while the total cost of the civil establishment was at the annual rate of \$126,398,938.86.

At the present time not quite eighty per cent. of the expenses of carrying on this peaceful country are on account of wars, past, present and anticipated, but the ratio is nearer to eighty per cent. than to any other round figure. Is there any other country, free or despotic, which spends a larger proportion of its income on war? I do not know, because I have not had the opportunity to look up the statistics, but I should be surprised, indeed, to find that any country of high civilization, or pretending to high civilization, spends four times as much on war and war-like preparation as on all its civil expenses put together. It is difficult to comprehend that, with hardly a realization of it by the people, we are becoming the most warlike of nations, so far, at least, as outlay on military matters goes.

Moreover, the taxes are largely taking on a new form. They are coming home to men's business and bosoms more closely than heretofore. The indirect taxes of the tariff, which have from the beginning of the republic been the mainstay of the federal government, are so no longer. For the first two months of the new fiscal year the receipts from the tariff were \$37,518,151.53, while the receipts from the indirect taxes of the internal revenue were \$52,559,613.96.



A CONVICTION under the anti-polygamy law of Utah is reported from Salt Lake City. Heber J. Grant was fined \$100 for practising polygamy. The fine was paid.

* * *

A PECULIAR method, it is reported, has been chosen by women of Parkersburg, W. Va., for purifying the moral atmosphere in that place. They have armed themselves with half-gallon squirt-guns, with which to throw ice water on every man who appears on the streets intoxicated. Probably the innovation will not be extensively copied elsewhere.

* * *

THE Rev. Phillips Verner, a Presbyterian minister now in Washington, calls for the legalizing of lynching, on the ground that such a step would lessen crime in the South. This is amazing even in this day of starting theories, and reminds us of the father who commanded his unruly son to do as he liked, in order to maintain obedience. A legalization of lynching would be a legalization of anarchy; it would be government ordering its own dissolution. The theory that "like cures like," whatever may be its value in the practise of medicine, does not hold in maintaining peace and order in society.

* * *

IN Dr. H. K. Carroll's summary of religious statistics for 1898 in the New York *Christian Advocate* he shows that in the United States there were in 1890 111,036 ministers, 159,946 churches, and 20,618,307 communicants. In 1898 there were 143,320 ministers, 187,100 churches, and 26,657,969 communicants. In Dr. Carroll's compilation 148 denominations are represented. But he says: "There are only 29 which have 100,000 or more communicants each, while 26 have less than 1,000 each. Not a few are in progress of decay, and will soon disappear."

* * *

THE New England Sabbath Protective League, at a meeting held in Boston, September 19, organized a crusade to be carried on in Rhode Island against Sunday games and amusements. A committee is to be sent to the various resorts in that State to note how Sunday is being kept and enforce the law where it is disregarded.

THAT the civil government cannot be a morally responsible entity, as is a member of the human family, but is bound by limitations that confine it strictly to the domain of simple justice between man and man, is a truth well expressed in the following spoken by the Hon. Bourke Cochran before the Chicago Conference on trusts:—

"Government cannot create anything. If it cannot create anything, it has nothing of its own to bestow. If it undertakes to enrich one individual, the thing that it gives to him it must take from another. A government cannot be just and generous at the same time, for if it be generous to one it must be oppressive to another. If it does a favor it must have a victim. And that government only is just and beneficent which has neither favorites nor victims."

* * *

REGARDING the alleged desecration to Catholic churches in the Philippines, as evidenced by photographs showing American soldiers inside such churches, the Catholic *Western Watchman* drops the sensible remark that "if the only desecration those churches receive is sheltering our poor soldiers from the killing Philippine sun, a very few drops of holy water will reconcile them."

* * *

HEREAFTER any saloonkeeper in Camden, N. J., convicted of Sunday selling must pay a fine of \$100 instead of \$50 as heretofore. This was decided on by the excise board when a new excise ordinance was passed to second reading to take the place of the ordinance recently declared illegal by the Supreme Court.

Set-back for Sunday Closing.

THE Sunday-closing crusade in Paterson, N. J., of which we have before made mention, has received an unexpected set-back in the courts. The judge before whom several cases were brought under the Sunday-closing law, threw them out of court, on the ground that they were not within his jurisdiction. This of course will rouse the crusaders to renewed activity to secure the triumph of Sunday closing, and probably the present set-back to the movement will be of only temporary duration. From a press report of the matter we take the following:—

"The Sunday-closing movement in Paterson took a turn yesterday that surprised those working in furtherance of the project. Justice Vandervate decided that he had no jurisdiction to accept complaints for violations of the law requiring the closing of stores on Sunday. Two weeks ago he took a charge against Henry Bosehaus, a butcher. The complaint was made by the Riverside Butchers' and Grocers' Association.

"The defendant did not take the stand and was found guilty. A fine of \$1 and costs was imposed. Notice of appeal to the Court of Common Pleas was immediately

given. Bosehaus, acting on the advice of his counsel, kept open the following Sunday, and his sons, Harry, jr., and Charles, were again arrested. Both were found guilty and fined, but the second case against Bosehaus, senior, was dismissed for lack of evidence.

"The Justice thought the fines and costs should be paid, and when they were not forthcoming, issued an attachment on Bosehaus's goods. This was served, but no sale was made. The constable backed out, fearing he might go too far.

"The Magistrate announced yesterday that he had decided that he had no authority. He accordingly threw out all the complaints and convictions.

"Antonio Marino, a barber, called upon Mr. Randall yesterday and told him he was induced to plead guilty to opening his place of business and paid a fine of \$2, under a threat that if he refused he would be sent to jail. Suit will be brought to recover, and the facts will be laid before the Grand Jury.

THE Sunday-closing fight in Paterson has been taken up by the Paterson Grocers' Association, and there is prospect of a lively contest over the question of the validity of the old "blue laws." *The World* gives this statement of the situation:—

"The Paterson Grocers' Association has decided to take up the Sunday-closing fight on behalf of the Riverside Butchers' and Grocers' Association, whose efforts to have fines imposed on Henry Bosehaus for keeping his butcher store open on Sunday failed.

"The grocers have engaged a lawyer and new complaints will be made against Bosehaus if he opens his store for business next Sunday.

"If this is carried out Richard Randall, counsel for Bosehaus, intends to push the blue laws to the limit. He has found that some members of the Grocers' Association were on a pleasure drive last Sunday, others went wheeling and others played ball. These acts are contrary to a strict observance of the old Sunday law. The same law would stop the running of trolley cars and stop the light works.

"Mr. Bosehaus was willing to close his place of business Sundays after the end of this month, but now he declares he will keep open every Sunday."

It should be remembered that the Sunday-closing question is always one of principle rather than of policy.

Changing the Sabbath in the Cook Islands.

FROM information received from Raratonga, an island of the Cook group, it seems that the interesting experiment is to be made by the authorities there, of changing the day observed as the Sabbath in those islands. Up to this time the seventh day of the week has been observed there, this having become fixed under the impression that it was the first day—Sunday. The excuse given for the change now proposed is that it is a commercial necessity. A paper published in the islands, says:—

"As Raratonga, or rather the Cook Group, advances

there are many old laws that are being found not now applicable, and many customs of the past that have to be put aside to meet the necessities of the present. Among the latter is the observance of Sunday. As every one knows, owing to an error of the early missionaries, no allowance was made for difference of time when coming here; hence we have been keeping Saturday as Sunday. This is proving very confusing, and to vessels annoying and expensive. We prohibit them from working on the proper Sunday, and force them to work on their Sunday. To the Union Steamship Company this is extra expense, apart from delay, as by the Seaman's Union the company are forced to pay additional to their crews when working on Sunday. However, we are glad to hear that this is likely to be altered, as a bill is to be brought before parliament next session to have the correct day kept as Sunday, and we learn that the British Resident here favors this step."

The following additional information is sent us by a friend in Raratonga:—

"About a fortnight since, the *Arikies*, or chiefs of the island, held their council meeting, and prepared their address for parliament. Among other things they propose, is a change of the rest day to Sunday, with heavy penalties for any violations thereof. Parliament will be opened for business next Monday, I hear. It remains to be seen what they will do."

The Corporate Billionaire.

"New York Journal."

MILLIONAIRES are an old story—for some time the question has been when the billionaire would come.

The billionaire is here—not yet as a single individual, although it will soon come to that, but as a capitalistic combination.

The Vanderbilt-Rockefeller alliance, proclaimed by the entrance of William Rockefeller into the directorate of the New York Central, means the amalgamation of *a thousand million dollars of capital* into one mass, to be wielded as the minds that control it determine. The Crockers have been regarded on the Pacific Coast as financial powers of the first order, but the purchase of the entire Crocker interests in the Central and Southern Pacific Railroads is reported as a mere minor incident of the gigantic plans of the Cæsars who dominate the overshadowing Eastern Railroad Trust.

The Vanderbilt railroads extend at present from Massachusetts to the Dakotas, and from Canada to Virginia. They include over 26,000 miles of road—more than one-eighth of the total mileage of the United States. If the Southern Pacific system is added, the Vanderbilt-Rockefeller roads will reach every frontier of the Union, North, South, East and West, and will comprise over 33,000 miles of road, or between one-fifth and one-sixth of the entire American mileage.

No country in the world outside of the United States has as many miles of railroads as these few men will con-

trol then. Germany, which has more than any other country, had 29,422 miles at last accounts. France, which comes next, had 25,585. Russia, the third, had 24,012. Great Britain, the fourth, had 21,265. The Vanderbilts alone control more than any European country except Germany now, and if they get the Southern Pacific system they will control more than any country beyond the borders of the United States, without exception.

But that is only part of the story. The Rockefellers will not come into the combination empty-handed. They are already interested in many railroads outside of the Vanderbilt system. They do not operate with megaphones, but when they are ready to show their hands it will not be surprising if they raise the total mileage ruled by the syndicate to *FIFTY THOUSAND*.

If this were merely the monopolization of over a quarter of the transportation business of the country it would be portentous enough. But it is more than that. The Rockefellers are in every sort of industry, and their possession of the routes of commerce will give them an advantage over all competitors that will be simply crushing. What chance will a poor beggar with five or ten million dollars invested in iron mines or oil refineries have against rivals that can send their iron ore and their oil to market by the hundred trainloads over their own railroads?

Crush the trusts? Yes, but it can't be done when there are no more common carriers and the trusts turn the national railroad system into a guaranty of their monopoly.

What Events Have Shown.

The "Buffalo Express."

EVENTS have been dealing harshly with the imperial contentions during the last nine months. It was said that if we did not take the Philippines, Europe would get into war over them. And so to save Europe from such a calamity we got ourselves into war. It was said that we could not give any recognition to or enter into any negotiations with the Filipino leaders to attach them to our interests until the treaty of peace was confirmed. Yet we negotiated with and secured the friendship of the Cuban and Porto Rican revolutionists at the very outset. It was said that if we left the Filipinos to themselves they would be given over to tribal wars. Yet we have found no tribal differences of enough consequence to give us any important native allies. It was said they would become subject to one man rule instead of maintaining a real republic. Yet we have just confirmed one-man rule in the Sulu islands without establishing even the pretense of a republic. We overlooked, until recently, the fact that we must either ignore the clause of our Constitution which forbids slavery in any territory under the jurisdiction of the United States, or

fight a war to abolish it in the distant East Indies. We have found that we must raise an army of 10,000 men to conquer an archipelago, which we foolishly fancied we had won already. And, finally, instead of creating for ourselves new markets, we are beginning to realize that imperialism deprives us of the right to protect our home markets from the cheapest competition in the world.

Civilization Tending to Barbarism.

THAT civilization—so-called—is to-day represented by an armed camp, by nations actively preparing for war and filled with the war spirit, is a fact too evident to be denied. That war is barbarous and tends always to barbarism, is equally a fact, whether equally evident or not. And therefore it is also true that civilization is not, as so generally understood, the opposite of barbarism; that carried to a certain extent, it is productive of harm rather than good. The truth of the matter is pointed out in the following from the *Springfield Republican*:—

"We appear to be suffering from what Prof. Goldwin Smith has described as a satiety of civilization.

"On both sides of the Anglo-Saxon world there is a manifested eagerness to go to war, regardless of causes or purposes or ends. No call to national self-defense or to rescue an oppressed people comes to England at the moment, but only one to champion a mighty and overbearing power in a contest to divest a weak state of its independence. And yet over this miserable cause there arises excessive patriotic emotion and a rush about the British home recruiting stations to get into the ranks of the army destined for South Africa. A battalion of troops was started from London for Natal Saturday amid scenes of the greatest enthusiasm, the crowds wildly cheering and the soldiers expressing the strongest eagerness to get at the foe—any foe would do. It is only 'some among us,' writes Herbert Spencer, who 'think that national honor is not being enhanced by putting down the weak.'

"Here in the other half of the Anglo Saxon world enlistments proceed easily for the great army of distant conquest and subjugation. Within two months 15,000 men have been raised for this purpose, and another body of 15,000 men is being recruited at the rate of from 400 to 500 a day, under the severest physical requirements. And here, as in England, there is no deep industrial depression and idleness and want and enforced unemployment to drive men into the army for a livelihood, but, on the contrary, a notable industrial revival. And here, as in England, only 'some among us' apparently think that the national honor is not being enhanced by putting down the weak.

"The ultimate tendency of civilization, wrote a pessimistic philosopher many years ago, is toward barbarism. We seem, indeed, to have fallen upon a time when men have become surfeited with the peace and order and security attained by civilized progress, when its restraints bear heavily upon the natural man, when for

one social class the apparently settled inequalities of fortune call loudly for a new 'deal,' and for the other social class a demonstration in force to fasten the fetters all the tighter, and when in consequence there is a temporary reversion toward the original state of society. But meantime may it not well be asked whether the civilization we have been fostering has been rooting up or smothering the chivalrous instincts of men? How otherwise account for the enthusiasm of the strong and powerful in the crushing of the unoffending poor and weak?"

And this only points to the world's need of Christianity as the one uplifting power in the world, the true opposite of barbarism and the one thing which can put down the fighting tendency in the human heart.

Europe Would Support a South American Alliance.

A PROMINENT New England journal, noting that there are "evidences of uneasiness in Latin America because of the 'forward policy' of the United States, and that in view of this feeling in Latin America there is much "fidgeting" in official or semi-official circles in the United States, says:—

"The most solemn assurances to Central and South America are being uttered. It is 'very far from the truth,' say the imperialistic editors, that the great republic has aggressive designs. 'We do not covet territory;' no, indeed. Meanwhile, the whole of Latin America has been listening to the argument of our imperialists in favor of 'expansion.' Now, if the argument for 'expansion' holds good in Asia, it must be tenfold stronger when applied in our own hemisphere, as the imperialist editors and orators cannot withdraw all their fine reasoning about the vital national necessity for constant territorial growth and new 'responsibilities.'

"Latin America will very likely put two and two together—that is, the expansion argument and McKinley's deeds—and form its own conclusions. That this is being done needs no further proof. Attention, however, should be called to the following extract from the personal newspaper organ of the president of Brazil, which is taken from an editorial article on 'South American Alliances':—

"'Either we must suffer the effect of the ambitions of American expansion, or we must turn to Europe and beg aid against them. As a rule, we are not optimists, but in the present case we do not feel ourselves in the least embarrassed by the above dilemma. Without denying that the United States will attempt, with all the energy and tenacity peculiar to them, to assume in America, not alone the hegemony which they undoubtedly already possess and no one denies, but also political and commercial predominance, we firmly believe that in order to thwart them in such designs it is sufficient for the American nations to have a reasonable sentiment of their own rights and independence, and for their statesmen to be able to give expression in a systematic way to such a feeling.'

"What was the occasion of that article?—Advices

from Europe, received in Brazil, that Germany, France, Italy and Austria would welcome and morally support a South American alliance against the United States."

Catholic Training Destructive of Manhood.

MR. F. C. CONYBEARE, an English Protestant, has published a book on "The Dreyfus Case," in which he traces to its source one great cause of the evil which that case represents. "The Dreyfus case has been possible," he says, "because of the general want of backbone and private judgment" among the citizens of France, and he proceeds to account for this lack as follows:—

"This want of initiative and of moral courage is the result of Roman Catholic training, more especially of the confessional, which in Latin countries is so worked by the priests as to extinguish all faculty of private judgment, and even of independent moral criticism. Thousands of Frenchmen emancipate themselves on reaching manhood from the dogmas of their church, but not from the mental and moral habits which its discipline has impressed upon them. French Freemasonry, the religion of the anti-clericals, is in itself a symptom of these habits. Why need a *secret* society in order to combat the usurpations of the priests? Why not fight them in the open, as we would in England? The French Protestants and the Jews seem to be the only people in France who have a moral courage of their own, and the reason is that they have escaped Catholic methods of training. Indeed, to remain a professing Protestant at all in a country where the dominant religious traditions run the other way, demands considerable strength of character. These considerations explain why the Huguenots have almost to a man come forward from the first to protest against the iniquities of the War Office. To them belong such names as Réville and De Préssensé, and, I might almost add, M. Loyson."

Mr. Conybeare goes on to say that the conspiracy against Dreyfus has not provoked a single protest in "the great and dignified Gallican Church," and that an appeal made by Madame Dreyfus to the pope some time ago "was ignored and treated with contempt," while the entire weight of the Vatican was cast against her. The old Royalist families "have captured the French army," and these families "are entirely swayed by the Jesuits."

WE have reached the point where we are discovering that wild-beast ethics are not enough upon which to base a permanent and enduring republic. The ethics of the wild beast—the survival of the strongest, shrewdest and the meanest—have been the inspiration of our materialistic lives during the last quarter of a century.

This has brought us to-day face to face with the inevitable result. We have a nation in which a few are wealthy, a few are in what may be called comfortable circumstances, vast numbers are propertyless and millions are in pauperism and crime.

Certainly no reasonable person will contend that this is the goal that we have been struggling for—that the inequalities that characterize our rich and poor represent the ideas that the founders of this Republic saw when they wrote that “all men are created equal.”—*Mayor Jones, of Toledo.*

The Labor Trust.

New York "Sun."

It is not surprising that the representatives of the labor unions were very shy of attacking trusts at the recent Chicago Conference, as reported thus by a correspondent of the *Evening Post*:—

“The organized labor people criticised the legislation adopted in restraint of Trusts, which, they said, had been applied to labor organization by the courts. They claimed that there was a vital difference between a combination of labor and one of capital, in that the labor combination was inclusive and invited all men belonging to the craft to join it, whereas the capitalistic corporation was essentially a monopoly, excluding all except its members from its benefits.”

Actually the exclusion of “all except its members from its benefits” is the first principle of the labor union “trust” itself. Not only are they excluded from its benefits, but its whole power is extended positively to injure them. They are treated as “scabs” and the union uses every means within its power to prevent their obtaining employment. Members of the union refuse to work with them, resort to a strike if they are introduced into a business, and seek to ruin the business by deserting it at a critical moment and by introducing a boycott of it. The unions say practically to workmen: “Unless you join our trusts we will do everything possible to prevent your working at all and reduce you to starvation.” They undertake to hound every workman who is not in the union, to subject him to social ostracism, and to terrorize employers so that they shall not dare to employ such a workman.

Of course the union “invites all men belonging to the craft to enter it,” for it seeks to build up a labor monopoly, but the penalties for refusal to accept the invitation are the unrelenting hostility of the union. They do not respect the liberty of choice of a workman, but deny to him entirely the exercise of freedom by subjecting him to duress. “You are free to come into the union,” they say, “but if you stay out you do so at your peril and at the peril of any one who employs you.”

Have you taken advantage of our Special Offer? If not, this is your last chance. It closes this week. See page 607.

Professor Laughlin on “Expansion.”

THE expansion policy is but another and immoral expression of the spoils system. It provides a district so far away, that as Secretary Gage said, in substance, of Alaska, it is too remote to be able to apply civil service rules there. It provides new positions for politicians and their retainers. So many more lieutenants, so many more commissions to dangle before the workers on the eve of another election. I object to expansion, because it appeals to the lowest motives of conquest and commercial gain, as against our duty to liberty and free government; I object to it because it assumes that our people have no principles as against the base gains of trade and office, and that Americans are really cruel, despotic, and indifferent to a race fighting for liberty.

Some tell us that we can do what we please with the Philippines, because sovereignty over them belongs to us by treaty. So, also, when slavery was permitted to the United States by law, we were able to do what we pleased with the slaves we owned. Right and freedom are above all technical legal enactments, whether national or international; in the progress of mankind laws must conform to right.

We are told that the subjugation of the Filipinos differs in no whit from the reduction of the seceding States in the Civil War, whom we forced to accept a government against their will. There is a great difference. Did the Filipinos ever, through their representatives in a constitutional convention, join in forming our Government, which they afterward voted to accept, as did our States? Did the Filipinos ever create a part of a union by the voluntary consent of the governed, as did Georgia or Virginia?

In plain English we are in the Philippines on the highwayman's plea that “might makes right.” If it is wrong to subdue them with 30,000 men, it is quite as wrong to do it with 100,000 men. In 1854 the Ostend manifesto of our ministers (Buchanan, Mason, and Soule) in Europe advised that Cuba be bought; if the price was refused, then take it by force. Whereupon the Republican national platform in 1856 resolved that the highwayman's plea that “might makes right,” embodied in the Ostend circular, was in every respect unworthy of American diplomacy, and would bring shame and dishonor upon any government or people that gave it their sanction.

If the war were stopped, because we are in error, would it affect the political prospects of certain persons? Let each one draw his own conclusions as to why the war is continued. If the policy in the Philippines is being settled largely by its influences on the political fortunes of any set of politicians, then they should have no mercy.

If the war were stopped, would it in any way weaken the force of the great principles of Washington and Lin-

coln? Of course not. We are here to strive for great principles, not for any personal fortune; to protect the free institutions of our beloved country, irrespective of the effect of our words on the future of any politicians, or of any aspirant for office. It is in this spirit we demand "unconditional surrender" to the forces of liberty and justice.—*H. Laurence Laughlin, of Chicago University.*

THE *Washington Post* is authority for the following, which illustrates a point upon which the late "Colonel" Ingersoll held views undoubtedly correct. One day on the cars, says the *Post*, Mr. Ingersoll met the Rev. Talmage, and the following dialogue ensued:—

"Then you would like to live in a place, Brother Talmage, where everyone had to be good by law?"

"Certainly," said Talmage.

"You would like to live where everyone had to go to church regularly every Sunday?"

"Yes, that would suit me."

"Where no man could get a drink and swearing was not permitted?"

"Yes, that's the place for me."

"And where every man would keep regular hours?"

"That would be heaven on earth," said Talmage, smiling and striking his knee with his open palm.

"Well," said Bob, looking over his glasses, "you'd better go up to Sing Sing. That's the way they do there."—*From K. C. Star.*

THE mayor and bishop of Havana have protested against an order of the Cuban Secretary of Finance, directing that all title deeds of real property must be submitted for inspection by the central authorities. The protest represents the voice of the Catholic church, which, naturally enough, wants to retain all property now claimed by her in the island. But it is a confession that her claim will not in all cases bear investigation. A Cuban paper, *Lucha*, says:—

"Investigations that are now in progress seem to show millions of dollars worth of property which ought to revert to the State. In many cases the convents and other religious institutions to which the property was originally given no longer exist, and the income is being collected by the Church instead of reverting to the State, as it should have done. In one instance the ecclesiastical authorities have burned their books in order to avoid investigation."

A Card.

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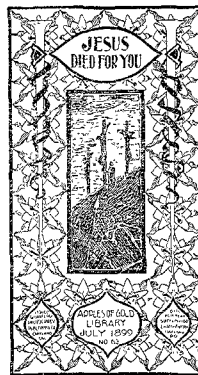
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NEW YORK, SEPTEMBER 28, 1899.

It is expected now that the case of Mr. A. J. Waters, of Rome, Ga., on trial for Sunday work, will not come up in the Supreme Court of that State before October.

THE French government has declared the "Dreyfus incident" closed. In this world, however, "incidents" have a habit of remaining unsettled until they are settled right; and whether the case is really closed or not rests upon the decision of a Judge who is not French.

WE are informed that the case of Mr. J. T. Eaton, of Rome, Ga., who was tried and convicted last spring for hoeing in his garden on Sunday, and which was to have come before the higher court on appeal at about this date, has been postponed to the December term.

At a political convention held in Omaha last week, a sentiment expressed by the chairman and approved by the audience was this: "Though war be frightful, through its channels has come the progress of the world. Though the islands in the Far East be red with blood, the result will be civilization where savagery exists; Christianity where paganism abides; progress where festers decay."

Then why not have war everywhere, in order that there may be general progress and that Christianity may supplant heathenism throughout the earth!

THE Lord himself does not assume the right to govern another intelligence in the universe without that other's consent; and when such a

right is assumed by finite man, it is only made manifest that "fools rush in where angels fear to tread."

THE chaplain of a Nebraska regiment, Rev. Mr. Mailley, said recently in a speech before a political convention that, while he was for the right in time of peace, "after the old flag has been fired upon by an enemy whom we are trying to save and civilize, then I am for the Administration, right or wrong."

And that is about what army chaplains are for, all the time.

NOTICE.—Every one of our readers is requested to notice our offer on page 607, and then send us either their renewal or a new subscription, or both, before the end of the week.

NOW THAT the pope has become the confidential adviser of the President regarding affairs in the Philippines, Cuba, etc., not indeed as a member of the Cabinet or through an accredited ambassador to the Government, but as a "distinguished foreigner," the question may be asked how much advice this "distinguished foreigner" has to give in the matter. When will he be through giving his advice? *Will he ever be through?* If we know anything about papal principles and precedents, this question is decidedly pertinent.

MUCH attention is now being paid in this country to the discussion of the trusts. At Chicago and elsewhere leading orators have been speaking their minds on the subject to large audiences, and various plans have been proposed for eliminating or controlling this baleful new power in commercial life; so far, however, without arriving at definite results.

Is it possible to subdue the trusts—to overcome the power of these great business combines? It is pro-

posed to overcome them by legislation; but can the people legislate more effectively than the trusts? Legislation must be reached through politics, and the trusts have become pretty well established in politics. Here in New York City, for example, there is a power trust which is purely political. The political trust is one of the oldest and most notorious of trusts. It is composed of the "boss" and his political machine.

The people have the votes, the trusts have the money; which side is best equipped for the contest? At this point we must remember that money can buy votes. And this is a fact which is always turned to big account in a political campaign. Money runs the political "machine," and the political machine has become the dominant power in politics.

Nobody appears to favor the trusts; they have been often fiercely denounced, and in some States legislated against; yet they continue to flourish and multiply without apparent check. Unless they contain the germ of their own destruction, they are likely to continue their rule in the commercial world.

CLERGYMEN who see things as they are, and are not afraid to state them as they see them, are not any too common these days, but one such is the Rev. Dr. Mackennal, an Englishman, who said before the International Congregational Council in Boston: "There will be no end to the liability of war until nations are Christian in the sense that men and women are so; and in this sense there is not and never has been a Christian nation."

THAT the pope is a good politician need not be thought at all strange in view of the fact that the whole papal system is the outcome of politics in the church. No one not a good church politician can ever become pope, and a good church politician is a good politician all around.



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

VOLUME 14.

NEW YORK, OCTOBER 5, 1899.

NUMBER 39.

Published in the interests of Religious Liberty—Christian and Constitutional.

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THE devil is a master hand at the game of politics.



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It is a good deal better to look at the dark side of truth, than at the bright side of error.



IMPERIALISM takes away the enlightening torch in the hand of the goddess of Liberty, and puts in its place a dripping sword.



SINCE the "prince of this world" is Satan, to ask Jesus Christ to be this world's king under the present order of things, is to ask him to go into partnership with the devil.



THE "powers that be" which are "ordained of God," are not the power ordained of God to spread the gospel in the earth and turn wicked men "from the power of Satan unto God."



WHAT is the use of trying to overthrow the demon of Sabbath desecration, by means which have proved wholly inadequate to dethrone the demon of intemperance? Only that which will cast out the latter from its seat of power in the heart, can put down the former. The true remedy for one moral evil is a remedy for all.

If there could be such a thing as a "civil" weekly sabbath, it would be necessarily a counterfeit of the divine institution, and would therefore be under the divine condemnation.



It matters not what any man may do to become morally better if he does not believe the Word of God; and as belief must be wholly a voluntary act, it follows that men can not be made better than they are—society can not be saved—by any system of force.



As no one can keep a command of God without faith, and Sabbath-keeping is a command of God, no one can keep the Sabbath without faith; and therefore all the resolutions that can be passed by trades unions, or legislation enacted, on the subject of Sabbath observance, can not promote such observance in the least.



Force vs. Example in Civilization.

THE United States has started out on a career of conferring the blessings of its civilization upon other peoples of the earth, *by force*. In not every case may it be compelled to subjugate such a people by actual war, as in the Philippines; but in every case its policy is to enforce complete submission to its sovereignty, as the first step to the realization of the promised blessings.

In changing to this policy from that heretofore pursued, the United States has exchanged the power of persuasion by example, for the power of compulsion through fear. It has declared that the latter is more potent for lifting people to a higher civilization than is the former. It has declared that people can be unwillingly lifted to this higher plane more readily than they can be willingly. It has declared that the sword is a mightier civilizer than the pen; that the whirlwind and

earthquake, rather than the "still small voice," manifest the working of Providence.

The doctrine which it has thus affirmed is not true. There is no question at all but that the influence of the United States over the world, as a republic based upon the true principles of government, and exemplifying the blessings of free government before all people, is vastly greater than any influence it can exert as a martial figure brandishing its sword before the world and declaring that its civilization must be extended in the earth by its military prowess.

Such an exhibition awakens in the onlooking world scorn and derision, hatred, and some fear, but never any feeling of increased regard for American principles of government and of desire to adopt them in other lands.

The United States has, unquestionably, during this nineteenth century, exerted a great moral influence upon the world. This is a truth which by many seems now to be forgotten or overlooked. It has continually instilled into the minds of all people the aspiration for free government. It has continually dropped into the soil of their hearts the germ of freedom which had power to grow and become a giant tree, rending asunder the institutions of despotism as the clods of earth are rent by the pushing sprout. It has thus continually worked along the line by which the greatest and most complete revolutions among earth's peoples are brought about; for as all history shows, such revolutions come always from a force generating within the hearts of the people, rather than from a force pressing upon them from without.

The United States could not indeed expect to persuade other governments of the earth—the monarchies of the Old World—to abdicate their power and voluntarily step aside in favor of republics; nor was it necessary that its influence upon the nations should take effect in that way. But it could expect to instill the love of free government into the hearts of the people of other lands, until they themselves should rise up and set aside the institutions of monarchy and the principles that had held them in subjection to a ruler, replacing them with the principle of self-rule and the institutions that are based upon it. This is a statement justified not alone by reason but by historical events.

There is in the hearts of all people a natural love of free government; a love which can be awakened and fostered, and which, nourished by a mighty influence streaming continually from the shores of the New World, would grow and in time work wonders for Old World peoples held in governmental bondage. And this would be true not only in Europe, but in the less civilized lands of Asia; in those very lands, indeed, where the United States is now seeking to impose its civilization by fire and sword. With the great Republic standing true to the principles on which it was set up, the leaven of free government would ere long have done for

remote and semi civilized lands all that the same Republic is essaying but will not be able to do by force of arms.

Other lands do not want American civilization, and least of all do they want that civilization imposed on them. American civilization, as it is in the United States, is fitted only for the United States. But the spirit and principles of free government are the same in all lands; and the structure of free government must be reared upon those principles by the people themselves. The civilization of every land should be its own. Free government in one land, cannot mean the establishment there of an alien civilization.

The Message Must Be Given.

It is written in the Scriptures of truth that the things which happened in old time were for examples and are written for our admonition upon whom the ends of the world are come. Then of all times in the world's history, now is the time in which the things written in the Scriptures are of importance to the world, and must be told to the world.

Of all the parts of the Scriptures, those parts which relate to the nations and kingdoms of the world are of the most particular interest in this time of our day. There is much scripture that touches individual experience: this is of equal value at all times and to all people. There is also much scripture that concerns *national* destiny: this in the case of each particular nation, in its own particular time in the past, was all-important for that time as the message of God; and being a national example is of particular interest in instruction and warning to every nation that follows. And when the world has come to the time of the end, then *all* these national examples cited in the Word of God stand with their lessons of instruction and admonition as a manifold message to the nations of to-day whose guilt and ruin must be the greater as they despise and reject the manifold message of the Word of God.

The history and fall of Israel, of Assyria, of Babylon, of Medo-Persia, of Grecia, and of Rome, has all been recorded in the Bible, for our admonition upon whom the ends of the world have come, and for the admonition of the nations of the earth in this time of the end. And the lessons of instruction and admonition, which are in these historical records in the Bible must be, and they will be, given definitely and distinctly to the people and the nations that are upon the earth in this time of the end.

God has put into his Word messages that concern nations, as well as messages that are to individuals. It was so in Israel, it was so in the empire of Assyria, it was so in the empire of Babylon, it was so in the empire of Persia, of Grecia, and of Rome. Some of the kings of Judah; one of the kings of Assyria; Nebuchadnezzar of

Babylon; Darius the Mede; and Cyrus and Darius, and Xerxes and Artaxerxes the Persians, listened to the messages of God. The kings of Israel, and the last ones of Judah, Belshazzar the last one of Babylon, the last ones of Persia, none of the Greek empire and none of the Roman paid any attention to the messages of God to them, nor to those concerning their time.

It came about, in the order of God, that the rulers of all these nations met the truth of God in such a way as to be responsible for its rejection and for the consequences which followed to themselves and to their respective nations and empires. Belshazzar, Alexander, and Nero, are but examples in bold relief on the one side, as are Nebuchadnezzar, Darius, and Cyrus on the other, of what the Lord has ever done and is ever doing to rulers; and especially in times of crisis. But the great difficulty has ever been, and still is, that in the vast majority of instances these messages of God are passed by as nothing more than mere incidents, and many times as hardly even that. Nevertheless those rulers in so doing rejected the message of God to them, and for their day and nation; and were responsible for the consequences that might have been avoided, and which at the very least were hastened by their unheeding course.

And the United States to-day is not an exception. Evils are flooding this nation to day, concerning which the national responsible authorities were plainly and repeatedly warned. Those authorities were told of these things at the opportune time, when by heeding the message they could have cleared themselves of all responsibility for any coming evil, could have honored God, themselves, and their position, and at the very least could have stayed the tide of evil. *And this must, and will, still go on.*

It is true that there will be those who will say, as there have been those who have said, that that is "meddling with politics." But it is nothing of the kind. Was Daniel meddling with politics when he gave to Nebuchadnezzar, to Belshazzar, to Darius and to Cyrus the message of God as it was in the Word of God? Was the high priest at Jerusalem meddling in politics when he gave to Alexander the Great the message of God written for that very time? Were the Christians in the Roman empire meddling in politics when they gave the message of God as in his Word, concerning the coming ruin of that empire and the planting of the ten kingdoms? Were they guilty of treason in telling to all people that the empire would certainly go to utter ruin, that the Barbarians would certainly triumph, and that every soul must seek God with all the heart to escape that certain ruin? They were so charged of course; but was it fair so to charge? Were they guilty?

No more were these men in our day meddling in politics when they presented time and again to State legislatures and governors, and to the Senate and House of Representatives in Congress, and to the President, the message of God in counsel and warning against the

evils that would certainly come, upon the rejecting of the law of God and the principles of justice and human liberty.

And still this work must go on, and still it will not be in any sense meddling in politics. To hold forth, by tongue and pen, to people and rulers, the message of God as he has given it in his Word and portrayed it in the course and end of the great empires of history, can not possibly be meddling in politics; it can not possibly be treason, nor can it truly be said that it is interfering in affairs of government with which religion has nothing to do. *Not to do so, is nothing less than to see the sword come and the people be not warned.* But God has set watchmen *to see the sword coming*, and to *warn the people*. And he says that if the watchmen see the sword come, and, because of a cry of "meddling in politics" or for any other "reason," he blow not the trumpet and the people be not warned, whosoever is taken away by the sword, "his blood will I require at the watchman's hand." And if the watchman be such, or stood in such an attitude, as *not to see any sword coming*, the result is the same to him and to the other wicked.

No, history has not occurred in vain. Neither have its vital lessons been set down in the Word of God in vain. And if in this all-important time those who know these things should hold their peace, the very stones would cry out. And if those who in this time profess to know these things, or have opportunity to know them, be yet unknowing, then shall the message and deliverance arise from another place, and these will be overwhelmed in the destruction that overtakes all them that be asleep in this startling time.

Blow the trumpet and warn the people. Tell them Thus saith the Lord God: whether they will hear, or whether they will forbear. And in so doing thou hast delivered thy soul.

A. T. J.

Sunday Idleness and Crime.

THE idea that the civil government ought also to be religious, never has to go further than to Scotland to find facts for an illustration. Recently the city council of Glasgow, by a vote of forty-eight to twelve, denied a petition presented by several labor unions, the University faculty, and even some leading clergymen, asking for the opening of the People's Palace, with its art gallery, on Sunday. The account states that "Dr. John Hunter, of Trinity Congregational Church, presented the petition. He represented that drunkenness and licentiousness were more rife on Sunday than on other days, and largely so because of compulsory inactivity and idleness. Sunday should meet every need of our higher nature, and bring opportunity for quiet and elevating recreation, as well as for meditation and worship. This larger view of the best use of the day for physical

and intellectual as well as moral and spiritual needs must not, he said, be confounded with its desecration. Similar arguments were used by other ministers supporting him; but the Presbyteries of the Established, Free, and United churches, together with other religious bodies, made common cause in opposition, and carried the day."

It is just as true in America as in Scotland that "drunkenness and licentiousness"—and mischief in other forms—will be more rife on Sunday than on other days because of compulsory idleness. If a person *will not* occupy himself religiously on Sunday—and no law can make him do that—for the sake of all that is good let him be *occupied* in honest work or innocent recreation.

THE prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character. Here are to be found its true interests, its chief strength, its real power.—*Martin Luther*.

"The White Man's Burden."

WE have been told much of late about the "white man's burden," by which is meant his supposed duty to go to the dark skinned races of the earth and confer on them the blessings of his superior civilization. A glance at the history of what the white man has already done in this line ought to be sufficient to dispel the illusion that the mere civilization of the white man, imposed upon the uncultured heathen, is going to be any benefit to the latter. The whole testimony of the history of the white man's contact with such peoples is that, unless he goes to them with the gospel, he carries to them a curse rather than a blessing.

We note in an exchange the following impressive statement of facts and conclusions upon this subject:—

"The rapid decrease of the natives in many countries where the white man has established himself, has often been remarked and commented upon by writers and historians. Our ideas associated with the 'survival of the fittest' can not account for the appalling waste of life that haunts the white man's steps.

"Other reasons, more tremendous in their reality, are readily seen when we measure the real facts of the case. When the white nations undertake to civilize one of the wild tribes of men, the missionary is sent with the gospel of Jesus Christ. This is the truest civilizing agency in the world; but usually the same vessel that carries the missionary, carries also a cargo of fire-water or distilled damnation in the shape of alcoholic liquors, as Satan's complement to the force of civilization.

"When the white man went to New Zealand he brought his strong drink, and presented it to the natives. But the untutored tastes of the natives could

not at once tolerate the new beverage, so they called it *wai-perau*—rotten water. They were not, however, able to withstand the temptation of the white man's beer, and the wine-glass has almost dug the grave of the nation. Only about 39,000 of the natives now remain, and the decrease is registered at 2,139 in five years.

"The drinking practises of the civilizing nations have served to introduce every other form of immorality and disease known to the white man. Disease, evil practices, and the drink demon, form a terrible combination, against which native life and energy seem to have little or no defense.

"In speaking of the condition of things in India, Archdeacon Jeffreys speaks truly when he says: 'For one really converted Christian as the fruit of missionary labor—for one person "born of the spirit" and made "a new creature in Christ Jesus"—for one such person, the drinking practises of the English have made one thousand drunkards. If the English were driven out of India to-morrow, the chief trace of their ever having been there would be the number of drunkards they left behind.'

"The prophet of Patmos pictures the martyrs as falling in awful slaughter before the rider on the pale horse—representing the work of Rome in the Dark Ages. But in the mock drama of civilization thousands, yea, millions, of natives have fallen in the very cruelty of slaughter, through the engines of ruin sent among them by the white man.

"If this diabolical adjunct to civilization affected only the native races, the picture might not appear quite so dark. But nationality affords no immunity from such a curse. Dr. John W. Butler writes thus of the drink habit in Mexico:—

"With the multiplying of American bar rooms it is appalling to note in the city of Mexico the rapidity with which the American cemetery is filling up. I believe that about one half of the graves made there during the past ten years were made by demon drink. Beer generally marks the spot, while pulque, tequila, and whiskey quickly consummate the awful work. While this sad goal is being reached, hard-earned wages which should go to family support, here or in the home-land, are simply squandered in the bar-room or its worse annexes.'

"Sad it is that the increased intelligence of civilization should manifest itself in an increase of plans and methods that lead to death. But sad as it may appear, it is nevertheless true. Human wisdom apart from the Divine guidance is very apt to result in the greatest folly. The learning and refinement of ancient Rome found its pleasure in the carnage and excitement of the arena and the gladiatorial combats. Scenes that would have made even the savage recoil were applauded with wild enthusiasm.

"And so in these days of modern civilization we see brought to view, through the white man's curse, scenes that would make even the soul of the savage sick with horror. How long will our boasted civilization falsely appropriate its title? Instead of being an angel of life to the heathen, it has, for the greater part, proved an agent of destruction.

"Many heroic souls have gone abroad, inspired by the love of Heaven, to uplift and bless the nations that

sit in darkness. But their noblest efforts have been greatly neutralized by the satanic energy of the white man's curse."

The true "white man's burden" in foreign lands is the white man himself, whenever he goes with heart untouched by the grace of God.

Good Words About War.

SUCH are the following, spoken by a fearless English statesman, Mr. John Morley, in a speech at Manchester, England, relating to the anticipated war with the Transvaal:—

"The sword won't help you. I ask myself very often whether the man with the sword blundering in and slashing at the knots that statesmen ought to have untied, is not responsible for half the worst catastrophes in the political history of Europe. You may carry fire and sword into the midst of peace and industry, but such a war of the strongest government in the world against this weak little republic, and the strongest government in the world with untold wealth and inexhaustible resources, will bring you no glory. It will bring you no profit, but mischief will be wrought. You may make thousands of women widows and thousands of children fatherless. It will be wrong. You may add a new province to your empire. It will still be wrong. You may give greater buoyancy to the South African Stock and Share Market. You may create South African booms. You may send the price of Mr. Rhodes's chartered up to a point beyond the dream of avarice. Yes, even then it will be wrong."

Is War Consistent With Christianity?—No. 1.

By Jonathan Dymond.

THAT the whole character and spirit of our religion are eminently and peculiarly peaceful, and that it is opposed, in all its principles, to carnage and devastation, cannot be disputed.

"Have peace one with another." "By this shall all men know that ye are my disciples, if ye have love one to another."

"Walk with all lowliness and meekness, with long-suffering, forbearing one another in love."

"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing."

"Be at peace among yourselves. See that none render evil for evil to any man." "God hath called us to peace."

"Follow after love, patience, meekness." "Be gentle, showing all meekness unto all men." "Live in peace."

"Lay aside all malice." "Put off anger, wrath, malice." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice."

"Avenge not yourselves." "If thine enemy hunger, feed him; if he thirst, give him drink." "Recompence to no man evil for evil." "Overcome evil with good."

Now we ask of any man who looks over these passages, what evidence do they convey respecting the lawfulness of war? Could any approval or allowance of it have been subjoined to these instructions, without obvious and most gross inconsistency? But if war is obviously and most grossly inconsistent with the general character of Christianity—if war could not have been permitted by its teachers, without an egregious violation of their own precepts, we think that the evidence of its unlawfulness, arising from this general character alone, is as clear, as absolute, and as exclusive as could have been contained in any form of prohibition whatever.

To those solemn, discriminative, and public declarations of Jesus Christ, which are contained in the "sermon on the mount," a reference will necessarily be made upon this great question; and, perhaps, more is to be learnt from these declarations, of the moral duties of his religion, than from any other part of his communications to the world. It should be remarked, in relation to the injunctions which follow, that he repeatedly refers to that less pure and less peaceable system of morality which the law of Moses had inculcated, and contradistinguishes it from his own.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you: for if ye love them only which love you, what reward have ye?"

There is an extraordinary emphasis in the form of these prohibitions and injunctions. They are not given in an insulated manner. They inculcate the obligations of Christianity as peculiar to itself. The previous system of retaliation is introduced for the purpose of prohibiting it, and of distinguishing more clearly and forcibly the pacific nature of the new dispensation.

Of the precepts from the mount the most obvious characteristic is greater moral excellence and superior purity. They are directed, not so immediately to the external regulation of the conduct, as to the restraint and purification of the affections. In another precept it is not enough that an unlawful passion be just so far restrained as to produce no open immorality—the passion itself is forbidden. The tendency of the discourse is to attach guilt, not to action only, but also to thought. "It has been said, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment; but I say, that whoever is angry with his brother without a cause, shall be in danger of the judgment." Our lawgiver

attaches guilt to some of the violent feelings, such as resentment, hatred, revenge; and by doing this, we contend that he attaches guilt to war. War can not be carried on without these passions which he prohibits. Our argument, therefore, is syllogistical. War can not be allowed, if that which is necessary to war is prohibited.

It was sufficient for the law of Moses that men maintained love towards their neighbors; towards an enemy they were at liberty to indulge rancor and resentment. But Christianity says, "If ye love them only which love you, what reward have ye?—Love your enemies." Now, what sort of love does that man bear towards his enemy, who runs him through with the bayonet? We contend that the distinguishing duties of Christianity must be sacrificed when war is carried on. The question is between the abandonment of these duties and the abandonment of war, for both can not be retained.

It is, however, objected that the prohibitions, "Resist not evil," etc., are figurative; and that they do not mean that no injury is to be punished, and no outrage is to be repelled. It has been asked, with complacent exultation, what would these advocates of peace say to him who struck them on the right cheek? Would they turn to him the other? What would these patient moralists say to him who robbed them of a coat? Would they give him a cloak also? What would these philanthropists say to him who asked them to lend a hundred pounds? Would they not turn away? This is *argumentum ad hominem*; one example amongst the many, of that lowest and most dishonest of all modes of intellectual warfare, which consists in exciting the feelings instead of convincing the understanding. It is, however, some satisfaction that the motive to the adoption of this mode of warfare is itself an evidence of a bad cause, for what honest reasoner would produce only a laugh, if he were able to produce conviction?

But I must ask, in my turn, what do these objectors say is the meaning of the precepts? What is the meaning of "resist not evil?" Does it mean to allow bombardment, devastation, murder? If it does not mean to allow all this, it does not mean to allow war. What again do the objectors say is the meaning of "love your enemies," or of "do good to them that hate you?" Does it mean "ruin their commerce"—"sink their fleets"—"plunder their cities"—"shoot through their hearts?" If the precept does not mean all this, it does not mean war. We are, then, not required to define what exceptions Christianity may admit to the application of some of the precepts from the mount; since, whatever exceptions she may allow, it is manifest what she does *not* allow: for if we give to our objectors whatever license of interpretation they may desire, they can not, either by honesty or dishonesty, interpret the precepts as to make them allow war.

I would, however, be far from insinuating that we are left without any means of determining the degree

and kind of resistance, which, in some cases, is lawful; although I believe no specification of it can be *previously laid down*: for if the precepts of Christianity had been multiplied a thousand-fold, there would still have arisen many cases of daily occurrence, to which none of them would precisely have applied. Our business, then, *so far as written rules are concerned*, is in all cases to which these rules do not apply, to regulate our conduct by those general principles and dispositions which our religion enjoins. I say, *as far as written rules are concerned*, for, "if any man lack wisdom," and these rules do not impart it, "let him ask of God."—From '*An Inquiry into the Accordancy of War with the Principles of Christianity*.'

The Liberty of Christ.—No. 3.

BY B. W. MARSH.

SATAN'S untiring purpose is to take from the inhabitants of earth all the freedom God has designed for them to enjoy. He persuades man to part with his liberty by promising him more liberty; this is the way he began, and he has ever since found it a good plan to follow.

Adam and Eve were given the freedom of the earth; they were at liberty to do as they pleased, and they pleased to do the thing that completely deprived them of the liberty to do as they pleased at all. That is, it pleased them to permit a third party (the devil) to interpret the Word of God for them, and it pleased him to interpret it to their understanding to be a lie; and having in this way got between man and God, it has been his chief pleasure for six thousand years to make man believe that everything God says is a lie. As long as Satan can stay between man and his Maker, man is a slave to the will of Satan, and is forced to accept his translation of the Work of God. When Eve permitted Satan to persuade her that the forbidden fruit was good, after God had said it was bad, she surrendered her freedom of thought, and placed herself in complete bondage to the one whom she permitted to do her reasoning.

This being the standpoint from which Satan has employed all his means to educate in all ages, it is not strange if at this time the majority of the human family should be more willing to have some one else exercise their power of individuality, than to stand directly in the channel of communication with God themselves.

God never designed that a third person should stand between man and his freedom of action. He has given no being the privilege or power to measure his Spirit to another, neither is the liberty to use personal influence, or mind pressure, upon another, from God. When mind pressure, personal influence, or any other kind of human influence, is used to sway the will of another, it is just as much religious intolerance, although directed in an-

other channel, as when force is used; the only difference between such intolerance and force being the lack of opportunity. The Spirit of God is the only medium God has ever chosen to influence the will of man, and He will always be revealed as it pleases God and not always as it may please man.

The crisis that meets us to-day rests upon the awful truth that Satan has influenced the education of the world so long that he has endowed humanity, in the main, with his desires and ambitions; and has fired man with an unholy zeal to stand for the individuality of his fellowmen, and great liberty is promised the world in exchange for its greatest of all liberty—the liberty of conscience. But God has said of these that “while they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage.”

Satan having brought the world into bondage to himself, his system can do nothing less than place his subjects in bondage to one another. Therefore in the apostate churches, and the state as well, we find mind against mind, will against will, and force against force; for where bondage exists there must of necessity be an unceasing struggle for the supremacy.

In the great spiritual warfare carried on by the church against the state, the state is the weaker power, and is brought into bondage to the church by the representatives of the church becoming the representatives of the state. It does not matter whether the representative is a professor of any special religion or not; his mission is to be a willing tool under the powerful hand of the church. Therefore the gist of the matter is that the church in swallowing up the state has brought herself into a bondage that is bound to augment her strife for supremacy; and not only this: it has established a system of self worship which is nothing less than pagan worship. By this it is easy to see that a union of church and state is idolatry; and the record says, that all the world will bow to idols (worship the beast and his image), save they whose names are written in the Lamb's book of life. The “beast” possesses the characteristics of the “dragon” (paganism), and the “image” is like the “beast”; therefore there is no difference between these powers except in name, and the only difference between their idolatry is in their form of worship.

The men who are to-day battling for recognition of God by the state, are working for a religion of force, which is idolatry; and there is not a political issue of any importance that comes before the nation in which this thing is not in some way a factor. Therefore the Seventh-day Adventist who in politics, or in any other way, becomes a part of the great machinery of state, has yet to learn to stand fast “in the liberty wherewith Christ hath made us free.” O, may the God of heaven help his people to love liberty and truth; and even now may we accept the grace that will forever separate us from Babylon, to stand “fair as the moon, clear as the sun, and terrible as an army with banners.”

How the New Testament Conquered.

London “Christian Herald.”

A ROMAN CATHOLIC priest in a village near Morlax, France, warned his flock that he had power to give absolution to any of them who might be guilty of theft, lying, or any other sin; but if any of them were guilty of reading the New Testament, he could not absolve them.

In the audience was a young man who, from his violent conduct, was the terror of the village, even his parents having to defend themselves against their son. This young man, hearing the priest's statement, said to himself: “I have committed all the sins the priest has mentioned, yet he will give me absolution for all, if I do not read the book. What kind of a book can this be? I am going to get one and read it.”

When he went to the colporter, the man, knowing his character, at first refused, thinking he was only jesting; but when he saw that he was in earnest and explained his reasons, he gave him one.

A few days afterward his mother said: “How is it that Jean is so quiet and sober lately? He is never drunk, and retires to his own room after dinner.”

The father replied, “I don't know, but I will follow him.”

The next day, going quietly to the door of his son's room, he found him intently reading a book.

He returned and told the mother, “He is in his room reading some book; I believe it is a New Testament.”

She replied, “If that is all the harm the New Testament is doing, ask him to come and read it to us. Perhaps we shall get some good from it.”

He came and did so. God blessed the reading to the father, mother, and lastly to himself.

The mother sent to the missionary, saying: “I will take the furniture out of one of my rooms and place chairs in it if you will come and read the Word of God to the neighbors, and tell them, though the priest refuses to give them absolution, God has forgiven us, and will also forgive them.”

The missionary did so, and God blessed the telling of the old, old story to many souls.

Some time after this the mayor sent for the missionary, and said: “I don't know how it is, but when the Bible went into that house it was the pest of the village, but now it is the paradise of the place.”

This proves that the Word of God is still “quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” Heb. 4:12.

“CIVILIZATION” says, Might makes right. Christianity says, Right is might.



THE pope has addressed a letter to the Brazilian bishops, in which he tells them they should interest themselves in public affairs, and that leading priests might well even enter congress, for the benefit of religion and their native land. And this, we may add, is good Catholic doctrine in the United States.

* * *

TOUCHING the subject of the outcry raised by some would-be reformers over the prevalence of Sunday labor, it is stated on good authority that "out of 1,100,000 in Massachusetts engaged in gainful occupations, only 37,000 are employed on Sundays. This does not include those in domestic service, but does include 18,000 persons employed on railroads and steamboats. The remaining 19,000 are employed in hotels, restaurants, and other miscellaneous industries. There is no increase of Sunday labor, except in the business of transportation."

* * *

BECAUSE of the test through which Admiral Dewey passed so successfully in Manila bay, on May 1 of last year, the American people have accorded him an unprecedented welcome home, and in so doing have imposed upon him the greatest test of all; for any man that can receive such homage and flattery as has been tendered him, without having his head completely turned and falling into the snare which pride sets for every finite mortal, is a most extraordinary man among his fellows. We sincerely hope that Admiral Dewey may again prove to be equal to the occasion, and may escape the harm which his well-meaning but unthinking friends have sought to do to him.

* * *

THE advocates of an imperial policy for this nation never tire of instituting comparisons between the Filipino leader, Aguinaldo, and the revered "first American," George Washington; much to the disadvantage, of course, of the former. Having settled the point that Aguinaldo is in no way worthy of comparison with Washington, they assume that no question can remain of the superior rights of Washington and his followers over those of Aguinaldo and his followers, and the case for imperialism is proved.

* * *

BUT thereby they expose the fatal weakness of their

cause, judged from the standpoint of American principles of government. For under those principles, no question is raised regarding the mental and moral qualifications of one man in comparison with another, or of one set of men in comparison with another set. With those principles there is no respect of persons; but it is expressly declared that "all men are created equal" in the matter of natural rights. And nothing could more plainly show the unamerican character of the plea made in behalf of imperialism than the fact that it assumes that men have not equal rights because they have not equal intelligence and capabilities.

* * *

THAT Aguinaldo can not be compared with Washington, is true enough. But this has nothing at all to do with the question. The distinctively American doctrine is that all men have equal rights in spite of any and all inequalities between them. The poor ignorant negro slave toiling for his white master in the South, could not be compared with Washington; but the United States fought a most dreadful civil war to establish the doctrine that that poor slave had equal rights with the white man; and that doctrine, having been established at such a fearful cost to the nation, ought to be respected and maintained in this land to day.

* * *

THE doctrine that all men have equal rights is a divine necessity. If it were not true, the gospel itself would not be true; and to deny one is to deny the other. Upon no other basis than that of the truth of this doctrine could the gospel work be carried on. For the gospel requires each man to believe for himself, to work out his own salvation, to give account of himself before God; and to do this he must be independent. If it could be right that a man should be the property of his fellow-man, subject to the will of his owner, God could not rightfully hold that man responsible for not exercising a will of his own for the salvation of his soul. God could not rightfully require a man to stand independently of all others in the day of Judgment, if he were not rightfully independent before that day.

* * *

IT is true that the doctrine of equal rights has been but little recognized in the history of the world, and that the work of the gospel has proceeded in the earth under the most despotic forms of government. And it is true that the gospel forbids men to rise in rebellion against the government. But this is required in recognition of the power and supremacy of God, and not in recognition of the justice of the government. The gospel counsels all men to live in peace, but never sanctions governmental injustice. It has been proclaimed to the people living under monarchical government, but has never admitted the truth of the claims made by mon-

archs, such as that "the king can do no wrong," and that the subjects of the king were bound to obey him in all things. But always, it has affirmed the truth that men are by right free and independent, not only in theory, but by requiring every man to *act* in harmony with it. It has required men always to disobey any command, backed up by no matter how much of human authority which conflicted with the right. And in thus disobeying the commands of human governments, Christians have affirmed the truth of what the Declaration of Independence says, that "all men are created equal," and "are endowed by their Creator with certain unalienable rights." They have proclaimed this to be true, and that the institutions of despotism existed not because they were right, but only because of divine tolerance.

Words vs. Actions.

It is a strange echo of The Hague Peace Conference that is now heard in South Africa. It was supposed that material progress had been made at that conference in the direction of establishing the principle of arbitration for the settlement of international disputes; and there were facts to justify this supposition. As *The World* (N. Y.) says:—

"The Peace Conference at The Hague agreed upon an elaborate scheme of arbitration, intended to prevent such wars as that which Great Britain seems now to be forcing upon the Boers.

"It agreed that every effort to arbitrate should be exhausted before resort should be had to force; that the parties to every quarrel should invoke arbitration, and that neutral powers should be free to offer mediation without offense, even after armed conflict should have begun.

"As an additional inducement to peaceful adjudication the conference agreed upon a permanent court of arbitration open to all countries, whether signatory powers or not, and a permanent bureau through which appeals might be made to that court.

"There was no authority of course to compel any power to submit its case to that court, but it was agreed that all the signatory powers held themselves morally bound to do so in every case not otherwise arbitrated or settled by negotiation, except such as involved the national honor, independence or sovereignty."

And now England is pursuing a course which raises a question as to her sincerity in standing for arbitration at The Hague. And with this is raised the question whether others of the great powers were sincere,—whether any of them, with the golden prize glittering before its eyes which England sees in the Transvaal, would be any more ready than England is to risk its possible loss by arbitration. Does any nation love a principle of righteousness more than it loves gold?

The question at issue, says *The World*, "is clearly

one of those that should be settled by arbitration, and the Boers have earnestly besought Great Britain to submit it to that kind of impartial adjudication, stipulating only that one of the five arbitrators shall be selected by an entirely neutral government—that of Switzerland or that of the United States preferred.

"England rejects this proposal. Her excuse is that the Transvaal is not an independent state. But that is precisely the question in dispute, and no less eminent an English statesman than Sir William Vernon Harcourt says with emphasis: 'The Transvaal's independence is complete. Even in foreign affairs the only thing reserved is the final approval of the Queen to treaties negotiated.'"

England is not going to war with the Transvaal for the love of fighting. If war comes, it will be waged, on her part, for the establishment of British supremacy throughout South Africa. And the reason for establishing that supremacy is that "trade follows the flag," and trade means wealth. And as a first instalment of that coming wealth there will fall into her possession the richest gold mines in the world.

The love of money is still the root of all evil; and in these days of national grasping after wealth, the question of peace or war among the nations is determined almost wholly by that of which one the love of money demands.

Religious Significance of Imperialism.

It has been pointed out in previous issues of the SENTINEL that imperialism is against Christianity; that it is contrary to Christianity in principle, and against it in practice as illustrated by the situation in the Philippine Islands. We do not, however, depend upon anti-imperialist sources for a statement of the religious significance of the national imperialist policy. This was made by Dr. Lyman Abbott, who is both an ardent "expansionist" and a "representative Christian," at the late International Congregational Council in Boston. Dr. Abbott put the gospel *behind* imperialism as the proper order to be followed in the work of evangelizing the world; stating that gospel mission work, going before the sword of imperialism in foreign lands, has been practically a failure. The significance of his words lies not in the fact that Dr. Abbott personally holds such views, but in the fact that, as the leading representative of the war-indorsing clergy of the land, he spoke for them and laid down the line upon which the issue for or against imperialism is to be fought out in the forum of the church.

The gist and meaning of Mr. Abbott's speech are well set forth in the following which we quote from the *Springfield Republican* (Mass.) of September 24:—

"It is fortunate for the discussion of our burning and all-important Philippine problem that one of its

most ardent advocates, Rev. Dr. Lyman Abbott, has been given a full opportunity to show what the essence of our policy is, and how far he, as a representative Christian, is ready to go in its support. The address of Dr. Abbott before the International Congregational Council Friday forenoon was an affirmation of the superiority of law in the development of mankind, compared with the force of the Christian spirit. The address ought to be published verbatim and read thoughtfully by every clergyman and layman who sympathizes with the McKinley policy of conquest.

"The practical repudiation of Christian missions as a pioneer force in civilization is formally and flatly made a part of Dr. Abbott's creed. He said that missions 'may save some individual lives, and will emancipate some fragments of some tribes, but as far as the illumination of Africa is concerned the mission stations are like glow-worms in the midnight darkness of a great meadow. If Africa is to be redeemed, first must go the law and after that the gospel.' A little further on he said, in so many words, that he put law before the gospel as the means of the world's redemption, and said that the authority of the law must be established before an effort is made to give the gospel. His argument was supported by the illustration of England's course, and he favored military conquest of inferior nations as a preliminary to giving them the gospel.

"It will be recalled by all those who have heard the arguments of such teachers as the late Julius H. Seelye, and who are familiar with the present argument for Christian missions, that the fundamental argument for missions as against other civilizing forces is that they alone can pave the way to civilization on the right basis, and that there is no civilizing efficacy in trade or in the contact of heathenism with civilization, apart from the latter's Christian influence. But Dr. Abbott has in public and with emphatic formality, declared that the present missionary policy is a failure, and he holds up to ridicule what has been done by the American board and other missionary bodies in Africa for over half a century. By the same standard, the missions in China and all other parts of the world are a failure. Yet the American board has heard, year after year, for seventy five years, reports from the front which have encouraged them to labor on, struggling for larger rewards. Only last year it was proved how wonderfully successful our missions had been, especially in China, and already it is said by the officials that this last year has resulted in more progress than in any previous year in the history of the board.

But, according to Dr. Abbott, these are all baseless and the work is in the wrong direction. First of all should come the military conquest of Africa, China, and the other heathen parts of the world. Force should be used, and after that has prevailed, then the gospel of love should be preached to the people whom the armies were killing just before. He justified war in his apotheosis of law. 'The army is a necessary means of enforcing obedience to law,' he said, and his whole argument was in defense of the predominance of force until force shall have conquered the world, and then it will be ample time to preach about divine love.

"Dr. Abbott had the support of a material part of his audience. Certainly, also, he did not have the support of another material part. Neither side can claim

the majority, though Dr. Abbott doubtless received the louder demonstrations of approval. But Dr. MacKinnal, in his clear and forceful presentation of the case against war, did not round out his sentences so as to command applause as Dr. Abbott did, and the audience was not provoked to applaud as by Dr. Abbott. But the fundamental positions of these men ought to be carefully considered. Dr. Abbott deftly wove a plea for the enforcement of law, and, having established principles regarding the enforcement of police regulations with which there would be general agreement, befogged the issue by applying those principles to all peoples who are inferior in military strength to some nation which might see fit to make war upon them. His theory would amply justify Russia in enforcing her despotism upon a people as free as the Swiss. It puts upon the strong nation the obligation to conquer the weak, and the strong one is always to be judge of the need of the conquest for the benefit of humanity, and there is no recognition whatever of any rights of property, life or liberty on the part of the weaker nation. If the Boers stand in the way of the Cape-to-Cairo railroad, then the Boers must be crushed. If the Filipinos do not have as good a government as the United States—no matter how perfect may be the order which now reigns in Luzon under Tagal rule, and no matter how hopeful may be the future if they are given the opportunity to rise,—they must be slaughtered until they yield.

"Dr. Abbott's argument repudiates entirely the spirit of Christianity. He would abolish all missionary effort until military conquest has been completed, and he would insist upon the doctrine of might makes right, provided the might is exercised by a man who says that he wants to promote civilization. But almost every conqueror says that.

It is well for the imperialists that Dr. Abbott has made his deliverance, and the two sides may well fight out the discussion on the line he laid down, for imperialism comes to that, though some do not admit it. But he sees it and admits it, and now it is to be hoped that there will be clearer thinking among his followers. Imperialism rests upon force and disregard of the rights of man and of the progress of Christianity. If the Congregational Council has done no other good to the public, it has more sharply defined the principles which are involved in this tremendous contest."

Senator Mason on "Expansion."

To a reporter for the *Washington Post*, Senator Mason, of Illinois, said recently that he would continue in Congress his opposition to the Philippine war, and added:—

"People make a great mistake when they say that I am against expansion. I am not. But expansion by purchase or any other honorable means is one thing; expansion by force is another. I do not believe that there was any necessity for this war upon the Filipinos. I believe that if we had adopted a resolution in Congress, assuring those people as we assured the Cubans that we had no selfish designs upon them, we never would have met with any opposition in the Philippines.

The fact is that we have given the Filipinos every reason to distrust us, and they are fighting for their own liberty.

"Talk about hauling down our flag! Will not our flag come down in Cuba? Certainly it will, if we are true to our promises. And the day that it comes down will be the biggest day in our history, because it will show that we are a great, unselfish nation, devoted to the eternal principles of right and honesty. If the Cubans want to be annexed later that is another question. Why can not we deal with the Filipinos in the same way?"

The Golden Rule in Government.

South African "Sentinel."

A WRITER on the solution of certain questions recently said: "We have committed the Golden Rule to heart: now let us commit it to life."

You may think this doesn't mean very much, but if you will stop to consider it, you will find it to be the very best solution of every difficulty between men, and between nations. It is the best solution of the question we have just been considering,—the equality of rights in the Transvaal, irrespective of religious differences.

Do you think it would aid any in the settlement of the differences between England and the Transvaal? Let us get this rule before us, that we may study it: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31. I am quite sure that all existing difficulties could be settled by this rule, and that obedience to this rule would prevent difficulties. Let us see: Does any man wish to be deprived of his right to worship God according to his own convictions? Does he wish to be compelled to serve God as some one else may dictate? Then will he in any way lend his influence to deprive others of this right, or compel them to adopt certain forms of worship? Certainly not! Committing this rule to life, then, guarantees religious liberty to every man.

The people of the Transvaal would do well to study this divine rule, in view of the question that has been submitted to them for a year.

Does any man wish to be deprived of his rights of citizenship, which includes the privileges and the protection of the government, and a voice in its affairs locally and generally? It may be suggestive to inquire just here: What would be the need of governmental laws, if all would commit the Golden Rule to life? I would then love my neighbor as myself; hence I would regard his property, his life, his character, his rights as sacred as my own,—not because the law compelled me thus to do, but because I committed the Golden Rule to life.

Human governments enact laws regulating man's duty to his fellow-man, and this is necessary, because men have not committed the Golden Rule to life. But the Scripture is true, just the same: "The law is not

made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners;" and this is illustrated in the life of Christ in human flesh. He was a righteous man, not a sinner, so the law was not made for him. Could he therefore break it? and did he ignore human laws? By no means. He kept every just and right law; not because the law said "Thou shalt," and "Thou shalt not," but because he had committed to life the Golden Rule—because he loved his neighbor as himself. But bear in mind that Christ did not obey human laws, when those laws brought him into conflict with his duty to God.

The Lord has never sanctioned a law which would inflict punishment on a man who is not a sinner; therefore no human law could rightfully have put Christ to death,—nor can any human law rightfully inflict punishment upon a man who to-day obeys the law of God.

The Golden Rule is the right basis of civil government; not that human laws can compel men to love their fellow-men, but they can compel them to respect their rights. True religion goes beyond this, however, for it leads its possessor to respect the rights of his neighbor, because he loves his neighbor—because he has committed to life the principle which should govern the relation of man to his fellow-man. We still recommend this rule. In all the volumes of national law, nothing has ever yet been enacted to compare with the Golden Rule. In itself it covers every just law enacted by any and all governments. Let us again try committing it to life.

Stepping-Stones in Crime.

THE attitude of the London press demonstrates anew the familiar truth of history that for a nation resolutely bent on criminal aggression the only difficulty is in beginning. Once the path of crime is entered upon one aggression leads to another. It is easier to advance than to go back or even to halt. Indeed, the forward impulse is usually accepted as a providential indication of manifest destiny. Thus the mere attempt by Great Britain to assert a repudiated "suzerainty" over the Transvaal has advanced to an open declaration of annexation, and the third step in crime is the destruction of the Orange Free State, a country over which even suzerainty is not claimed.—*N. Y. World.*

THERE is to be held next year in Paris, in connection with the World's Fair, an international congress on Sunday Rest, of which we find the following mention in *The Outlook*:—

"In September, 1900, under the patronage of the French government, an international congress will be held on questions concerning Sunday as a legally and socially recognized day of rest. The sessions will be held in the Palais du Congrès of the exhibition. The presi-

dent of the organizing committee is Senator Bérenger, and among the members of the committee are representatives from both Catholic and Protestant clergy, as well as members of Parliament, economists and statisticians, and delegates from the various chambers of commerce, manufacturers' unions, and railway companies. The congress will be open to all who are interested in its programme. The fee for membership has been fixed at ten francs. Only active members and delegates will have the right to take part in the sessions.

"The language of the congress will be French, although papers may be communicated in other languages, always provided that a summary is presented in French. Two sessions will be held daily, at nine and at three o'clock. The discussions will be limited to the matter stated in the programme, and speakers will not be given the floor for more than a quarter of an hour, nor will they be allowed to speak twice in the same session on the same subject, unless the Assembly should decide otherwise. The secretary of the congress is M. Bompard, 28 Rue d'Assas, Paris, France."

"Expansion" a Moral and Legal Wrong.

"Springfield Republican."

It may seem very convincing for the President and the American organs of imperialism to dismiss the entire question with the assertion that the Filipinos in arms represent a minority, yet let them compare the rights of that so-called minority with their own. The alleged minority at least is part of the country. It talks the language of the native population, was born and reared there. On the other hand, not even General Otis can speak the native language, not to mention minor dialects. Not one of the would-be American rulers and "assimilators," from Mr. McKinley and Lyman Abbot down, was born there; while Mr. McKinley himself and the vast majority of his followers were never within six thousand miles of Manila. Whose right to political leadership in a country is the better and sounder, that of a minority of the native population, which embraces the best blood of the civilized people, or that of an utterly alien race whose habitat is on the other side of the earth? Neither President McKinley nor the American nation is a majority of the Filipino people. Against alien pretensions the Filipinos in arms have infinitely stronger moral claims to leadership.

"But the islands are ours; we have bought and paid for them,"—such is the final position the administration takes. Said the president at Pittsburg: "Peace brought us the Philippines by treaty cession from Spain. The Senate of the United States ratified the treaty. . . . It became our territory, and is ours as much as the Louisiana purchase, or Texas, or Alaska." The flimsiness of this claim will be seen from an examination of the facts. The President did not base his claim to the Philippines on the right of conquest, for in

the protocol with Spain he retained only the city of Manila under American jurisdiction pending the conclusion of the treaty of Paris. Our navy and army had conquered nothing more than the city and the harbor, and no principle of international law makes a complete conquest of a country out of the capture of a single city, even if it be the seat of government. When ex-Senator Manderson, in a recent address, claimed that the Filipinos owe allegiance to the United States because the "inhabitants of conquered territory change their allegiance," he assumed a conquest that never took place. Even Spain refused to admit that the Americans had conquered the archipelago, outside Manila, and only after a long diplomatic contest let go her claim to her so-called sovereignty on a payment of \$20,000,000, which amounted to a sale. What we bought from Spain, however, was worthless.

If international law permits the transfer of millions of people from one government to another, in spite of the strenuous diplomatic protest of that people, and then brands them as rebels when they offer armed resistance to a sale of their country without their consent—then international law harbors a great moral iniquity. Fancy England selling Canada to Germany for \$2,000,000,000! Would the Canadians be "rebels" if they repudiated the sale and set up their own government? But Spain's sale of the Philippines was worthless for other reasons. The native government under Aguinaldo had already destroyed her sovereignty long before the Paris treaty was ratified. Spain sold something she did not rightfully possess. Her rule had become extinct, and in its place there had come into existence a new government, organized with administrative departments, with an army, with sea-ports, and enforcing law and order. The powers had not recognized it, yet it was entitled to recognition a hundred fold more than that government of Cuba whose recognition the foreign relations committee of the United States Senate had unanimously recommended in the winter of 1896-7. That in the presence of this new government Spain's power had become extinct had more than one demonstration before the Paris treaty was made and ratified. The native government had taken as prisoners of war thousands of the Spanish army, and a Spanish general, in our very faces, had peacefully surrendered to it the city of Iloilo in the island of Panay. These facts showed that Spain had no right to sell a sovereignty over the Filipinos to which they denied an existence, and which, in reality, as they claimed, now rested in themselves.

Machine Religion.

THE trouble about the Church of England religion, the Roman Catholic religion, the Mohammedan religion, and others, is, that they are machine-system religions, soulless, sordid, formal. Such religious systems are

first-rate for "business," and for bossing politics and manipulating government. Machine religion, a religion of forms, is one that doesn't require its votaries to burden themselves seriously with piety or restraint. The bosses (priests) attend to all that, vicariously. Such machine is a valuable adjunct to business and money getting.—*Washington Chronicle*.

Somebody Else.

THE little opposition member in our family rose from prayers the other morning with the exclamation, "Papa, I had to open my eyes four times at prayers to see if Ruthie had her eyes shut."

Child life is not the only sphere where the doings of "somebody else" cause trouble. Grown-up children frequently permit Satan to put them on his private detective list. Thus the good that they would do is marred by watching for the inconsistencies of others. God has not made you the sin-bearer of the world, nor yet of your brother. "Every man must give an account of himself to God." When we begin measuring the life of another it means that we neglect our own. Christ's message is, "What is that to thee; follow thou me." God is well able to look after the "somebody else" without our selfish interference.—*Bible Echo*.

The Divine Touch.

PERHAPS the most expressive feature in the work and life of Jesus Christ was the fact that "he touched men." He did not harangue the masses or endeavor to rule the government. He met individuals in their need, and touched them. His work was a work of personal interest. He sought the individual. He talked to Nicodemus by night, and to the woman at Jacob's well. He called Zaccheus down from the tree, and Peter from his fishing boat. He sought to comfort Martha, of Bethany, and finally whispered the promise of life to a man awaiting death on the cross. If you would work as he worked, take personal interest enough in men to touch them in their need.—*Ex*.

Washington's Last Years.

IDEALLY HAPPY WERE THE GREAT STATESMAN AND
HIS WIFE AT MOUNT VERNON.

AT the time of his retirement to Mount Vernon, after the expiration of his term as President, "the tall figure of Washington was only slightly bent, and he was still supposed to weigh upward of two hundred pounds," writes William Perrine, in "The Last Years of Washington's Life," in the October *Ladies' Home Journal*. "Excepting his gray hair and his false teeth, and some

trouble in hearing, there was little of the usual appearance of age in his muscular person, his gait and his strong, pock-marked face. He was affable and merry with his best friends, but while he had the true hospitality of a Southern gentleman in inviting every visitor from a distance to his table or to a bed over night, his politeness was generally formal. Yet if he particularly enjoyed the conversation of a guest he would pay him the compliment of listening to him until after nine o'clock, or even of lighting him with the candle to a bedroom for the night. Mrs. Washington at this time was a healthy, pleasant and unostentatious little woman, still showing traces of good looks and with seldom any other thought than of playing respectably her rôle of mistress of the house of a country gentleman, of caring for the negroes, or of amusing herself with her knitting. She had great pride in her receipt for making 'cherry bounce,' and on a midsummer day she cut out thirty-two pairs of breeches for the men working on the farm. She had said that she and the General felt like children just released from school when he left the Presidency, and she told of her satisfaction in settling down again to the 'duties of an old-fashioned Virginia housekeeper, steady as a clock, busy as a bee, and cheerful as a cricket.'

A Card.

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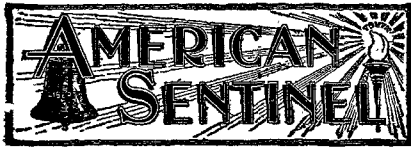
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UNTIL civilization can divorce itself from the demon of strong drink, let it not think it has any burden of duty to go to the heathen across the seas. See article on p. 612.

WITH the war spirit so rife among the nations as it is to day, the question whether war can be in accordance with the principles of Christianity, becomes doubly interesting and important. This question is ably discussed in this paper. See p. 613.

If you have any lingering doubts regarding the attitude of imperialism towards the Christian commission to preach the gospel in all the world, to every creature, read in this paper what was said on the subject recently by Dr. Lyman Abbott, an ardent church advocate of the imperial policy. Read it anyway. P. 617.

READ what is said in this paper about the message which must be given to the nation at this time (p. 610), and remember that when a message must be given, there must be some one to give it; there must be some one who will say, This is my duty. We are all of us responsible for the spread of the truth after we have been enlightened by it.

THE Protestant Episcopal Diocesan convention, which was in session in this city the 28th inst., resolved "That we view with sorrow and fear the wide decay in the observance of the Lord's day and the other sacred times and seasons of the Christian year." This is the first time we have heard any concern expressed over the "other sacred times and seasons"

of the year, and these might well have been more clearly defined in the report. When a "Protestant" church begins to feel so much regard for the "sacred times and seasons of the Christian year," it is getting on to the ground occupied by the Church of Rome, and for the preservation of the "sacred times and seasons" may well copy from the practices of that church by which "sacred times and seasons" were first instituted. The only sacred time known to Christianity is the Sabbath, the seventh day of the week.

The attention of the convention might profitably have been called to the fact that the only Sabbath observance which is decaying is that which is backed up by the laws of the States. That which has no aid from the civil power—the observance of the seventh-day Sabbath—is not decaying, but is steadily on the increase.

A MASS meeting to protest against Sunday work was held in Duluth, Minn., September 24, in the First Methodist Church; about five hundred people being in attendance. The striking feature of the occasion was that it represented a combination of the clergymen and trade unions to work for Sunday enforcement. This has been a marked feature of the Sunday-enforcement movement in Pennsylvania the past year; but is as yet comparatively a new thing in the Sunday movement. It is, as we have before observed, a feature of great significance.

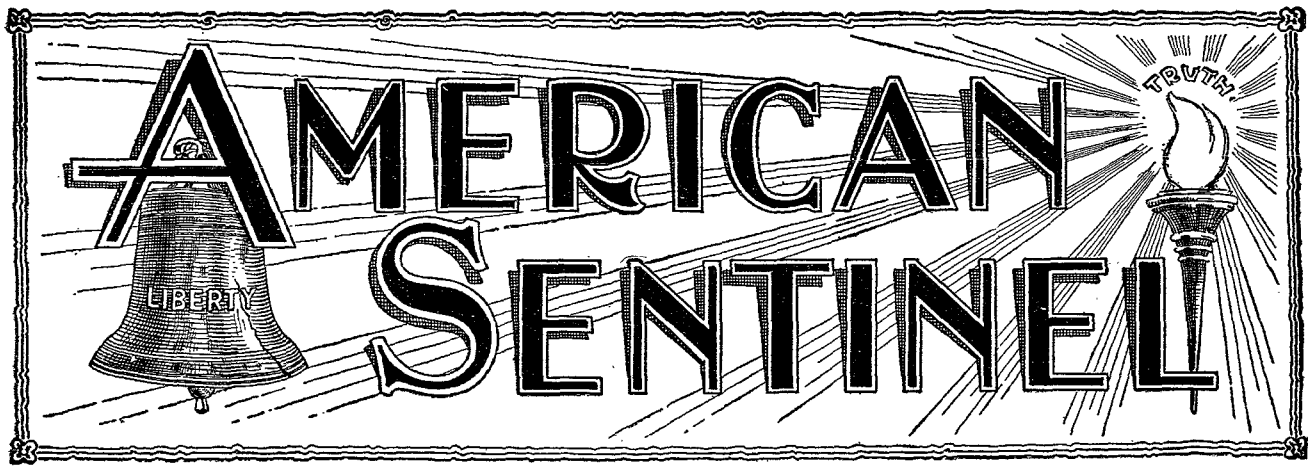
The movement in Duluth originated in a desire to stop Sunday work on the city docks. The president of the "trades assembly" was the first speaker. He said the labor organizations are against Sunday labor, and advocated the enforcement of strict Sunday laws as the only solution of the Sunday labor problem. The necessity of Sunday observance was urged by some from the standpoint of the interests of organized labor, and by others from the standpoint of religious obliga-

tion; both which reasons were combined as the basis of resolutions which were adopted.

Somehow the meeting overlooked the very important truth that, Sabbath observance being a duty toward God, as plainly specified in the moral law, its enforcement must be left to those agencies which are ordained to secure obedience to God, and hence can not properly be enforced by any human authority and power.

THE "hero of Manila" was made the center of a most tremendous demonstration of honor in this city on the last two days of the month. And this furnishes occasion for observing that worldly honor is a peculiar thing; in that, while it seems to be intended as a favor, it is really given without any regard whatever for the welfare of the recipient. For what mortal can, with safety to himself, be set on a pinnacle of fame and deluged with flattery by his fellow-men? What injury is worse than that which vanity inflicts, what fall greater than that which pride precedes? And the world knows this, but what cares the world about it? Let the victim face the danger and take the consequences, is its decision. And since worldly honor is not given to serve the interests of its recipient, is there really any other than a selfish motive actuating the ones who bestow it?

IN spite of all the barriers that modern sanitary science could erect across its path, the "plague" has made a steady march around the earth from India to South America, touching Egypt, Portugal, and other countries on the way. A writer who has studied the matter points out that the plague is deceptive in its working, beginning with a few cases of a mild type in the city attacked, then apparently dying out, only to reappear later with increased intensity and virulence, defying efforts which would be sufficient to check other epidemics. First it is confined to the "natives" living in unsanitary quarters of the city; but ere long it begins to number Europeans and people in sanitary districts among its victims. Such a hold has it now secured on the great city of Bombay, that medical experts declare the city is doomed, and the scourge will not die out until it finds no more victims on which to feed.



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

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NUMBER 40.

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THE spectre of corrupt government in America is not going to be changed into the angel of good government in Asia by going across the sea.

THE man who assumes the right to govern another man takes upon himself the responsibility of that other's conduct before God; but the God who will require every man to stand independently before him at the bar of final judgment, sanctions and demands independence for every man now.

THE weapons of Christian warfare are aimed at sin; those of carnal warfare are aimed at the sinner. The whole object of Christian warfare is to save men alive; the whole object of carnal warfare is to kill men. Christian warfare means self-denial; carnal warfare aims always at self-supremacy. How much Christianity then can there be in carnal warfare?

THE nation demands that no citizen within it shall be an open polygamist; that is its highest standard of

conduct. But God and Christianity demand that no man be a polygamist at heart; and this only is the right standard of conduct. But should the state adopt this standard, it would be necessary to set up the Inquisition in order to extort the secrets of the heart; and even then it could not enforce heart righteousness.

"CIVILIZATION" goes to the heathen with the tremendous sinking power of drunkenness and other vices, but with no uplifting power to save them from it; for though it may bring to them the knowledge of what is high and noble, the knowledge does not give them power to attain to it. The mere knowledge of good gives no one strength of character; but it requires no strength of character to imitate vice. The heathen, therefore, in their weakness, need not the contact of civilization, but the GOSPEL. And nobody who receives the gospel is found afterward in need of becoming civilized.

The Natural Enemy of Free Government.

MILITARY government is necessarily despotic government, and therefore necessarily contrary to the free government ordained by the first American statesmen for the people of this nation.

Under military government, the citizen to whom freedom was ordained as a birthright, is brought again in subjection to the despotism that has been characteristic of Old World empires; he is no longer recognized as the independent possessor of unalienable rights, entitled to "life, liberty, and the pursuit of happiness;" but as a servant subject in all things to the will of his military master.

All that makes military government necessary, therefore, or that leads up to it, is the natural enemy of free government, of all men, and of man's Creator.

This is made very plain in the following which re-

cently appeared, editorially, in the *New York Sun*, discussing "The Problem of the Volunteer and the Reasonable President":—

"A gentleman in Orange, N. J., who had probably found his post-office box defiled with seditious pamphlets from Boston or Brookline, took the trouble last week to write Atkinson. He asked that melancholy person what he, Atkinson, would have done if he were a volunteer enlisted in the United States Army and his commanding officer had ordered him to attack the Filipino insurgents.

"Atkinson promptly responded from Boston: 'I should have refused to fight in an unjustifiable slaughter of our allies.'

"A correspondent of *The Sun*, at Baltimore, thereupon pointed out the circumstance that the volunteer swears upon enlistment not only 'to serve the United States of America honestly and faithfully against all their enemies whomsoever,' but also to 'obey the orders of the President of the United States and the orders of the officers appointed over me, according to the Rules and Articles of War.'

"The punishment prescribed by the Articles of War for the line of conduct which Atkinson unblushingly declares he would adopt, in the case stated, is death.

"Now another correspondent, apparently sympathizing with Atkinson's views of the soldier's duty, asks us these questions:

"'TO THE EDITOR OF THE SUN—Sir: Will you be fair enough to let me reply to the article about "The Volunteer's Oath?" If that form is correct it should be changed, as the soldier swears allegiance to the President and not to the Union. Again, even with the present oath, the signer is entitled to the supposition that the President must not, as McKinley has done, violate his oath to sustain the Constitution of the United States.

"'When the President is guilty of treason is the volunteer bound to follow him?"

"'STANLEY G. LEONARD.'

"The form of the soldier's oath is correct as it stands. It covers both allegiance to the United States and obedience to the President and to the officers appointed by him to command the private.

"As to the hypothetical case in which the President is guilty of treason, that is a question which cannot arise in the volunteer's experience. Neither the Constitution nor any law of the United States constitutes Private Atkinson or Private Leonard a tribunal to decide whether the President is guilty of treason.

"If Atkinson and Leonard, in the presence of an enemy whom they were ordered to attack, should refuse on the ground that Atkinson and Leonard were convinced, after mature reflection, that the commander-in-chief whom they had sworn to obey, had himself violated his oath of office, thus relieving them of the obligation to obey, they would be promptly court-martialed and shot, with the hearty approval of all right-minded soldiers and civilians.

"On second thought, they might not be shot. The reviewing authority might look them over and decide to consign them to a lunatic asylum."

Thus, no matter what the individual's own convictions of right may be, he must act as another man may

dictate; and if he refuses to do what he believes to be wrong, when commanded, he will be "promptly court-martialed and shot;" and this should have "the hearty approval of all right-minded soldiers and civilians." Where does God come in under this arrangement?

Plainly, God is left out of the matter entirely; and what must be said, from a Christian point of view, of an undertaking in which God is left out? To what must it lead the nation and the individual involved in it?

And plainly, from the Christian standpoint no individual is ever justified in entering into such a God-denying and God-defying compact; he is never justified in substituting any human authority for the authority of conscience, which is the voice of God; he is never justified in divesting himself of the individuality which constitutes him a free moral agent.

From the Christian standpoint and from that of an American citizen, war, militarism, and the war spirit, are things to be shunned and protested against, always and everywhere. In the direction of militarism is the road that leads surely back to the despotism from which our fathers fled across the Atlantic to an unknown world. The road to military greatness is one upon which a nation early bids farewell to civil and religious freedom.

The Messages, the Messengers, and the People.

FROM 1120 B. C. to 800 B. C. a mighty empire was built up by the kings of Assyria. Many nations were overrun, plundered, and laid under tribute. Thus vast sums of treasure were brought into the coffers of the kings of Assyria and into the hands of the Assyrians, especially in the capital city of Nineveh.

This long-continued flow of wealth carried in its train corresponding luxury. With luxury came love of ease. With luxury and love of ease inevitably came vice. And at last their wickedness became so great that it reached to heaven and deserved vengeance. The Lord sent Jonah to warn them of the coming destruction. "And Jonah begun to enter the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

And in that proud city—the leading city of the world—wicked as it was, and though the word came to the king upon the throne, Jonah was not accused of disturbing the peace; he was not put in the lock-up; he was not taken to the station-house; he was not accused of inciting insurrection; he was not charged with being an enemy of the country.

Instead of any such thing as that, "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them unto the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And

he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not."

And nobody has ever charged that in this procedure Jonah was taking part in politics, nor that he was speaking against the government, nor that he was in any way disrespectful to the authorities. And if anybody *had* ever charged him with any of this, it would have been false; and by it the one making the charge would have shown that he did not know any distinction between religion and politics: and in *that* he would have shown that he did not know anything in reality of religion, but politics only.

In the course of empire Assyria was followed by Babylon. It was, too, the course of conquest, wealth, luxury, ease, and vice, even to the danger of ruin that Babylon followed. One day a man walked into the broad street of Babylon and took position on the bank of the Euphrates which flowed through the midst of the city, and there as the vast crowds of the busy and pleasure-loving city passed and repassed he read with a loud voice a long arraignment of Babylon for her pride, her oppression, and her great wickedness; and also the doom of destruction that certainly would come. When he had read the whole account, he tied a stone to the scroll of what he had read and plunged it into the river, and exclaimed, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

And in *that* proudest and wickedest of cities the man was not arrested nor charged with any disturbing practices nor mischievous intent.

But, unlike Nineveh, Babylon paid no attention to the warning. In a few years her doom came. In the midst of a drunken and lascivious feast the judgment was written, and spoken, "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians." And before the judgment was spoken, he who interpreted it said to the king, citing the example of the king's grandfather, how he was taught "till he knew that the most high God ruleth in the kingdom of men and appointeth over it whomsoever he will. And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is and whose are all thy ways, hast thou not glorified: *then* was the part of the hand sent from him; and this writing was written."

And instead of that man being punished as a disturber of the peace, or as an inciter to insurrection, or

charged with meddling in politics, he was rewarded with the highest honors a king could possibly bestow.

The Lord Jesus himself came and lived among his own people and sought to bring them to God. They rejected his counsel and would not receive his message. He knew that national ruin could be the only result. And he told them so: woes that would reduce them to ruins and bring them even down to hell, proclaimed against Capernaum, Chorazin, and Bethsaida. He declared that Jerusalem should be compassed with armies, she should be laid low even in the dust, and her children within her, and the temples which were their pride and their trust should be so ruined that not one stone would be left on another.

He *was* charged with high treason. In the condemnation proceedings, his saying that the temple should be ruined was produced against him and perverted by a false witness into the charge that he had said that he would destroy the temple. Yet at the time everybody knew, and ever since everybody has known, that the charge of high treason or treason of any other kind was false, as well as every other charge was false. And these charges of treason, although made by the chief religionists, were in reality made only by the chief politicians: which is to say that their religion was only politics.

His disciples went everywhere preaching the word of the gospel. Paul reasoned with the people out of the Scriptures, "opening and alleging that Jesus must needs have suffered and risen again from the dead, and that this Jesus whom I preach to you is Christ." And in so doing he told them of the certain ruin of the Roman Empire, the establishment of ten new kingdoms in its place, then the coming up of another that should destroy three of the ten and establish itself "the man of sin, the son of perdition," "the mystery of iniquity;" and in the time of this one and of the remaining seven of the ten, Christ should come the second time and the world should end.

And when Christianity had been spread throughout the Roman Empire the Christians were always expecting the fall of Rome and were talking of it, and were prepared for it when it came.

It is true that the early Christians and the later Christians in the Roman Empire were charged with undermining the state, and like Jesus were condemned and put to death upon the charge of high treason. But everybody knows that all such charges against them were false; that all these things that the Christians said were true; and that to be faithful to their trust in the world and to their fellow-men, the Christians must say these things.

And God's Word stands to-day with instruction and warning to the nations of to-day, as truly as it ever did to Assyria, Babylon, Judea, and Rome. That word will be spoken to the nations of to-day as really as it ever was to those of old. It is true that the politicians, even of the professed brethren of the understanding ones, will

charge "disrespect of authority," "treason," etc., even as they did against Jesus in Judea, and the early and the later Christians in the Roman Empire. Nevertheless the truth of God will be spoken and the people will be warned.

Yet there is a striking contrast between the treatment of the messengers in Nineveh and in Babylon, and those in Judea and Rome and the United States. The world is not better than it was, nor is it getting better.

A. T. J.

Militarism Against Christianity.

THE worst wounds ever inflicted on the world's Redeemer, are those that he receives in the house of his friends; that is, of his professed followers. And when his professed followers justify militarism and war, and commend the armed battalions going forth to slaughter and be slaughtered as being divine agents going out to fight the battles of the Lord, they deny the Prince of Peace and give great occasion of glorying to those who are his open enemies. This is illustrated in what a well-known atheist has to say of Christianity as exemplified in the practises of the armed "Christian nations" of today. The prevalent militarism, in which these armed nations of the earth, with their vast millions of hosts ready to fly at each others throats, their horrid engines of destruction, and their gospel of force, immensely outdo in display of brutal might all that paganism, ancient or modern, ever accomplished or dreamed of, is, says this spokesman of atheism, the shortest and most effective arraignment of Christianity that the despised pagan of to day can desire.

"The world has been devastated with sanguinary encounters, and the followers of Jesus have neither prevented those horrors nor done much to mitigate their evil effects upon mankind. Indeed, Christians on both sides of the contending forces have implored God to aid them in killing each other. This was the case in the Crimean War, the Franco-German War, and the Civil War in America. In all these conflicts each side prayed to God that it might win all the battles. One would think that the disastrous consequences of those dreadful struggles between Christian nations would have been sufficient to destroy all belief in the efficacy of the prayer of supplication, for every Sunday during all these events the clergy repeated the request: 'Give us peace in our time, O Lord.' Still, the tragic slaughters went on, and God ignored all such appeals. Surely, if anything could show the impotency of the Christian faith as a promoter of peace, it would be the present expenditure of millions of the people's money, and the loss of millions of human lives in reckless warfare. Even to day the prayers of the churches are offered up for the Peace Conference, which does not even propose to adopt Christianity as a cure for the evils of war. What a satire on Christian

prayer for peace are the busy state of the warship building trade and the extra military preparations now going on, absorbing as they do a vast proportion of the earnings of the laborers of all the great nations of the world!"

In view of such statements by the champions of atheism, why can not Christian people understand that they are deeply wounding the Christian cause when they encourage the spirit of war?

"When?"

THINGS will go right when the people are right and public opinion is informed with the principle of justice. Cabinets will reach fair and humane conclusions when the members of the cabinets are broadly intelligent, and lovers of their kind as well as of their country. Rulers will rule in equity when their hearts are set on righteous ends, and there is a sentiment abroad which will tolerate neither duplicity nor oppression.—*Rev. F. A. Noble, D. D., at Detroit Christian Endeavor Convention.*

And "when" will the people be right? When will the first and leading "when" become a fact so that the other "whens" can fall into line and follow? Plainly, something must first be done to set things right which the people themselves can not do; for they can not make themselves good. Only the power and grace of God can do that. And the work of divine grace upon the heart is not hastened by the preaching of the power of legislation, of the ballot, and of the gospel of force.

They Are Mixed.

SOME time ago it was my privilege to attend a ministers' meeting in Canon City, Colo. The Baptist, Methodist, Christian, Presbyterian, Cumberland Presbyterian, and Free Methodist churches were represented. The paper read that day was entitled, "The Proper Observance of the Christian Sabbath." After the reading of the paper, all of the ministers present were invited to discuss its contents. After several had spoken, one said, "Well, the more I hear this question discussed the more I am in a dilemma. In the first place the paper does not cite one single text of Scripture for the proper observance of the Christian Sabbath, but every text quoted by the brother in his paper has direct reference to the Jewish Sabbath. Now I would like to know why he did this." Another minister answered at once, "Because there are none;" and then there arose a discussion about the best name for the Christian Sabbath. One said, "The Bible don't call it the Sabbath." Another said, "Sunday don't sound just right," or words to that effect. So it was generally agreed that "The Lord's day" would be the best name.

G. W. ANGLEBARGER.

September 29.

State and Church at the Capitol.

WHAT possible necessity or propriety there could be in grouping Cardinal Gibbons with the President and Admiral Dewey at the public reception to the latter in Washington, we have not seen stated; but it is stated that this is what was done on that occasion. "The grouping of President McKinley, Admiral Dewey, and Cardinal Gibbons, the three highest dignitaries of the State, the Catholic Church, and the navy of the United States, on the stand at the Capitol to-day, made a historical, picturesque, and significant scene," is the statement given in a dispatch dated at Washington, the 3rd inst.

It is made to appear in the dispatch that the cardinal came to the scene reluctantly; that in fact he had "twice declined to accept the invitation, pleading a pressure of business." But Catholic dignitaries are not in the habit of declining an honor offered to the Catholic Church; and in view of this fact the cardinal's alleged reluctance to appear at the reception becomes at least a matter of doubt.

For it was distinctly an honor to the Catholic Church that was tendered by the Government on this occasion. To group together church and state, at a ceremony presided over by the state, is itself an honor to that church which distinctively stands for the principle of church and state union; and especially is this so when the Catholic Church alone is thus represented.

The Catholic Church is losing no opportunity to push forward the claim, insidiously yet effectively, that she is the church of the nation; and this is precisely the meaning that by inference is conveyed by such a grouping of the "three highest dignitaries" as was made on the occasion in question.

Back in 1892, the national Supreme Court declared that "this is a Christian nation," as a conclusion arrived at after considering the force of certain papal documents, customs and laws, and historical acts made under Catholic auspices. The Catholic Church approved this as good Catholic doctrine, and added that this is a "Catholic Christian" nation. That was one big step in the direction of recognition as the national church. Later, this church secured the privilege of erecting a chapel on the military reservation at West Point. Still later, in the war with Spain, she was taken practically into partnership with the Government in the work of managing affairs in the newly-acquired possessions; and now she appears, in the person of Cardinal Gibbons, as of right entitled to stand by the side of the state at a state celebration, as the leading representative of religion.

It is stated in this Washington dispatch that "The cardinal's acceptance of the invitation to take part in the ceremony is being used here to-night as a great political card by the wire-pullers for the President. . . . The Administration politicians are claiming that not

only by his presence, but in his remarks to Admiral Dewey and in the benediction, Cardinal Gibbons indorsed President McKinley's whole course in the war with Spain."

Whether this "great political card" was traded off by the cardinal in exchange for the prestige that would be given his church by grouping him, as the representative of religion, with the President and the admiral, in "a historical, picturesque, and significant scene," we can not say; but certain it is that this trading of influence and power is a cardinal feature of papal policy in advancing the interests of the church; and certain also it is that the interests of that church were materially advanced by the honor accorded the cardinal on this historic occasion. The papacy can be absolutely relied on never to forget a precedent in its favor.

Is War Consistent With Christianity?—No. 2.

By Jonathan Dymond.

OF the injunctions that are contrasted with "eye for eye, and tooth for tooth," the entire scope and purpose is the suppression of the violent passions, and the inculcation of forbearance, and forgiveness, and benevolence, and love. They forbid not specifically the act, but the spirit of war; and this method of prohibition Christ ordinarily employed. He did not often condemn the individual doctrines or customs of the age, however false or however vicious; but he condemned the passions by which only vice could exist, and inculcated the truth which dismissed every error. And this method was undoubtedly wise.

In the gradual alterations of human wickedness, many new species of profligacy might arise which the world had not yet practised. In the gradual vicissitudes of human error, many new fallacies might obtain which the world hath not yet held; and how were these errors and these crimes to be opposed but by the inculcation of principles that were applicable to every crime and to every error?—principles which tell us not always what is wrong, but which tell us what always is right.

There are two modes of censure or condemnation; the one is to reprobate evil, and the other to enforce the opposite good; and both these modes were adopted by Christ in relation to war. He not only censured the passions that are necessary to war, but inculcated the affections which are most opposed to them. The conduct and dispositions upon which he pronounced his solemn benediction, are exceedingly remarkable. They are these, and in this order: poverty of spirit—mourning—meekness—desire of righteousness—mercy—purity of heart—peace-making—sufferance of persecution. Now let the reader try whether he can propose eight other qualities, to be retained as the general habit of the mind, which shall be more incongruous with war.

Of these benedictions I think the most emphatic is that pronounced upon the *peace-makers*: "Blessed are the peace-makers, for they shall be called the children of God." Higher praise or a higher title, no man can receive. Now I do not say that these benedictions contain an absolute proof that Christ prohibited war, but I say they make it clear that he did not approve it. He selected a number of subjects for his solemn approbation; and not one of them possesses any congruity with war, and some of them can not possibly exist in conjunction with it. Can any one believe that he who made this selection, and who distinguished the peace-makers with peculiar approbation, could have sanctioned his followers in murdering one another? Or does any one believe that those who were mourners, and meek, and merciful, and peace-making, could at the same time perpetrate such murder? If I be told that a temporary suspension of Christian dispositions, although necessary to the prosecution of war, does not imply the extinction of Christian principles, or that these dispositions may be the general habit of the mind, and may both precede and follow the acts of war; I answer that this is to grant all that I require, since it grants that when we engage in war, we abandon Christianity.

When the betrayers and murderers of Jesus Christ approached him, his followers asked, "Shall we smite with the sword?" And without waiting for an answer, one of them drew "his sword, and smote the servant of the high-priest, and cut off his right ear." "Put up thy sword again into its place," said his divine Master, "for all they that take the sword shall perish with the sword." There is the greater importance in the circumstances of this command, because it prohibited the destruction of human life in a cause in which there were the best of possible reasons for destroying it. The question, "Shall we smite with the sword," obviously refers to the defense of the Redeemer from his assailants by force of arms. His followers were ready to fight for him; and if any reason for fighting could be a good one, they certainly had it. But if, in defense of himself from the hands of bloody ruffians, his religion did not allow the sword to be drawn, for what reason can it be lawful to draw it? The advocates of war are at least bound to show a better reason for destroying mankind, than is contained in this instance in which it was forbidden.

It will, perhaps, be said, that the reason why Christ did not suffer himself to be defended by arms was, that such a defense would have defeated the purpose for which he came into the world, namely, to offer up his life; and that he himself assigns this reason in the context. He does indeed assign it; but the *primary* reason, the *immediate* context, is—"for all they that take the sword shall perish with the sword." The reference to the destined sacrifice of his life is an after reference. This destined sacrifice might, perhaps, have formed a reason why his followers should not fight *then*, but the first, the principal reason which he assigned, was a

reason why they should not fight *at all*. Nor is it necessary to define the precise import of the words, "for all they that take the sword shall perish with the sword:" since it is sufficient for us all, that they imply reprobation.

To the declaration which was made by Jesus Christ, in the conversation that took place between himself and Pilate, after he had been seized by the Jews, I would peculiarly invite the attention of the reader. The declaration refers specifically to *an armed conflict*, and to *a conflict between numbers*. In allusion to the capability of his followers to have defended his person, he says, "My kingdom is not of this world; if my kingdom were of this world, *then would my servants fight; that I should not be delivered to the Jews*: but now is my kingdom not from hence." He had before forbidden his "servants" to fight in his defense, and now, before Pilate, he assigns the reason for it: "My kingdom is not of this world."

This is the very reason which we are urging against war. We say that it is incompatible with his kingdom—with the state which he came into the world to introduce. The incompatibility of war with Christianity is yet more forcibly evinced by the contrast which Christ makes between *his* kingdom and others. It is the ordinary practise in the world for subjects to "fight" and *his* subjects would have fought *if his kingdom had been of this world*; but since it was not of this world, since its nature was purer and its obligations more pacific—*therefore* they might not fight.

His declaration referred, not to the act of a single individual who might draw his sword in individual passion, but to an armed engagement between hostile parties; to a conflict for an important object, which one party had previously resolved on attaining, and which the other were ready to have prevented them from attaining, with the sword. It refers, therefore, strictly to a conflict between armed numbers; and to a conflict which, it should be remembered, was in a much better cause than any to which we can now pretend.—*From "An Inquiry into the Accordancy of War with the Principles of Christianity."*

In the Heart.

WHEN the law of God is outside of a man it can do nothing but condemn him; and he will see it as an accuser. But when a man consents to have that law written in his heart, its condemnation ceases, and it becomes part of his own life. When the law was written on tables of stone Israel feared, but they did not obey. Now, under the new covenant, God proposes writing that holy law where it will prove effective—on the "fleshy tables of the heart." Heb. 8:10. If you are opposing God's law, ask him to write it upon your heart, and your opposition will all cease.—*Bible Echo.*

Fundamental Principles.

BY H. F. PHELPS.

THE greatest issues that are before the American people cluster around the national Constitution. In order that all may see the more clearly these issues, let us study foundation principles. In doing this, let it be understood that this study is not from a partisan standpoint; but for principle's sake and that alone.

It is for God and humanity—the rights of God and of the people—that we speak; in behalf of self-evident truth, the self-evident rights of all men, in all nations of people in all lands and in all climes.

These self-evident truths are eternal; given by the Creator, in the very beginning, to all men and for all time. And this nation espoused these self-evident truths, and heralded them to the world; even the complete freedom of all mankind from the domination of all mankind, in enslavement to mankind. It was perfect liberty, civil and religious, as opposed to despotism civil or religious, or, religio-political, that this nation demanded.

For long ages the world had been trying to solve the problem of the application of these principles among the people, so that they might enjoy the right of the exercise of these God-given rights without the dictation of kings, or lords, priest or popes. But never were these principles embodied in an actual governmental experiment until the American colonies of Great Britain, through their representatives, issued the Declaration of Independence. The outcome of that declaration of principles was the United States of America, as a nation; and the nation pledged to a "New Order of Things," as stated on the reverse side of the seal of the United States. This is in Latin, and has its counterpart in these words: "God Has Favored the Undertaking."

This "New Order of Things" was for the everlasting emancipation of the people of the United States, soul and body, from the old order of things, the self-assumed authority of potentates, civil or religious, under that old, musty, time-worn, moth eaten, antiquated dogma of "the divine right of kings," the right of the stronger over the weaker, while they adhered to the other dogma "might makes right." But our fathers, and the Government itself, asserted that eternal truth as recently paraphrased, that every man had the divine right to govern himself by himself, and for himself. And further, that he had not the right to attempt to govern another man without that man's consent. And this for a self-evident reason, as expressed by Abraham Lincoln: "When a white man governs himself, that is self-government; but when he governs himself and also another man, that is more than self government—that is despotism." And right here, without fear of successful contradiction, it may be stated that when any man

chooses to enjoy the sweets of freedom, that is liberty; but when he would enforce his liberty upon any other man, that is more—it is despotism, and no other word in the English language will express the condition.

And under the inspiration of this self-evident truth, under the regime of this "New Order of Things," our fathers absolutely refused to be governed by King George. They denied his assumed right to even attempt to govern them without their consent. They actually refused to pay his tax on tea; and substantiated their position by a big Tea Party. And this idea that each man should govern himself, by himself, and for himself, is according to God's idea of civil government. And that "God has Favored the Undertaking," has been the verdict of the century. Thus has been held out to the world some hope for the oppressed, while the world has looked on with bated breath to see the result.

More than this: The new nation even dared to place these principles in the organic law of the land in the following words: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in form, as to them shall seem most likely to effect their safety and happiness."

Thomas Jefferson was the leading spirit in the promulgation of their final establishment in the basic law of the land. It was Mr. Jefferson who enunciated the doctrine of "equal and exact justice to all men of whatever state or persuasion, religious or political."

These are foundation principles; they are primary in their very nature, for they are the unalienable rights of all men, given them of the Creator. And they are the very foundation principles of the Government of the United States, as it was framed by the fathers of the Republic. They are emphasized in this communication, for it is well that we consider them in all their bearings. And it is because they are foundation principles, that the writer contends for them, and, that it is the right of God—that is, he has the right to expect that this nation, above all others because of its profession, should see that these very principles are carefully applied in all its dealings with mankind.

St. Paul, Minn.

WHEN you start on the road from dependence upon the people to dependence upon professional soldiers, there is no place to stop until you reach the limit of endurance of the people.—*W. J. Bryan.*



THE North Pole has at last been discovered, according to evidence derived from a buoy picked up in Arctic waters; and now the great problem in Arctic exploration is to discover the man who discovered the pole. For the man in question, M. Andree, a daring Swedish aeronaut, has not turned up in any known locality since he left Dane's Island in his balloon, bound northward, some three years ago. And having lost the world in discovering the pole, much doubt remains whether the world, Andree, or the pole are any better off than they were before.

* * *

FIFTY saloon-keepers in Spring Valley, Ill., were arrested for violation of the Sunday dramshop law, on August 29, and all pleaded guilty, the fines and costs amounting to nearly \$600. Mayor Baxter acted as detective in the case, and on making the rounds of the grogeries Sunday morning, he discovered the back doors were all open, though he had given his police strict orders to see that they were closed.

* * *

THE Liquor Dealers' Association in Wilmington, Del., is considering the advisability of making a fight against the clubs which sell liquor without a license. They claim it interferes with legitimate trade and brings discredit on the business. And what does this show but that the liquor business approves of license, and that license throws a cloak of respectability around a thoroughly discreditable business?

* * *

THE president of a German theological seminary in Atlanta, Ga., indicts the chain-gang system of that State as being a great school for the education of negro boys in crime. About two thousand negroes are in the chain-gangs of the State at the present time.

* * *

THE *Christian Citizen* has been discontinued as the organ of the Christian Citizenship League, and in its place comes *Church and State*, the editor of which frankly states that "The name CHURCH AND STATE expresses the Christian citizenship principles we wish to advocate better than the old name *Christian Citizen* did or could." This is the truth beyond a doubt; and we

wish the new venture all the benefit to be derived from honesty and consistency.

* * *

Of course, the paper is not, any more than was the *Christian Citizen*, in favor of union of church and state, professedly. It admits, however, that church and state ought to be one in some things. "In the make-up of individuals they are essentially one, for the same man may be both a Christian and a patriot." "Clearly," it says further, "church and state are one in the individuals of which they are composed, and one in the moral principles insisted upon, as far as law can regulate conduct."

* * *

Church and state, then, must be united in the "Christian citizen." But does a union of church and state, *anywhere*, produce good fruits? Does it bear different fruit in the soil of the individual heart and mind, from that it bears in the soil of human society and government? By what principle of logic can it be affirmed that it does?

* * *

If church and state are united in each individual of the nation, and the individuals of the nation are united in the government and in their union constitute the government, how can a union of church and state be avoided in the government?

* * *

Under such circumstances, a union of church and state must exist, which while not actively in evidence, is no less real. This union in the individual member of the church and of the state, is the germ from which the full church-and-state tree grows. If there were no germ, there would be no tree; and it is useless to condemn the tree and approve the germ. The only way to effectually cure an evil is to pluck it up by the roots.

* * *

In the Christian Citizenship movement, professing as it does belief only in church-and-state union "in the make up of individuals," but in reality tending plainly to church-and-state union in the Government, we have an illustration of the truth that church and state union arises naturally from that union in the individual, and that church members can not at the same time be a part of the state, with safety either to the church or to the state.

* * *

THE following opinion relative to the propriety of the Philippine war, delivered by General Funston, who has won renown as a daring fighter, is pointed to by imperialist papers on account of its "optimism," which of course they fully indorse:—

"I have never for a minute had any qualms as to the

justice of this war. We are right and they are wrong. I hope that when they are conquered they will be made to feel for many years the iron hand of military rule, the only kind for which they are suited. I think the islands a most valuable acquisition. Their natural resources are almost beyond computation. From a strictly money standpoint they are great."

* * *

"The iron hand of military rule," to be felt "for many years"—that is optimism, and always was such, *for the tyrant*; but it was never optimism in the view of the victim. And in giving their approval to this kind of talk, these newspapers expose to plain view the inhumanity of the policy of conquest and foreign sovereignty.

* * *

EX-JUDGE Thomas A. Moran, of Chicago, returned from Europe the other day. He found people everywhere talking of the course of the American Government in the Philippines:—

"I have often been asked to solve the problem of how our policy in the Philippine question could be reconciled with our traditions as a nation and our institutions as a Republican Government, which conundrum I always gave up. Some very intelligent Englishmen and Frenchmen with whom I have discussed this matter expressed their opinion that our actions were a complete reversal of our republican ideas. They did not seem to understand how the American Government could seek to impose itself upon people. For the first time in American history the American citizen traveling abroad is being placed on the defensive by the action of his government."

Sunday Observance Mass Meeting in Duluth.

At a mass meeting in Duluth, Minn., for the promotion of Sunday observance, referred to in last week's issue, the following resolutions were passed:—

"WHEREAS, it is evident that long hours and Sunday labor do more to demoralize the masses than all other causes; long hours of labor will make the poor poorer, and less intelligent, and the rich richer, a condition not desirable by a liberty-loving people, and,

"WHEREAS, low wages are the natural outcome of low conditions, and the logical remedy is the elevation of the wage-worker, and,

"WHEREAS, it is the object of trade and labor organizations to decrease the hours of labor and prohibit as far as possible Sunday labor, to increase the wages and the hours for mental and moral advancement through which the wage-worker elevates his condition into intelligent citizenship; and when any people disregard that law of God, 'Remember the Sabbath day to keep it holy,' they degenerate and are severely punished, therefore be it

"Resolved, That all those interested in the above abolition of Sunday labor pledge their moral and finan-

cial support to organized labor in all its attempts to right the cause of Sunday labor and kindred evils."

These resolutions were drawn up by a committee of the "trades assembly," whose president, in a speech at this mass-meeting, declared that "the only solution of the problem is to have laws passed prohibiting Sunday labor and making it a crime punishable by fine or imprisonment." This is the view that has long been advocated by the church party with whom the labor unions were on this occasion allied.

It would appear from these resolutions that the participants in this meeting had really worked themselves up into the belief that Sunday labor is more demoralizing upon the working classes than the traffic in strong drink. This only shows the length to which a person is carried away from the line of obvious truth, when he falls under the spell of the delusion that Sunday observance ought to be taken up by political bodies and forced upon people by the law of the land.

This alliance of ecclesiastical and labor organizations for the furtherance of this delusion will bear careful watching.

Items from the M. E. Conference at Parkersburgh, W. Va.

This conference, attended by 510 M. E. clergymen, closed its annual session at Parkersburgh, W. Va., October 3.

A noteworthy statement made by one of the speakers was:—

"The M. E. Church has always been recognized as one of the bulwarks of our Government in time of peace and also in war."

In the resolutions that were passed was the following relating to expansion:—

"We believe that when peace succeeds this rebellion, our banner in the Philippines will be the symbol of commercial prosperity, educational culture, social elevation, freedom of conscience and absolute liberty in the methods of divine worship."

In a lecture by Mrs. Clara Roach, of Washington, D. C., secretary of the Woman's Home Missionary Society, many good things were said about deaconess' work at home, the curse of the liquor traffic, etc., and last but not least, there was an eloquent appeal made by her to the conference to form and pass a resolution against seating in the senate of the nation the bold and daring polygamist, Brigham H. Roberts, of Utah. She also said there were already twenty-eight heathen temples in America; and that in ten years over 82,000 foreigners passed through Castle Garden on to our shores. Is it anything to us that heathen are coming to us to-day? Have we nothing to do at home nor abroad? We as a missionary people should be upon

our faces in the dust pleading with God for power from on high.

The Sunday law in West Virginia is as yet a dead letter; only in one or two places inland has the spirit of bigotry or persecution been shown.

MRS. O'D. FLETCHER.

The Victims of Experiment.

NO PATIENT likes to be experimented on by a green practitioner. Least of all would a well person enjoy being told that he is sick, and under this plea forcibly compelled to submit to the fledgling doctor's experiments. Yet in just this position the United States has placed the Filipinos, by its purpose to subjugate the island and make of them an American colony. And the Filipinos comprehend the point, as is evident by this statement given in their behalf by one of their generals, Alejandrino, to the Manila correspondent of the *New York Herald*:—

"Our government is willing to accept a protectorate under the United States. We fought Spain because we did not wish longer to be a colony. A colonial government under American rule would be worse than the Spanish, because you know nothing about the way to govern colonies. We do not want to be experimented on for a century while you learn how. With England it would be another matter.

"You are another race and are not in sympathy with us. We know how to rule our own people. We do not understand why your powerful nation wants to crush us like insects. You can conquer us because you are rich, and our soldiers can not fight successfully against yours.

"We want an honorable peace, but we will fight until death for our institutions."

Gold and the Conflicts of the World.

Saturday Evening Post.

It has been estimated, by one who makes a business of combining the facts and figures of history, that every gold dollar in the world costs over three dollars. Within five hundred years the gold production of the earth has been over eight billions of dollars, so that the wealth which has been spent to find and to mine the gold of to-day exceeds twenty billions of dollars—a sum which goes almost beyond human conception.

This calculation takes into account some of the cost of wars which were fought for gold. It seems to be the experience of history that as soon as a goldfield is discovered there must be an international complication, possibly leading to human slaughter. Methods have improved with civilization, but the old compelling cause remains. There was no trouble in Venezuela until gold was found. Alaska was as peaceable as a frozen sea until gold was announced.

There would be, probably, no wars nor rumors of wars in South Africa to-day were it not for the existence of the gold and diamond mines, and the billion-dollar British mining-ring, which must have its profits. The South African republic is about the same size as Arizona territory, and is much less than half as large as Texas, and yet from its mines this year \$130,000,000 of gold is being taken. It may go up to \$200,000,000 next year, if peace prevails. Transvaal mines paid to English stockholders the following dividends: 1896, \$7,450,000; 1897, \$13,500,000; 1898, \$24,450,000. One mine paid 675 per cent. on the capital invested.

If one keeps this thought in mind he will have the beginning and the cause of the intensely interesting conflict in South Africa.

Not Needed by the Heathen.

THE *New York Press*, of October 3, has this to say of American civilization as exemplified in the city government of Philadelphia, in which city there have been within a recent period 10,000 deaths from typhoid fever:—

"Only last week the Councils graciously permitted the people to vote on the \$12,000,000 loan necessary for the rehabilitation of the water supply. Repeatedly has it been charged by responsible citizens in mass meetings and in public print that the plant was allowed to run down in order that the public, grown desperate, would permit the turning over of the water system to a syndicate which stood ready to supply an unpoisoned fluid—at a price. The charge seems to be borne out by the fact that appropriations have been totally withheld for the last three years. It was this policy which made 6,000 typhoid cases and 677 deaths in Philadelphia from January 1 to May 10 of this year. This is a death rate of seventy a thousand in this disease, when the total for the city, naturally one of the most healthful in the world, is below twenty. For calculating cruelty in the pursuit of gain the American local politician has nothing to learn from the Spanish Governor General."

The heathen may well be excused for fighting to keep away from their shores this kind of civilization.

THERE is published a rough translation of a letter recently written by the Empress Dowager, of China, to the Emperor of Japan, relating to a proposed alliance of the two countries, which is interesting as revealing the Chinese view of the "Chinese question." The Dowager Empress is not impressed with any deep sense of the piety and benevolence of the "Christian nations" of Europe. She says:—

"I am in great difficulties. European Powers are pressing for a portion of the empire. England, France, Germany, and Italy have presented demands, and I do not know what to do to satisfy these greedy dogs. England is the worst of all, for she has not disguised her

longings for the Yang-tse-Kiang Valley, and has evidently set on Italy to claim Fuhkien. She has evidently done more; she has attempted to frustrate my relations with Russia. Such indignities are insufferable, and I have therefore addressed myself to my good friend the Emperor of Japan for succor in my distress."

An Entering Wedge.

MINNESOTA, the "North Star State," is preparing to take a hand in persecution for conscience' sake. According to *The St. Paul Globe*, of September 22, the State Labor Bureau has completed arrangements for an investigation into the Sunday labor problem as directed by the legislature of last winter, and will begin the inquiry at once.

This is an entering wedge, but no doubt it will be driven to its utmost. If the next legislature will only pass another bill providing for investigation of Monday labor, the farce will be complete.

H. F. PHELPS.

Aim of the National Reform Movement.

WHAT the SENTINEL has so long kept before the American people as a source of great danger to their liberties, a movement threatening both the state and the church, is defined anew in the September issue of the *Christian Statesmen*, the organ of the National Reform Association. And that many of our readers who have not before had the opportunity, may see what this movement is, upon the authority of those who are conducting it, we reprint what the *Statesman* has to say of it:—

"The aim of the National Reform movement is to bring the Constitution of the United States into harmony with the requirements of the divine law.

"The necessity for such a movement arises from the fact that in that document there is no recognition of Almighty God, the source of all authority, the Lord Jesus Christ, the governor among the nations, or the Bible, the supreme standard in civil affairs. There is nothing so distinctively Christian in it as to prevent it being adopted by any nation, Mohammedan or heathen, as its constitution of government.

"This seems strange when we remember that this nation in its origin was Christian. By the colonies God, Christ and the divine law were again and again acknowledged. The legislation was based upon the principles of Christianity. During the Revolutionary war fast and thanksgiving days were frequently appointed; the interposition of God on our behalf was again and again sought and proclamations acknowledging our indebtedness to him for victories issued. Not until our independence was secured and we were ready to enter upon our career as a nation was he forgotten, to whom we had so often acknowledged ourselves indebted for our success.

"Whatever may have been the reason for this, whether it was a mere oversight, or because of a foolish fear of complications, such as, in the Old World, are the result of the union of church and state, or because of the spirit of infidelity then so prevalent, it was most unfortunate. To-day we are reaping the consequences. The Christian features of our institutions are one by one being eliminated. The 'liberal' element in our country is becoming very aggressive. Each success makes it the bolder and more determined in its demands. Unless a change is effected soon in the organic law of the land, we will become ere long, as a nation what the Constitution is—Godless.

"Thoughtful people are beginning to see this. They are being made to understand that there is a cause for the increasing political corruption, local, state, and national; the character of the legislation; the growth of heartless monopolies; the desecration of our Sabbath; the spirit of unrest and lawlessness everywhere prevalent and that there can be no remedy for the evils so long as the cause exists. The conviction is deepening and becoming more general, that the godless character of the national Constitution is the cause, and that the remedy, the only remedy, is the effecting such a change in it as will bring it into harmony with the law of God and the early history of the nation.

"In a movement of this kind, there will be, necessarily, persons of different, and it maybe, opposite views on subjects of importance. There will be members of different churches, different parties, advocates of different reforms. This fact ought to be recognized. It must be recognized in order to obtain success. The movement should not be allowed to become so identified with any body of Christians, with any political party, or to be so obscured by prominence given to any other reform, however good it may be, as to cause it to occupy a subordinate place. The one object, the only object, should be to unite all who are heartily in favor of it, regardless of their opinions on other subjects, in an earnest effort to secure its accomplishment. Now is the time for such an effort to be made.

Austria Against the Jew.

N. Y. "Christian Advocate."

THE anti-Jewish party raised the false flag of Christian socialism for political purposes, and got an immense majority in the Vienna Town Council and the Provincial Diet of Lower Austria; but they did nothing for the working classes, the destruction of the prerogatives of the nobility, the loosening of the burdens of militarism, nor for the removal of distress among the poor; they said nothing about the liberty of the press or the right of association. All they wanted to do was to drive the Jews out, and if they could not do that, to deprive them of the rights of citizenship. They proposed to drive them from public places, and from the numerous chairs they have in the universities. Of the million and a half of the people in Vienna one hundred and twenty thousand are Jews, not one in ten. But of the four thousand physicians half are Jews, and of the one thou-

sand lawyers about six hundred and fifty; and the majority of the medical professors, that place Vienna in medical science at the head of the cities of the world, are Jews; while the greater part of the daily newspapers, and the bulk of the trade, wholesale and retail, are controlled by Jews.

The fight will still be long. These anti-Jews are playing, of course, into the hands of the Roman Catholics. It is affirmed that nearly all the celebrated professors from Germany are abandoning their chairs at Austrian universities, while most of the German professors who have had chairs offered them in Austria have refused them. These enormities, it is believed, will bring about a tremendous collapse in a short time.

A BROOKLYN cleryman, Dr. A. J. Lyman, has defined the occasion upon which war is just and right. We quote his words:—

"The sentiment of American Christianity forbids all wars except for two purposes—to define freedom or procure it. To create for mere political reasons an American dependency in the Pacific would be a deplorable misuse of American cannon. But to meet the emergencies which the Spanish created, and to establish law and order in these islands, to introduce civilization that these people may be forever free, and able ultimately to govern themselves—this sentiment, which from the standpoint of the politician may seem an utopian dream, is from the standpoint of Christian patriotism the only practical excuse for prosecuting a war in the Philippine Islands."

But it is the politicians and not the "Christian patriots" who are prosecuting the war; and they are doing it not with the expectation of realizing an utopian dream of Philippine civilization, but of securing material commercial advantages in the islands and upon the mainland of Asia.

The Work of Greed.

[From "The Harvest of Greed," by John Clark Ridpath, LL.D., in the World's Harvest Number of the "Signs of the Times."]

GREED fills the granaries of the world with the threshed-out hopes and virtues of mankind. Greed has hedged the way of aspiration and made the sincere truth of life read like a lie. In the lexicon of gain, truth and falsehood are the same word. In the Decalogue of Greed, the word *not* is nine times omitted, and in the fifth commandment the *not* is inserted! In the New Testament of Greed, the place of the Sermon on the Mount is marked only with a foot note, which reads: "Omitted for business reasons." By Greed, the Declaration of Independence and the Rights of Man have been placed on the Index Expurgatorius; and by Greed the Farewell Address and the Emancipation Proclamation are declared taboo.

By Greed the free, outdoor, industrious life of the American people has been converted into a life of turmoil, beginning in competition and ending in fraud and

faro. By Greed the great Palaces of the Avenue have been substituted for the humble homes of the people, and by Greed the doors and windows of the palaces have been nailed up while the occupants have gone off yachting to Norway and Venice. Within a single square mile of the City Hall, more than three hundred thousand human bodies are left to swelter and three hundred thousand souls are left to starve through all the burning months of summer, while the cool sea washes but a few furlongs away, and the hills of Westchester are green and the sky bends blue over the Tappan Zee and the Catskills.

Pointed Paragraphs.

IF we try to shoot God into the Filipinos it is only a question of time until the issue will be transferred here, and we will be shooting our particular creeds into one another for the glory of the Lord.—*W. J. Bryan*.

WAR is not America's greatest triumph. It is the civic purpose. In Washington we saw that purpose superbly embodied, brought it war or brought it peace—the resolve to live our national life as best beseeemed us, to do the best for the human kind and give a model of elevation and devotion to the world ridden by outworn oligarchies and narrowed in human opportunities. That purpose is our inheritance.—*The Criterion*.

INDEPENDENCE granted the Transvaal and independence granted the Philippines would greatly increase the respect of the world for the United States and Great Britain. These two nations can not be leaders in the highest civilization if they are to be controlled by greedy schemers and sham patriots who are so lacking in moral sense that they are altogether unmindful of the demands of simple justice.—*St. Louis Post-Dispatch*.

MANY of the British delegates to the Congregational Council in this country have some strong ideas concerning the destiny of the race they belong to. One of them, Alfred J. Shepard, a member of the London School Board, announced in an address in New York the other evening:—

"God has cast on the Anglo Saxon race the great responsibility of governing the world, and there is no doubt that we shall be able to do it well."

The whole world! That means all Europe,—France, Germany, Russia—as well as Africa, Asia, and the scattered isles of the sea. It may be said that Mr. Shepard spoke with oratorical license, but that is not so. One of the most interesting facts of the time is the honest belief which has grown up among Englishmen that their race is really destined to rule the world. Imagine for a moment what must happen before that end can be achieved. The iron and steel market ought to boom for a thousand years on the warship demand and the requirements of military armament.—*Springfield Republican*.

DANIEL WEBSTER, for Congress, sent a message of sympathy to the struggling Greek. We sent messages to struggling Cuba, but we are now debarred from sending messages of sympathy to people struggling for freedom. Suppose we sent our sympathy to the Boers? In an hour England would send back, "What about the Filipinos?"—*W. J. Bryan.*

THE real object of England, whether accomplished now or later, is to secure absolute control over all South Africa, and just as soon as the war begins this will be argued for by those in favor of the war, who will claim that half measures will only prolong unrest and produce more disturbances. Already Sir Walter Peace, Agent General in London for Natal, is talking for that kind of war, declaring that the war to accomplish this would not last more than two months; that to make pacification effective Great Britain must assume absolute control over the whole of South Africa. He rejoices that the Orange Free State has taken a hostile attitude, for that means her addition to British possessions; the Free State would always have been a disturbing factor in the quiet of South Africa.

The same sort of logic is always resorted to when a great nation wishes to energe a small one. If one reads old Roman history and changes the dates and names, he will read in substance the history of every great conquering nation that has risen, grown rich, luxurious, arrogant, and been broken up or disintegrated.—*N. Y. Christian Advocate.*

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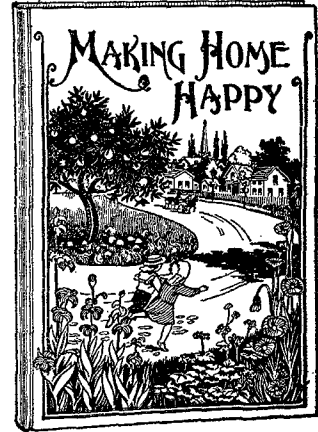
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AND A SUPPLEMENT BY

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NEW YORK, OCTOBER 12, 1899.

A FEW copies of No. 38 of this volume were inadvertently mailed in the place of No. 39. Anyone affected by this mistake will please notify us at once, that it may be rectified.

If you want to know how to make a splendid investment of ten cents, or of ten times ten cents, read what we have to say of the forthcoming *World's Harvest* number of the "Signs of the Times," p. 639.

WHATEVER you may skip in this paper, do not fail to read what it says on the subject "The Messages, the Messengers, and the People," p. 626. Read it carefully, and especially paragraph five; for the last part of that paragraph surely fits some readers of this paper who are not aware of the fact.

In this issue we give the second of the thoughtful articles by Mr. Jonathan Dymond, showing the incompatibility of war with the precepts of Christianity. But does not Christianity sanction war when it is in self-defense? perhaps you ask. This question will be considered in the third and fourth articles, which will conclude the series.

THE bigger tyrant a man is, the fewer people does he see in the world who ought to be allowed self government. And the biggest tyrant of all is only the man who thinks his own ideas of propriety and right ought to be the standard and the law for all others.

POLYGAMY is a bad thing, whether to be simultaneous polygamy, as sanctioned by Mormon custom, or

consecutive polygamy, as sanctioned by the marriage and divorce laws of the States, or secret polygamy, which lurks everywhere beneath the cloak of respectability. And we are not sure that the Mormon form of polygamy is the worst one.

A GREAT petition containing many names of prominent men has been prepared, asking the President to offer the services of the United States to Great Britain as a mediator in the Transvaal dispute, in accordance with the rules of international right agreed on at the Peace Conference. But this is just what the United States is now estopped from doing, by having itself adopted England's policy. To silence this Government on such a matter England would have only to point to the Philippines.

THE more militarism there is in the nation, the less freedom will there be, since military government is in its very nature despotic. And the less freedom there is in the nation, the less manhood will there be; for despotism always crushes out the manly qualities in those who submit to it. And the less manhood in the nation, the less power will it have, for national virility is inseparable from manhood in its citizens. So that by cultivating militarism with the idea of making itself powerful, a nation really makes itself weak. This may seem paradoxical, but it is a statement approved by experience.

It was predicted that the disciplined troops of Spain in Cuba would prove superior to the "raw" American volunteers who went against them; but just the opposite proved to be true. The volunteers were better men, because they had grown up under a freer government. And all history testifies that the breath of civil and religious freedom does more to create power in a nation than the discipline which reduces men to mere machines. That na-

tion is strongest which can depend on its citizens rather than on its soldiers.

The United States has nothing to gain, but much to lose, from a development upon military lines.

It has long been evident that the "trust" business is getting overdone, but we were hardly prepared to hear the announcement of a "murder trust." Yet it appears from the *London Times* that the discovery has been made in Montevideo, South America, of a syndicate which has been insuring the lives of poor people and then murdering them to collect the insurance money. From three such cases that are known to have occurred the "trust" netted the sum of \$50,000. Among the companies affected by its operations is said to be a prominent life insurance company in New York City. As yet, however, public sentiment does not sanction this stage of trust development, and the ringleaders of the Montevideo concern have been arrested.

THE following "Filipino Fable" of recent origin, is credited to Judge Charles G. Garrison, of New Jersey:—

"A boy who had a brindle dog on a string was so tired that the dog was on the point of achieving independence, when a member of the Society for the Prevention of Cruelty to Animals accosted the boy and chided him for not giving the dog his freedom, and finally bought the string for the sum of 25 cents. The last the boy saw of the kind-hearted stranger he was kicking the stuffing out of the dog because it hung back when he pulled on the string."

"EXPANSION" is in harmony with the Declaration of Independence when it is peaceable. Forcible expansion is imperialism.

IDENTIFY yourself with a truth that is eternal, and that truth will identify you through eternity.



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

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

(Entered at the New York Postoffice.)

JESUS CHRIST conquered the world—not by shedding the blood of others, but his own.

WHILE the church seeks the power that is from beneath, she need not expect to be endued with "power from on high."

THE armies and navies of the great military powers can speak like the whirlwind, earthquake, and fire; but God yet speaks in the "still small voice."

AS THE man who controls himself has a disposition to let other people alone, so the government which is "of the people" is not found meddling with the rights of a foreign race. But all this is changed when the principle of self-government is cast aside.

MAN does not exist to direct law; but law exists to direct man. The law existed before man was created.

MAN cannot make law. He cannot make a law of nature, and he cannot make a moral law. It would be as easy to make the one as the other. The moral sphere was no more left without law at creation than was the physical sphere. And as man can only discover and apply physical laws, or laws of nature, so also he can but discover and apply the laws of morality. The law of gravitation is no older than the law against murder or any other act destructive of rights.

THE province of the human "law-maker" is to be a discoverer and not an inventor. He may invent some "moral" laws of his own, but he cannot improve on the moral legislation of the Creator, which covers every possible point of moral relations. As an inventor in the domain of legislation, no man is ever entitled to a patent.

THE Creator of all things made the law for all, and therefore all law is just and perfect, and anything not just and perfect is not law. A bad "law" always sets at naught the real law of the point to which it applies; and to obey the one is synonymous with breaking the other.

THE only power that man has of himself is the power to do wrong. The power to do right is a higher power, being the power of God. The power to do one righteous act is superior to the power to do all wrong acts.

The Government Cannot Speak for Peace.

A STRONG effort has been made, through mass meetings and petitions, to induce the Chief Executive of this Government to offer its services to Great Britain as arbitrator to avert war in the Transvaal.

It is felt by very many that the influence of this Government exerted in such a way might be the means of averting a terrible war, a war that would be one of the greatest disasters and horrors of the century.

The Government, in defining its position, declines to say anything in behalf of arbitration, and a semi-official statement bases the Government's attitude upon its new "love for England," begotten of its new policy of foreign conquest.

The Government is probably aware that it could not consistently interfere with what Great Britain is doing in South Africa, while itself conducting an enter-

prise of precisely similar character in the Philippines. The supporters of this enterprise are aware of it, and almost without exception, so far as we have seen, side with Great Britain in the latter's determination to extinguish the South African republics.

And there is no question but that England would view the intervention of the United States in behalf of peace, as an exhibition of gross inconsistency and insincerity; for the English people discern nothing but the spirit of their own imperialism in the course of foreign conquest upon which the American Government has entered.

More than this, the United States would be accused of gross ingratitude. For, as a London journal has said, the American bargain for Asiatic territory was made "under the protecting naval strength of England;" and (speaking for England) "we shall expect, to be quite frank, a material *quid pro quo* for this assistance." It will be expected, among other things, that the United States will look the other way and say nothing while Great Britain is ridding the earth of republics.

That a word for peace from the United States, spoken under other circumstances, would have weight with Great Britain, there is good reason to believe. The friendship of the United States is, from both a commercial and a political point of view, of the utmost value to the British Isles, and of this the British government has shown itself to be fully aware. Standing isolated among the nations of Europe, England is in no position to lightly turn aside from the proffered friendship of a giant power across the sea.

Who can say, therefore, that had the United States remained true to its foundation principle of government by consent of the governed, and as the mighty champion of free government, had expressed to Great Britain its wish for the preservation of peace and of republican government in South Africa, Great Britain would not have listened to its counsel, and left the settlement of Transvaal disputes to arbitration or other peaceable means? And who, therefore, can say but that the terrible war that is threatened and is even now reported as begun, will not stand in history as a fearful indictment of the American Republic for being recreant to republican principles?

A Valid Reason.

MR. HOMERULE to Mr. Forcerule: My friend, why do you shoot down these poor savages to whom we have come for their benefit?

MR. FORCERULE (looking at some savages he has killed): I told them to submit to my authority, and as they refused, I had to shoot them.

MR. H. But might you not have left them alone,

even though they did not want to be under your authority?

MR. F. No, indeed; for if I had, they would probably have got to quarreling and might have killed each other!

The Only True Remedy for War.

THE *Independent* says that "none but a Quaker will assert that war is never right." Then there are a good many Quakers in the world who are not recognized as Quakers. And from the vast numbers of people who profess to be Christians, there should be millions who would "assert that war is never right" whether they were Quakers or not.

War is never right simply because the conditions which allow war to be possible are absolutely wrong. There was war in heaven. That is the first war that ever was. It was made by the devil. And plainly it was not right. That was the origin of war: and that is the spirit of it ever. How, then, can it ever possibly be right?

Yet when it is said with reference to the nations as they are, that war is never right, it is like saying to the natural man that sin is never right.

It is true that sin is never right; but the natural man will still continue to sin. He cannot do anything but sin so long as he is only the natural man, so long as his nature is unchanged.

To tell a man whose nature is unchanged, who is not spiritual, that sin is never right, and expect him not to sin, while retaining that unchanged nature, would be but a mocking platitude. And to tell him that sin is right, would be worse. And this would argue that the one who expected him not to sin while retaining his unchanged nature, also expected him to be his own saviour: and this because he who expected all this knew of no Saviour who can give another nature and change the natural man to a spiritual man, from sin to righteousness.

He who knows the Saviour who can change the natural man to a spiritual man, who can give him another nature, who can deliver him from sin and from sinning, does not expect the natural man not to sin. While he may tell him that sin is never right, he will also tell him that the only way that he can cease from sin and do the right, is by being saved from sin, by being made partaker of the divine nature, by being changed from the natural to the spiritual man, by being born again.

It is precisely so as to war. War is never right. Yet so long as men possess the warring nature, they will make war. And for the churches to tell the nations that war is wrong, and then expect the nations not to make war, while still unchanged from the warring nature, is but a mocking platitude. And for the churches to tell the nations that war is right, is far worse.

For the churches to expect the nations not to make war, while still possessing the warring nature, is nothing but to argue that the people of the nations can change their own natures, can deliver themselves from themselves, and can be their own saviours. And that is nothing but for those churches to confess that they know of no change or deliverance from the warring nature to the peaceful one.

And that in turn is for those churches to confess that in nature they are only like the warring nations; that in nature there is no distinction between the churches and the nations; and that there is essentially a union of the churches and the nations.

But that is all wrong. There is an essential distinction between the true church and any nation. And this because of the essential distinction between the natures. The nations are natural; the church is spiritual. The nations are human only; the church, though composed of human beings, is composed of human beings who are all partakers of the divine nature. The nations are of this world only; the church is not of this world. And being thus essentially distinct in their natures the church and the nations can never have any fellowship, any union, nor any connection to any extent in any way whatever.

And so, the church can and does tell to the nations that while it is true that war is wrong, yet the only way that they can ever be free from war is to be freed from the warring nature, and made partakers of the divine nature of the God of peace as manifested in the Prince of peace. The only way is for each one to be born again, to be born from above, to be translated into the kingdom of God's dear Son, which kingdom is "righteousness, and peace, and joy in the Holy Ghost."

A. T. J.

Sunday Laws and Church Attendance.

Do we need Sunday laws in order that the American workingman may be able to get the physical rest that he needs, and an opportunity which he would gladly improve if he had it, to attend Sunday church services? That we do, is the impression studiously fostered by most of those working for reform in Sunday observance. But a different view is taken by a leading daily paper of this city, which we commend as being in harmony with reason and the testimony of observed facts:—

"The Rev. Dr. Hillis, of Plymouth Church, in Brooklyn, explains the disposition to avoid church services on Sunday by attributing it to the 'tremendous pressure of work,' we Americans being 'extremists in all respects.' Why, then, are we not extremists in church going?

"The talk about Americans overworking themselves, however, is nonsense. They work no harder than other people, Frenchmen, Germans, or Englishmen, and they now take more rest from labor than ever before. There are more holidays, the hours of work have been short-

ened and half of Saturday is a time of rest preparatory to Sunday.

"If people do not go to church as much as formerly their neglect of divine worship is not excusable on the ground that they are now too tired to go, and we are surprised that a Christian minister should suggest it in behalf of the delinquents, for even if it was true that they are worked too hard during the week that would not be a valid excuse for their disregarding a religious duty. The truth, however, is that the very churches which are most crowded on Sundays are those frequented by the hardest workers, so far as physical labor goes.

"Apart from positive illness when people stay away from church it is not because they are too much exhausted to go to divine service, but because they do not care to go. If they are impelled by a lively faith and a strict sense of duty to attend their churches, if they feel that their souls' salvation is made the more secure by such attendance, they do not stay at home on the pretext that they have worked too hard during the week to be able to offer their prayers to God on Sunday. Let there be a revival of religion, such, for instance, as the great awakening in 1857, and there will not be room enough in the Brooklyn churches to hold the throngs anxious for their souls' welfare."

A National Anti-Polygamy Crusade.

WE have received from the Salt Lake Ministerial Association (Utah), an organization embracing Methodist, Baptist, Congregational, Presbyterian, Episcopalian, and Lutheran clergymen, some printed communications asking our coöperation in an effort to prevent the seating in Congress of an alleged polygamist, Brigham H. Roberts, of Salt Lake City, and to put polygamy under the ban of national law. The Association calls for "a constitutional amendment prohibiting polygamy and polygamous cohabitation in every State and Territory of our Union."

The SENTINEL is unqualifiedly opposed to polygamy, as it necessarily must be in standing for the preservation of natural rights. It therefore stands with those who seek by every lawful means, to restrict the existence of this evil within the smallest possible limits.

As polygamy is against natural rights, and civil government is instituted to preserve such rights, civil government can properly do nothing to justify or sanction polygamy; and the Government of the United States cannot properly allow a polygamist to take a seat in Congress.

Polygamy is immoral; but Congress cannot unseat Mr. Roberts on that ground. It is unchristian; but Congress cannot take action against him on that ground. It cannot unseat a member on the ground that he is a sinner. Congress is not constituted to be a judge of morality, or to try to enforce any standard of morality. Congress is invested with authority to enact laws for the best interests of all the people, within the lawful sphere of civil government, which is the preserva-

tion of rights. If polygamy were consistent with the preservation of human rights, it could properly be opposed only by the agencies God has instituted to combat sin.

It is altogether probable that the effort to unseat Mr. Roberts in Congress will be successful; but more than this is desired by his opponents. They want measures to be taken for the suppression of polygamy itself, and as stated, they propose a national law in the shape of a constitutional amendment "prohibiting polygamy and polygamous cohabitation in every State and Territory of our Union."

We are entirely in favor of the suppression of polygamy. But when we consider the question of the means to be employed, and especially the means that is proposed, we are reminded that the popular sentiment necessary to enforce even a constitutional law against polygamy in this country has become an uncertain quantity. For it is a recognized fact that the divorce evil, which by its nature is allied with polygamy as the foe of domestic virtue and happiness, has become so widespread throughout the Union as to alarm thoughtful men in the church and in the state, and has stirred them up to demand some action suited to a national emergency. The country is yet talking about the action taken at the late Episcopal diocesan convention in which Bishop Potter and others called for some stringent legislation by the church to check the increasing prevalence of divorce. When the people themselves throughout the Union give evidence of such general moral obliquity touching the matter of the domestic relations as the records of the divorce courts show, what can seriously be expected from them in the way of support for a law against polygamy? Can one who practises or views without concern the practise of what may be termed consecutive polygamy, be expected to be seriously concerned over the spread of that form of polygamy which is unattended by divorce-court scandals?

It is one thing to have a law, and another thing to have the law enforced; one thing to be against an evil outwardly, and another thing to condemn it in the heart; one thing to be a Pharisee, and another thing to be an "Israelite indeed." The latter part of the first chapter of St. Paul's epistle to the Romans depicts an anomalous condition of society illustrating this distinction, and that has been only too frequent a reality in human history. The apostle describes a class of men who were "filled with all unrighteousness," guilty of every crime against God and man, "who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." And this class actually existed in Roman society and predominated in the empire at the time the apostle addressed this letter to the Roman church. The laws of the Roman empire forbade such acts and made them punishable with death, by which the Romans testified their knowledge "that they

which commit such things are worthy of death"; yet everywhere, from the emperor down to the peasant, these very things were done, almost as if there were no laws against them in existence. Law, even with the death penalty affixed, was no barrier then to the grossest immorality; and civil law, in itself, has no greater power to-day.

Another fact presents itself upon this side of the question; and that is that the United States Government has but lately countenanced polygamy by the treaty made with the Sultan of Sulu, who will henceforth practise and maintain polygamy in a part of the Philippine Islands under American authority. Having given this virtual sanction to polygamy abroad, the Government has greatly weakened the hands of those who oppose it at home. This is a part of the evil heritage of the policy of foreign conquest.

The Salt Lake Ministerial Association will not do well to oppose polygamy by the power of a constitutional law, in preference to the power of godliness, which it is their special mission to reveal to the world.

The Spawn of Imperialism.

"Springfield Republican."

THE war in South Africa is the hideous product of the imperialistic system to which Great Britain, by the immense growth of her dominion, seems committed. To be entirely just to the British people in placing the responsibility for this fierce and sanguinary conflict, one should, perhaps, look beyond the wrangling and the covetousness which have been the immediate preface of the war, and regard the forces which have their play in the ebb and flow of the tide of empire.

A great empire may be compared with a giant monopoly, in that as it continues to grow in size it tends to grow less and less tolerant of small competitors that are obstacles to its complete ascendancy. The larger it grows the greater is the internal pressure to hold absolute sway. And, conversely, the greater it is the less can it endure successful opposition by smaller and less powerful rivals. To illustrate: As a railroad company extends its field the extension of itself involves the absorption of more and more branch lines, "feeders," and parallel systems. As the Standard oil monopoly grew in power the impulse to grow still more powerful increased with each new destruction of a competitor. When a perfect monopoly exists, as in the case of the coinage of money or the control of the postal system by the United States Government, it is found necessary to make even the smallest and most insignificant competition a crime punishable by fine and imprisonment. The Government cannot tolerate competition, because of the imperative necessity to maintain its prestige. And so an empire finds, as it increases in size and

power, that this same prestige of "paramountcy" tends to inhibit more and more the independence of smaller concerns which border upon its field of operations. The smallest prick—even that of a needle—will cause the largest balloon to collapse in time; and so, in huge empires, the question of "paramountcy" assumes in the minds of the empire's supporters the character of self-defense.

There seems something very absurd in the idea that the British in fighting the small Boer republics of South Africa are acting in self-defense, yet to the British imperialist mind that is evidently what it all amounts to. First, it is a question of "paramountcy" in South Africa, or making sound the monopoly; then it easily becomes a question of defense, since the monopoly balloon must have no pinholes in its huge inflated sides. When the situation appeals to a great government in that light they soon find themselves, like the managers and legal counsel of industrial monopolies or huge corporations, disregarding law and even justice in the effort to maintain and strengthen their grasp. In the case of the Transvaal the British government has not a sound legal basis for interference in that State's domestic affairs. The empire, however, like a growing monopoly, must absorb its small rival by hook or crook in order to remain an empire. With empires, therefore, such as Great Britain's, territorial extension becomes a habit of their natures, and wars, however shocking to the moral sense of individuals, are often the accompaniment of imperial growth.

These wars are the loathsome spawn of imperialism. They often set back civilization rather than forward, because the empire frequently comes in contact with states or races which may be hardy, wholesome growths, or well fitted in their way to be ascendant in their own habitats. But patience is not a characteristic of either monopolies or empires. They must rule at the first opportunity. Opposition must be beaten down if it will not timidly yield. Thus confusion precedes fusion in order that the monopolistic empire may stalk on its way unchallenged.

In South Africa the world now sees an excellent example of an imperialistic war brought on because the monopolizing power could not patiently await fusion without confusion, but must force a collision in order to hasten its undisputed mastery. The slaughter, the destruction, the legacy of hates between two civilized white races which this war will bring must be charged up against imperialism—that imperialism which tries to monopolize the control of all races, however heterogeneous, and all lands, however distant from the seat of the empire's power.

The logical tendency of this imperialism is to strive to make the whole earth subject to one power. Such a tendency must involve gigantic wars between rival monopolizers, wars which must prove destructive to an unprecedented degree.

Military Glory and National Honor.

BY JOHN D. BRADLEY.

WILLIAM E. CHANNING spoke many things which it will be necessary to repeat many times because they are the living truth. On Jan. 25, 1835, he delivered a discourse on "War," and some of the thoughts then expressed by him are worthy of consideration at this time when military achievements are being so loudly applauded in this country, and when it is so widely assumed and contended that the honor of the American Government requires the conquest and subjugation of a foreign people.

Among Mr. Channing's remarks we find the following and shall take the liberty to emphasize portions of what we quote:—

"At the present day, one of the chief incitements to war is to be found in *false ideas of honor*. Military prowess and military success are thought to shed peculiar glory on a people; and many, who are too wise to be intoxicated with these childish delusions, still imagine that the honor of a nation consists peculiarly in the spirit which repels injury, in sensibility to wrongs, and is therefore peculiarly committed to the keeping of the sword. . . .

"The idea of honor is associated with war. But to whom does the honor belong? If to any, certainly not to the mass of the people, but to those who are particularly engaged in it. The mass of the people who stay at home and hire others to fight,—who sleep in their warm beds, and hire others to sleep on the cold and damp earth,—who sit at their well-spread board, and hire others to take the chance of starving,—who nurse the slightest hurt in their own bodies, and hire others to expose themselves to mortal wounds and to linger in comfortless hospitals;—certainly this mass reap little honor from war; the honor belongs to those immediately engaged in it. Let me ask, then, *What is the chief business of war?* It is to destroy human life; to mangle the limbs; to gash and hew the body; to plunge the sword into the heart of a fellow creature; to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs. It is to batter down and burn cities; to turn fruitful fields into deserts; to level the cottage of the peasant and the magnificent abode of opulence; to scourge nations with famine; to multiply widows and orphans. *Are these honorable deeds? Were you called to name exploits worthy of demons, would you not naturally select such as these?* Grant that a necessity for them may exist; it is a dreadful necessity, such as a good man must recoil from with instinctive horror; *and though it may exempt them from guilt, it cannot turn them into glory.* We have thought that it was honorable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the revered benefactors of the human race, the discoverers of arts which alleviate human sufferings, which prolong, comfort, adorn, and cheer human life; *and if these arts be honorable, where is the glory of multiplying and aggravating tortures and death?*

"It will be asked, Is it not honorable to serve one's country, and expose one's life in its cause? Yes, our country deserves love and service; and let her faithful friends, her loyal sons, who under the guidance of duty and disinterested zeal, have poured out their blood in her cause, live in the hearts of a grateful posterity. But who does not know, that this moral heroism is a very different thing from the common military spirit? Who is so simple as to believe that this all-sacrificing patriotism of principle is the motive which fills the ranks of war, and leads men to adopt the profession of arms? Does this sentiment reign in the common soldier, who enlists because driven from all other modes of support, and hires himself to be shot at for a few cents a day? Or does it reign in the officer, who, for pay and promotion, from the sense of reputation, or dread of disgrace, meets the foe with a fearless front? *There is, indeed, a vulgar patriotism nourished by war. I mean that which burns to humble other nations, and to purchase for our own the exultation of triumph and superior force.* But as for true patriotism, which has its root in benevolence, and which desires the real and enduring happiness of our country, *nothing is more adverse to it than war, and no class of men have less of it than those engaged in war.* . . . War, as now carried on, is certainly among the last vocations to be called honorable. . . .

"There are many persons who have little admiration of warlike achievements, and are generally inclined to peace, but who still imagine that the honor of a nation consists peculiarly in quickness to feel and repel injury, and who, consequently, when their country has been wronged, are too prone to rush into war. Perhaps its interests have been slightly touched, perhaps its well-being imperiously demands continued peace. Still its honor is said to call for reparation, and no sacrifice is thought too costly to satisfy the claim. That national honor should be dear and guarded with jealous care, no man will deny; but in proportion as we exalt it, *we should be anxious to know precisely what it means, lest we set up for our worship a false, unjust, merciless deity and instead of glory shall reap shame.* I ask, then, In what does the honor of a nation consist? What are its chief elements or constituents? The common views of it are narrow and low. Every people should study it; and in proportion as we understand it, we shall learn that it has no tendency to precipitate nations into war. *What, I ask again, is this national honor, from which no sacrifice must be withheld?*

"*The first element of a nation's honor is undoubtedly justice.* A people, to deserve respect, must lay down the maxim, as the foundation of its intercourse with other communities, that justice,—a strict regard to the rights of other states,—shall take rank of its interests. *A nation without reverence for right, can never plead in defense of a war, that this is needed to maintain its honor, for it has no honor to maintain. It bears a brand of infamy, which oceans of human blood cannot wash away.* . . . *A people systematically sacrificing justice to its interests, is essentially a band of robbers, and receives but the just punishment of its profligacy in the assaults of other nations.* . . . The voice of justice is not always drowned by the importunities of interest; nor ought we, as citizens, to acquiesce in an injurious act, on the part of our rulers, towards other states, as if it were a matter of course, a necessary working of human

selfishness. It ought to be reprobated as indignantly as the wrongs of private men. A people strictly just has an honor independent of opinion, and to which opinion must pay homage. Its glory is purer and more enduring than that of a thousand victories. *Let not him who prefers for his country the renown of military spirit and success to that of justice, talk of zeal for its honor. He does not know the meaning of the word.* He belongs to a barbarous age, and desires for his country no higher praise than has been gained by many a savage horde.

"No nation stands alone; and each is bound to consecrate its influence to the promotion of equitable, pacific, and beneficent relations among all countries, and to the diffusion of more liberal principles of intercourse and national law. *This country is intrusted by God with a mission for humanity. Its office is to commend to all nations free institutions, as the sources of public prosperity and personal dignity; and I trust we desire to earn the thanks and honor of nations by fidelity to our trust. A people reckless of the interest of the world, and profligately selfish in its policy, incurs far deeper disgrace than by submission to wrongs; and whenever it is precipitated into war by its cupidity, its very victories become monuments of its guilt, and deserve the execration of present and coming times.*

"*It is the moral and intellectual progress of the people, to which the patriot should devote himself as the only dignity and safeguard of the State. How needed this truth!* In all nations the people have imagined that they were gloryfying themselves by triumphing over foreign foes, whilst at home they have been denied every ennobling institution; have been trodden under foot by tyranny, defrauded of the most sacred rights of humanity, enslaved by superstition, buried in ignorance, and cut off from all the means of rising to the dignity of men. They have thought that they were exalting themselves, in fighting for the very despots who ground them in the dust. *Such has been the common notion of national honor; nor is it yet effaced.* How many among ourselves are unable to stifle their zeal for our honor as a people, *who never spent a thought on the institutions and improvements which ennoble a community, and whose character and example degrade and taint their country as far as their influence extends?"*

Woe unto the nation which seeks the honor that follows and is maintained by war and conquest! The American Republic does not need such honor. If the shedding of blood be a glorious occupation, and if honor belongeth unto the man of blood, then how "honorable" indeed were Brutus and his companions, and how mistaken, how deluded was the patriarch when in the earnestness of his soul he cried upon his death bed that his honor might not be united into the assembly of Simeon and Levi!

The American who imagines that there is honor in the repudiation of the principles of human liberty, and in the forcible domination and subjection to his "acknowledged and unquestioned authority" of human beings as good as himself, needs more than any thing else to have his moral sense revived. He does not know what honor is. Honor is not greed, and it is not unscrupu-

ious ambition, and it is not moral cowardice. While it may be the case with some individuals, the world in general is not yet so blind, its moral sense is not yet so deadened, that it is likely to confuse honor with these things. Honor is inseparable from right; it can never be joined to wrong. Honor is the reward and companion of fidelity and integrity; it is not the ally and confederate of perfidy and iniquity. Honor is consonant with human rights, liberty, equality, and justice; it has no concord with force, aggression, and arbitrary domination. Honor is not afraid of humility; it is not afraid to acknowledge a wrong. Honor knows of but one way to rectify a wrong, and that is by acknowledging and forsaking it. Honor is not that moral cowardice which, because it is strong makes others suffer for its mistakes, and which seeks to drown its consciousness of guilt and of a loss of real honor in assaults upon weaker peoples—people who are desirous of living at peace with it and against whom it has not a shadow of a grievance. Honor knows that when it seems to humble itself that right may prevail that then it is truly maintained and exalted, then it shines forth bright in all the lustre of its native glory.

The republic which possesses true honor will not hasten to adopt the policies and methods of monarchists and despots; its knees will not smite each other at the thought of being termed “a weakling, unable to carry to successful completion the labors that great and high-spirited nations are eager to undertake;” it will not rectify its mistakes by forcing an indorsement of them from unwilling lips; it will not have the face to stand up in the world and to talk of its honor while multiplying and aggravating wrongs; it will know that the honor which is maintained by the suppression of human rights is an honor not distinguishable from infamy.

“Righteousness exalteth a nation; but sin is a reproach to any people.”

The Secular Spirit and Missions.

[From “A Great Crisis in the Work of Missions,” by A. T. Pierson, D.D., in the World’s Harvest Number of the *Signs of the Times*.]

THE prevalence of the secular spirit always, therefore, brings the decay of the spirit of missions. The church, like the individual, has its body and spirit, its links with time and with eternity, and when the temporal is unduly magnified, the eternal is correspondingly belittled. Man not only *reflects that* toward which he is habitually turned, but he *retains* the image. The carnal mind is the sensitive mirror which, turned downward, has taken on the image of the earthly; the spiritual mind is the mirror which, turned upward, has received the impression of the heavenly.

Is not church life essentially secular? Wealth, fashion, fame, formalism, culture, caste, polite society, worldly opinion, intellectuality, have crowded out sim-

ple worship, self-denial, passion for souls, devoutness of spirit, spirituality, and whole-souled devotion to God. Is not dependence on the material and temporal, devotion to the esthetic in art and architecture, music and dress, far more regnant than the Spirit of God in the practical administration of church life? Devout souls can give but one melancholy answer.

In a worldly church, if the work of missions survives, the *spirit* of missions is quenched; the body of organization lacks the soul of Holy Ghost inspiration, and the work is carried on in the energy of the flesh.

Is War Consistent With Christianity?—No. 3.

By Jonathan Dymond.

THE lawfulness of defensive war is commonly simplified to *The Right of Self-Defense*. This is one of the strongholds of the defender of war, the almost final fastness to which he retires. *The instinct of self-preservation*, it is said, *is an instinct of nature; and since this instinct is implanted by God, whatever is necessary to self-preservation is accordant with his will*. This is specious, but like many other specious arguments, it is sound in its premises, but, as I think, fallacious in its conclusions. That the instinct of self-preservation is an instinct of nature, is clear—that, because it is an instinct of nature, we have a right to kill other men, is not clear.

The fallacy of the whole argument appears to consist in this—that it assumes that an instinct of nature is a law of *paramount* authority. God has implanted in the human system various propensities or instincts, of which the purposes are wise. These propensities tend in their own nature to *abuse*; and when gratified or followed to excess, they become subversive of the purposes of the wisdom which implanted them, and destructive of the welfare of mankind. He has therefore instituted a *superior law*, sanctioned by his immediate authority: by this law, we are required to regulate these propensities. The question therefore is, not whether the instinct of self-preservation is implanted by nature, but whether Christianity has restricted its operation. By this, and by this only, the question is to be determined.

Now he who will be at the trouble of making the inquiry, will find that a regulation of the instincts of nature, and a restriction of their exercise, is a prominent object of the Christian morality; and I think it is plain that this regulation and restriction apply to the instinct before us. That some of these propensities are to be restrained is certain. One of the most powerful instincts of our nature, is an affection to which the regulating precepts of Christianity are peculiarly directed. I do not maintain that any natural instinct is to be eradicated, but that all of them are to be regulated and

restrained; and I maintain this of the instinct of self-preservation.

The establishment of this position is, indeed, the great object of the present inquiry. What are the dispositions and actions to which the instinct of self-preservation prompts, but actions and dispositions which Christianity forbids? They are non-forbearance, resistance, retaliation of injuries. The truth is, that it is to *defense* that the peaceable precepts of Christianity are directed. *Offense* appears not to have even suggested itself. It is "Resist not *evil*;" it is "Overcome *evil* with good;" it is "Do good to them that hate you;" it is "Love your *enemies*;" it is "Render not evil for *evil*;" it is "Whoso *smite*th thee on one cheek." All this supposes previous offense, or injury, or violence; and it is *then* that forbearance is enjoined.

"The chief aim," says a judicious author, "of those who argue in behalf of defensive war, is directed *at the passions*;" and accordingly, the case of an assassin will doubtless be brought against me. I shall be asked—Suppose a ruffian breaks into your house, and rushes into your room with his arm lifted to murder you, do you not believe that Christianity allows you to kill him? This is the last refuge of the cause: my answer to it is explicit—I *do not believe it*.

I have referred to this utmost possible extremity, because I am willing to meet objections of whatever nature; and because, by stating this, which is enforced by all our prejudices and all our instincts, I shall at least show, that I can give to those who differ from me, a fair, an open, and a candid recognition of all the consequences of my principles. I would, however, beg the same candor of the reader, and remind him, that were they unable to abide this test, the case of the ruffian has little practical reference to war. I remind him of this, not because I doubt whether our principles can be supported, but because, if he should think that in this case I do not support them, he will yet recollect that very few wars are proved to be lawful.

Of the wars which are prosecuted, some are simply wars of aggression; some are for the maintenance of a balance of power; some are in assertion of technical rights, and some, undoubtedly, to repel invasion. The last are, perhaps, the fewest; and of these only it can be said that they bear any analogy whatever to the case which is supposed; and even in these, the analogy is seldom complete. It has rarely indeed happened that wars have been undertaken simply for the preservation of life, and that no other alternative has remained to a people, than to kill or to be killed. And let it be remembered, that *unless this alternative only remains*, the case of the ruffian is irrelevant; it applies not, practically, to the subject.

I do not know what those persons mean, who say, that we are authorized to kill an assassin by *the law of nature*. Principles like this, heedlessly assumed, as of self-evident truth, are, I believe, often the starting-post

of our errors, the point of divergency from rectitude, from which our after obliquities proceed. Some men seem to talk of the laws of nature, as if nature were a legislatress who had sat and framed laws for the government of mankind. Nature makes no laws; a law implies a legislator; and there is no legislator upon the principles of human duty, but God.

If, by the "law of nature," is meant any thing of which the sanctions or obligations are *different* from those of revelation, it is obvious that we have set up a moral system of our own, and in opposition to that which has been established by Heaven. If we mean by the "law of nature," nothing but that which is *accordant* with revelation, to what purpose do we refer to it at all? I do not suppose that any sober moralist will statedly advance the laws of nature in opposition to the laws of God; but I think that to advance them *at all*—that to refer to *any* principle or law, in determination of our duty, irrespectively of the simple will of God, is always dangerous: for there will be many, who, when they are referred for direction to such law, or principle, will regard it, in their practise, as a *final* standard of truth.

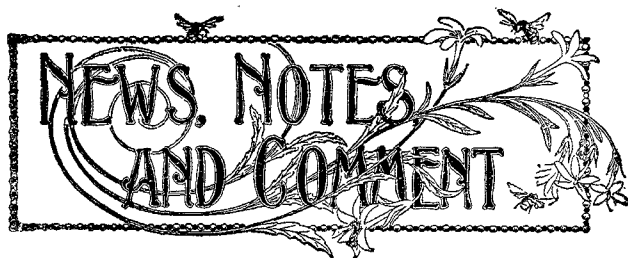
I believe that a reference to the laws of nature has seldom illustrated our duties, and never induced us to perform them; and that it has hitherto answered little other purpose than that of amusing the lovers of philosophical morality.

The mode of proving, or of stating, the right to kill an assassin, is this: "There is one case in which all extremities are justifiable; namely, when our life is assaulted, and it becomes necessary for our preservation to kill the assailant. This is evident in a state of nature; unless it can be shown that we are bound to prefer the aggressor's life to our own; that is to say, to love our enemy *better* than ourselves, which can never be a debt of justice, nor any where appears to be a duty of charity."

If I were disposed to hold argumentation like this, I would say, that although we may not be required to love our enemies *better* than ourselves, we are required to love them *as* ourselves; and that in the supposed case, it still would be a question equally balanced, which life ought to be sacrificed; for it is quite clear, that if we kill the assailant, we love him *less* than ourselves, which may, perhaps, militate a little against "a duty of charity." But the truth is, that the question is not whether we should love our enemy better than ourselves, but whether we should sacrifice the laws of Christianity in order to preserve our lives—whether we should prefer the interests of religion to our own—whether we should be willing to "lose our life, for Christ's sake and the gospel's."

The system of *counter-crime* is of very loose tendency. The assailant violates his duties by attempting to kill me, and I, therefore, am to violate mine by actually killing him. Is his meditated crime, then, a justification

of my perpetrated crime? In the case of a condemned Christian martyr who was about to be led to the stake, it is supposable, that by having contrived a mine, he may preserve his life by suddenly firing it and blowing his persecutors into the air. Would Christianity justify the act? Or what should we say of him if he committed it? We should say that whatever his *faith* might be, his *practise* was very unsound; that he might *believe* the gospel, but that he certainly did not fulfill its duties. —From “*An Inquiry into the Accordancy of War with the Principles of Christianity.*”



THOMAS COLLIGAN, an ice peddler, of Springfield, Mass., failed to respond to a summons served upon him about a month ago because of a complaint against him for selling ice on Sunday, and was brought before the Police Court judge October 9. He pleaded guilty to the complaint and was fined \$10.

WHEN the United States Government can view with evident concern the prospect of the obliteration of republican government in South Africa by the onward march of an imperialist power, there is ground for the suspicion that its own republicanism is on the wane.

THE Filipinos are being subjugated because they do not know how to govern themselves, and the Boers are to be subjugated for a like reason,—they do not know how to govern themselves in the way that suits the English gold-hunter. The reason is as valid in the one case as in the other.

If imposing restrictions upon the franchise be a valid cause for war against the Boers, what must be said of the action of the United States Government in excluding the Chinese from American citizenship on any terms, and even from setting foot on American soil? The Transvaal has as good a right to exclude the English as this Government has to exclude the Chinese.

ENGLAND claims that she is forced to make war upon the Boers because their government is unjust and behind the times. A few years ago a government which beyond

all doubt was unjust, even rotten, and unprogressive to the last degree, was in addition to all this, engaged in slaughtering Armenian men, women, and children, by the tens of thousands, yet somehow England did not feel called upon to interfere. Allowing that the Boer government is unjust, why is England called upon to subjugate an unjust government in South Africa, and leave unmolested an indescribably worse one nearer home? To see this fine distinction it is necessary to have a glittering gold piece held before the eye.

THERE has been formed in Chicago a national organization of the American Young People's Christian Temperance Union, which will attempt, as one of its chief lines of work, to secure a million votes for the Prohibition Party.

THE Congress of the Republic of Ecuador has confiscated all the property owned by the Roman Catholic Church in that country. The proceeds are to be applied to sustain state schools.

BOLTON HALL, a son of the late Rev. Dr. John Hall, of New York City, has announced the formation of a new anti-expansion organization, of which he is the temporary secretary, to be known as “The American League.” The objects of the League, as stated by Mr. Hall, are to “curb, if possible, the military spirit and to retain the American spirit, which up to 1898 had guided the people of the United States.” The league has an office on Broadway, in this city.

A PAPER which ardently supports the policy of Philippine conquest, makes note of the fact that “There is a rumor that certain European powers are preparing to object to our blockade of the Philippines, and to follow up their objection with a joint note asking how soon we expect the islands to be pacified,” and inquires, “If we have not pacified a belt four miles wide in eight months, what sort of answer shall we give to the question?”

“According to Mr. McCutcheon, the Manila correspondent of the *Chicago Record*, we have captured and abandoned twenty-one towns, some of them several times each, and in one case six times. Macabebe, the only town whose people were our friends, we took and then deserted, leaving it to be burned by the insurgents.”

The Government would not retire from the Philippines because it feared the world would laugh; but as it is, the world is laughing, and may yet do something more than laugh.

THE Filipinos, said the President in a recent speech, "will not be governed as vassals or serfs or slaves—they will be given a government of liberty, regulated by law, honestly administered without oppressive exaction, taxation without tyranny; justice without bribe, education without distinction of social conditions, freedom of religious worship and protection in life, liberty, and the pursuit of happiness."

* * *

Then a good many people in the United States will want to go and live in the Philippines. Such paragon government will not be vouchsafed to Americans at home, it is safe to say.

The Point of View.

THE point of view is a very essential matter in obtaining a correct conception of the thing that is viewed. As a half truth is generally a whole lie, so the point of view which discloses only a half truth about something is one that leads the observer into complete error. This is illustrated in the following which we note in an exchange:—

"Dr. Woolsey recently performed a new sort of operation on an idiot child's skull at Bellevue Hospital, in this city, for the purpose of curing idiocy. The child died, and the doctor said: 'The operation was entirely successful from my point of view. The only trouble was that the child had not sufficient vitality to stand the shock.'

"The only trouble was that the operation killed the child. Now, if Christian Scientists are to be prosecuted for manslaughter whenever a patient dies on their hands, notwithstanding that the patient wants to die that way, and that the healer does nothing to kill him, what shall be done with Dr. Woolsey? We might say of the Christian Science patient that he might have lived had it not been for what the healer didn't do to him. But in the other case the boy would certainly be alive to-day had not it been for what Dr. Woolsey did to him. Custom is a mighty thing and habits of thought are hard to break."

Dr. Schurman on His Sulu Bargain.

New York "World."

DR. JACOB GOULD SCHURMAN is president of Cornell University and one of the foremost educators of American youth. Mr. McKinley sent him to the Philippines as president of a peace commission. In yesterday's *World* Dr. Schurman gave us an account of his visit to the polygamous and slave-holding Sultan of Sulu, and of the bargain he made with that potentate in the name of the American people.

He found this little \$3,000-a-year Sultan living in a mansion that reminded him of "the old farm-houses of

the New England States"—such, for instance, as those in which Wendell Phillips and Garrison and the other slavery-haters were nurtured. But this "New England farm-house" had its polygamous harem, and its master was the holder of human slaves, and with him Dr. Schurman made a treaty binding the United States to tolerate his harem, to sanction his slave-holding, and to pay him and his chiefs for the maintenance of their harems and their droves of slaves these following sums per month:—

To the Sultan, -	\$250	To Dato Puto, -	\$60
To Dato Rajah Muda, 75		To Dato Amir Haissin, 60	
To Dato Attik, -	60	To Hadji Butu, -	50
To Dato Calbe, -	75	To Habib Mura, -	40
To Dato Joakanain, 75		To Serif Saguin, -	15

Speaking of the treaty he made, Mr. Schurman says:—

"Since returning to the United States, I have noticed some criticism of the fact that slavery is permitted to continue in the Sulu group."

"Criticism?" Impossible, Dr. Schurman!

Dr. Schurman continues:—

"Surely no one acquainted with the conditions could criticise this!"

Surely not!

Mr. Schurman further says:—

"Slavery is a recognized institution in the Sulus. If we attempted to take it away there is no telling what might happen. Certainly it would be to our disadvantage."

"Disadvantage?" "No telling what might happen?"

Mr. Schurman adds:—

"So long as peace is maintained we will be wise to let well enough alone."

"Well enough?" Is slavery "well enough?" Is polygamy "well enough?"

Again, Mr. Schurman says:—

"We cannot afford to interfere with their religion and their *ancient practises* so long as they do not conflict with American authority and government in the islands."

"Ancient practises"—of polygamy and slavery! And "under American authority and government!"

Has Dr. Schurman ever heard of the most strenuous war in history, a war which cost this nation billions of treasure and hundreds of thousands of lives? Has he ever heard that all this treasure, all this torrent of blood, was the price paid, and paid gladly, that these words might be added to the Constitution of the United States?

"Neither slavery nor involuntary servitude shall exist within the United States or any place subject to their jurisdiction."

The Meaning of "Christian Citizenship."

"Silver Creek Times." (Nebr.)

RECENTLY in Chicago Rev. F. G. Strickland delivered a lecture under the auspices of the Christian Citizenship League. He said: "We must put our Christianity into practise and vote and work as we pray. The great political parties of to day are tied up with the powers of evil, and we can expect nothing from them. We must cut loose from these parties and establish a political party of our own, its foundation to be the gospel of Christ.

Such talk is revolutionary, tending as it does to the destruction of one of the foundation principles of this Government, namely, the separation of church and state, and in practise would be an evasion of that clause of the Constitution which reads, "no religious test shall ever be required as a qualification to any office or public trust under the United States," for a political party organized on the basis proposed would inevitably require that candidates for office should be members of some orthodox church.

But such a party would also be destructive of Christianity itself if it should ever bid fair to become a majority party, for the reason that in such case graceless and supremely rotten politicians all over the country would make haste to get converted and join that party and it would soon become one of the worst parties that ever existed, and Christianity would be just as bad. Let us hope that the Christian Citizenship League will be of few days and full of trouble if it is to follow the advice of Rev. Strickland.

The Issue between England and the Boers.

A GREAT mass meeting of citizens was held in Carnegie Hall, this city, the 11th inst., to express sympathy with the Boers in their struggle for independence. Mayor Van Wyck presided, and in a brief address stated the substance of the events which have led up to the present situation. The facts of this history make plain the hypocrisy of Great Britain in trying to cover up her imperialism by talk about the grievances of the "Uitlanders":—

"In the 1815 division of the world, Cape Colony was transferred by Holland to England. They finally, to avoid oppression, trekked one thousand miles in the wilderness from time to time and place to place, until they crossed the River Vaal, into the most sterile part of that continent, known as 'no man's land,' and disowned by the English.

"They were there in search of peace, the right to govern themselves, wrest a living from the ungrateful soil and live under the laws of their own making. This religious, domestic, industrious and agricultural people had to struggle time and time again against the savage, but in the end made the Transvaal blossom.

"In 1854 England, finding nothing in this God-forsaken land worth her consideration, hauled down the British flag, acknowledging the absolute independence of the Boers.

"In the seventies the Kimberley diamond mines were discovered on the edge of the Orange Free State. England claimed them as purchased from a black chief, and the Free State surrendered them.

"On April 12, 1877, England seized the Transvaal and told the Boers to trek it again. But they were so surrounded they could move on no further, so they revolted, and on Dec. 16, 1880, issued a declaration of independence. . . .

"On Jan. 28, 1881, they defeated the English at Laing's Neck, their battle of Saratoga. Feb. 26, 1881, they defeated the English at Majuba Hill, another Yorktown for England.

"On March 21, 1881, a treaty was entered into reserving to England a limited suzerainty. In 1884 another treaty was entered into in which the word suzerainty was dropped and absolute independence was granted, except that the Transvaal agreed not to make treaties with other neighboring countries, except the Orange Free State, without England's coöperation. Once again the Boers were happy.

"In 1885 the gold mines were discovered in the Transvaal, now producing one-third of the gold product of the world. The nomads of the mining camps of the globe hastened to these new fields in such numbers that there were soon three of them to one Boer.

"In the meantime Cecil Rhodes had made one big chartered trust of the Kimberly mines, the most valuable business enterprise of the world, and, desiring to do the same with the Transvaal gold fields, inspired the Jameson invaders in their attempt to overthrow the Dutch Republic. They were defeated, in 1896, at the battle of Doornkoop, their battle of New Orleans.

"Rhodes conceived a new scheme for the control of the Transvaal. The English government demanded the enfranchisement of the miners and the use of the English language in the Volksraad (Congress).

"The refusal to surrender their country to the mining camps is the only cause of war that the history of the present controversy discloses."

Why We Cannot Interfere.

"Boston Post."

THE real reason is that the United States is engaged in the same business in the Malay Archipelago that Great Britain is engaged in in South Africa. Furthermore, the United States, as we see it, is acting with less provocation than England has received.

In this Mr. McKinley certainly preserves consistency. He cannot put himself in the attitude of deploring the conquest of coveted territory by Great Britain, while engaging this country in a war of conquest for like aggrandizement. He cannot affect horror at the shooting of Boers in South Africa for the purpose of establishing the suzerainty of Great Britain over that republic, while killing Filipinos in Luzon for the purpose of establish

ing the sovereignty of the United States over the Philippines. And, to be consistent, he must not only refuse to offer mediation but must warn the Dutchmen who are preparing to fight for their independence that he will steno to no appeal which may come from them asking the moral support of the American Republic.

Bishop Potter on American Colonial Government.

At the Protestant Episcopal Church Congress, in St. Paul, Minn., Bishop Potter, of New York City, delivered an address in which he answered the question, Does national expansion imply imperialism? Some of the salient points of his speech appear in the following quotations:—

"Whatever may be improbable, nothing is more entirely possible than that a nation which still preserves the forms of democratic government may in time subordinate them to methods of its administration which sooner or later will bring the substance of imperialism along with them."

"It would seem at least reasonable that the conquering or purchasing republic should inaugurate its relations to its new possessions by some conference with its dominant peoples. But no. Its first word is 'subjection,' its first demand 'surrender,' its first, second, and third conditions are: 'We will recognize nobody; we will treat with nobody; we alone will dictate all the terms. The policy does not work happily.'"

"The new possessions must be rigorously governed. There must be hosts of troops and scores of governors, and the organization of armies and staffs and military courts for nobody knows just how many islands.

"How are these governments to be constituted? How is the chief ruler of the distant republic, in whom, as it happens, there is vested—at any rate for the time being—really despotic power, to attend to all these matters?

"He happens usually, with us, to have a task on hand—that of securing his own re-election—which naturally absorbs a large share of his time; how can he be expected to neglect it for the care of some wretched islands, mainly peopled, as he is told (though unfortunately for him incorrectly), with a lot of ignorant little 'niggers'?"

"Or, rather, if he must give those some sort of attention, how can he make their conquest and government a means of strengthening himself with his party, and binding new adherents to a 'great and spontaneous movement' for his re-election? There are a good many people he knows, whose fidelity to the party is purely a commercial question. There are the sugar interest, and the tobacco interest, and the kite-flying interest—by which I mean every conceivable adventurer who stands ready with his particular scheme in the Philippines—only waiting for the opportunity to exploit it.

"And he, and such as he—for that is the most serious aspect of our whole situation—promulgates the policies of a nation."

"The sources from which platforms, candidates and

policies emanate are liable to become more and more controlled by those with whom personal interests are the supreme motives and personal gains the supreme ends.

"It is of course conceivable that in the persons of those to whom these distant governments shall be committed we shall find only the highest ideas and only the most incorruptible integrity. But what are the probabilities? What is the likelihood that there more than anywhere else the stream will rise higher than the source?"

"A cardinal principle of 'government of the people, by the people, for the people,' is that the people shall not be treated like children kept in the dark. A sound public opinion, we say, is the great bulwark of a republic, the foundation stone on which its popularity and prosperity must needs rest.

"In this connection the searching of the mails—the proscription of certain publications and the stifling of correspondence—is one of the most intolerable outrages which a free people has ever suffered; and it is significant, most of all, of the development of a tendency which foreshadows that, whether or not we are likely to have imperialism in our distant possessions in form, we already have it at home in fact.

"It is time that, confronted with such possibilities in connection with our new possessions, we ask, Is it worth while? For, at this point, it needs no gift of prophecy, but only a very moderate knowledge of history, to reveal to us the dangers that threaten us. There lies behind us in its pages the story of a great republic which, by its ever expanding conquests, was lifted into the throne of the sovereignty of the civilized world only to find that the tributaries that had made it great were destined, ere long, to be the instrument of its ruin.

"Now then, the thing that destroyed Rome was the loss of her homogeneity. Our strength to-day consists in the triumph of those great civic ideals which are the property alone of Anglo-Saxon civilization. But if we persist in diluting that civilization too largely, the result needs no prophet to forecast.

"We may have territorial expansion and material prosperity, and for a time, it may be, we shall have that possession which, in the mere dream of it, has begun to inflame our people with a strange inebriety—I mean, world-wide supremacy—but in the winning of it we shall have lost every distinguishing characteristic of a free and self-governing people.

"Is it worth while?"

"A PROMINENT religious journal," says a religious exchange, "finds fault with the Speaker's Commentary for the following note found in it:—

"Untruth has been held by all moralists to be justifiable towards a public enemy. Where we have a right to kill, much more have we a right to deceive by stratagem."

"Why not? If man may set aside the sixth commandment, may he not also ignore the eighth? As a matter of fact, it would be absolutely impossible for any

military operations to be 'successful' if the leaders adhered strictly to the truth. Lying is inseparably connected with killing. The error of the commentary lies in the assumption that it is right to kill. As a general thing, the code of 'moralists' is entirely different from that of the Bible. Too much of the 'morality' of this age consists in the justification of one evil because of the existence of another."

Pointed Paragraphs.

Was that World's Peace Congress intended solely for dramatic effect?—*Baltimore Herald*.

We are now in the attitude of making a people consent to be governed by the consent of the governors.—*New York World*.

It is possible that when the attempt is made to unseat Congressman Roberts, of Utah, because of his three wives, explanations may be demanded of the official recognition by the United States Government of polygamy and human slavery in the Sulu Islands.—*Springfield Republican*.

WHILE the Administration is bolstering up imperialism by licensing slavery and polygamy and by spending American money to indulge these Oriental savages in concubines, American women are trying to have Roberts unseated because he has two families. The situation is an awkward one for persons who prefer to be consistent. Perhaps Dr. Schurman could suggest a way out.—*Buffalo Enquirer*.

THE most significant piece of news which has come over the cable from South Africa since the time set by the ultimatum expired was the news that a press censorship had been established by the British. Why is it that "empire," for all its shouting about the "glory" of its deeds, is so passionately attached to darkness? If there is so much "glory," why such a horror of publicity?—*New York World*.

SOME letters of Cardinal Newman have recently been published, in one of which occurs the following statement:—

"A large society such as the church, is necessarily a political power, and to touch politics is to touch pitch."

Very true; and to touch pitch is to be defiled. The conclusion is obvious. It is not necessary for any Christian nor for any body of Christians to be defiled; that is self-evident. They can and should let politics and all political methods alone.—*Present Truth*.

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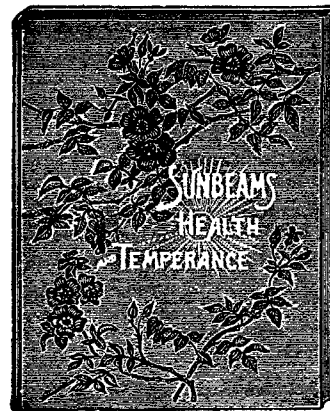
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NEW YORK, OCTOBER 19, 1899.

WE have a good deal to say in this issue about the question of the rightfulness of war. It will pay you to read it, whether you believe war to be right or wrong. And the times certainly call upon everyone to become enlightened upon this subject.

WE hope by the time of another issue to be able to set before our readers the decision and argument in the case of Mr. A. J. Waters, of Gainesville, Ga., in the Supreme Court of that State. This case, it will be remembered, was taken to the Supreme Court on appeal from the lower court, which had convicted him for violation of the Sunday law. We acknowledge here an error in having given Mr. Waters' address as Rome, Ga., some time ago.

THE AMERICAN SENTINEL is not the only journal that is now calling attention to the similarity of what is being done to-day to expand national territory and power, and what was done for a like purpose under ancient Rome. Now is the time, indeed, when people everywhere ought to be comparing old Roman history with current history, noting how history repeats itself and to what the repetition of history must lead. And for this very purpose there has been written a book entitled "The Two Republics," in which some intensely interesting parallels are drawn between the greatest republic of ancient times—Rome—and the greatest republic of to-day. See notice given on p. 654.

NO NATION can survive indefinitely upon a policy which sets aside the law of justice and the rights of mankind. History exists to attest this

fact to the people of to-day. When a nation sets out upon a path that diverges from the path of justice, it sets out upon the road to its own extinction. The nations of former times did this and came to their end one after the other, though they were warned by the messengers of God against taking the wrong course. And to-day there is nothing more appropriate for the times than to sound this same warning, as the AMERICAN SENTINEL and other agencies are doing.

BEYOND certain limits, the expansion of national domain must mean the addition of power in the hands of men who already have more power than they know how to handle properly. Great power concentrated in the hands of one person or of a few individuals always cursed the world, and is one of the worst of the evils that darken the outlook to-day.

THE *Chicago Times-Herald* says of the United States, after pointing the finger of pity at the so-called republic of France, that "military dictators are impossible here for two excellent reasons," the first of which is that "no man could rise so high above the mass as to impose his will upon the nation," and the second, that "aside from this, it is inconceivable that any American should aim at arbitrary power." Is the *Herald* trying to pose as the Rip Van Winkle of journalism, that it should thus profess ignorance of American history for the past one or two decades? For if grasping after power is not a conspicuous feature of American life to-day, however it may have been in former times, then that life is featureless altogether. As to power and arbitrary power, there is no essential distinction between them here; give any person power who is grasping for it, and he will use it arbitrarily.

Military dictators are *not* impossible here, for at least one excellent reason; and that is, that political dictators here are very common.

Where political dictators flourish, a military dictator is not an impossibility. A military dictator and a political dictator do not require different human material for their make-up; and people who will submit to a dictator of one sort, will be readily reconciled to one of another sort when the occasion seems to demand it. War and militarism will bring a military dictator to any land.

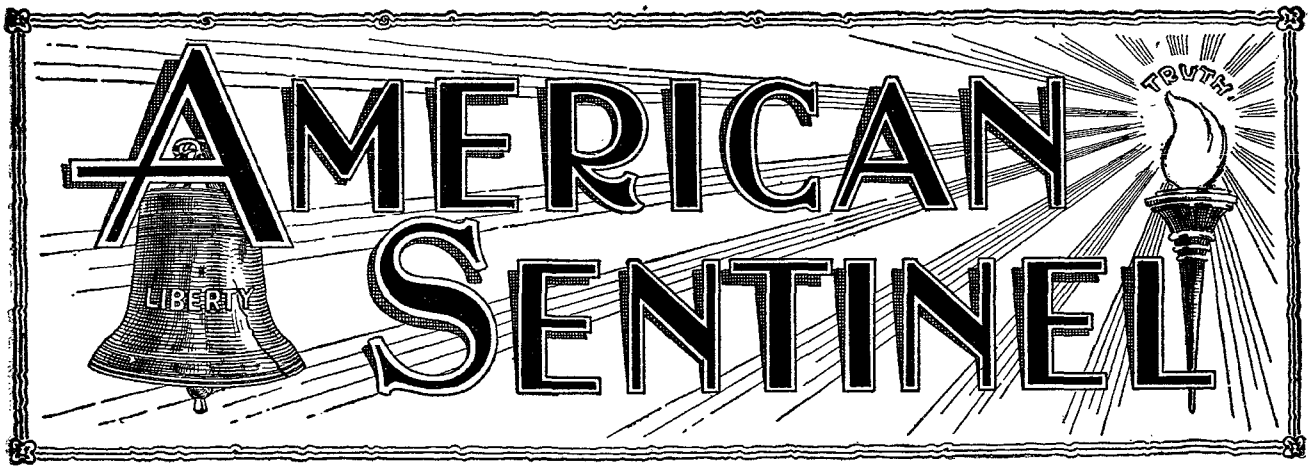
CATHOLIC priests in Pittsburg, Pa., have taken issue with the educational authorities of that city in demanding that pupils of the parochial schools be admitted to the public high schools without examination, as are pupils from the public schools. The school authorities feel, and doubtless with good reason, that parochial school pupils are not apt to be very proficient in a knowledge that is not distinctively Catholic.

ACCORDING to the *New York Sun*, "The War Department has asked the International Young Men's Christian Association Committee in West Twenty-ninth Street to place an association secretary, fully equipped, upon each of the ten or twelve transports soon to sail for Manila. Congress failed to make any provision for additional chaplains to accompany the new troops about to be sent out."

THE greatest republic on the earth ought naturally to be the friend of the lesser republics, at least to the extent of speaking a word for peace when one of them is threatened with extinction by an imperial power.

THE grace of God is given freely, but can be received only by him who takes it freely; that is, of his own free will. Hence there can be no slavery in the service of God, but religious liberty in the truest sense.

WHEN evil is overcome with good, the victory is lasting.



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

VOLUME 14.

NEW YORK, OCTOBER 26, 1899.

NUMBER 42.

Published in the interests of Religious Liberty—Christian and Constitutional.

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THE Government tolerates no counterfeit of a thing upon which it has placed its stamp. And if such a counterfeit be wrong, what must be said of a counterfeit of that which bears the stamp of Heaven?



COUNTERFEIT money interferes seriously with the business of earthly government; and a religious counterfeit works no less evil in the government of God. Recognizing this truth, the devil has ever sought to force as many religious counterfeits upon the world as was in his power to do.



THE Sabbath institution bears the stamp of Heaven, being "the Sabbath of the Lord thy God." What, then, must be said of a weekly day of rest which is not the Sabbath of the Lord? What must be said, for example, of the "civil sabbath," which is confessedly something different from the divine institution, although to most people it is just the same *in appearance*? Or what must be said of a weekly sabbath in which there is any alteration, however slight, from the Sabbath instituted for the race by the Creator? And is not an institution which most nearly resembles the divine institution, without being that institution in fact, the most dangerous of sabbath counterfeits?



THERE is a counterfeit of the Holy Spirit in the world, and its effects have been very widespread and disastrous. When the Holy Spirit descended on the disciples at Pentecost, some who were in their company

said, "These men are drunk with new wine." The Holy Spirit is given to fill men with joy, to lift them above the fears, discouragements and trials of this life; but men have been led to the use of wine and strong drink to attain to this desirable condition. And this has been a terrible delusion, bringing physical and moral death upon countless numbers, and engaging to-day the earnest endeavors of upright men and women to stay its progress.



AND surely those who cry out against the gigantic evil of intemperance, who demand legislation against it, cannot consistently favor any counterfeit of that which is divine, or demand that man's substitute for a divine institution be forced by legislation upon the people.



The Promise of Liberty.

THE world is hearing much to-day, as it has always heard, of the promise of liberty made by one people to another. But can one people confer liberty upon other people? and if so, what people can do this? These were always important questions, and were never more so than just now.

The Apostle Peter wrote about a class of men who promised liberty; and we have therefore some information on the subject from an authority that church people at least will not question. He speaks of a class who while they promise liberty to others, are themselves the "servants of corruption." 2 Peter 2:19. And this is equivalent to a plain statement that nobody who is himself in bondage can confer any true liberty upon another. And this is to say that the promise of liberty made by the servant of sin is an empty boast; for it is of the bondage of sin that the apostle is speaking.

We may set aside, then, as altogether vain and de-

lusive, the promises of liberty made by any people who are not themselves free from the chains of sin. Such people do not know what real freedom is. And having the tyranny of sin upon themselves, they perforce have the spirit of tyranny in their hearts, which seeks never to confer liberty, but always to restrict it.

To day we hear the promise of liberty made by one people to another whom they are trying to overcome. Can such a promise of liberty be realized? The answer of Scripture to the question is, "Of whom a man is overcome, of the same is he brought in bondage;" and though a whole nation should with united voice deny this statement, it would still be true.

One man is not overcome by another man, or one people by another people, to be made free. And when the conqueror is himself the servant of corruption, it is doubly impossible that the conquered should be made more free.

The work of setting men free was undertaken by the Author of freedom, who came not to overcome any man, but to overcome the evils by which men are bound; not to get the victory over any man, but to give to every man a victory gained over the whole world. And only as men work with Him, will the cause of freedom be really advanced in the earth. His promise of liberty, and his only, will be gloriously fulfilled.

The Needed Power.

THE following stirring words from an address by Dr. W. A. Spencer, Secretary of the Church Extension Society of the M. E. Church, strike at the root of the problem of the means by which the church to-day can become equipped to grapple with prevalent evils and accomplish the reforms that are so urgently needed in society. Endued with the power of which this earnest man speaks, the church is prepared to do just that work that is needed in the nation to-day, and that God would have her do; but equipped with any other power, as the power of legislation or of the ballot, she is not prepared for her task, and the reforms accomplished by such means will be of the wrong kind, that can only make the situation worse:—

"In our pulpits to day we have a multitude of preachers, too, who have lost their power, but, like Samson, they wist not that their power is departed from them, and try to make up for the old time power by scholarship, polish, and dignity. Think, beloved, what times we have fallen upon, when the Board of Bishops of the Methodist Episcopal Church, with her revival history back of her, has to send out a piteous appeal to our people to pray for a revival of religion within our own borders! It ought to be enough to send every one of us to our faces in the dust, crying out for a return of the old-time power! . . .

"See how our D. D.'s have been trying to account for the depletion in the life-blood of Methodism! Oh,

my God, why don't they strike the true secret of it, and recognizing it, fall upon their faces all along the line and cry out for a return of Pentecost, instead of trying to blame it upon this and that that has no more to do with it than the wind blowing among these mountain pines! God help us!

"But then, if a man has heart paralysis, you can't blame the poor fellow if he doesn't work as he did before he was afflicted. Neither can you expect a church member or a Christian, if he is devoid of power, to do much. Some things follow each other as a natural sequence, and this is one of them. A powerless Christian is a useless Christian.

"But you ask, How shall we have convincing, persuasive power in the pulpit and pew? I reply, Get it down from heaven. It is there. God hasn't died. Christ is on the throne. The Holy Ghost is yet alive. His power is at your command. Get it, for God's sake, for your own sake, and for the sake of this old dying world!"

A Baneful Progress.

ABOUT two years ago, in this paper we gave some Bible Studies in Christian Citizenship and Church and State, for the especial benefit of the *Christian Citizen*.

At that the *Christian Citizen* was very diligently working for a union of church and state in every relationship of men throughout this whole land; and at the same time was denying it, and even seemed not to be able to discern it. For this reason we printed in the SENTINEL, addressed to the *Christian Citizen*, the Bible Studies in Christian Citizenship and Church and State.

These lessons were all simply studies of the plain statements of the New Testament and of confessed fact. These scriptures just as they stand, with a study of simply what they say, showed plainly that there cannot be any such thing as Christian Citizenship of this world without a union of church and state. A candid study of confessed facts demonstrated the same thing.

It therefore appeared perfectly plain that, *directly contrary to the plain word and principles of Christ*, the *Christian Citizen* was definitely pushing a propaganda of the union of church and state in every relationship of men throughout this whole nation; and that this Christian Citizenship idea and the Christian Citizenship movement as a whole, and in each individual feature of it, is nothing else than a propaganda of the union of church and state after the very likeness of things in the Dark Ages. All this plainly appeared, whether or not it was discerned by the *Christian Citizen* and those who are engaged in the Christian Citizenship movement.

And now, as announced in last week's SENTINEL, all this is acknowledged in the changing of the name of the *Christian Citizen* and now calling the same paper *Church and State*; because as stated by itself, "The name *Church and State* expresses the Christian Citizenship principles we wish to advocate better than the old name *Christian Citizen* did or could."

It is acknowledged also in the very idea, and *almost* in the very words, of the Studies, that, "In the make up of individuals they are essentially one; for the same man may be both a Christian and a patriot." And there can be no possible shadow of a doubt that when "the same man" proposes to "be both a Christian and a patriot," at the same time both a member of the church and a member of the state, there is in the "same man" a positive union of church and state.

That Christian Citizenship and the union of church and State are one and the same thing, is acknowledged by *Church and State*, which was the *Christian Citizen*, also in the confession that "Clearly church and state are one in the individuals of which they are composed." This is the very point upon which we insisted in the Studies with the *Christian Citizen* as making it absolutely certain that political Christian Citizenship is inevitably the union of church and state. The truth of that can never be escaped. Every candid mind, every honest soul, must acknowledge that in every individual who proposes to be at the same time a member of the church and a member of the state, there is decidedly a union of church and state.

In one sense it is a distinct gain to have these people take their stand openly in favor of a union of church and state, when they advocate the principles of such a union. Yet it marks a deplorable apostasy when people who know the evils of a union of Church and State *do* openly take a stand in favor of it. And that they do know the thing to be unworthy of advocacy is evident from the fact that at first they professed to be opposed to a union of church and state, though they maintained the same identical principles that they now maintain. For what but apostasy can it possibly be for people to espouse that which they had professed to avoid, knowing it to be evil?

Yet this case of the *Christian Citizen* and those whom it represents, is only an item which illustrates a general tendency among the churches and the religious organizations of this time. From the beginning of the organized form of the National Reform in 1863, they of every division and every phase of it have at first persisted that they were opposed to any union of church and state. Yet all the time they all advocated principles that meant nothing but a complete union of church and state.

Now, however, they have about all ceased making that plea, and *some*, like the *Christian Citizen*, openly acknowledge that they advocate a union of church and state. Religious journals which at first opposed the National Reform movement, *because* it meant only a union of church and state, now favor not only that movement but also a union of church and state.

All these things show a steadily moving tide toward a recognized union of church and state in the United States. And the thing about it which is particularly to be remarked is that this union of church and state is recognized and promoted by the very people who at the

first have invariably professed to oppose the union of church and state as an evil, and such an evil as to deserve the opposition of every true Christian—of every right-thinking person. This then reveals a steadily moving tide of apostasy. For again we ask, Without apostasy how can it be possible for people to advocate what they have long opposed as a confessed and well-known evil?

If in the beginning they were really opposed to a union of church and state, and honestly believed that what they were advocating was *not* in principle the union of church and state, then *sincerity of purpose* would have led them to abandon the whole scheme the moment that they discerned that their principles did involve the union of church and state. But the facts of experience demonstrate that when they are obliged to acknowledge that their principles do indeed mean a union of church and state, instead of abandoning it they espouse it and definitely advocate it. And all this certifies either that they were not sincere in the beginning, or else that the tide of an acknowledged evil has proved too strong for them and has carried them away from their own sincerity to the espousal of a confessed evil.

A. T. J.

Christianity in Darkest Africa.

A SEVENTH-DAY Baptist missionary in Africa, Mr. Joseph Booth, in a report of his work and experience teaching the Bible to the natives of the interior, says:—

"Now let me tell you some of the questions and comments of this people. They ask, 'Are the same words for all people?' I answer, 'Yes.' They ask, 'Why have not the white men in Blantyre told the people the same words?' I answer, 'I cannot tell.' They ask, 'If we now begin to keep God's day and obey his commands, will he forgive and hear us if we pray?' I answer, 'Yes;' and forthwith a number of strangers who are returning home from a long journey say, 'We much wish to travel and get home to our families, but now we will rest on this day of God and pray to him to make white men also hear his words "Thou shalt not covet, or steal, or kill."'" They ask, 'Does the Book of God say it is wicked for white men to kill the black men?' I answer, 'Yes; the Book of God commands them not to kill or steal.' They say this is very good news for their country, for during this last month some English soldiers sent to the same village and whipped some and put others in chains and made them go away to fight against their brothers not far away. They ask, 'Is it not bad for black men to be made to take the life of their friends?' I answer, 'Yes, it is very wicked in the sight of God.' They ask if the white men will punish me for speaking these words, and I say I cannot tell; I leave that with God; he is able to take care of me. So now they have all gone away to talk over these words which seem wonderful to them."

And that is a striking comment upon the "national

Christianity" exemplified by the soldiers of the "Christian" powers, with whom these poor ignorant people have come in contact.

Is War Consistent With Christianity?—No. 4.

By Jonathan Dymond.

NOW I CONTEND that for all the purposes of the argument, the cases of the martyr and the assaulted person are precisely similar. He who was about to be led to the stake, and he who was about to lose his life by the assassin, are both required to regulate their conduct by the same laws, and are both to be prepared to offer up their lives in testimony of their allegiance to Christianity: the one in allegiance to her, in opposition to the violation of her moral principles and her moral spirit; and the other, in opposition to errors in belief or to ecclesiastical corruptions. It is therefore in vain to tell me that the victim of persecution would have suffered for religion's sake, for so also would the victim of the ruffian.

There is nothing in the sanctions of Christianity which implies that obedience to her moral law is of less consequence than an adherence to her faith; nor, as it respects the welfare of the world, does the consequence appear to be less; for he who, by his fidelity to Christianity, promotes the diffusion of Christian dispositions and of peace, contributes, perhaps, as much to the happiness of mankind, as he who by the same fidelity recommends the acceptance of an accurate creed.

A great deal hangs upon this question, and it is therefore necessary to pursue it farther. We say, then, first—that Christianity has not declared that we are ever at liberty to kill other men: secondly—that she virtually prohibits it, because her principles and the practise of our Saviour are not compatible with it: and, thirdly—that if Christianity allowed it, she would in effect and in practise allow war, without restriction to defense of life.

The first of these positions will probably not be disputed; and upon the second, that Christianity virtually prohibits the destruction of human life, it has been the principal object of this essay to insist. I would, therefore, only observe, that the conduct of the Founder of Christianity, when his *enemies approached him* "*with swords and staves*," appears to apply strictly to self-defense. These armed men came with the final purpose of murdering him; but although he knew this purpose, he would not suffer the assailants to be killed or even to be wounded. Christ, therefore, would not preserve his own life by sacrificing another's.

But we say, thirdly, that if Christianity allows us to kill one another in self-defense, she allows war, without restriction to self defense. Let us try what would have been the result if the Christian Scriptures had thus placed

human life at our disposal: suppose they had said—*You may kill a ruffian in your own defense, but you may not enter into a defensive war.* The prohibition would admit, not of *some* exceptions to its application—the exceptions would be so many, that no prohibition would be left; because there is no practical limit to the right of self-defense, until we arrive at defensive war. If one man may kill one, two may kill two, and ten may kill ten, and an army may kill an army:—and this is defensive war. Supposing, again, the Christian Scriptures had said, *an army may fight in its own defense, but not for any other purpose.* We do not say that the exceptions to *this* rule would be so many as wholly to nullify the rule itself; but we say that whoever will attempt to apply it in practise will find that he has a very wide range of justifiable warfare; a range that will embrace many more wars than moralists, laxer than we shall suppose him to be, are willing to defend. If an army may fight in defense of their own lives, they may and they must fight in defense of the lives of others: if they may fight in defense of the lives of others, they will fight in defense of their property: if in defense of property, they will fight in defense of political rights: if in defense of rights, they will fight in promotion of interests: if in promotion of interests, they will fight in promotion of their glory and their crimes. Now let any man of honesty look over the gradations by which we arrive at this climax, and I believe he will find that, *in practise*, no curb can be placed upon the conduct of an army until they reach it.

There is, indeed, a wide distance between fighting in defense of life, and fighting in furtherance of our crimes; but the steps which lead from one to the other will follow in inevitable succession. I know that the letter of our rule excludes it, but I know the rule will be a letter only. It is very easy for us to sit in our studies, and to point the commas, and semicolons, and periods of the soldier's career; it is very easy for us to say he shall stop at defense of life or at protection of property, or at the support of rights; but armies will never listen to us—we shall be only the Xerxes of morality throwing our idle chains into the tempestuous ocean of slaughter.

What is the testimony of experience? When nations are mutually exasperated, and armies are levied, and battles are fought, does not every one know that with whatever motives of defense one party may have begun the contest, both, in turn, become aggressors? In the fury of slaughter, soldiers do not attend, they cannot attend, to questions of aggression. Their business is destruction, and their business they will perform. If the army of defense obtains success, it soon becomes an army of aggression. Having repelled the invader, it begins to punish him. If a war is once begun, it is vain to think of distinctions of aggression and defense. Moralists may *talk* of distinctions, but soldiers will *make* none; and none can be made; it is without the limits of possibility.

But, indeed, what is defensive war? A celebrated moralist defines it to be, war undertaken in consequence of "*an injury* perpetrated, attempted or feared," which shows with sufficient clearness how little *the assassin* concerns the question, for fear respecting life does not enter into the calculation of "injuries." So, then, if we fear some injury to our purses, or to our "honor," we are allowed to send an army to the country that gives us fear, and to slaughter its inhabitants; and this, we are told, is defensive war. By this system of reasoning, which has been happily called "martial logic," there will be little difficulty in proving any war to be defensive. Now we say that if Christianity allows defensive war, she allows all war—except indeed that of simple aggression; and by the rules of this morality, the aggressor is difficult of discovery; for he whom we choose to "fear" may say that he had previous "fear" of us, and that his "fear" prompted the hostile symptoms which made us "fear" again. The truth is, that to attempt to make any distinctions upon the subject is vain. War must be wholly forbidden, or allowed without restriction to defense; for no definitions of lawful or unlawful war will be, or can be, attended to. If the principles of Christianity, in any case, or for any purpose, allow armies to meet and to slaughter one another, her principles will never conduct us to the period which prophecy has assured us they shall produce. There is no hope of an eradication of war but by an absolute and total abandonment of it.—From "*An Inquiry into the Accordancy of War with the Principles of Christianity.*"

Sunday Golf.

THE increase of Sunday golf playing is noted in religious journals as a "startling evidence of the decadence of keeping Sunday on the part of professing Christians." A writer in *Christian Work*, who makes this statement, relates that "Parents and young people who two hours before had come home from God's house, and even from the Sacrament table, set out regularly on Sunday afternoon, by cab, wheel, or on foot, to the golf links! And this going 'only to play a quiet game of golf on Sunday afternoon' means staying to supper at the golf house, with the promiscuous company and conditions of such a gathering."

That, of course, is not Sabbath-keeping, and would not be even were Sunday the true Sabbath day. Supposing, then, that these people were restrained by law from going to the golf links on Sunday, would anything be gained by it on the side of Sabbath observance? Would these Sunday golfers be keeping the Sabbath any better than before? If so, then Sabbath keeping is a matter of the outward conduct only. And as Christianity is never a matter of the outward conduct alone, it would necessarily follow that Sabbath-keeping is not a

part of Christianity. "That which proves too much proves nothing at all."

It may be claimed that the example of such people is demoralizing, and this might appear to be true of those who believe that Sunday is a sacred day. But if the example of people who regard not the day is demoralizing on the golfing field, what will it be elsewhere? From a religious point of view, the example of one who disregards the Sabbath is bad everywhere on that day, and nowhere worse than where it causes the least shock to the beholder, because there it will be most readily imitated.

From a Christian point of view, a person might just as well be playing golf on the Sabbath as sitting at home talking politics or discussing the yacht races or the crop prospects. And it is just as bad, from this point of view, for a person to learn to do one of these on the Sabbath as to learn to play golf.

And as golf playing is in itself a healthy and innocent exercise, it is certainly to be commended in preference to other forms of Sabbath desecration which do nothing to promote the well-being of either body or mind.

The Crucifixion of Christ in the Nineteenth Century.

BY B. W. MARSH.

"HOWBEIT when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak and he shall show you things to come. He shall glorify me, for he shall receive of mine, and show it unto you." John 16:13, 14.

The crucifixion of our Lord, and Pentecost, are closely related to each other. In both events the power of God was manifested in a way that had never been known since the creation of man.

There was as much power of God manifested at the crucifixion as at Pentecost; and they stand, the first a solemn warning to all, of the fearful results of prostituting the power of God to the insane ambition of fallen man; the other a mighty testimony to all, of what will take place when man *receives* the Holy Ghost.

It requires as much power to kill as to make alive. With all his knowledge of life Lucifer was unable to destroy it until he had stolen the power God had created in man to produce life.

It is a law of sin, that a man will labor harder to accomplish an evil purpose than he will a righteous one; and for this reason the powers of man which were ordained unto life, when perverted by Satan into the channel of death, become mighty factors in destroying that which they have power to let live. There is life and immortality in the privilege of letting live, says Jesus:

"I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life," therefore, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." John 8:12; Matt. 5:16.

Man's knowledge of death is more perfect than his knowledge of life. Men are adepts in taking life, from the life of the little sparrow to that of man created in the image of God. It seems a small matter to many to see death reigning everywhere, and to listen to the sad tales of woe as they multiply and fill the land. Life is considered a small thing and death a matter of little comment. Men are skilled in all the arts and sciences for causing death, and have scarcely a glimmer of light on the great secret of life.

The candle of hope has burned so low that nearly all accept as an inevitable guest the visitation of death, and in stoical despair are conquered, and go into the grave without a ray of faith to light the gloomy way. Christ is regarded as a strange being possessing unnatural instincts, and eternal life in his presence is a blessing feared and shunned by millions; Satan is becoming more and more regarded as a friend and benefactor of the human family, and his knowledge a thing to be desired, and the horrifying result is, that the race is, "wise to do evil, but to do good they have no knowledge." And more than this, the Spirit and life of truth is terribly diminished in the hands of the professing churches through compromise with sin. There are very few who have the moral courage to stand for the right in the face of public sentiment, and for this reason we find a constantly degenerating church pastored by leaders who often compromise the truth in order to meet the favor of a backsliding people. And the result: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge, of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:1, 2. History repeats itself. "The thing that has been is that which shall be, and there is no new thing under the sun." What the Jewish Church did to Christ, the Apostate Church of the 19th century will do for his people.

The gospel of Christ is too broad for creeds and catechisms, and the creed-bound professor will sooner or later be found a persecutor. The Jews placed their tradition of the gospel above the gospel; they held their opinion of Christ in higher esteem than the living Christ. Their tradition was such a strange gospel, and their opinion of the Saviour so different from that which he really was, that they had to give up their traditions, sacrifice their opinion, and believe the true gospel, or crucify the Lord. And they choose to stain their hands with the blood of murder, rather than humble themselves before the Son of God. They reasoned that upon them rested the responsibility of maintaining the dig-

nity of the church, and that Christ had no right to reveal himself as the Saviour, nor preach his gospel of salvation, unless duly authorized to do so by them. But the Bible proves that Christ invested no man with the authority to maintain the dignity of his church and gospel. The Holy Spirit alone can maintain the dignity of the Church of Christ, and to him only has the Lord given authority to direct the minds and destinies of men.

"For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9:17, 18. It required a mighty testimony of righteousness to decide the Jews in their action toward the Lord. His message of sinless life was not found in their traditions. His doctrine of spiritual liberty was not taught by their priests and elders. God's message of love and freedom was received as one of bondage and condemnation, and so they reasoned: "If we let him thus alone, all men will believe in him; and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient that one man should die, and that the whole nation perish not." John 11:48, 49.

The Jews argued that the doctrine of Christ was a menace to the nation, and it would be better to kill him, and thus settle the matter, than to permit him to preach his unpopular doctrine, and ruin them all. This is not altogether an old argument, for we have identically the same reasoning in this 19th century and with the same object in mind.

Let us compare modern reasoning with that of the Pharisees, and take warning from the similarity:—

"It is plainly discoverable that they (Seventh-day Adventists) more than any other class, are responsible for the Sabbath [Sunday] labor of to-day and for the disregard for the Sabbath that now disgraces us as an American people.

"While churches have been growing conscienceless on the question of Sabbath observance, the various classes who perform compulsory Sabbath labor have grown in disregard for the churches until now there is a condition among a large body of laboring people, of hatred toward the churches, and disrespect toward all who profess to be Christians. Instead of our Satrardarian people comprehending the real cause of the present situa-

"Then gathered the chief priests and the Pharisees a council, and said, What do we, for this man doeth many miracles."

"If we let him alone, all men will believe on him: and the Romans shall come and take away our place and nation."

tion, they are undertaking work, which, if accomplished, will deepen the disregard for the Sabbath, and intensify among all classes of people, their hatred for the churches.

"A form of religion that cannot exist without working on the Sabbath, even if it helps to send four or five men to hell every year, that one man might be protected in this liberty to pollute the Sabbath, should be regarded and understood as it really is: the greatest enemy to labor that exists, the devil excepted. Shall not the Christian people of this land rise up and guard against such a stream of poisonous literature being put into the hands and heads of the women and youth of this country? If you love the souls of the toiling thousands who are robbed of their rest, will you not manifest that love by standing firmly in the battle for a Sabbath for all the sons of toil?"

"If the conditions are allowed to be made worse along the lines that our Saturdarian folks are moving toward, labor will be driven downward with rapidly-increasing velocity, or a revolution will be provoked. Every patriotic citizen should take his stand to prevent either of the above issues from being forced upon us."

Every honest soul will awake to this warning parallel. For by it we can see how near we are to the climax, for arbitrary means is always Satan's last resort. But the torch of truth in the hands of fearless men and women will throw light on these dark designs, and prove more than conqueror over every combination of sin and force, be it as wide as the world. The very fact that we as a "people are few in numbers" should inspire us to a godly zeal; for as instruments in the hands of God, his truth through us is to stir the inhabitants of earth to a final decision. Let the gospel of freedom roll throughout the land. And may the statesmen of this favored nation go on the record books of heaven as men who had courage to meet public opinion with principles of truth, and to stand for the right when the world went wrong.

Goldfield, Colorado.

THE indifference and even contempt which the President has displayed toward American ideas and toward the proper aspirations of a brave people, I for one cannot forget, and, politically speaking, cannot forgive. He has done his best to turn the great statue in New York Harbor of Liberty Enlightening the World into a colossal joke. He has made us and our boasted ideals the derision of the people of Europe. He has caused the nations of our own continent to drill armies and stand guard against the United States as a great freebooter, watching to rob them of their birthright. He and his counselors have largely thrown away our finest national

possession—our moral influence. He has put into our history a black page which will shame us forever.—*Prof. A. H. Tolman, of Chicago University.*

The Philippine Purchase.

New York "World," Oct. 17.

THE imperialist organs were not slow in seeing the significance of Judge Day's admission that our title to the Philippines rests upon a purchase. They insist that the islands became ours "by conquest."

One single question disposes of this claim: If we made a conquest of the islands, why haven't we got them? Why, after eight and a half months of war, are we still repelling attacks in the suburbs of Manila, and fearful of an uprising in the city itself, as yesterday's despatches reported? Would the capture of New York by a foreign foe complete a "conquest" of the United States?

Judge Day, as president of the American commission that made the treaty of peace with Spain, certainly knows the terms on which we secured our claim to the Philippines. And he says:—

"By the cession for a consideration we obtained an indisputable title. . . . It was not claimed (by the American commissioners acting on the President's instructions) that the United States had a right to the Philippines as a matter of conquest. The United States has never undertaken, so far as I know, to wrest from a foreign country lands or possessions simply by right of conquest.

"Had we been disposed to do so," adds Judge Day, "it must be remembered that we were in possession only of the city, bay, and harbor of Manila, under the protocol," and that "the capture, after the signing of the protocol, by General Merritt and his forces, whatever its legal effect may have been, included no more territory than we were entitled to hold under the protocol."

Judge Day claims that this title by purchase is "indisputable," but the inhabitants of Luzon have disputed it quite successfully thus far. The President, in his Pittsburg speech, took the same ground as his commissioner, saying that "peace brought us the Philippines by treaty cession from Spain." Waiving the important point that Spain could not cede that which she did not possess—that what she sold us was really, as Mr. Bryan says, only "an option on a war"—Mr. McKinley has put this free Republic in the position of having purchased "sovereignty" over 10,000,000 unwilling people, and then sending for their subjugation the largest army ever employed by the United States except in the civil war.

These are the exact facts as to the Philippine purchase.

How CAN we tell when people are fit for freedom? Why, sir, when they will die for it.—*Rev. Herbert S. Bigelow (Cincinnati).*



THE New York State Assembly of Mothers has been in session at Albany. The feature of one day's session—the 18th inst.—was a speech by Governor Roosevelt on the training of children. As reported, he advocated a truly imperialistic style of training, and made this remarkable statement:—

“A boy that won't fight is not worth his salt. He will be no use in life and is a coward. Teach him to use his strength on the side of righteousness. Do not punish him if he fights if he is right. Teach him to be able to take care of himself and know how to act under all circumstances.”

The governor was given a vote of thanks at the conclusion of his address; from which fact we may infer that his sentiments on the necessity of learning to fight were received by the assembled mothers with approval.

* * *

LET us look a little into the nature of this advice. “The boy that won't fight”—who is he? In the first place, if our observations count for anything, he is a very scarce product, decidedly more so than the boy who is a coward. Cowards are plentiful enough; but the boy who will not fight is so scarce as hardly to come within the observation of most people.

* * *

THE coward will fight. Yes, the coward who is “not worth his salt”—if there be such a person—will fight, and do as much fighting as anybody else, too. He will fight because he is a coward; because the fighting instinct is a cowardly instinct. Who has not met at least once the individual who has acquired the title of “the bully,” who is always fighting for the pleasure of it? He is usually mentioned as the “big bully,” who relies on his superior size to gain the advantage over his opponents; for that is the only difference between the coward and the other boy who fights,—the former chooses an antagonist smaller than himself. And when the bully at last meets his match, he shows that he is a coward, and people tell with satisfaction how the “big coward” was soundly thrashed. The boy who is brave is the boy who “goes quietly about his own business,” and is never ready to pick a quarrel.

* * *

COWARDICE is the natural source of fighting; for fighting comes from an attempt to perpetrate injustice,

and an attempt to perpetrate injustice is a cowardly exhibition always. To be just, and to be generous, are always accompaniments of true courage. “The boy who won't fight” is scarce enough; but the boy who is too cowardly to fight is so much scarcer that it may well be doubted whether any authenticated specimen of the class is in existence.

* * *

BUT in any case, whether against a weaker antagonist or a stronger one, fighting is, relatively, a manifestation of cowardice. It is below the highest standard of courage. The boy who fights to avenge an insult or to maintain his rights is braver than the boy who under like circumstances is afraid to do so. But the boy who can endure insult and injustice without retaliation, for the sake of principle, has the true courage, compared with which all other forms of so called courage are only degrees of cowardice. And to train a child so that he will develop just this courage, is not at all a chimerical idea.

* * *

THAT this is so, every believer in Christianity must admit. The mothers to whom Governor Roosevelt spoke—most of them certainly—must admit it; and the governor himself must admit it, for they are believers in Christianity. They are believers, professedly at least, in the supreme excellence of an Individual who as a child, as well as in later years, exemplified this very thing. For certainly no one who believes the Bible will claim that the child Jesus Christ ever used his fists upon one of his young companions. That he was, as a child, subjected to the ordinary experiences of childhood,—that he had occasion at times to feel insulted, that his rights were not always respected by his youthful associates, that some of them occasionally tried to “run over” him, cannot be doubted; for this is what every child has to meet. But that he ever retaliated, that he ever stood up for his rights with doubled fists, that he ever left a mark of violence upon one of his companions, is wholly beyond belief.

* * *

THE picture of the child Christ engaging in a rough-and-tumble fight in the streets of Nazareth—such a conception no believer in his divinity could entertain for a moment. And even if anyone could entertain such a distorted conception of Christ's nature, he would be obliged with it to repudiate Christ's plain teaching on the subject of the proper treatment of one's enemies. Christ was the same in youth that he was when he taught his followers not to retaliate when smitten, but to pray for those who used them despitefully; the same in youth that he was when he forbade Peter to fight in his behalf; the same that he was when, without the least retaliation, he was crowned with thorns, smitten with

reeds, and spit upon. It is absolutely certain, therefore, that the child Jesus was a boy who would not fight.

* * *

AND therefore, in saying that "The boy who won't fight isn't worth his salt," the governor of the State of New York really said that Jesus Christ, as a boy, was not worth his salt! Think of it,—the world's Redeemer not worth his salt! Of course the governor did not mean this; he would be shocked at the idea, as we are; but that is what he really said, and what everybody says who holds to the idea that a boy cannot become manly without being taught to fight. And whoever holds to that idea and carries out the principle of it to the end, will certainly repudiate Jesus Christ in the end as an individual for whom he has no use.

* * *

SO, MOTHERS, you at least who believe in Christianity, don't teach your boys to fight. Teach them that there is a manlier way to act under provocation than to give way to anger; a better way to settle controversies than by brute force. Teach them that a human being is on a higher level than a brute, and should settle disputes in a higher way than brutes do. Teach them that "Greater is he that ruleth his own spirit than he that taketh a city." Teach them that to overcome evil with good is the divine way, and the surest way of gaining a complete and lasting victory.

* * *

THE idea that a boy can cultivate courage only by learning to fight, is manifestly absurd. And it is just as absurd to suppose that a nation must be weak unless it is pugnacious. That is the idea of the prize-fighter; the argument he offers to justify his plea that prize-fighting ought to be fostered by the nation rather than frowned down. And it is perfectly logical, too, if it be premised that the boys ought to learn to fight in order to become manly. And what can be expected of boys who are encouraged to fight in their youthful days, but that they will retain the fighting propensity when they are grown up; and that prize-fighting and its attendant evils will flourish in the land as the direct result? The nature of the crowd which always waits upon and encourages a contest of brute force, ought to stamp such a contest, in the minds of all good people, as a thing not deserving of encouragement in young or old.

* * *

THE governor of New York is an ardent supporter of "expansion." That policy is, in his view, an application of the principle of using brute force to promote the cause of righteousness. It is the cause of righteousness, he believes, that is now being advanced by the armies in the Philippines. The small boy, who is in his own eyes an eminent judge of righteousness, should be taught

to use his little fists when he is sure that he is fighting for righteousness; and when he becomes a man he will be just as sure that he is fighting for righteousness when he is helping to subjugate the weaker people of a foreign land. The "righteousness" which such actions promote is a kind that is contrary to the whole spirit of Christianity, and that every precept of Christianity condemns.

Scripture for Sunday Closing.

A RELIGIOUS journal, the *Christian Work*, says that "We have no accurate date of when a 'Sunday-closing movement' was carried out in Jerusalem."

Think of it—a Sunday closing movement in Jerusalem! This journal thinks there was such a movement there and that we have the record of it, only without the date. It says further:—

"But we do know that the first marked censure to merchants who were engaged in money lending and other week-day occupations was when 'the Lord of the Sabbath' overturned and threw out from the synagogue the desks and all the men so engaged, and closed Jerusalem's 'Wall Street' with an anathema upon those who were spending his day as they did the other six!"

This incident of the cleansing of the temple, as every reader of the narrative can see, had no reference at all to Sunday or to Sabbath observance; yet it is seized upon and made to serve in the interests of Sunday closing. There is one thing this shows, and that is that ignorance of the Scripture and the Sunday-closing sentiment go well together.

Notes from the Church Congress.

THE Episcopal Church Congress held its nineteenth annual session in St. Paul, Minn., October 10, 11, 12, and 13. Speakers of note occupied the time. Among the subjects that were considered, were: "Does National Expansion Involve Imperialism?" and "The Sunday Question." "Empire for Christ," was a dominant theme in the discussions.

Bishop Potter, of New York, gave the opening address to the Congress, discussing the first topic. He took the affirmative of the question. The subject was presented in an interesting manner.

Among other things Bishop Potter showed that it took England 250 years after the beginning of her imperial policy to get a decent civil service. Comparing the Philippines and India, he said:—

"There are the same diversions of race, condition, religion, tribal religion, and the like, and in the case of these insular communities, there is no binding interest whatever. To undertake to superimpose upon them our free institutions would seem to be an utterly hopeless

task, and, in such a situation, what is the alternative but a form of government which, while not nominally, yet practically, in its essential absolutism, is imperial?"

Several times during the reading of the paper and at its close, the bishop was greeted with applause. Other speakers followed, taking the opposite ground. One speaker lamented that there were some who "speak slightly of a benevolent assimilation policy."

H. F. PHELPS.

The Fine Sample and the Shoddy Goods.

THE *New York Journal* is one of the most outspoken advocates of the policy of foreign conquest; and when such a journal affirms that affairs in the Philippines under American rule are entirely out of harmony with the oft-repeated talk of the President and his supporters about the good government that would come in those islands with American rule, we may safely believe it speaks the truth. And this is what the *Journal* admits, on the strength of a dispatch from the Manila correspondent of the *Hong Kong Mail*:—

"Taxes are higher now than under Spanish rule, and the inhabitants bitterly complain that living expenses have doubled. The native police have been discharged, and the Americans appointed in their stead, being totally unacquainted with the language and modes of life of the civil population, are giving endless dissatisfaction. The old inhabitants state that murders, robberies, and crimes of every description are greater than before, and the American police, in their blundering endeavors to search out criminals, resort in their ignorance of the haunts and methods of the criminals to the most tyrannical means to obtain information for the capture of offenders. Another source of discontent is the use of the money secured from taxes and from customs for the support of the army, instead of using the funds for carrying out much-needed municipal necessities. All these causes serve to prolong the war by keeping the natives, who have lived in hope on promises of good government, in a constant state of irritation."

"The trouble with all the President's lofty professions," remarks the *Journal*, "is that his goods do not come up to sample." Of course! And the trouble is, further, that he has hardly more than a sample of the "goods" at home. There is hardly more than a sample, if there is even that, here at home of the wonderfully fine and just government which has been so loudly promised for the Philippines. And when the supply of good government at home does not begin to fill the demand, how can there be any surplus for export to other lands?

"It is true," adds the *Journal*, "that the American people do not want to oppress anybody in the Philippines, that they are there to liberate, and all the rest of it; but if the agents sent by Mr. McKinley to carry out their will impose higher taxes than the Spaniards did, double the living expenses of the inhabitants of Manila,

use the money extorted from the taxpayers for the support of the army instead of for municipal necessities, and permit crime to run rampant, is it surprising that our benevolent intentions are mistrusted?"

No; it is not surprising. And the only surprising thing about it all is that anybody familiar with history should be surprised that the agents of a foreign power sent over to manage affairs in the Philippines, should run the government to suit themselves and their backers at home, rather than to suit the conquered and despised natives.

That is the way this kind of government has always been conducted. The United States is only repeating the old familiar story, and this was the only thing to be expected.

What Kind of Charity is This?

DURING the carnival festivities at Knoxville, Tenn., the Midway Show in which is especially featured the Oriental or choochee-choochee dance, was given under the auspices of the Elks, a local organization of this city. Among other things the advertisement reads: "The Elk's Carnival Midway; a benefit for the *Charity Fund* of the Knoxville Lodge B. P. O. E."

Dr. C. W. Dabney, President of the University of Tennessee, speaks of the show as follows:—

"In the name of holy charity and under the auspices of a local benevolent society there was brought into this city this year the vile, sensual dance with which the rotting oriental races debauched themselves since the days of Sodom and Gomorrah. This exhibition is too filthy for description; but it needs none; everybody, alas! knows what it was. Two years ago the moral sense of the country was shocked by the story of the Seeley dinner in New York. It is said that, besides the filthy public exhibition that everybody knows of, the *worst features* of that dinner were given in Knoxville last week behind closed doors. . . . That this filthy show has slipped in here in connection with our carnival, with the permission of its management, and under the shelter of a local benevolent order, will be an eternal disgrace to us. Think of it, good people of Knoxville! This indescribable horror, the choochee-choochee, brought here by our representatives, admitted free of county and city tax because it was for a local benevolent purpose, and then put in the heart of our city, on our best street, and run for more than a week, in the face of our city ordinance, and apparently thus with the approval of our city authorities,—could a more awful infamy be put upon us?"

Is the world growing better, or is that prophecy being fulfilled which says: "But evil men and seducers shall wax worse and worse, deceiving and being deceived?" 2 Tim. 3:13.

The lamentable picture of wickedness, drawn by inspiration, fortelling the end of the world, is every day more plainly discernible on the canvas of time.

CYRUS SIMMONS.

Militarism and Public Morals.

"Scribner's Magazine."

THE degradation of character due to militarism takes many forms. There is the vicious ethics of war carried into social and industrial life. The deceit and fraud, more common in militant countries than in pacific, are evils that women must endure with men. There are the callousness and cruelty of war, from which they suffer far more than men. There is, finally, the moral laxity of war. The full story of the sufferings of women from this cause cannot be written. The standing armies of Europe spread a poison that penetrates the remotest corner of the social fabric. No class escapes it. The gallantry of officers is notorious. Not less so are their mercenary marriages. Among the rank and file occur those illegitimate unions common to every garrison town. Among the toilers the same evil prevails. Militarism acts directly and indirectly to make them unwilling to assume the responsibilities of marriage. How serious this evil has become may be gathered from the report of Dr. Hirscherberg, of Berlin. In that city alone in 1897 8,000 victims of these Arbeiter-Ehen, as they are called, who had been deserted by their companions, appealed for public relief. In 1895 the number reached 12,000. But Berlin is not the only capital thronging with these unfortunates. They crowd the dark corners of the cities of all the militant countries of Europe.

The Reality and the Ideal.

It is perfectly consistent that the United States, having reached the point of progress(?) where it denies to dark-skinned people both at home and abroad the privilege of self-government, should find itself bound by unwonted ties to the empire of Great Britain. For of that empire's attitude toward the like races of mankind it is truthfully said:—

"In the Transvaal difficulty the British profess that they will establish 'equal rights for all white men in South Africa.' Sometimes the phrase varies, and it reads, 'equality between white races in South Africa,' but however expressed, there is always used in it the word 'white.' The word is used intentionally, and it means that the British have not the slightest intention of granting political rights to colored men in South Africa. 'Equality' in that region is to be for a limited class—always and necessarily white in color of skin."

"The American ideal," to quote further from the same authority, "is far higher and is embodied in the Fifteenth Amendment, to the effect that 'the rights of the citizens of the United States to vote shall not be denied or abridged by the United States or any State on account of race, color, or previous condition of servitude.' That this amendment is not enforced as it ought

to be makes no difference; it has been written into the Constitution, and will there remain as an American ideal, no matter who may be false to it."

How to Change a Bad Law.

[THIS question, which engages so much attention here among promoters of reforms in political and social life, is ably discussed and clearly answered in *Present Truth*, of London, Eng., as follows:—]

By a bad law we do not mean a law that some people do not like, but a law that requires something that is wrong. Many people dislike that which is good; and human nature is ever inclined to make itself the standard of goodness, and to say that whatever is opposed to its desires is bad; but our tastes and inclinations are not to be taken into account at all; there is one standard of right, and that is the law of God—God's own life. Whatever is contrary to God's Word—the word of life—is bad, and should be shunned as one would shun the plague. To obey a bad law is identical with breaking a good law.

Now there are laws that are bad. They are found to a greater or less extent in every nation. Such are the laws that are directly opposed to the law of God, although they may be in harmony with the sentiments of the majority of the people. In every nation there are also to be found men who are sorely distressed over the existence of such laws, and who exert themselves in various ways to have them repealed. This opposition usually takes the form of political agitation, of the same nature as that by which the laws were enacted, sometimes going even to the extent of armed rebellion and revolution. In some instances the opposition is apparently successful, but in most it is an open failure, and in no case is the success real and lasting.

At the present time in this country the burning question is that of ritualism in the church. Inasmuch as the Established Church is in reality a state institution, so long as it remains an established church, dissenters as a rule feel that they have as much interest in the controversy as have churchmen. Accordingly both Protestant and Catholic journals discuss the question freely, but there is a great difference of opinion among anti-ritualists as to how the swelling flood of sacerdotalism in the church is to be checked.

In the *Contemporary Review*, Dr. Guinness Rogers has an article on "The Archbishops and the Ritualists," in which he says, "I do not believe in coercive legislation, even in the interests of Protestantism." To this statement the *Methodist Times* takes exception. It should be stated that Dr. Rogers declares that "we shall resist all efforts to Romanize the establishment—that is, we shall do our utmost to prevent the present compromise from being altered in a sacerdotal direction. Whereupon the *Methodist Times* responds thus:—

"But how does he propose to resist the Romanizers except by 'coercive legislation?' At every period of history the only kind of suasion that has any effective influence over clerical extremists is legal suasion. In the last resort, as in the days of the Reformation, the House of Commons, representing the laity, must compel lawless priests to obey or resign."

It is not our purpose to enter into the controversy; but it is a duty to point out that since state legislation—politics in the church—brought about the present state of things, state legislation, even though it be called into requisition for the purpose of reformation, can only perpetuate the existing evil, possibly under another form.

How then can any reform ever be effected? This is what we propose to show: and since nothing is so convincing as a case already worked out, we shall content ourselves with referring to an instance where a bad law was effectually changed.

Nebuchadnezzar, King of Babylon, the greatest king that the world ever saw, made a great image of gold, ninety feet high, and set it up in the plain of Dura, and then gathered the chief men from all parts of the world to come and fall down before it. Under threat of the most terrible death if they disobeyed, all were commanded to fall down and worship the image at a given signal.

Here was a law directly contrary to God's law, which says: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." It was therefore a bad law, although the most of the people had nothing against it. At least they obeyed it without question.

But there were three men who knew the law to be bad, and who knew that to obey it would be to sin against God; so while the others fell down and worshiped, they stood upright. We all know the story well. The king was very gracious toward them, and though they had not heeded his law, he was willing to give them another chance. But they gave him to understand that they were fully decided, and did not need any time to think over the matter. They said, "Be it known unto thee O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

This was not disobedience but obedience. They were not law-breakers, but law-keepers. The true law was, "Thou shalt worship the Lord thy God, and him only shalt thou serve;" the king's law was in itself an act of despite to the law, so that when the three men refused to regard it, they were only showing their faithfulness to law.

Let it be noted, however, that these men were not rebellious. They did not attempt to raise any insurrection. They did not harangue the people about the injustice of the law, and the wickedness of the threatened punishment. They made no appeal for sympathy, but

simply proclaimed the power of their God. They were not there to oppose the king, nor to defend themselves, but to honor God. So they refused to be disobedient to their Creator, and willingly allowed themselves to be bound and cast into the burning furnace.

Everybody knows the result. They fell down in the furnace, bound hand and foot, but immediately stood up again, for the fire destroyed their bonds, and set them free. Rather, it demonstrated their freedom. It had no power over them. They walked about in the fire, with the Lord by their side, as comfortably as though they were promenading in the cool of a summer evening.

Then the king called them out, and bore witness before all the assembled rulers that these three men had changed the law. "Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word." Dan. 3:28. There is no doubt but that the law was changed, abolished, for nobody was again commanded to worship the golden image. Nebuchadnezzar himself recognized God as the only One to be worshiped, and declared that these three captive Jews had changed his decree. Surely this was a wonderful deed.

How did they do it? As we have seen, they made no stir, they did not appeal to the people, they circulated no petitions, they did not plead, and they did not threaten. They used no coercive legislation, nor any other kind. How then did they succeed in getting the law changed? King Nebuchadnezzar himself tells us. He said, "They have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God."

This confirms what we before said. They were not disobedient, but obedient. They were not rebellious, but yielding. They changed the law by yielding their bodies to death, rather than do wrong. That was all, but it was sufficient, for there is almighty power in righteousness.

That "Little Insurrection."

In his stump speech No. 45, in South Dakota, Mr. McKinley said:—

"We have a little insurrection in the Philippines which I trust will be very promptly suppressed."

Yesterday morning a Washington dispatch said—

"The combined military and naval forces of the United States in the Philippines, when all the troops and ships now under orders reach their destination, will aggregate more than seventy thousand men and forty-five war vessels."

A list of the regiments and ships was given. Is not this considerable of a force to put down a "little insur-

rection?" The army in the Philippines is more than double the size of our entire standing army before the war with Spain. It is three times the size of the force required to whip Spain in Cuba and Porto Rico. And it is three and a half times bigger than the armies under Scott and Taylor that conquered Mexico.—*N. Y. World.*

No Sympathy for Weak Peoples.

"Pittsburg Labor Tribune."

It is interesting to note the uncertain tone of the public press of this country in its comments on Great Britain's threatened war of conquest in South Africa, the inevitable result of which will be the absorption of the South African republics by the British empire. Ordinarily, American sympathy would be wholly with the menaced republics. But since we have started upon a policy of conquest ourselves, the old American sympathy for the oppressed is growing feeble, and we know not what to say about imperial tyrants. Let us wait a little longer and we may yet grow fond of them.

"Benevolent Assimilation," "Blessed Mission of Humanity," "Liberty," "Justice," etc.

WHEN the American army entered Manila there were five or six saloons; now there are 435 saloons and brothels where a decent man has not room to stand. One of our regiments contracted debts in Cavite amounting to \$2,500, and the government could not compel them to pay. Another regiment did the same. We have not shown these people the virtues of temperance or good living. There is an American monopoly of drink at Manila, and what wonder that they should hate and despise Americans.—*Rev. Peter MacQueen.*

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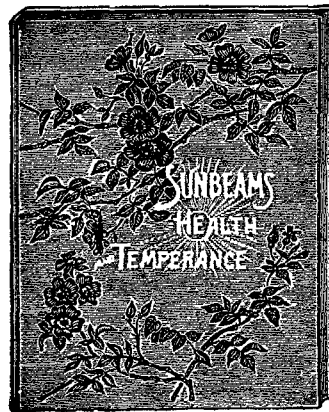
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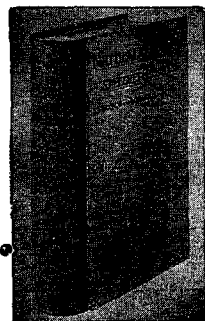
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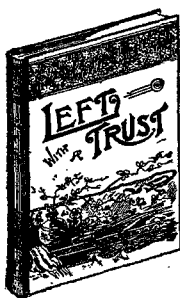
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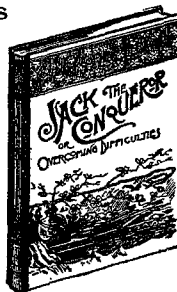


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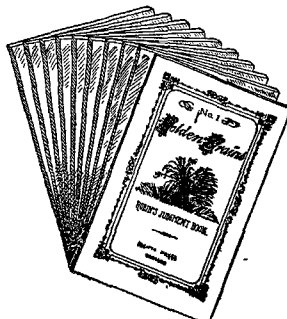
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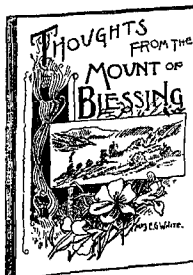
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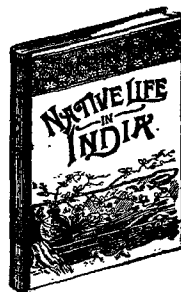
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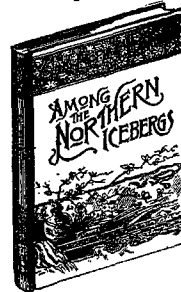
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FROM a political point of view, from any worldly point of view, the prospect is not bright. But from the Christian point of view, the prospect is altogether glorious. The Christian has no cause for discouragement in what he sees around him; and while he may point out these things, he does not imply by that that he is a pessimist. It is from this standpoint that the SENTINEL would call attention to existing wrongs and dangers.

HON. Joseph Chamberlain, speaking for Great Britain, says that the latter must be the "paramount" power in South Africa, and anything that would interfere with this must be put down. It is announced further by the British government that the South African republics will at the conclusion of the war be made over into a British province fashioned somewhat like the Dominion of Canada. And this is only a plain statement of what has been the real issue from the first—the survival or disappearance of these republics from the map of Africa.

THE SENTINEL has appealed to the civil authorities in behalf of religious freedom, upon the basis of the Declaration of Independence, which affirms that all men have equal rights, and that government must be by consent of the governed. If this great American document is set aside, that basis for an appeal for religious freedom is gone; and if the SENTINEL allows it to be set aside without protest, it in effect surrenders the doctrine of rights which the Declaration affirms. But that doctrine is the only basis upon which a plea for religious liberty can be made that will stand against all the

assaults of sophistry and worldly logic. We cannot surrender the basis of eternal truth.

WRITING on "Religious Liberty in the Philippines," in *The Independent*, of October 19, Rev. N. H. Harriman, who spent some weeks there under circumstances exceptionally favorable for getting at the truth of the subject, says that under American military government the Catholics will "get a mighty start of all other bodies," and that "If Protestants do not stir themselves, according to the present trend of favor shown to Catholics and withheld from Protestants, their task will be well nigh impossible at the close of the war." This partiality shown to the Catholics is due to the political influence of Catholics in the United States, and is in the same degree an injury to Protestants, contrary to the principles of government by which the nation is bound.

THE New England Sabbath Protective League announces through its organ, *The Defender*, that its purpose is to defend "the Sabbath against the persistent encroachments upon its *sacredness* by business and pleasure" (Italics ours); and in the same connection adds "Therefore this League aims to defend and secure such legislation as will maintain a proper observance of the Lord's day." What is this, therefore, but a statement that the League wants legislation to maintain the *sacredness* of the Sabbath! And what power is there in legislation to preserve the sacredness of a divine institution?

The rest day which God instituted is sacred, and its sacredness is altogether independent of human legislation. No legislation can therefore affect the sacredness of the Sabbath day itself. The resting of God upon the seventh day, which remains a fact, and his blessing, which remains on the day, maintain its sacredness.

But may not legislation enforce

sacred conduct on the part of the people in Sabbath observance, so that in this sense it may be said that legislation will preserve the sacredness of the day? The answer must still be, No. Legislation can affect only the outward conduct; and the outward conduct of the man who does not in his heart keep the Sabbath holy, amounts to nothing. It is not sacred at all, and if it appears to be such is only a pretense and a cloak for hypocrisy.

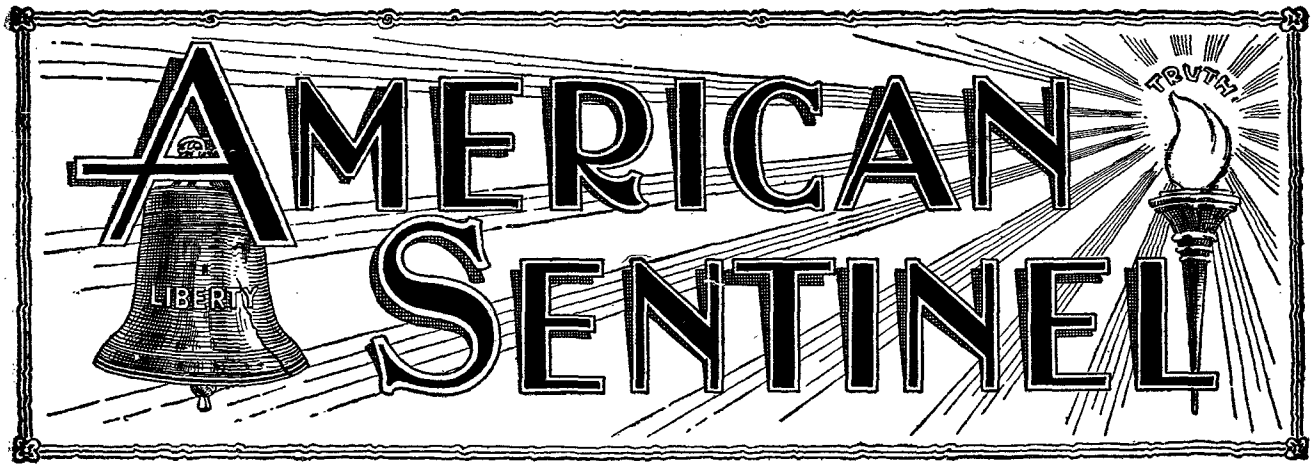
Having neither the power to make the day itself sacred, nor to compel any person to observe it sacredly, how can legislation possibly do anything to preserve the sacredness of the Sabbath?

A FRIEND of the SENTINEL advises us that we should be careful to say nothing against imperialism by name. But how can we talk against the *thing*, so that people will know what we are talking about, and yet will not recognize the thing by name? This requires a skill in which we confess to be lacking. And if people are not to recognize what you are talking about, what point will they see in what you say, and what use will there be in saying it?

THE famine now prevailing in India affects about 30,000,000 people, of whom about 250,000 have been helped by the relief measures of the government.

THERE can be neither self-government nor religious freedom where the doctrine is denied that rightful government is by the consent of the governed.

It is manifestly true that nothing can be forced upon the Lord; and therefore no individual can be brought to the Lord by force. When force is used upon an individual in religion, if he yields to it at all, he is always forced further away from God.



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

VOLUME 14.

NEW YORK, NOVEMBER 2, 1899.

NUMBER 43.

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A Sunday law cannot be separated from the idea of a religious monopoly.



In the light of the Golden Rule you will be able to see further and clearer than in any other.



It is hard to arouse conscience in even the best of men by an appeal based on nothing better than tradition.



The workingman ought to rest on the Sabbath; that is what God says. But God also says that he should rest from a religious motive, and that "whatsoever is not of faith is sin."



The civil power can at most furnish the church with no better support than a crutch; and the church in calling for and using civil power only proclaims herself a cripple. The divine plan is that the church, through faith shall be strengthened within herself so that she will be as strong as God himself to resist and overcome spiritual foes.

AS AN evil principle is the deadly enemy of the man who holds to it, to attack such a principle is no evidence of an unfriendly feeling toward the man, or of lack of charity, but quite the reverse.



If force can properly take the place of individual preference in religion, it can properly do the same in all secular affairs; since temporal affairs are of far less moment in any case than are those of eternity and of the soul. But arbitrary force in secular affairs is everywhere recognized as despotic and opposed to the rights of the people. To compel the conscience in any matter, therefore—as in the matter of Sabbath rest—is an act of despotism, and he who upholds it should be ready to apologize for or to justify despotism in all its other forms.

Moral Reform Not Political.

It is a fact made plain in many ways at the present time that the churches of the land are aiming to secure moral reforms through politics. They think by this means to advance the cause of the kingdom of Christ, and have visions of an approaching millennium of righteousness and peace which these moral reforms are to usher in. But it ought to be plain from a brief survey of the situation and of the principles involved, that no such reform, by such means, is possible.

The political field is occupied by two leading parties. These parties hold the political power of the nation, and they are in the nature of things permanent parties. There are and have been many smaller parties, but these have been short-lived and have accomplished nothing beyond an occasional turning of the tide of success from one of the two leading parties to the other. They have made no impression at all in the direction of transferring the political power of the country to a new party. It is a foregone conclusion to-day, and has been for gen-

erations back, that the President, the members of congress and of the State legislatures, the governors, the supreme court justices and other judges, etc., will be Republicans or Democrats. The exceptions to this fixed order of things have been so few as only to make it more conspicuous by their contrast.

The only channels, therefore, through which political reforms in the state and nation can come, are those which these parties present. But what hope is there that either of these is to so change its present character as to become the party of moral reforms? Who is to defy the Scripture query and bring a clean thing out of that which is unclean?

The following statement by Mayor Jones, of Toledo, who has become a prominent figure in Ohio politics, is to the point in this connection:—

“The great political parties in this country have been without a moral issue for the last quarter of a century. . . . They do not differ in their moral purposes. One is as bad as the other, and both are against the best interests of the greatest number. They are greedy for spoils and plunder. They do not care for social conditions. They do not seek to improve society. They foster nothing so much as place-getting. There is a constant evasion of real issues in the platforms and in the resolutions of public assemblages. No mention is made of the appalling condition of distress which exists among the masses in our cities. Not a word is said about the throngs of unemployed men and women, who are tramping the well-beaten road to beggary and crime. Everywhere in the public utterances of party leaders we hear a soothing and pleasant optimism that is wholly unsupported by the facts of our every-day life.”

The two leading parties are friends of the liquor traffic. Over and over again has it been shown that no hope for temperance reform can rest with either of them. The prohibitionists and the W. C. T. U. have long since ceased looking to either for any help to the temperance cause. And what moral reform can be hoped for from a party which is so thoroughly immoral as to favor the traffic in strong drink?

Is it not perfectly plain that the most that can be hoped for in politics, as regards moral issues, is a compromise? But a compromise of this class is itself a surrender of moral principle. A compromise between right and wrong is always a defeat for the side of right. Christians cannot compromise with wrong; that is forbidden by Christianity. The devil can be satisfied with a compromise, always; the Lord, never. The Christian church can compromise with the world only by stepping down from the plane of Christianity.

And just this must be the result to the church if she persists to the end in her purpose to utilize the nation's political power for the advancement of the kingdom of Christ. She herself will be dragged downward, the standard of moral truth and righteousness will be lowered, and the cause for which it stands, instead of being advanced, will suffer a great defeat.

The power of God is the church's strength and safety; worldly power has always been to her a delusion and a snare.

Two Distinct Realms.

THE new journal, *Church and State*, claims that the church and the state are “one in the moral principles insisted upon, as far as law can regulate conduct.”

In this respect this newest advocate of the union of church and state occupies the same old mistaken and fallacious ground that has always characterized, and which must always characterize, all advocacy of the union of church and state. That mistaken and fallacious ground is that the church and the state occupy the same field, that they are essentially one in their purposes.

Of course, if that were true there would be some reason in their joining themselves together. But nothing can be further from the truth than is that conception of things. The church and the state occupy realms as distinct as are day and night.

The church is spiritual. The principles, the truths, and the work of the church are altogether spiritual. She makes her appeal to men wholly upon spiritual considerations; and appeals altogether to the spiritual part of man.

On the other hand the state is only natural. It occupies only the realm of the natural. The men with whom it deals are natural men. The considerations upon which it proceeds, the principles which are followed by it, and the part of the man with which it deals, are all only natural and of this world only.

And in crossing the line of separation which, in the nature of things, exists between the church and the state, and mingling the spiritual and the natural—this is where the church always has made her great mistake, and has pleased herself with a most mischievous fallacy. And this is always only the consequence of the church's becoming herself more natural than spiritual.

Then having herself become more natural than spiritual, she seeks to influence men by natural considerations. This in itself is a fearful falling away. But the most mischievous part of the thing is that she seeks upon natural considerations and by natural would-be means to influence men to *spiritual things*. This is utterly incongruous.

The church, claiming to be spiritual and being of right spiritual, has no right whatever to use any but spiritual means with which to influence men in spiritual things. And as the purpose and work of the church are of right only spiritual, it is certain that the church never can of right use any but spiritual means in accomplishing her purposes. To use temporal penalties to accomplish spiritual purposes, to use civil disabilities to secure recognition of moral obligation, is, so far as

the church is concerned, simply beating the air; but so far as the people are concerned it is cruel oppression and also absolutely vain.

The reason that ecclesiastical rulers in governments are always more oppressive and cruel than are merely civil rulers, is that the ecclesiastic, looking at all obligations of men in a moral and spiritual light, sees these things in a deeper and more intense sense than it is possible for one to see who views the obligations of men only in a natural and civil light. And the ecclesiastical ruler seeing things in a deeper and more intense sense, in enforcing upon natural men by natural means, these obligations as he sees them, he inevitably goes beyond all bounds of natural justice, outrages the sense of justice in men, and is a cruel oppressor who undermines public order.

For this reason no preacher has any right to sit in his study and exercise devotional functions, until he has attained a high plane of spiritual view, and discerns to an intense spiritual degree the viciousness of vice, and the enormity of sin, *and then rush forth to brandish right and left the policeman's club* over mayor and police as well as over those who are sunken in vice and laden with outbreking sins. The gross inconsistency of such procedure is so apparent that it offends and repels the very ones who most need help, and would gladly receive help, if help were really offered.

Every preacher has the right, the divine right, it is indeed by his very profession his bounden duty, by diligent study and the exercise of every devotional function, to attain to the highest possible plane of spiritual view and to discern to the most intense degree the enormity of vice and the deadly nature of sin. And when he has done all this *then let him*, in the depth of intense pity and the greatness and tenderness of divine love, *go to the sin-laden and the lost with these SPIRITUAL WEAPONS ONLY.* The perfect consistency of this course commends itself to everybody. It wins the confidence, if not the whole hearts, of those who need help, for it is genuine *help* that is offered. It commands the respect, the confidence, and even the co-operation of mayor and police in a much easier way and to a far greater extent than it is possible to have in any other way.

Also on the other hand, on the side of the natural, the civil, all is then consistent. For, men who are merely civil rulers and who have no connection with ecclesiastical or spiritual things, viewing things in the light of natural justice and civil order, when they enforce obligation or law as they see it, are always within the bounds of natural justice and equity: the sober sense of justice and equity in the people approves it, and public order is conserved.

Therefore it is to the vital interest of every member of the state, in the interests of healthy public order, to see to it that no person who is of the church shall ever have anything to do with the affairs of the state. And

it behooves every soul who is of the church to see to it that he himself shall hold himself strictly within the realm of the spiritual, where he professes to belong.

Only thus can there be the true separation of church and state, which is according to Christianify. Otherwise there is a union of church and state, that inevitably involves untold evils which appear more and more as time may go on.

A. T. J.

America Ceasing to Protest.

Countess von Krockow, of Dresden, in N. Y. "Independent."

If the American republic ever meant anything historically, it meant a protest against Europe. Its Declaration of Independence was a looking backward over European conditions and a summing up of all the experience thus won. It corresponded politically to Luther's Theses; just as the one was a renunciation of Catholicism, so was the other a renunciation and defiance of imperialism. Over 100 years it has endured.

Europe has not changed essentially meanwhile. It has forms of liberty; but the substantial reality is still militarism, or government by authority and the might of the strongest. So if Europe be unchanged, why should America relinquish her avocation of protestation by turning round and becoming like her? Alas, it is all for the possession of some far-away islands, and for the sake of smoothing the path for some traders to grow rich! Oh, madness, I say, madness! They are doing they know not what; giving up their birthright for a mess of pottage; surrendering their grand attitude of protest, wherein they commanded the respect of the powerful and the adoration of the idealists of the world, to scramble with the effete old nations for land! For land, although they already possess so much. They repudiate their Declaration in spirit and in word for a strip of rich land!

The fact seems incredible. But it has its parallel. The whole Anglo-Saxon race, if the truth be mentioned, is forsaking spiritual vantage ground. The wave of reaction that is upheaving the Yankee from his Plymouth rock of protest against government by authority is pressing Englishmen off the pure, bleak heights of evangelicalism toward the lowlands of sumptuous, imperious ritualism. Loud is the boasting that goes on about the progress of the Anglo-Saxon. "We hear, brethren, but we do not see."

GREATLY as the peace of the world is endangered by the standing armies of the various nations, each country is in greater danger from its own military force than is any other. *The Catholic Times* truly says: "There are few thinking men in Europe to-day who hesitate to acknowledge that the growth of armed forces is becoming a serious menace to the permanence of civil and re-

ligious liberty." More nations have fallen before their own armies than before the armies of their outside enemies.—*London Present Truth*.

The Sunday Question in the Cook Islands.

[The following interesting statement on this subject is sent us by a missionary of the Seventh-day Adventists.]

A NEW phase of the Sunday question has recently been presented in the Cook Islands—that of changing Sabbath from the seventh to the first day of the week. Owing to the fact that the early missionaries did not take into consideration the difference in time, the people were taught to observe the Sabbath on Saturday and call it Sunday.

About two years ago the question of changing the day was sprung upon parliament. Our laborers located at Raratonga at that time prepared a protest, which was placed before the parliament and the British Resident, and the question was thrown out. It was then openly reported that at the next meeting of parliament such a bill would be introduced.

Last January the following notice appeared in some of the papers:—

"As Raratonga, or, rather, the Cook Island Group, advances, there are many old laws that are being found not now applicable, and many customs of the past that have to be put aside to meet the necessities of the present. Among the latter is the observance of Sunday. As every one knows, owing to an error of the early missionaries, no allowance was made for difference of time when coming here, hence we have been keeping Saturday as Sunday. This is proving very confusing, and to vessels annoying and expensive. We prohibit them from working on the proper Sunday, and force them to work on their Sunday. To the Union Steamship Company this is extra expense, apart from delay, as by the Steamers' Union the company are forced to pay additional to their crews when working Sunday. However, we are glad to hear this is likely to be altered, as a bill is to be brought before parliament next session to have the correct day kept as Sunday, and we learn that the British Resident favors this step."

The natives generally are displeased with this new innovation, fearing a plague in consequence. They say that when the change was made in Tahiti about forty years ago, it was followed by an epidemic of sickness. At Samoa it was followed by a similar plague. They fear the displeasure of God expressed in the same manner. But they are being taught through the pulpit and press that it is the proper thing to do, and a petition has been circulated among them urging it.

Our workers published a little tract upon the question involved, and distributed about 1,000 copies in the principal islands of the group. They also made personal visits to the members of parliament, furnishing

them with proper reading matter on the issue. But at the session of that body held August 7, the proposed change was made, to go into effect next Christmas. The penalty for working on Sunday is not to exceed ten shillings—\$2.50—and not more than three days' hard labor on the road.

Our brethren are still distributing literature, which is eagerly received by the natives. Popular prejudice has been on the side of the true Sabbath, the Bible being accepted as the only standard by which all things should be tested. Many of the people say they will not adopt the change, forsaking the Lord to follow the pope. It remains to be seen how many will be true.

Rome to Help Conquer the Philippines.

"Springfield (Mass.) Republican."

THE power of the Roman Catholic Church is to be invoked to aid President McKinley in conquering the Filipinos. This is the statement made by Archbishop Chappelle, papal legate to the Philippines, after his conference with the President Saturday. He said for publication: "I am convinced that the President intends to deal fairly by the people of the Philippines and honestly with the Roman Catholic Church. I shall leave for Manila during the latter part of next month, and shall do all I can to bring about peace between this country and the Filipinos." Here is the programme, as set forth in a Washington dispatch:—

"Archbishop Chappelle will prove to the Filipino priests that opposition to the Government of the United States is unwise if that opposition grows from a fear that the rights of the church are not to be respected and that the Government of the American Republic is opposed to the religion which dominates the islands. Armed with full authority from this Government to present the case from the standpoint of the church, the President believes the visit of the archbishop will be fruitful of good results, and that soon after he arrives there will be a change in the sentiments of the mass of the people. The archbishop, accompanied by the best wishes of the President and the blessings of the pope, is expected to remove much of the opposition of the revolutionists and to impress upon the people of the Philippines the fact that loyalty to the United States is not incompatible with devotion to the church, which is so highly respected in the United States."

So much for that side of the case. The other point of view appears in an address made at the meeting of a Presbyterian synod in Erie, Pa., Saturday, by Rev. J. S. Hunter, the chaplain who served with the 10th Pennsylvania volunteers in the island of Luzon. Said Chaplain Hunter:—

"There are three causes for the insurrection. One is the mismanagement of affairs by General Otis; another is the misconduct of American troops (I wish to refute the charges of desecration of Filipino churches, how-

ever) and the third is the absolute incompatibility of our Government with their customs and traditions. When our soldiers took Manila Spain surrendered, but the dominant power in the island did not, and it is still in force. The archbishop is the supreme power in Manila, and Dr. Brown says he fears that General Otis is under his control. The church don't want religious liberty, and all its weight will be thrown against the Government that promotes religious freedom. Our gospel is needed there."

Here is something like an irreconcilable conflict. The archbishop and the Presbyterian minister represent the two sides of the religious question with which the United States Government proposes to deal, and the archbishop is to go to Manila backed by the President.

Political Christianity.

BY ROYAL HUBBELL.

THE North Dakota Sunday School Association stands committed to the folly of political Christianity, by this resolution, adopted at its tenth annual convention, last May, as recently reported in the AMERICAN SENTINEL:—

"Resolved, That we indorse the action of the National Reform Association in their efforts to secure an amendment to our national Constitution, acknowledging Christ as King of Nations and the Bible as the supreme law, thus securing to us, on an undeniable legal basis, all the Christian features of our government."

If Christ is king of Nations, he is king of this nation; therefore this country is Christ's kingdom. In this country, every voter is a king; but John 3:3 says: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." God's kingdom is Christ's kingdom. Then if the United States is God's kingdom, we have the queer combination of millions of unconverted voters, or Republican kings, who have never seen their own country.

But Romans 14: 17 says: "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." And Ephesians 5: 5: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God."

Are there any such people heirs in the United States? If so, can the United States be God's kingdom? Luke 17: 21 also declares: "Neither shall they say lo, here! or lo, there! for behold the kingdom of God is within you."

Then if the kingdom of God is within each man's heart, why make national laws to try to govern that secret kingdom already ruled by God and conscience.

To enforce such laws the state must use force, and the dungeon; while Christ says: (John 18: 36, 37) "My kingdom is not of this world; if my kingdom were of

this world, then would my servants fight, that I should not be delivered to the Jews; but *now* is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king."

"But *now* is my kingdom not from hence." Here is where these National Reformers make a fatal mistake.

Now Christ is not reigning over all the kingdoms of the world, and he will not reign over them until the time of the prophecy (Rev. 11: 15): "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

But, be it known that this great event will not be brought about by act of Parliament, or of Congress, or even by popish mandate.

Canon City, Col.

Faith vs. Force.

BY H. F. PHELPS.

SATAN has always tried to subvert, and pervert the works and purposes of God. The power and the wisdom through which Satan does his hellish work is all from God. But he perverts that power and wisdom from their original purpose. Ever since the entry of sin into this world, man has proved himself to be a successful agent of Satan in carrying out his perverted ideas.

This success has been manifest through all the ages in the perversion of God's power in man, as he has dominated his fellowman in matters of conscience. The first instance of this kind was at the very gates of Eden. It was over a question of the observance of a religious institution, too. And murder was the result of this first attempt of one man in the domination of the will of another man. Indeed, murder is in the very spirit of domination. For when one man attempts to dominate the will of another, he can only become enraged at his defeat, and he soon becomes like a fiend incarnate.

When man sinned, he was driven from the bright realities of Eden into the realm of shadows. Until the coming of the Deliverer, man must deal with types and shadows. The first dispute over questions of religion, and the first attempt to dominate the conscience, was between two brothers. The question involved obedience or disobedience to God: "Without the shedding of blood, is no remission." They were to offer the firstlings of the flock, thus showing their faith in the promised Saviour. They were also to bring of the first fruits of the earth as a thank-offering to God.

Abel obeyed God. But Cain, filled with the spirit of infidelity, though admonished by his brother of the importance of obedience to the exact command of God, expressed no repentance for sin in his gift.

Abel acknowledged his guilt, and came in faith. Cain

came in his own merits. The offering of Abel was an act of faith. The offering of Cain was that of legalism,—depending upon his works. His was a legal religion, and he appealed to the gospel of force. And appealing to the gospel of force, he followed it to its ultimatum,—the murder of the man of faith.

Thus faith and force have always been at opposites. It was always so, and always will be so. Those who have faith are content with the gospel of persuasion. Those who have not faith always appeal to the gospel of force. And appealing to force they always follow it to its ultimatum. And those who now appeal to force will form no exception, but will follow on to the point of imposing the death penalty upon dissenters. Murder is in the gospel of force.

Rome and the United States in Concert.

THE following paragraphs from an instructive article on "Religious Liberty in the Philippines," which the Rev. N. H. Harriman, president of a Protestant missionary society, contributes to *The Independent*, show how Rome and the Government are acting in concert for the restoration of Catholic supremacy in the islands:—

"Protestants should begin at once, in earnest, and our military authorities should enforce the principle of religious equality, not hinder it. The military governor has it in his power to place insuperable obstacles in the way of missionaries. This has of late been done, under the pretext of military expediency. Even President Schurmann, of the Civil Commission, was hoodwinked into asserting that missionaries were hampering the military authorities; this was a sly move to keep missionaries out until Otis and the Archbishop have pre-empted the ground and got matters arranged. If any doubt the charity of this remark, let him read to the end."

"When Spanish priests, with the cunning Archbishop at their head, made complaints that missionaries were doing wrong by distributing Testaments and tracts to the natives, a real American, true to national traditions and unbiased by his religion, would have told them to go about their business and would have read them a lecture upon religious liberty and the rights of American citizens in the Philippines. Instead of that, the governor-general sent for the Rev. B. C. Randall, agent for the British and Foreign Bible Society, and weakly advised him not to sell any more Protestant literature at present. In Cebu, the military governor sent for the writer, and peremptorily ordered him not to sell any more tracts and Testaments, and was made to confess that his reason for this extraordinary order was that the Spanish priests were 'complaining,' and the Spanish local paper was criticising. These instances will sufficiently illustrate the point that the military difficulty is no myth."

"During the first months after the occupation, the Spanish clergy were becomingly modest; indeed, their power was effectually broken. Many left the islands, as

did also the friars and nuns, and the rest gave evidence that they regarded themselves as dispossessed of further power. When our missionaries arrived on the field, the natives were open to free approach, and hungry to hear. Agent Randall found it a most hopeful field. In a few weeks he sold not less than ten thousand copies of his literature, and with others disposed of a full edition of the work translated by the converted priest of whom mention has been made, who ten years ago was poisoned in the Hotel de l'Orient; this was a treatise on the Gospel, the instrument of his conversion, and he translated it into Pagasinan, spoken in Northern Luzon. This was the situation in March, and on into April."

"In April the reaction set in, while the writer was there. The priests, under the mistaken diplomacy of the governor, began to take heart. Scurrilous pamphlets were circulated among the natives, having for their object not only to poison their minds against missionaries, but against all Americans. Some of these were vile slanders against American womanhood, with other things of similar character. Presently the Spanish priests were known to be 'laboring with' those of their people who were in the habit of visiting the mission home, and others whom our missionaries had talked with. Then a more openly hostile attitude was assumed, as General Otis encouraged the priests and made a friend of the Archbishop. Then it was that an official prohibition was put upon the sale of all Protestant tracts and Testaments."

"As further illustration of the effects of politics, priestcraft and incompetent and biased militarism, note the following straws: Catholic chaplains are being sent to the islands in disproportionate numbers, some leaving the posts to which they are assigned in this country, 'post chaplains,' and spending their time largely in Manila. Is this 'military diplomacy'?"

"Father McKinnon, the chaplain of the First California Regiment, was early appointed 'Superintendent of Schools and Cemeteries' in Manila. Under him the school system is being revised, English is being taught, Catholic teachers are being brought from this country, and the priests come into the schools and bless the children, laying their hands on their heads. Does 'military diplomacy' demand that the school system of the islands be Catholic? Is this the way that future American citizens are to be made? After Father McKinnon's appointment Father McQuade was sent out; but he spent more time in Manila than with his regiment. Why do they flock to Manila?"

"It is time for the Government at Washington to investigate a common rumor, that seemed to be well known, to this effect: The newspaper organ of the Archbishop became so openly abusive of all that was American, that its editor, who, of course, was the visible proprietor, was arrested and court-martialed. His sentence was seven years in Bilibid Prison, a fine of \$5,000, and confiscation of his whole plant. Otis reviewed the court martial and fined him \$250, and remitted all the rest, saying: 'This will be sufficient lesson for him.' The 'lesson' to the offending prelate must have been that he could henceforth do about as he liked."

"There is in Manila, in official circles, a well-defined rumor, amounting to almost a confident assertion, that

the Archbishop of Manila is receiving from the public treasury the sum of \$12,000 a year salary. This rumor should be investigated, and the responsibility located. If it is true, and is sanctioned by Government, Americans ought to protest."

A Dreadful Harvest.

[Extract from an article entitled "The Harvest of Imperialism and Expansion," by Alonzo T. Jones, in the forthcoming "World's Harvest" edition of the *Signs of the Times*, dated November 29.]

TWO APOSTASIES.

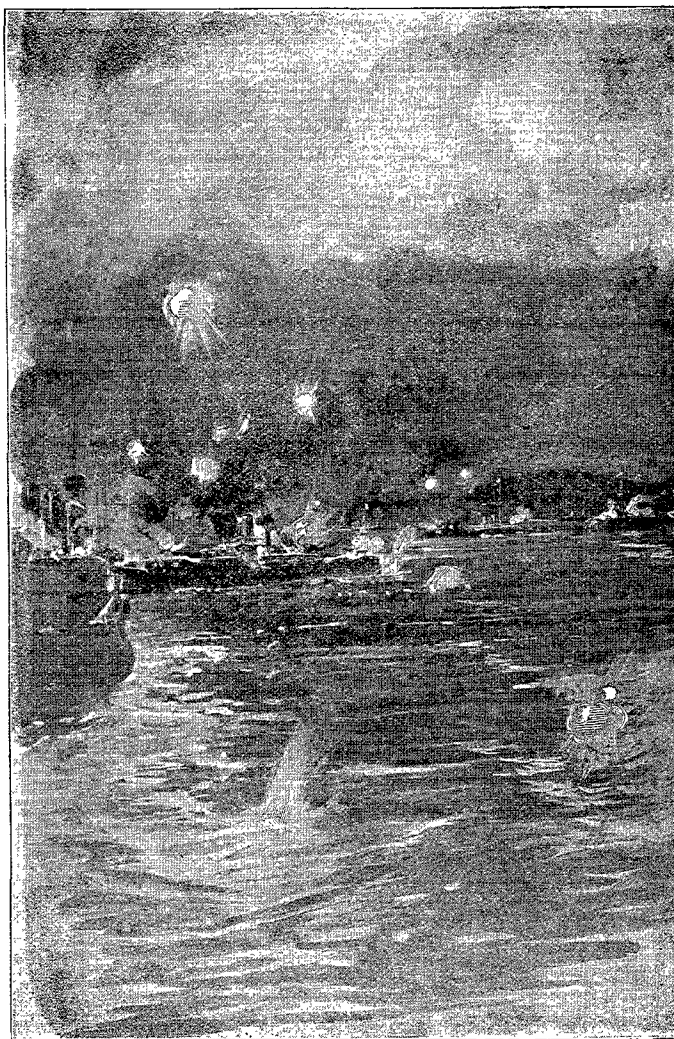
Who does not know of the powerful and universal efforts that for years have been made, and are constantly being made, in the United States, even by the professed Protestant denominations, to secure here a firm union of church and state, to have the church power dominate the civil, and use it for her own ends? Who does not know of the dangerous progress that has been already made in this direction? Who does not know that all the branches of the National Government—the legislative, the judicial, and the executive—have been officially committed to the union of religion and state in this nation? At the great biennial assembly of the Epworth League, held at Indianapolis last July, representative and official speakers, with evident satisfaction, recognized that there is even now a union of church and state in this nation.

Now, for professed Protestants anywhere to favor a union of church and state, or any recognition of religion by the state, is in itself a confession of apostasy. And for professed Protestants to do such a thing in the United States, where by every principle of its fundamental law the nation is pledged to the complete separation of religion, and particularly the Christian religion, and the state, is even double apostasy.

And what of the Republic itself? Is there not apostasy there also? Can the principles and the plain statements of the Declaration of Independence be repudiated and declared to be "falsehood palmed off by the devil upon a credulous world," as was publicly done in an imperialistic mass-meeting in Chicago, May 7, 1899,—can this be done without apostasy? Can the fundamental principles and precepts of a nation be disregarded and even repudiated, by that nation, and those who steadfastly maintain those principles be denounced as traitors, without there being an apostasy of that nation? How could complete national apostasy be more plainly shown than in a nation's holding as traitors those who steadfastly maintain the fundamental principles of the nation? Yea,

how could national apostasy be more plainly shown than in a nation's taking such a course that those who maintain the fundamental principles of the nation must, in so doing, "antagonize the Government" and incur the charge of treason?

Here, then, there is in this nation, as there was in the Roman nation, an apostasy in religion and church, and an apostasy from republicanism to imperialism in the state. And there is being steadily formed and fixed a union of these two apostasies, precisely as there was in the Roman nation. That union in the Roman nation made the Papacy; and this union in this American nation will make the image of the Papacy. And so his-



From "Battle Hymn of the Kingdom."

tory does repeat itself after every feature of that ancient great republic, and will so repeat itself unto the end.

"CRIMINAL aggression" is shocking. "Imperialism" is too bad. "Expansion" is only tolerable. "Duty," "destiny," "the logic of events," "Providence," "benevolent assimilation"—these make better battle cries, especially for a Presidential campaign.—*Rev. Herbert S. Bigelow.*



AN exchange remarks that "the proposition to change the spelling of Sunday to Sondag, in recognition of the Son of God, is being pressed upon the attention of Catholics, who receive it with favor."

* * *

THERE is much truth in this observation by a man whom misfortune placed behind the walls of Sing Sing prison: "A new publication is named 'What to Eat.' It should be supplemented by another entitled 'How to Get It.'"

* * *

THE annual report of the Secretary of War, which is said to be completed and in the hands of the Government printer, is understood to recommend the permanent increase of the regular standing army to 100,000 men.

* * *

WITH the approach of the date for the convening of Congress, a widespread agitation is being raised, chiefly by religious organizations, against allowing Congressman-elect B. H. Roberts, the Utah polygamist, to take a seat in the national legislature. The Utah law against polygamy is also being more rigidly enforced, and several Mormons of high standing in the church, including President Snow, have been prosecuted under it.

* * *

THE military governor of Porto Rico, Gen. G. W. Davis, has made an adverse report to the Government on the question of the fitness of the Porto Ricans for political freedom. Summed up, it amounts to the statement that "The natives of Porto Rico are not now and never will be capable of self government."

* * *

If this is true of Porto Rico, how much less than this can be true of Cuba, inhabited by the same classes of people, and subjected for centuries to the same political and social conditions? Evidently this report will not do anything to hasten the political freedom of Cuba.

* * *

At the session of the Universalist conference in Boston, Oct. 25, the following resolution was moved by Rev. Dr. Powers, of New York:—

"Resolved, That we believe that all men are created

equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness, and that governments derive their just powers from the consent of the governed."

* * *

The report states that the resolution was received with "laughter and applause"; and possibly it was the intent of its author to provoke a demonstration of this kind. But even if designed as a joke, the fact that such a joke can have point at this time is serious enough. And it is probable that no joke was intended. Certainly it is no joke for those who are fighting and giving up property and life in the Asiatic islands to maintain these identical privileges for themselves and their children.

* * *

THE National W. C. T. U. at their late convention in Seattle, Washington, went on record as emphatically opposed to the policy of foreign conquest now being pursued by the Government. They said:—

We deeply deplore the attitude taken by our nation with respect to the Philippine Islands, and, since governments can derive their just powers only from the consent of the governed, we protest against the policy which would compel a foreign people to submit to the rule of the United States, and against a war through which the Administration is striving to enforce its policy."

* * *

Other resolutions were passed protesting against "the manifestly forced and unjust interpretation of the anti-canteen law as rendered by Attorney-General Griggs of the United States, upheld by ex-Secretary of War Alger," and against the seating in Congress of the polygamist, B. H. Roberts.

* * *

ARCHBISHOP CHAPPELLE, as reported by the press, says that America should keep the Philippines. "They should be ours," he says, "on moral, legal, commercial, sociological and religious grounds."

* * *

"On religious grounds!" The United States should take and hold the Philippines, the religion of which is Roman Catholic, for religious as well as for commercial and other reasons!

* * *

What are these "religious grounds?" Are they comprised in the Roman Catholic assumption that "This is a Catholic Christian nation," which gives ground for the further assumption that smaller Catholic territories ought to be gathered into its fold?

"On religious grounds" means the spread of religion; and spoken by a Catholic archbishop, the phrase means the spread of the Catholic religion. So the archbishop has said that the United States Government ought to do a great and arduous work for the spread of the Catholic religion; and no doubt this is exactly what he thinks.

* * *

The people of the United States are, the great majority of them, Protestants. Upon what conceivable religious grounds can they see that the United States ought to absorb several millions of Roman Catholics?

* * *

But even though the Philippines were peopled with Protestants, there would still be no religious grounds upon which the United States could properly base any action for annexing the islands. "Religious grounds" are not grounds that the civil authority can consider in any way. That is the Protestant and American principle which applies in this case.

* * *

THE following instructive incident is told by the Rev. Peter MacQueen, who has lately returned from the Philippines:—

"I was on the dock at Manila when the first colored regiment landed, and talked with some of the negro soldiers. With one young man I engaged in conversation, and he at once told me that it was his firm determination not to kill or wound any Filipinos that he could help. He said: 'Dese hyar folks iz jes' der same as our kullud folks was befo' de war. I doan believe in fightin' dese poor critters. I'se goin' to do my duty as a soldier and shoot when I'se tole, but I ain' goin' to aim, you bet, unless to save my own hide.' Just then the lieutenant ordered 'Company F, fall in,' and my colored friend lifted his heavy knapsack and shouldered his gun. As he went away thus burdened down with the appurtenances of the civilized soldier I heard him remark to one of his comrades, 'Dis hyar white man's burden ain all it's cracked up to be.'"

Sunday Closing Notes.

SEVENTEEN saloonkeepers at West Hammond, Ill., were arrested recently for selling liquor on Sunday.

ALL through Rhode Island, it is reported, the police are particularly active in suppressing Sunday opening of the saloons.

DRY GOODS merchants, real estate dealers and other business men in Minneapolis, Minn., are urging the Mayor to enforce the law for Sunday closing.

THE Indiana appellate court has held that a contract for sending a telegram on Sunday is illegal unless

it comes within the definition of "work of charity or necessity," also that the company is not even liable for damages for failure to deliver humane messages, unless notified of the exceptional circumstances.

A SUNDAY CLOSING movement has been started in White Plains, N. Y., the particular object of controversy being the post-office. The agitation started, it is said with a request to the Postmaster-General at Washington that the White Plains post-office be kept open Sundays. The church people are opposing this request, and Protestants and Catholics find in this a point where they can stand together. And this is one characteristic of the Sunday closing movement,—it brings Protestants and Catholics together, but does not bring the Catholics any nearer to Protestantism.

Fined for Shaving on Sunday.

PASSAIC BARBER THREATENS TO GET EVEN BY STOPPING TROLLEY CARS ON SUNDAY.

PATERSON, N. J., October 24.—A new phase of the Sunday-closing war, which has been conducted for several weeks by the barbers of this county, has just developed in Passaic. Barber Joseph Zimmerman, an old man, refused to close on Sunday. He was arrested under the old blue laws and fined \$5.98 yesterday by a justice of the peace.

"My family will starve," he declared as he left the court. "I cannot pay the fine and must go to jail." A constable was sent after Zimmerman and found that his family was really in a state of destitution. Zimmerman has not yet been rearrested. He declares that if he is to be interfered with in earning his living he will use the same blue laws for retaliation.

"How about ball games, bicycle races, saloons, and trolley cars?" asked the barber. "Do I do as much harm as they do? If I cannot shave in Passaic on Sunday no trolley cars will run in Passaic on Sunday."—*N. Y. Sun.*

The Archbishop's Vindication of the Friars.

SOME statements derogatory to the Catholic friars in the Philippines have recently been made by General Funston, who has gained fame in the Philippine campaign. Replying to these, Archbishop Chappelle, of New Orleans, says in vindication of the friars:—

"Whatever the natives are or have they owe to the friars. By them they were lifted out of savagery and brought under the blessed and refining influences of Christianity. By them they were educated, not only in the schools, but in the fields and the workshops were taught by them the very industries which are now the source of their prosperity."

And yet, as the archbishop says in the same connection, "every priest (with the exception of a few natives) in the island of Luzon, outside of the walled city of Manila, is a prisoner of the insurgents;" and "For the past eighteen months . . . more than three hundred and fifty friars have been undergoing unheard-of tortures in insurgent dungeons."

Putting the two statements together, it appears that the natives of Luzon have been "lifted out of savagery and brought under the blessed and refining influences of Christianity" to such an extent that for the past eighteen months they have been subjecting the friars to "unheard-of tortures" in the dungeons where they are kept prisoners; and "whatever the natives are or have they owe to the friars." Verily, then, the friars are reaping only that which they have sown.

This statement of the case by the archbishop is entirely plausible, but we fail to see how it vindicates the friars.

ENGLAND has demanded that these men [the Uitlanders of the Transvaal] shall be admitted to citizenship. She presents the extraordinary spectacle of a nation insisting upon the expatriation of her own subjects and their absorption by a foreign country. It is a spectacle so grotesque, so palpably intended to mask a treacherous and wicked purpose that it amounts to an affront to the intelligence of the civilized world.—*Washington Post*.

Thanksgiving and the Divine Guidance.

THE President has issued the customary annual Thanksgiving proclamation, setting apart November 30 as a day on which he advises that religious exercises "be conducted in the churches or meeting places of all denominations," and that "prayers may be offered to the Most High for a continuance of the divine guidance." He also recommends that "so far as may be found practicable, labor shall cease from its accustomed toil, and charity abound toward the sick, the needy, and the poor."

From this point of view, it is evident, all religions in the land that are represented by a congregation, no matter how they may conflict with one another, are considered equally good as a means of approaching the Most High. This impossible state of things must be assumed by the civil executive in order to avoid partiality and the arousing of religious controversy.

As regards the divine guidance to be sought, there is no doubt it is greatly needed. But a point which should be kept in mind in connection with this exercise, is that God has already given all men and nations directions for their guidance in his holy Word. It is useless to pray

for guidance and not search the Word wherein are laid down the rules of all right conduct. To have exhorted the people to a study of the Scriptures would have been fully consistent with the rest of the proclamation.

The Word of God, however, would be searched in vain for any warrant for engaging in war; and if people are really anxious for the divine guidance, they can find it abundantly on this point in the teachings of Christ and the apostles. But does the nation want to be guided that way?

What are "American Interests?"

New York "World," October 26.

A DISPATCH from Washington yesterday said that the Administration has caused it to be made known in Europe that "American interests are too remote from the Transvaal conflict to justify any interference with the course of events."

What are "American interests?" Do they relate to trade alone? When the "course of events" threatens the extinction of two sister republics, after a bloody conflict that already "staggers humanity," have the United States no interest in it? Have we no interest in freedom?

Such was not the view of Daniel Webster when he spoke the sentiment of the nation in sympathy with the struggle of Greece for liberty. Such was not the feeling of the American people when they welcomed Kossuth. Such was not the determination of the country which forced President McKinley to deliver Cuba from the oppression of Spain.

Have we "no interest" in peace or in arbitration? Was the treaty of Washington a landmark, or a "dodge?" Was The Hague Peace Conference a piece of hypocrisy? Are "American interests" really covered by a dollar-mark?

Not the Spirit of St. Paul.

[THE following which is spoken by an English exchange with reference to what is seen in England, is just as true of the like occasions in the United States:—]

This is the season of religious congresses. The "Free Church Council" was held not long since, then followed the Baptist Association, and now the Church Congress has just closed. One does not need to read the reports of these gatherings, but only to glance over them, to be most painfully impressed. Thickly sprinkled through the stenographic reports appear the words, "laughter," "loud laughter," "prolonged laughter," "applause," "cheers," etc., besides occasional mention of hisses or groans.

It seems as though the spirit of these ministerial gatherings is far removed from that of Paul, who said

Peter, Paul, and others of their time, but not a single funny thing appears, nor was there any laughter on the part of those who listened. The painful impression is made that the prevailing type of Christianity nowadays is vastly different from that of Christ and the apostles. Either such serious themes are not handled, or else their seriousness does not weigh very heavily on speakers and hearers.

The Secret Working of Rome.

A PAPER read at the Alliance of Reformed Churches in Washington, by Samuel Smith, member of Parliament, throws much light on the ritualistic controversy now agitating Great Britain, and which some fancy will result in the disestablishment of the Anglican Church. It presents an interesting and instructive picture of the secret workings of Rome, which Rome practises in every country where Protestantism has gained much power; and to successfully oppose which only the Word of God has proved effective. The substance of this paper is as follows:—

“The question that eclipses all others in the religious world of Great Britain and her colonies is the enormous growth of sacerdotalism in the Anglican Church. It affects not only the British colonies, but also the United States; indeed, wherever the English language is spoken; and it is closely connected with the enormous efforts which the Church of Rome is making to regain her hold on the Anglo-Saxon race. The evangelical and sacerdotal conceptions of Christianity can not harmonize. They are radically opposed. Salvation by faith in Christ is not reconcilable with salvation by priests and sacraments. These two conceptions are now in deadly antagonism in the Anglican Church.

“This Romanizing movement has been spread largely by secret societies in the Anglican Church. These have now been fully disclosed to the world in the remarkable book, ‘The Secret History of the Oxford Movement,’ by Walter Walsh. Some of these societies are the Holy Cross, the Guild of All Souls, the Confraternity of the Blessed Sacrament, besides the great public society, the English Church Union. These contain seven or eight thousand clergy. They all teach high priestly doctrines, some of them almost every doctrine of the Church of Rome, including the mass and confessional, the invocation of the saints and of the Virgin Mary, Purgatory, and the seven sacraments.

“Among the means used to propagate these doctrines theological colleges have been chief. Most of the colleges now belong to the Ritualist party, and in most of these the confessional is insisted upon.

“Doctrines are taught which differ little from those of the Church of Rome. Elementary schools are also largely used. More than half the children of England are educated in Church of England schools, which are practically under the control of the parish priests. Then at confirmation a large proportion of the youth of England passes through the hands of the clergy, and many of them use this opportunity for inculcating extreme

High Church doctrines, even insisting upon going to confession, in some cases without the knowledge of their parents. Sisterhoods and convents have played a great part in this work, for women have come under the power of these Ritualist priests through the confessional to an amazing extent. Catechisms and manuals are also circulated largely, and many of them teach such doctrines as the necessity of priestly absolution for the forgiveness of sins. I will quote one specimen from the catechism published by the League of the Holy Cross for young children:—

“‘It is to the priest only that the child must acknowledge his sins if he desires that God should forgive him. Do you know why? It is because God, when on earth, gave to his priests and to them alone the divine power of forgiving sins. Go to the priest, who is the doctor of your soul, and who cures you in the name of God. I have known poor children who concealed their sins in confession for years; they were very unhappy; were tortured with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell.’

“I have examined several of these catechisms and have found these doctrines contained in most of them. They all teach that the priest is a kind of miracle worker; that he receives at ordination supernatural powers.

“As to the teaching regarding what they call the Holy Eucharist—they never use the scriptural term, ‘the Lord’s Supper’—I quote as follows from one of these catechisms for children:—

“‘When the priest begins the prayer that which is on the altar is bread and wine; when the priest ends the prayer, that which is on the altar is Christ’s body and blood; it is Jesus; it is God. Who does this? The priest acting for Jesus in the power of the Holy Ghost. How does he do it? I cannot tell you. He does not know himself how he does it, but it is done. It is a work of God, and no one knows how God works. If you were to ask the great St. Michael, he could not tell you. If you were to ask the blessed Mary, she could not tell you. It is God’s own secret, a knowledge which belongs to him and to no one else. We go to the altar and kneel down and the priest comes to us with the blessed sacrament. We receive that which looks like bread and which tastes like bread; we receive that which looks like wine and which tastes like wine; but that which we receive is the body and blood of Christ. It is *Jesus* himself; it is ALMIGHTY GOD.’

“Indeed, there is an absolute contradiction between evangelical and sacerdotal religion. No compromise between the two systems is possible. The attempt to combine them both in the English Prayer Book has an enfeebling effect upon the mind. It leads to casuistry and is the parent of a whole crop of shifts and evasions. The origin of this difficulty was the compromise in the time of Elizabeth between the Protestant and Catholic elements in England. The Reformation was arrested in its natural development at the instance of the sovereign. To please the Protestants the articles were drawn up in a strongly Calvinistic and evangelical sense, but the liturgy contains considerable remains of Roman Catholic doctrine. Hence there have always been two parties in the national church, each trying to overturn the other.

"During last century and the earlier part of this one the Protestant element was supreme, but since the rise of the Oxford movement the sacerdotal element has rapidly developed and has now gained the supremacy. It is as strong now among the clergy as in the days of Archbishop Laud, but it has at last produced a strong revolt among the Protestant laity of the Anglican Church very similar to what took place in the time of the Long Parliament.

"It is impossible to keep this question out of Parliament in consequence of the state of the church being so closely connected with the government. The bishops and the high officers of the church are appointed by the government of the day, and the government is responsible to Parliament, and practically the Anglican laity have no control over the clergy except through Parliament, as they have no synods or self-governing courts. Therefore it is that strong debates have taken place in Parliament the last year or two and will probably be repeated, and the effect of all this is very educating upon the nation.

"Sooner or later the Catholic and Protestant elements must separate, for they are divided by an impassable gulf, and probably a good number of the extreme Ritualists will go over to Rome. Several hundred of the clergy have gone there already.

"Rome regards this movement with great interest. Cardinal Vaughan recently said of the Ritualists:—

"They are doing our work much better than we ourselves could do it; they are sowing the seed, while we, with folded hands, are standing by waiting to reap the harvest."

"A Roman Catholic priest, writing from Manchester, says:—

"At this hour five thousand Church of England clergymen are preaching from as many Protestant pulpits the Catholic faith to catholicizing congregations much more effectually, with less suspicion and more acceptance than we can ever hope to do. We could desire no better preparation for joining the Catholic Church than the Ritualist preparatory school, and the fact that from them we have secured the majority of our converts strengthens us in our view of it."

"It must be a matter of rejoicing to Romanism to hear Lord Halifax, the president of the English Church Union, which contains 4,000 clergy and 30 bishops, mostly colonial, saying in one of his addresses:—

"We are convinced that there is nothing whatever in the authoritative documents of the English Church which, apart from the traditional glosses of a practical Protestantism, contains anything essentially irreconcilable with the doctrines of the Church of Rome."

"The archbishops and the bishops are at last alarmed at the public agitation upon this question, and are feebly trying to arrest the movement; they are beginning to dread disestablishment. The two archbishops have formed a court to try cases of Ritualism, although they have no legal power to act in this manner. They have condemned the use of incense and processional lights in churches, but these are mere straws on the surface, and I much doubt whether they will deal with the roots of this movement. They are too much afraid of quarreling with the great High Church party.

"The evil is, indeed, too deep to be removed by cau-

terizing the surface. The Catholic ideas of the unity of the church and of its apostolic descent have taken strong hold of many devout and cultivated men. Men imbued with reverence for the past, such as Gladstone was, are powerfully impressed by this conception of Catholic unity and continuity. Then large numbers of women have been brought under priestly power through the confessional, and they are training up their children in these sacerdotal views. It is undoubted that a long and arduous struggle is before us. What the end of it will be no one can prophesy."

The Philippine Policy in the Light of the Golden Rule.

From address by Carl Schurz, at Chicago Anti-Imperialist Convention.

IMAGINE that in our revolutionary times France, being at war with England, had brought to this country a fleet and an army, and had, without any definite compact to that effect, co-operated as an ally with our revolutionary forces, permitting all the while the Americans to believe that she did this without any mercenary motive, and that, in case of victory, the American colonies would be free and independent. Imagine then that, after the British surrender at Yorktown, the King of France had extorted from the British King a treaty ceding, for a consideration of \$20,000,000, the sovereignty over the American colonies to France, and that thereupon the King of France had coolly notified the Continental Congress and General Washington that they had to give up their idea of national independence and to surrender unconditionally to the sovereignty of France, wherefor the French King promised them "benevolent assimilation."

Imagine, further, that upon the protest of the Americans that Great Britain, having lost everything in the colonies except New York City and a few other little posts, had no sovereignty to cede, the French King answered that he had bought the Americans at \$5 a head, and that if they refused to submit he would give them benevolent assimilation in the shape of bullets. Can there be any doubt that the Continental Congress and General Washington would have retorted that no matter what the French King might have bought, Great Britain had no sovereignty left to sell; that least of all the Americans would permit themselves to be sold; that the French, in so treating their American allies after such high sounding professions of friendship and generosity, were a lot of mean, treacherous, contemptible hypocrites, and that the Americans would rather die than submit to such wolves in sheep's clothing.

And will any patriotic American now deny that, whatever quibbles of international law about possible cessions of a lost sovereignty might be invented, such conduct of the French would have been simply a shame, and the Americans of that time would have eternally disgraced themselves if they had failed to resist unto

death? How, then, can the same patriotic American demand that the Filipinos should surrender and accept American sovereignty under circumstances exactly parallel? And that parallel will not be shaken by any learned international law technicalities, which do not touch the moral element of the subject.

THE imperialist organs and orators are chorusing the declaration that "the President is just as much bound to quell an insurrection or rebellion in Luzon as in Massachusetts or Pennsylvania." How can there be a "rebellion" where there are neither citizens nor subjects? How can there be an "insurrection" where there is no allegiance? The people of Massachusetts acknowledge citizenship in and allegiance to the United States. They are living under laws which they helped to make. They pay taxes which they helped to vote and of which they receive the benefit. The flag is their flag. The army is their army. Can the same be truly said of the Filipinos, who have a government and flag and allegiance of their own, and who have never ratified nor recognized their sale by Spain?—*N. Y. World*.

A CABLE dispatch dated at Paris, October 22, gives information that the French government has recognized the necessity of taking energetic measures against Jesuit conspiracies:—

"M. Millerand, Minister of Commerce, and M. Baudin, Minister of Public Works, the Socialist members of the Cabinet, made speeches at Ivry to-day, in which they declared that the government was determined to proceed energetically to enforce the laws against religious congregations, especially the Jesuits. M. Baudin was particularly violent in his denunciations of the congregations, declaring that they were at the bottom of the Royalist conspiracy and that they were a veritable danger to the maintenance of the republic."

SUNDAY-OBSERVING missionaries in Central Africa, writes a missionary from that district, a Seventh-day Baptist, "have never let the natives know that Sunday is the first day. They all teach that it is the seventh day; hence they are all on pins and needles as to what course I shall take."

And this is a plain confession on their part that they know very well that the seventh day is the Sabbath of Scripture, and that these simple-minded natives, guided by Scripture statements on the subject, would never think of keeping the first day of the week.

PENSION COMMISSIONER EVANS says that his bureau has on file 20,000 applications for pensions arising from the Spanish war,—a number which implies that more than half the total American forces engaged in that brief campaign were killed, wounded, or disabled. This of course is a palpable fraud.

Counting the People by Machinery.

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Our first census, made in 1795, showed the population of the United States to be five million, and the cost Uncle Sam, who was comparatively poor then, one cent for each person. It is estimated that the twelfth census, to be made in June, 1900, will show that our people number seventy-five million, and that the item of clerk hire, in the Census Bureau alone, will exceed five million dollars. Clifford Howard, writing of "How the Next Census Will Be Taken," in the November *Ladies' Home Journal*, says that "although the work of enumeration will be completed by the first of July, it will probably be two or even three months later before the last of the schedules are received at the Census Office; for not only must they all be first examined by the supervisors, but in many cases they will probably require revision because of some error or informality. The actual counting of the people will not be done until the schedules are turned into the Census Office. The enumerators simply gather the facts, and the office force in Washington does the counting and the compiling, which is done by electricity. In one hundred days all the facts relating to seventy-five million people will be tabulated."

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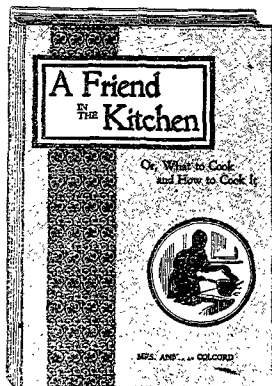
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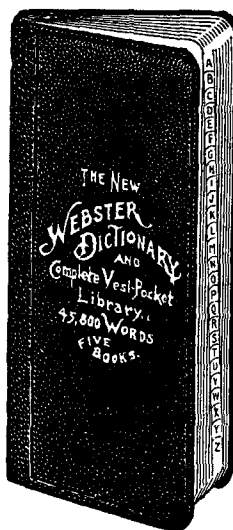
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NEW YORK, NOVEMBER 2, 1899.

WE hear much about the right of America to the Philippines under the technical rules of international law. But what about that right under the moral law or the Golden Rule? We have not noticed any attempt as yet to justify the Philippine conquest upon these higher and universally-binding grounds.

AT a recent missionary council in St. Louis some Episcopal clergymen spoke in favor of an American union of church and state, after the English model. A secular journal makes note of the fact, and observes that they "did not designate which church," which was on their part "an important omission," as "there are several religious bodies in the United States, all claiming to be the only true church."

A PROMINENT capitalist and politician who is making speeches to win votes for his party, has declared himself upon the trust question in the short but comprehensive statement, "There are no trusts." Very blind indeed have all the people been in thinking the contrary! We imagine the people who have felt the grasp of the trust will not readily be convinced of its non-existence.

NOTICE how, as told on another page, the English authorities have decided to overturn the customs and belief of the inhabitants of the Cook Islands, fixed by the practises of a life time, in order that Sunday may be established there as the Sabbath in place of the seventh day. They would think this altogether too much to do for the sake of getting back to the observance of the true

Creation Sabbath; but it is not too much to do for Sunday.

MR. ROBERTS, the representative of Utah polygamy, will probably not get the seat in Congress to which he was elected; but the *Memphis Commercial-Appeal* points out that he might "seek an island, become sultan of something, and ask for an increase of salary."

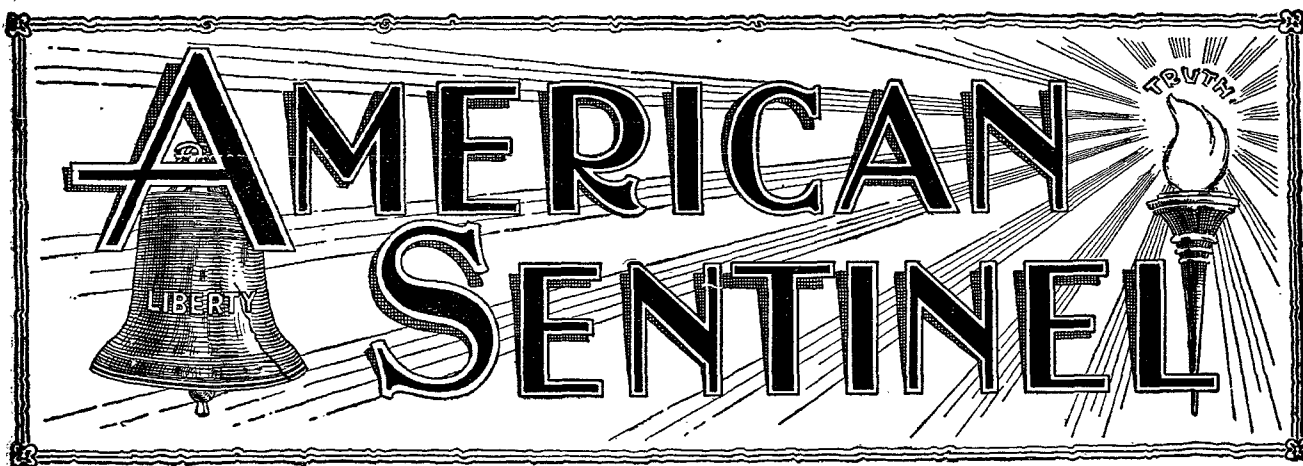
A CLERGYMAN of Boothbay Harbor, Me., comes out in print with the statement that "Sunday fishing doesn't pay." We do not know what fishermen find to-day in this respect, but we know one occasion anciently on which it paid unusually well, as narrated in John 21; that is, if it be true, as our Sunday-observing friends assert, that Christ after his resurrection always met with his disciples on the first day of the week.

ADVOCATES of compulsory Sunday observance are saying that the recent disaster at Mt. Desert, Me., which occurred on Sunday, was due to the desecration of that day by the excursion which led up to the accident. The courts, however, found that certain parties concerned in the affair were guilty of criminal negligence; and no doubt the latter would have been well pleased if the court and the general public had taken the view that the accident was caused by the desecration of Sunday, which would have absolved them from blame. We have noticed that where there is a reckless disregard of natural laws an accident is likely to occur on any day of the week, and we do not see how the Mt. Desert pier, which collapsed, could be expected to hold up a larger crowd on a Sunday than it would sustain on Monday.

THE organ of the New England Sabbath Protective League says that "one uppermost question in morals to day in Rhode Island is

whether Sunday profanation, as seen in bicycle races and baseball games, shall be tolerated in that State." Would it not be well to reflect that God tolerates these things, which if they are immoral are a much greater wrong against him than against any man; and if God, who is supremely upright and just, tolerates that which wrongs him, cannot men who are sinners themselves tolerate the same thing? They can if they have the same spirit that actuates God. Then again, it is a question among the people whether Sunday desecration is immoral or not; it represents a religious controversy; and when was the State of Rhode Island authorized and empowered to decide religious controversies? And what does the assumption of such authority represent but popery?

IT is generally understood that Great Britain is proceeding in her war against the Transvaal and Orange Free State, without the sympathy of the rest of Europe; this being due not to European love of republics or of justice, but to general European jealousy and dislike of Great Britain. Russia, France, and Germany are supposed to stand foremost in opposing British extension in South Africa, and it is surmised that these three powers may initiate a move, in which the rest of the continent would join, to restrain England from her designs. And it is understood also that the United States is the friend of Great Britain in the present controversy, and that a virtual agreement at least exists between them, under which the moral support of this Government will be given to England against the rest of Europe. But will England not demand in case of emergency, something more than mere moral support? And is the United States prepared to pursue the pathway of foreign conquest without something more than the moral support of Great Britain? Is it not apparent that this country is already getting dangerously entangled in Old World politics?



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

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

(Entered at the New York Postoffice.)

In a very small and seemingly innocent act, one may indorse a very large and very evil principle.



WHEN the secular power puts forth its hand to mold and regulate that which is religious, must not the latter necessarily become more secularized than it was before?



THERE is "manifest destiny" enough for the American Republic in Asia, amidst its gathering whirlwind of political and martial strife, if that is the kind of destiny the Republic wants. And since an evil destiny is so manifest for the Republic in such a place, it is strange that intelligent Americans should counsel such a step.



LAWS are not designed to enforce rights upon the people, but only to protect the people from molestation in enjoying their rights according to their own tastes and inclinations. Because every individual has a right to one day's rest in seven, it does not follow that this right ought to be enforced upon anyone.



NO HUMAN authority can rightfully undertake to say how any question which involves religious truth is settled, or whether it is settled or not. Every individual has an unalienable right to decide for himself what is the revealed will of God; and this right amounts to nothing if he cannot act in harmony with his belief.

We are told that men ought to rest one day in seven; and this is true enough. We are told that if one man rests while others do business, he will suffer financial loss; and we do not deny this. But there is something more than this involved in the question of Sabbath-keeping. There is always the additional fact that Sabbath-keeping is by command of God, and this question of what God has commanded is inseparable from the subject. It is of no use to settle the other questions while this one is left unsettled; and this one can be settled for each person only by his own conscience and the Word of God. And therefore, as no human authority can settle this question, and as all other questions in Sabbath-keeping hinge upon this one, it is clear that the whole matter of Sabbath-keeping is beyond the province of human authority, and must be left for each person to settle for himself.



Two Laws and Their Operation.

THE apostle Paul, speaking as a Christian and for every Christian, to the Romans, said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Paul was a transgressor—a law-breaker; inasmuch that he spoke of himself as the "chief of sinners." This is what he was when this divine law took hold of him—the law of God against whom he had transgressed. And that law set him free. This is not the way human law deals with the transgressor.

Human law, when it takes hold of the transgressor, shuts him up. It takes away his freedom. It restrains him, curtails his power. It puts a veto upon him. It is simply an acting negative, and is not meant to be anything more.

But far otherwise with the law of God, under the provisions of the gospel. In Jesus Christ, the law of God is altogether a positive force, operating upon the

transgressor not to curtail his power, not to put him under bonds or behind bars, but in the opposite direction. It is a law of liberty.

Human law contends against crime, and operates by shutting up the criminal; the divine law contends against sin, and operates by liberating the sinner.

And under the present order of things, and so long as Jesus Christ remains the Saviour of sinners, the law of God is designed to operate only in this way. When finally that law takes effect upon the transgressor, merely as a law of condemnation, it will put him forever out of existence.

Is it not evident, then, that these two laws are altogether different in nature—different in their aims, in their operation, and in the spheres to which they belong? Is it not evident that these two systems will not blend into one, and that no human power can operate them both?

This being evident, as it must be, what only could be the outcome of an effort to incorporate the Bible into the civil law of the land, and so place "all Christian institutions, usages, and customs on an undeniable legal basis" in that law? This is what the National Reform party and its numerous and powerful allies are now aiming to do, and hope to do by their proposed "Christian Amendment" to the Constitution. Can anything else than a complete miscarriage of justice result from the attempt to blend two systems of law so essentially different in character? and must not the same result ensue from any act which embodies the principle of this unnatural and really impossible union?

This is why the SENTINEL stands opposed to every scheme which would make religion or a religious institution a subject of civil legislation.

Let the Lord Decide It.

In the correspondence columns of *The Defender*, organ of the New England Sabbath Protective League, we note this from a friend of that journal:—

"My heart weeps in agony of spirit many, many times, and groans with anguish, it seems to me like as Jesus felt. The time is short and the work is great. O Lord! fight thou by thy mighty Spirit working in the hearts of the people. Make them to see, hear and understand thy Word and then repent and obey, for thy name's sake and thine own honor and glory."

We are glad to find in *The Defender* that to which we can heartily say, Amen! as we do to this. Here is a word from someone who is genuinely and deeply distressed at the sight of the immorality and wickedness that is evident on all sides, which is a feeling that does him honor, no matter if some of it is caused by what he sees of the desecration of Sunday. He honestly believes Sunday to be a sacred day and its desecration a sin, and we have no fault to find with a man for being honest

in anything. And he prays that God may counteract the abounding wickedness by his "mighty Spirit working in the hearts of the people." This is the right kind of prayer, and addressed to the right place. Friends, address your prayers to God and not to the legislatures. God is not dead. He has vastly more power than have the legislatures, and is much more likely to hear than they are; indeed, he is certain to hear every prayer made according to his will. And his will is plainly stated in his Word.

Why not let this Sunday issue be decided by an appeal to God, to whom the Sabbath day belongs? Let him settle it by working through his Spirit upon the people. The SENTINEL is in full sympathy with every prayer addressed to him to this effect.

Sabbath Keeping and Moral Courage.

"A DAY of rest and worship," says the *Ram's Horn*, "has always been conceded not as a privilege, but as a right, to be enjoyed by every individual. But the time has come when it takes moral courage to insist upon this right for one's self, and to secure it for others."

Yes; it does require moral courage to exercise the right to Sabbath rest these days; but it has always required moral courage to obey a command of the Lord, in the face of the opposition of the vast confederacy of evil that is against God. But God supplies every believer in his Word with moral courage—courage not only to keep the Sabbath, but to go to the stake, if need be. And this is why Sabbath keeping does not need to be made a matter of legislation. All anybody needs to enable him to secure his right to Sabbath observance—to his rest on the seventh day—is simple belief in the Word of the Lord; in other words, faith. No human law is needed in the matter, save such as will prevent his being molested in the enjoyment of his right. When Sabbath observance is made a subject of legislation, it is taken out of the domain of faith, of conscience and moral courage, where it belongs, and transferred to the domain of forced action, where it does not belong at all.

Clinging to Intolerance.

SPAIN appears to have learned little if anything from her late overthrow, as to the real causes of her weakness. She clings fatuously to the old church-and-state regime by which liberty has so long been repressed and manhood dwarfed within her territory. In her impaired vision the cause of her trouble takes on the appearance of the needed remedy, and seems likely to lead its victim on from bad to worse. We are told by the *Paris Journal des Débats*, speaking of the situation in Spain, that "The church, therefore, makes the following cardinal demands: Complete independence of ecclesias-

tical jurisdiction, which means that none of its members under any consideration whatever, shall be judged by secular courts; re-establishment of all clerical privileges; abolition of the legality of marriages not sanctioned by the church; non-interference of the secular authorities with any legacies or grants obtained by the church; prohibition of religious associations to non-Catholics."

This is like a drunkard trying to cure himself of delirium tremens by drinking more whiskey.

France as an Example.

"Hartford Times."

It was faith in democracy, in man, and in his destiny which enabled France to face banded Europe and carry its armies from Madrid to Moscow.—*Senator Lodge.*

Stuff! It was a love of military glory, and the foolish idea that France could conquer the whole earth, which enabled Napoleon to lead a huge French army to its destruction at Moscow. The same foolishness led to the catastrophies of 1870-71 and to the accumulation of a public debt on which the interest is over \$200,000,000 a year. As a result of the crazy notions of their superiority to all the other peoples of the world which got into the heads of Frenchmen a hundred years ago, France is to-day a decadent nation, and so will this nation be whenever it submits itself to the guidance of the glory-grabbers who are seeking high office at the hands of the American people.

A Monument to Protestantism.

It is interesting and gratifying to know that enough of the spirit of Protestantism is left in the leading Protestant bodies of the world to carry out the project described in the following which we quote from *The Independent*:—

"A few years since a movement was started in Germany to erect at Speyer (Spires), on the Rhine, a memorial to the famous protest of the German deputies and princes presented to Charles V. in 1529 at the Diet in that city, from which the name Protestants has come. As all the Protestant denominations of every form are interested in it, it was decided to have the memorial take the form of a church. A site and plans have been selected, and the building has already progressed to the height of the roof. The style is Gothic and the material a hard, yellowish gray sandstone. There will be a hexagonal tower 300 feet high, the ground floor of which is to be a memorial hall, 35 feet in diameter and 60 feet high, with a statue of Luther surrounded by the six protesting princes, while the arms of the fourteen protesting cities will be represented on the walls. Over the entrance to the church there will be a fresco representing the delivery of the protest. The Protestant princes of

Europe have given windows and the German church choirs are donating the organ. It is expected that the church will seat 1,400 people, and that its acoustic properties will be excellent. The entire cost will be about \$500,000, and in order that American Christians may bear their share, Dr. Beyschlag is here to represent the case and receive subscriptions."

But far better than this would it be to perpetuate the memory of the famous Protest by continuing to repeat it and practise its principles wherever the opposite principles are put forward throughout the world.

ABRAHAM LINCOLN said—and the saying cannot be too often repeated these days:—

"These arguments that are made, that the inferior races are to be treated to as much freedom as they are capable of enjoying; that as much is to be done for them as their condition will allow—what are these arguments? They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class: They always bestrode the necks of the people—not that they wanted to do it, but because the people were better off for being ridden."

England, the United States, and the Eastern Question.

"Springfield (Mass.) Republican."

Few persons fully appreciate how deeply the United States has become involved with Great Britain through the Philippine adventure. No one who has much studied the question doubts that the British government, almost solidly backed by the British press, did everything in its power to induce the Administration to take the Philippine Islands from Spain. This phase of the treaty-making is still shrouded more or less in mystery, yet there is evidence to sustain the view that England took a very active interest in the Paris negotiations.

Months ago it was stated that a member of the American Peace Commission had intimated that strong representations had come from British quarters, urging the United States to take the whole group in order to check Germany's ambitions and prevent "a general European war,"—the menace of war being obviously a bugaboo. . . . Confirming with remarkable detail that information is the article printed in the Washington *Evening Star*, of last Thursday, the *Star* being a strong administration and imperialist paper.

The *Star's* article is headed: "A new foreign policy; this country and England to make common cause in the Orient," and its main purpose is to explain the great strengthening of the American fleet in Asiatic waters. That purpose, says the *Star*, is not to use the added naval force against the Filipinos, but to "put our hand into the (Chinese) pudding up to the armpit" in case

Russia, Germany and France should adopt a policy of aggression in the Orient. Preliminary to explaining this purpose of the large fleet under Admiral Watson, the *Star* writer naturally found it necessary to refer to and outline the beginnings of this new American policy in the Orient, and in so doing he revealed facts quite in line with the theory of British meddling at Paris. Says the *Star* writer:—

"When the question came up before the United States whether or not the cession of the Philippines should be demanded of Spain as a condition of peace, and the President was reluctant to have this country assume responsibility for possessions so remote from our shores, influences both in this country and in Great Britain, which were alive to the importance of the situation in China still to be adjusted, were exerted to bring about the acquisition of that group of islands by the United States, so as to secure to us an interest in the Orient which would at once compel and enable us to participate in the adjustment of the 'eastern question' which must inevitably come.

"The men in the Senate most familiar with this matter talked earnestly with the President of the importance of the Philippines to the proper protection of our interests in the Orient, and it is said that the British ambassador had a long conference with the President, during which he pointed out the danger that if we did not take the Philippines, Spain would sell them to Germany, and that a great international war might result from this disturbance of the balance of power in the Orient, and that a failure on our part to hold the islands would be unfriendly to the interests of Great Britain and be an abandonment of all ambition on our part to share in the development of Chinese trade. Prior to this the policy of the President, as imparted to Mr. Day, the head of our commission at Paris then negotiating peace, was to retain possession of but one of the islands as a naval and commercial station."

Having started into the Philippine venture under the influence of Great Britain in part, how does the Administration find itself situated to-day? No one can dispute the fact that, so far as the Philippines are concerned, the Administration is really in the power of England. But for England's naval support of the American programme, Germany, France, Russia, and perhaps Japan, could recognize the Filipino republic to-morrow without fear that the United States could strike back at their combined strength, and such recognition would go far to ruin the Administration's Philippine policy. It is evident that this Administration, so long as it pursues its present Philippine policy, is under bonds to keep and even solicit England's friendship.

The Filipino war is in reality to England's advantage, because while it lasts her support is all the more necessary to America, which means that America must side with England elsewhere in the world. Never before in American history has a United States Government been so completely under the broad thumb of John Bull as to-day.

Inconvenience of a National Conscience.

From the "Mexican Herald."

It is always unfortunate for man or nation earnestly wanting something not quite inside the moral pale, to have a conscience. Hence the interior debate going on at the present moment in both the United States and Great Britain regarding the righteousness of their respective "little wars."

Civilization usually "gets for'ard on a powdercart," and strong men take what they want without setting up a parliament of debate within themselves. After they have got a Philippines or a Transvaal, they ask forgiveness, if by chance they hear they are criticised, but they continue to maintain their ground all the same.

The Boer is mostly an unpleasant and boorishly primitive person, a lover of solitude in a world where we are all being jostled; the Tagal is small, ardent, and a die-in-the-last-ditch patriot, which makes his struggle for a Malay ideal of the Declaration of Independence prolonged and bloody. The m——s down Boston way assert, with all the moral rectitude of a group fed high on Emerson's essays, that "right will prevail," and if it doesn't, McKinley should be impeached; but in the end we fully expect to see Uncle Sam sitting in Luzon, master of a thoroughly "licked" archipelago and waving his hand toward China and the Orient as the self-appointed redeemer of the yellow race who shall be given all the blessings of unrestricted commercial intercourse with his well-approved and trusty syndicates. And also in the long run we shall see John Bull surveying a pacified Africa from Pretoria and the Boers scanning the Old Testament for prophecies regarding the ultimate downfall of the oppressor—all the consolation (purely literary), left them.

In both cases the folly of standing on the track when the Anglo-Saxon Limited express train of civilization is under full steam will be made apparent to an awe struck world of the semi-civilized and backward whose destiny it is to be taken by the hand by the passengers on the aforesaid train and led forward to higher and better things.

The world's progress appears to have been achieved by high-handed and bold fellows who, after a conquest, slept sound o'nights. One cannot imagine the Romans pricked with conscience nor bitten by remorse after their annexations any more than the Russians are after swallowing Central Asian khanates.

And so we sit here in the American tropics, spectators of the little wars that signalize the onward march of the conquering breed that speaks the language of Rhodes, and goes forward with the machine gun and the spelling-book and the common law, a terror to the unprogressive and feeble folk who fitfully struggle, and then sullenly accept their role of second-rate consumers of manufactured goods.

American Principles Applied in Porto Rico.

THE following from the pen of Mr. H. K. Carroll, LL. D., on the subject of "The Religious Question in Porto Rico," which he contributes to *The Independent*, is directly along the line of the principles discussed by the SENTINEL, and should be of interest to its readers. Mr. Carroll was lately United States Special Commissioner to Porto Rico, and the "religious question" to which he refers is that of the readjustment of church affairs in the island consequent upon the transition from Spanish and Roman Catholic rule, to American rule, which in principle is Protestant. Mr. Carroll evidently understands the bearing of American principles of government upon the religious questions which have arisen in Porto Rico, and knows how to present that which those principles demand.

Notice how, as Mr. Carroll narrates, the Catholic officials endeavored to make use of the discrepancies between the American Constitution and the American practise in the United States, to maintain the old order of things in Porto Rico. The Roman priests, for instance, might be maintained at Government expense for a time without compromising the Constitution, since here in the United States the Government indirectly contributes to the churches by allowing church property to go untaxed! This is a discrepancy in American practise, and the Roman Catholics know it, and are ready to make use of it in defense of the whole papal system.

The whole principle of church and state separation for which American free government stands, may be surrendered in one seemingly small thing in American practise; and it is the constant aim of wily Catholic prelates to get the Government, through some seemingly inconsequential act, to surrender the Protestant principle and commit itself to the Catholic principle of church and state union. In Porto Rico the Catholic officials have aimed to save enough of the papal leaven to enable them in time to again leaven the whole lump.

Mr. Carroll says:—

"The passing of the interests of the Roman Catholic Church in Porto Rico from Spanish into American ecclesiastical hands will make the solution of the religious problems before us much less difficult. Fortunately our Government is neither Catholic nor Protestant, and has no entangling alliances with either the one or the other. Its course is clearly marked out for it by the Constitution. The church must be disestablished, not because it is Catholic, but simply because it is a church. The priests must find other than public means of support, not because they are priests, but because they are ministers of religion, which must pay its own bills, whether in the United States or in Porto Rico. The administrator of that diocese (the Spanish bishop, next in rank to the governor-general, having gone to Spain when evacuation took place) understood perfectly that the connection of state and church must cease, as contrary to American ideas and principles, and pleaded simply

that support for the priests might be provided temporarily, until the transition could be made to the voluntary basis. He said the congregations had never been accustomed to contribute to the church, and the priests ought not to be compelled to leave or starve, and the influence of the church was greatly needed to conserve the morals of the people. Monsignor Perpiña argued that this might be done without compromising the Constitution of the United States, for our Government does contribute indirectly to the support of churches by allowing their property to remain untaxed. His zeal for his church was perfectly natural and perfectly proper. But the church was disestablished the moment American occupation was complete, without the issuing of any definite order. It seemed to be taken quite as a matter of course that payments to the church from the Insular Treasury should cease immediately, and cease they did, and that, too, without protest from the people against it. They were evidently ready for the change, because they understood it was according to the American plan, and they were quite anxious to become Americans and accept American institutions.

"General Brooke's first order as governor-general did not name the church; but in declaring that the existing system of laws would be retained in so far as it was not in conflict with the Constitution of the United States, it virtually disestablished the church and nullified all those laws which give it exclusive privileges. The Insular Advisory Commission has brought upon itself the criticisms of the Catholic press of this country for proposing that priests and nuns be allowed to marry. It had in mind, doubtless, the provision of the civil code in the chapter on marriage, which prohibits priests and *religious* from marrying. The prohibition was a natural one under a Catholic government. The marriage of such persons would be a scandal to all good Catholics, and no government representing both church and state could tolerate it. It would bring reproach upon the state as well as upon the church. Under our system celibacy is simply a matter of church regulation. Ecclesiastical authorities can enforce it or not, as they see fit; but our Government can make no law commanding either obedience or disobedience to it. That provision of the Spanish code is, therefore, really of no effect; neither is that other provision, changed by General Henry, requiring all Catholics to be married according to the ecclesiastical form. No one can be debarred from civil marriage in Porto Rico by reason of any church connection, vocation or regulation.

"These and other religious questions are settling themselves without act of Congress or formal military order. Doubtless, in good time, measures will be taken for the revision of the codes, to bring them into harmony with American principles. But there are some important problems involving property which are not quite so easy of settlement. The cemeteries and the churches are claimed both by the church and the municipalities. How can decisions be reached which will serve the cause of both law and equity?

"The church does not claim any property right in the cemeteries. They were purchased and built, maintained and administered, by the municipalities, to which the right of title is conceded. But the church claims control over burials in these cemeteries, or at least in the consecrated portions. It bases its claims on these facts:

1. The cemeteries were intended for Catholic burials; 2, they were consecrated for that sole purpose by the ceremonies of the church; 3, the church has always, through its priests, indicated what bodies were entitled to ecclesiastical burial; 4, the municipalities have always acquiesced in this arrangement; 5, non Catholics have never with the consent of the church been buried in consecrated ground, but always outside the walls in the unconsecrated portion. The argument from these facts is, in essence, that immemorial usage constitutes a right; that what the church is called upon to consecrate it has the right to guard against desecration; that it would not have consecrated the cemeteries on any other condition.

"It must be admitted, I think, that this makes out a strong case. Let us see what considerations may be advanced upon the other side. This condition of things arose under a government under which church and state were combined. The governor general was Patratato Real, and the bishop had second place in rank in the civil administration. Municipalities were constrained to allow the participation of the church in control of burials, because of the legal position of the church. I do not say that it was necessary to put pressure on the municipalities. It was natural and customary and according to the fitness of things to have the cemeteries consecrated. But the municipalities were not at liberty to do otherwise. Now church and state are to be kept separate. What is the right of the state, and what is the right of the church, under the new conditions? If the Gordian knot cannot be united, shall it be cut?

"The cemetery is not only the place where those who die may be buried, but where they must be buried. Persons may or may not use the church while they live. They can exercise choice and stay away from it, if they prefer; but there is no choice as to burial. That is compulsory. Here is a cemetery created and maintained at the expense of all taxpayers in the district. It is admitted that the title is invested in the municipality. Can it be lawful to refuse burial to any inhabitant, simply because the parish priest will not certify that he is entitled to ecclesiastical sepulture? General Henry was satisfied that the claim of the church was good, and issued an order instructing municipalities to allow the priest to indicate those entitled to burial in consecrated ground. He also obliged the municipalities to keep the cemeteries in proper condition. This would seem to be contrary to the principle of our Constitution. If the cemeteries are civil property, should the church be allowed to intervene and forbid some to be buried within their walls? If the church, on the other hand, has the right of control over burials, over, in fact, the only use which a cemetery can have, ought it not to provide for its maintenance? In answering these questions the peculiar circumstances must be fully considered. I am not sure as to the right answer. The city receives all the burial rents and returns, which are sufficient to keep the grounds in condition. But I am doubtful of the expediency of dual control.

"A former governor-general gave permission to bury a Protestant in the cemetery at Ponce. The church opposed it, but its obstruction was overcome by force and the burial accomplished. In many cemeteries after American occupation, the rule was released, and

all bodies accompanied by the usual certificate from the municipal judge were received. A few municipalities took action, opening their cemeteries to all. There are, in some cases, separate grounds for the burial of non-Catholics; but they are commonly outside the walls and are unsightly and ineligible places. Freethinkers, Protestants, Jews and those Catholics who die without the rites of the church are shut out of the cemeteries by virtue of General Henry's order; other places must be provided for them. Thus families may be separated.

Catholic conscience ought not to be forced. Neither should a minority, however small, be deprived of a civil right. It ought to be possible to arrange a *modus vivenda* (not for the dead who make no trouble) by which Catholics and non-Catholics shall have equal burial in municipal grounds. The graves of Catholics can be consecrated; as in the case of the Sherman family, some of whom were Catholics and some not, yet they lie peacefully side by side, with no right denied and no conscience forced. . . .

"The question of church property will have to be considered in another article."

A Politico-Religious Proclamation.

"St. Paul (Minn.) Globe."

THE closest approach which we have yet made on this side to the British state paper known as the queen's speech is furnished by the altogether remarkable Thanksgiving proclamation of President McKinley. It is a pity that it cannot be subjected to the same criticism and analysis which attend the royal pronouncement.

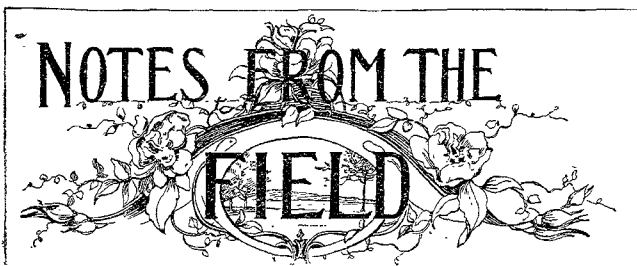
It is the first time that such a document has been made the vehicle for conveying to the people a glorification of the policy of a partisan administration, or that we have been asked to accept as blessings direct from heaven the consequences of a given political policy as those consequences present themselves to the eye of a President exhausting every means to perpetuate his own and his party's power. . . .

It asks this people to thank God because our national finances have been strengthened, and because those engaged "in maintaining the honor of the flag" have been spared from disaster and disease. Another cause which should bring us to our knees before the Most High, . . . is that the power of the United States is being rapidly established throughout the Eastern archipelago.

This . . . represents such a perversion of the Christian principle from which our practise of setting one day of each year aside for thanksgiving arises as to suggest thoughts of the value of religious and moral hypocrisy as a political agent.

Heaven be thanked, there are manifold blessings for which this people should approach in reverence and thankfulness the Author of all good without offending against every canon of true Christian belief by dragging the sordid concerns of partisan politics into the sanctified domain of religious duty.

THE time has come in this Republic when a resolution repeating word for word the preamble of the Declaration of Independence cannot be suffered to reach a vote in a religious denominational convention. The Universalists in Boston the other day ran away from such a resolution like mice from a terrier dog. It was "indefinitely postponed." Such incidents indicate an apostasy to the Declaration somewhere, somehow, by some one.—*Springfield Republican*.



LOUISIANA.

SOME STRAWS.

IN some parts of Louisiana the question of more stringent Sunday legislation and the carrying out of present Sunday laws, is now being agitated. In one city a Baptist minister bewailed the fact that that city is without a Sabbath, and urged that no man be voted into office who will not promise to enforce the Sunday laws. This indicates that the germ seeds of church and state alliance continues to be sown during election campaigns. What would that great Baptist, Roger Williams, say of his religious confreres were he among the living to day? What did the Authority of Christianity say with reference to his kingdom and this world? "My kingdom is not of this world." Is not Jesus Christ the same to-day as yesterday? Why will his professed ministers persist in misrepresenting him in their religious political escapades?

S. B. HORTON.

NEW HAMPSHIRE.

THE Ministers' Association, of the city of Manchester, are working a plan to get the mayor of that city committed to religious legislation by declaring all "sacred concerts" held on Sunday charging an admittance "fee" to be a violation of the statute. A portion of a letter addressed by them to the mayor, is as follows:—

"The association appreciates your promise to forward us an opinion regarding the legality of Sunday concerts in general wherever an admission fee is charged. It is the opinion of some of us that a concert or any other kind of performance on Sunday which requires an admission fee, is secular; and therefore, prohibited by statute for the reason that the requirement of an admis-

sion fee places the performance on the market and stamps it a business enterprise.

"We beg to intimate to your honor that we are anxiously awaiting your promised opinion concerning this matter, hoping it will so manifestly accord with the proper understanding of the statute that it will settle this question decisively."

The pastors were evidently a little nervous over the matter, fearing that the better judgment of his honor the mayor might lead him to decide in harmony with the Bill of Rights of the State of New Hampshire, and thus thwart the plans of the association to make future use of the mayor's precedent. And so they very ingeniously intimate to him how they want him to decide; or, in other words, after asking the mayor's *opinion* of the law, they suggest to him the proper construction to place upon it; and this because it was the "*opinion of some of us*" that that was the thing to do.

Let those pastors carry their petition to God and get power from on high to reach wayward souls and no Sunday law will be needed to stop them from attending a "sacred" or any other kind of "concert."

GRANT ADKINS.

St. Johnsbury, Vt., Oct. 27.

ILLINOIS.

ELGIN.—The W. C. T. U. of this city are preparing for active reform work, and have opened a department known as the "Department for the Enforcement of Law;" which is suggestive of the doubtful nature of the reforms they have in view.

W. D. CURTIS.

INDIANA.

A MEMBER of the Seventh-day Adventist Church in Indianapolis was subpoenaed to appear on Saturday as a witness in a case. She declined to go, because she observed the seventh-day Sabbath. The judge and the attorney said, "the woman must come;" but the minister of the church of which this witness was a member, explained to the court why the sister declined to come on that day. The case was put off, and a special notice was sent her, through the sheriff, to appear the next Saturday. She prayerfully left the matter in the Lord's hands, and the court finally concluded "to try the case without any compulsion."

O. S. HADLEY.

MICHIGAN.

ON Wednesday evening, October 18, one hundred persons were confirmed in the Catholic church in Lansing, Mich. Of these it was stated that twenty-five were converts from Protestantism. This is a startling testimony to the fact that when people cease to advance in religious truth, they rapidly retrograde.

C. G. HOWELL.

Pontiac, Mich.



"WE are now on friendly relations with every Power on earth," says the national Thanksgiving proclamation. That is well; but what of "our" relations with a Power beyond the earth? Are they friendly? or otherwise?

* * *

"WE believe," says the *Ram's Horn*, "in respecting the minority's rights, but not their delusions." But every man has a right to believe in a delusion. Every denomination regards some things in the beliefs of other denominations as delusions; will they therefore say that these others have no right to believe such things, and that in these beliefs they are not to be treated with respect? The Inquisition, before putting its victims to death, tried earnestly to impress upon their minds that they were guilty of entertaining awful delusions.

* * *

THE Thanksgiving proclamation issued by the governor of the "Empire State," affirms, as one reason for thanksgiving, that the nation has been performing noble deeds in the "first flush of its manhood," and makes no allusion at all to any higher power; which causes a city daily to observe that "A Thanksgiving proclamation with no reference whatever to a Supreme Being is something of a curiosity." Yet the absence of a tone of humility in some Thanksgiving proclamations this year cannot be accounted altogether strange.

* * *

In the annual address by the president of the New York State W. C. T. U., Mrs. E. A. Boole, in the State convention at Binghamton, we note the following reference to Sunday closing legislation maintained by the organization:—

"Early in the sessions of the legislature nearly a dozen bills were introduced providing for open saloons on Sunday, Sunday concerts, Sunday baseball, in fact, a wide-open Sunday. Petitions were immediately sent out by our State Corresponding Secretary, and we rejoice that all these bills were defeated."

* * *

"Still," the report continued, "there has never been a year when there has been such wholesale Sabbath desecration as this. The Sunday excursion by rail and boat, bicycle riding for pleasure, the open bar-room, the

crowds at the beaches and summer resorts, catering for the Sunday crowd, have brought to America the Continental Sunday, and even many Christian people seem to have forgotten the command, 'Remember the Sabbath day, to keep it holy.'"

* * *

And this is because the real source of Sunday desecration is something that legislation cannot reach; and the same is true of the source of Sabbath keeping. Legislation can control neither the one nor the other.

* * *

THE first important battle in the South African war was fought on a Sunday, and resulted in a decisive defeat for the British troops under command of General White. This, our friends who are pushing Sunday claims will say, should teach the British commander the folly of fighting on that day. But what does it teach the victorious Boers?

* * *

"IN time of peace I am for the Administration when it is right; in time of war I am for the Administration, right or wrong."—*Chaplain Mailley, of the First Nebraska Regiment.*

"Some one," remarks *The Independent*, "wants to know if this utterance is compatible with Christian ethics." To which that journal answers: "Of course not. The last sentence is utterly, totally, irretrievably wrong. If Mr. Atkinson or the Reverend This or That believes the policy or conduct of war by the Administration to be wrong, he has no business to go to war, and he has no business to help the Administration. That ought to have been settled long ago in the history of this country."

* * *

A REPORT from South America says that a change in the marriage laws in Bolivia and Ecuador, where Roman Catholic rule has been longest undisturbed, is confidently looked for from the next congress. Up to the present time no marriages in those countries were legal except those performed by the priests; and as the priests would not marry any who were not Catholics, Protestants and other non-Catholics were obliged either to abstain from matrimony, or to place themselves before the public in much the same position that Mr. Roberts, of Utah, now occupies before the American people. The law made them criminals, and the church declared them adulterers; and in this way a very decided stigma was placed upon Protestantism. And this is what the Catholic Church everywhere says of Protestants everywhere.

* * *

WE have received a copy of the *Blue Ridge Baptist*, which claims to be the "only paper of its character pub-

lished in Southwest Virginia." Among some "distinctive Baptist marks" to which it calls attention we note these two:—

"1. The Bible is the sole and sufficient rule in all matters of religion—to the exclusion of human tradition."

* * *

If the *Baptist* holds to this principle, what course must it be expected to pursue in view of the fact that the Bible declares the seventh day to be the Sabbath, sets the Sabbath law in the bosom of the unchangeable Decalogue, nowhere says that any other day is the Sabbath, and that tradition alone does assert that Sunday ought to be kept as a sacred day?

* * *

"2. God has given to every man the right to interpret Scripture for himself, and therefore man is responsible to God and God alone for his faith and practise."

Yes; God has given every man the right to interpret Scripture for himself; but this is not saying that it is right for any man to do this. And plainly, it is not right; for no man is qualified to be an interpreter of Scripture, and a man can only involve himself in error when he attempts to do it. If a man is to have a human interpretation of Scripture, he might as well take that which has been furnished by the popes and the church councils and "fathers." But he does not want his own or any other human interpretation. He does not want any "private interpretation," which every human interpretation of Scripture must. He wants an interpretation by God's interpreter—the Holy Spirit. Only such an interpretation is authoritative and safe. And this he can have through the gift of the Holy Spirit, upon terms which are too plainly set forth to be missed by any Bible reader.

* * *

PRESS dispatches state that "a definite understanding has been reached between Great Britain and the United States and China," by which the United States will support Great Britain in her policy in China. This is understood by the governments of Europe, and they will formally request the United States "to select some specific part or portion of China as its base of commerce," to which it is to restrict its efforts to develop trade. "Great Britain," we are further told, "is very desirous that the United States should suggest a desire for a part in and a portion of the Yangtse-kiang Valley," where England's hold "is maintained in face of the opposition of combined Europe."

* * *

This news is sufficiently instructive and suggestive, but only what was to be expected in the natural course of events to which the existing national policy has given

rise. The United States will make no long stop at the Philippines on its way to the territorial and commercial riches of the Orient; and when it stands on the Asiatic mainland facing "combined Europe," the American people will be told that they are still paying only the costs of "legitimate expansion."

* * *

"His speeches against 'imperialism' all over the country are liberally interlarded with quotations from the addresses of Lincoln," says the *Chicago Times-Herald*, of a man whose attitude it strongly condemns. But what about the speeches of those who favor "expansion"—how much use have they for anything contained in Lincoln's addresses? If any of their speeches have been interlarded with quotations from him, we have failed thus far to hear of it in a single instance. And why is this so?

* * *

ALL the Roman Catholic churches in the Milwaukee diocese have been notified to arrange for the incorporation of the parishes, and as soon as they are incorporated and ready to receive property it will be deeded to them by Archbishop Katzer. This is to escape paying taxes on church property held by the archbishop, which by a recent court decision would be necessary. The archbishop held a large amount of property in the name of the church, for which he claimed exemption from taxation. But the Supreme Court of Wisconsin recently declared church property of this nature held by an archbishop was taxable. The Catholic Church, of course, does not mean to pay taxes if it can be avoided; in which respect that church is much like other churches.

* * *

It is proposed to prepare and present to Congress, before the close of the year, a petition signed by as many names as can be secured in a vigorous canvass throughout the country, to read as follows:—

"PATRIOT'S PLEDGE

"TO DEFEND THE DECLARATION OF INDEPENDENCE AT THE POLLS.

"We, the undersigned voters, pledge ourselves to each other and to the American people to subordinate all other political issues, in 1900, to preservation of the free popular government founded by Washington and saved by Lincoln; to oppose at all costs the degradation of this democratic republic into a military empire; and to cast our ballots in favor of only such party platform and candidates as shall be thoroughly loyal to the Declaration of Independence, the Constitution of the United States, and the equal rights of all mankind."

* * *

GENERAL Joseph Wheeler, who attained great popularity in the late Cuban campaign, writes from the Philippines to a relative in Nashville, Tenn., this statement

which bears upon the question of the disposition to be made of church property in those islands:—

"I have now seen much of the country and the people in that part of Luzon for about fifty miles north of Manila. In every town there is a magnificent stone church and a convent or monastery. The insurgents have a great antipathy to the priesthood or friars and they have dismantled many of the churches. The value of the church and monastery of a town seems to be equal in many cases to the value of all the other buildings in the town. The more I talk to the people the more I am convinced that the insurgents are actuated, in a measure, by a spirit of communism, and in their talks, their most serious objection to the church seems to be the fact that ecclesiastical organizations own so much of the property, and one of Aguinaldo's most earnest demands is that the church's property be confiscated."

* * *

WHILE the nation is bestowing so much honor on Admiral Dewey, it is interesting by way of contrast to note that the first man who ever became conspicuous in American naval history, John Paul Jones, lies in a grave the location of which the American nation does not even know.

* * *

In capturing the British ship "Serapis" with his ship the "Bon Homme Richard," which was in every way inferior to that of his adversary, and which was so much damaged in the fight that it sank down after the engagement, John Paul Jones achieved a much greater feat than did Dewey at Manila,—greater probably than any other mentioned in American naval annals. Yet not only is his grave unknown, but it appears probable that actual dishonor is joined with oblivion over his remains. A leading journal of this city says:—

"The place of his burial cannot now be determined, although a thorough investigation of the records has been made. It was thought that he was buried in Picpus Cemetery, Paris, where the remains of Lafayette lie, but it has been determined positively that such was not the case. A more likely supposition is that advanced by Mr. Henry Vignaud, of the American Embassy at Paris, who investigated the case, that, owing to the custom prevailing at the time of Jones's burial, the remains were deposited in a rented grave for a term of years, and upon the expiration of the lease the bones were thrown into the potter's field."

* * *

CAPTAIN LEARY, naval governor of Guam, the largest island of the Ladrone group, has found it necessary to the establishment of his authority in the island, to expel from it all but one of the seven Catholic friars who had practical control of affairs under the Spanish regime. In a report to Washington Captain Leary states that the friars resisted every decree and effort at reform, no matter of what character, and he was forced to

adopt heroic measures to establish American authority. Archbishop Chapelle, the Vatican's delegate to the islands, says the *World*, "is understood to view the action of Captain Leary with great disfavor," and "expressed the opinion that it was an outrage;" as no doubt it was from the Catholic point of view.

* * *

"Is it not surprising," asks the *Ram's Horn*, that "if, as the Secretary of War says, 9,999,000 of the suppositious 10,000,000 population of the Philippines are our true and good friends," "they do not show their appreciation of our civilizing administration of their affairs, by purchasing our goods to a greater extent than \$404,171 during a whole half year?"

* * *

"In other words, while we have been supporting an army in the Philippines for the chief purpose of opening trade (and securing the Roman Catholic Church in its ownership of lands in jeopardy) at a cost of four or five million dollars a month, our enterprising merchants have only been able to sell goods at the rate of \$65,000, on which the monthly profit could scarcely be more than \$10,000. In other words, while we are making a little over \$100,000 a year in our export trade in the Philippines, which is an annual income of about a tenth of a cent for each of our population, we are spending, safely, \$50,000,000 a year for the purpose of proving to those obtuse heathen that we are determined to civilize them."

* * *

It further appears from the Treasury Report, says the *Ram's Horn*, that "of the total merchandise shipped there by us in a single month, nearly one fourth of it, measured by money value, consisted of Alcoholic liquors."

* * *

ONE question that is before the Vatican for settlement, says an English Catholic authority, is whether "absolution" given by telephone, is valid. As the pope recently decided that his blessing received by biograph was as potent as when received in the accustomed way, it would seem that absolution by telephone might be allowed.

* * *

SPEAKING of the question whether the "open door" policy of England or the "shut door" policy of Russia is to prevail in China, Mr. William Durban, who has traveled extensively in Asia, says in *The Outlook*:—

"The English mind is wedded to the doctrine of the 'open door,' and the Russian to that of the 'closed door;' but these doctrines, unfortunately, cannot be carried into practise without interference with the people who happen to live behind the door. England can keep the

door open only by controlling those behind it, and Russia can keep it shut only by asserting her paramount claim within the door. Herein lies the world's approaching trouble. Many countries will be drawn into the conflict which is coming."

And for what is the United States now preparing but to be drawn into that conflict?

* * *

THE *Union Signal* says that "If the General Conference of the Methodist Episcopal Church follows the lead of the Rock River Conference it will be about as difficult for a Methodist in good standing to be elected mayor in one of our large cities as for a camel to go through a needle's eye. The Rock River Conference introduced a resolution memorializing the supreme body to make it an offense for a Methodist to grant a license for a saloon. The resolution evoked a long and spirited debate, but was adopted by a large majority."

* * *

It will be a good deal better to command as little prospect of election to public office as the camel has of going through a needle's eye, than to become mayor of a city by sanctioning the saloon.

Notes from the Church Congress.

"THE Sunday Question" was one of the subjects considered at the Church Congress, held at St. Paul, Minn. As might naturally be expected, the speakers took widely-different views of the subject. The audience was estimated as about 500. Rev. C. Fair, of Omaha, advocated a strict observance of the Sabbath (meaning Sunday) and lamented the disregard of the day. Rev. H. Tatlock urged that if Sunday observance was to be the rule among working men, they should not be enslaved the rest of the week. W. S. Rainsford, D. D., of New York, said that a wise spiritual policy followed by the church would spiritualize the times. But Mr. Warner, D. D., of New Orleans, was the only man that seemed to have noticed the true principle of the thing; and he, of course, declared that there should be no more legislation for Sunday than for any other questions suggested by the Decalogue; and admitted that there was no special sacredness in the day called Sunday. With consistency, therefore, he contended that recreation on Sunday was laudable. He gave a thrust by saying: "That there is a laxity from Puritan methods of Sunday keeping is acknowledged, and by some of us, with great joy. The painful rigidity of a mechanical observance of twenty-four hours is mercifully relaxing."

A notable feature of the occasion was the total absence of any Scripture for Sunday sacredness. One speaker did refer to the sacred Word by saying that

"There are two hundred passages in Holy Scripture bearing upon one day in seven as a day of rest and worship," and so turned his remarks as to imply the idea that all these testimonies were in favor of Sunday, which is not the truth, as he must know. He then asked: "Is all this Scripture merely dead history? or is the principle it contains a living issue, a social problem and a high religious duty? What was given in Eden must not be lost in America."

Of course this Scripture is not a dead history. It does contain a principle,—a living principle—and embraces a living issue. It will soon become one of the issues of the times. Let every soul study those Scriptures for himself, as before God.

H. F. PHELPS.

St. Paul, Minn.

Sunday Closing Notes.

EIGHT Ypsilanti, Mich., saloon-keepers were recently indicted for Sunday opening, and fined \$15 each.

THE Lord's Day Alliance of Canada has brought an action against a Toronto restaurant keeper for selling ice cream on Sunday.

THE City Council of Redwood Falls, Minn., has passed an ordinance to remove all screens or other obstructions to the public view in saloons on Sundays.

RECENTLY in Louisville, Ky., three hundred Christian Endeavorers, in an enthusiastic union meeting, unanimously resolved to unite with the other religious forces of the city in favor of closing the saloons and places of business on Sunday. The crusade will be a vigorous one.

THE city council of Columbus, O., lately impeached and removed from the office of director of public safety, Joseph W. Dusenberry; largely on account of his connection with the violation of the Sunday laws by the managers of the Olentangy Park Casino, of which he is part owner.

The Saloons Keep Sunday in Sioux City.

A DISPATCH from this Iowa city, dated October 29, says: "For the first time in years the saloon business was absolutely closed up over Sunday to-day. Under the old prohibition regime the liquor resorts ran constantly, either surreptitiously or with the authorities' connivance. When the mulct law went into effect they were at first permitted to run only Sunday forenoons. Soon the same liberty was permitted for the rest of the day."

"A month or two ago the Sioux City Ministerial Association protested vigorously against the condition. It was not expected their action would receive much attention, but last week, to every one's surprise, the Local Retail Liquor Dealers' Association adopted resolutions asking the enforcement of the law and pledging the members to aid the police in carrying out the work. The administration granted the request, and to-day drinks were to be had only at the local clubs.

"The regulation is also being enforced against pharmacies, and for a day, at least, the town has been almost entirely dry."

The Sioux City Ministerial Association and the Local Retail Liquor Dealers' Association, it will be noticed, stand on common ground in the matter of Sunday closing. But is this fact complimentary to either the Ministerial Association or to Sunday?

The Terms of an Interesting Treaty.

The full terms of the treaty or compact between the United States Government and the Sultan of Sulu, by which human slavery is again instituted in territory subject to the jurisdiction of the United States, have been made public, and are worthy of note. In substance they are as follows.

DICTATED BY THE UNITED STATES.

1. The United States guarantees protection to the Government of the Sultan as it now exists.
2. The United States agrees that all trade and domestic products of the archipelago, when carried on by the Sultan or the Moro people under the flag of the United States, is to be free, unlimited and undutiable.
3. The Sultan is allowed to communicate direct with the Military Governor of the Philippines at Manila in making complaint, protest or recommendation concerning the acts of United States officers representing American authority at Jolo. (The principal town and seat of the Sultan's Government.)
4. The United States agrees to the preservation of existing social conditions on condition that every person held in bondage or ownership under grant of the Sultan, or by individual purchase, shall be entitled to his liberty upon the payment of \$20 (American money) to the crown.
5. For governing his subjects and preserving the peace, in accordance with the instructions from the Military Governor of the islands, the Sultan is to receive the equivalent of \$500 American money per month; his three chief advisers to receive \$75 a month, and three secondary advisers \$60 a month; the Sultan's secretary, \$50 per month; the keeper of his household, known as Raja Mura (keeper of the royal harem), \$40 per month, and Serif Saguin (assistant keeper), \$15 per month.

The United States agrees not to sell any part of the archipelago to any foreign power without the consent of the Sultan and his Government.

DICTATED BY THE SULTAN OF SULU AND HIS ADVISERS.

1. Hadgi Mohamad Womolol Kiran, on behalf of

the Sultanate of Sulu, agrees to maintain absolute peace among his subjects and to punish, with the assistance of the United States Government, all hostile acts against the sovereignty of the latter Government.

2. The Sultan and his Government agree to the second article dictated by the United States.

3. The Sultan agrees to the third article dictated by the United States.

4. The Sultan agrees to make no change concerning the government of his people without proper consultation and the approval of the United States; as also the article defining the rights of bondmen to purchase their freedom.

5. The Sultan accepts on behalf of himself and his subordinates the salary to be paid him and them by the United States Government by an authorized agent of the United States, on the first day of each and every month, so long as the treaty shall remain in effect.

6. The Sultan agrees not to sell, dispose of, or lease any part of the archipelago over which he rules to any foreign power without the consent of the United States.

Slavery has existed in Sulu for three hundred years Spain countenanced it, and the Sultan of Sulu would not agree to any treaty which would limit his hereditary privileges. "As a concession, however," (this is published as the statement of a member of the President's Cabinet) "he agreed to the incorporation of an article in the treaty permitting the slaves to purchase their freedom for \$20 a head, to be paid to him. As there are about 75,000 slaves in his domain, the Administration professes to hope that he will be tempted by the opportunity to realize a large revenue of 'head money' through slaves taking advantage of the President's beneficence. But no provision was incorporated providing for any tribunal nor other means of determining when a slave could take advantage of this privilege."

The treaty is signed by General Otis, on behalf of the United States, and Hadgi Mohamad Womolol Kiran and six of his chief datos (or advisers).

Salient Events Characterizing the Philippine Policy.

1. In April, 1898, the United States began war with Spain for the avowed purpose of liberating the people of Cuba. Congress passed a resolution declaring that "the people of Cuba are and of right ought to be, free and independent."

2. When Commodore Dewey was ordered to Manila, with his ships of war, the American consul-general at Singapore informed the State Department at Washington that he had conferred with General Aguinaldo, who was then at Singapore, as to securing the co-operation of the Philippine insurgents in fighting the Spanish forces; also that he had telegraphed to Commodore Dewey that Aguinaldo was willing to come to Hong

Kong (where Dewey was stationed with his fleet) to arrange with the latter for "general co-operation, if desired;" to which Dewey had replied, "Tell Aguinaldo come soon as possible."

3. Aguinaldo came to Hong Kong, the conference was held, Dewey sailed to attack the Spanish fleet in Manila harbor, and Aguinaldo was taken to Manila on an American ship of war.

4. The Philippine forces under Aguinaldo were supplied with arms by Commodore Dewey, and co-operated with the American forces in the capture of Manila.

5. The Filipino junta at Hong Kong, moved by this conference with Aguinaldo held at the request of United States officers, issued a proclamation to their people in Luzon which said: "Compatriots, divine Providence is about to place independence within our reach. The Americans, not from any mercenary motives, but for the sake of humanity, have considered it opportune to extend their protecting mantle to our beloved country. Where you see the American flag flying, assemble in mass. They are our redeemers."

6. July 5, 1898, Brigadier-General Thomas Anderson, then in command of the United States troops, wrote to Aguinaldo: "General, I have the honor to inform you that the United States of America, whose land forces I have the honor to command in this vicinity, being at war with the kingdom of Spain, has entire sympathy and most friendly sentiments for the native people of the Philippine Islands. For these reasons I desire to have the most amicable relations with you, and to have you and your people co-operate with us in military operations against the Spanish forces."

7. Immediately after the capture of Manila, the Filipino forces were ordered by the American commander to withdraw from the city and its suburbs. A request from Aguinaldo for an interview with General Merritt was refused; and the Filipino representatives were rigidly excluded at Washington and at Paris from any participation in the making of the treaty with Spain.

8. At this time there was established a Filipino government at Malolos, which controlled the territory of Luzon outside of the city and suburbs of Manila. This government was admitted by an American official who went to Malolos to have a well-organized and ably-conducted executive, and a popular assembly, or congress, which would compare favorably with the parliament of Japan.

9. December 21, 1898, President McKinley issued his "benevolent assimilation" proclamation, by which the American commander at Manila was directed to extend the military government of the United States over the entire Philippine archipelago, subduing by force of arms any who might resist. This was before the treaty with Spain had become valid by ratification in the American Senate.

10. Early in February, 1899, several Filipino soldiers entered the American lines, for what purpose is not

known. An American sentry fired upon them and killed one of them. The Filipino outposts returned the fire, and a general engagement ensued between the opposing lines of the two armies. At this time many Filipino officers, including Aguinaldo's private secretary, were in Manila at the theaters and cafés.

11. The following day Aguinaldo sent an officer under a flag of truce to General Otis, to declare that the fighting had been unauthorized by the Filipino leader, that he desired it stopped, and that to this end he proposed the establishment of a neutral zone between the two armies. This proposition General Otis curtly refused, and gave Aguinaldo no alternative but to continue to fight or surrender. Since that date the fighting has been going on almost daily, with repeated overtures by the Filipinos for peace, and continued refusal by the United States to accept any terms short of full and unconditional surrender.

A Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to the FOREIGN MISSION BOARD, 150 Nassau Street, New York.

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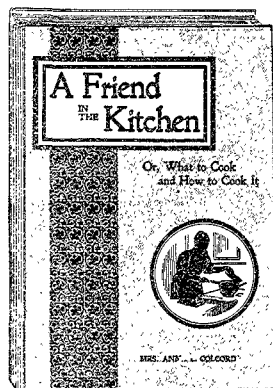
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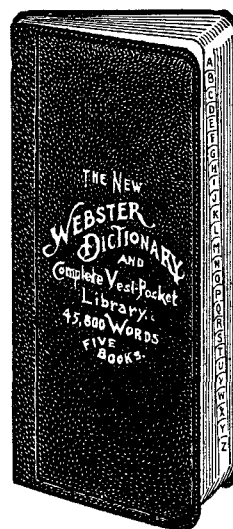
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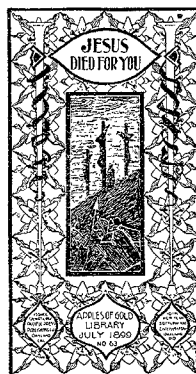
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Two Important Sabbath Tracts.

In these days when there is so much agitation in regard to the Sabbath it is important to understand the question in all its bearings. The two new treatises announced below will be read with much interest.

SHOULD NOT CHRISTIANS KEEP THE SABBATH?

Some unanswerable arguments in reply to Rev. R. A. Torrey's pamphlet entitled "Ought Christians to Keep the Sabbath?"

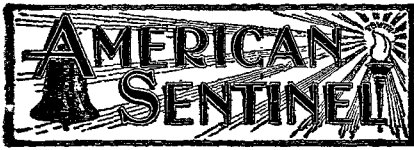
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NEW YORK, NOVEMBER 9, 1899.

AS BETWEEN Sunday work and Sunday idleness, is there any question as to which will be the more productive of crime?

THE man who cannot get to church because a Sunday newspaper is thrown in his direction, will certainly never get far in the direction of heaven until he becomes better fitted to overcome spiritual obstacles. But a Sunday law will not qualify him in this respect.

WASHINGTON warned the nation against foreign entanglements; Jefferson wrote that all men are created equal and have the same unalienable rights; Abraham Lincoln said that no man was good enough to govern another man without that other's consent, and that the doing of such a thing was despotism. It is not strange therefore that the advocates of foreign conquest, in their efforts to justify the same, never quote from these American authorities.

HAVING inspected an advance copy of the World's Harvest Number of the *Signs of the Times*, we know that it cannot be too highly recommended for the instructive and timely matter it contains, and that no one who peruses it will be disappointed in its contents. It is certain to exceed your expectations. We believe it can be sold readily by almost anyone, and we hope it will have as wide a circulation as it deserves. See notice on p. 703.

THE command to keep the Sabbath is a command to sanctify one day of the week, and cannot therefore be kept by sanctifying two days

of the week. Conscience tells an individual that he should sanctify—or set apart—a certain day of the week, by resting from his work, and the law, perchance, says that he must rest on a different day. Either, then, he must disregard the Sabbath command by sanctifying two days of the week, or he must disregard his conscience by sanctifying a day he believes to be the wrong one, or he must disregard the law of the land. Which shall he do?

THE Supreme Court of Georgia, in a decision upon the case of Mr. A. J. Waters, of Gainesville, convicted for working on Sunday, sustained the verdict of the lower court from which the appeal was taken; thus upholding the Sunday law of that State. We learn, however, that a petition for pardon was circulated in Gainesville and liberally indorsed by the citizens; and when this was brought before Governor Candler, the latter promptly granted the pardon. We do not believe the people of the State of Georgia who knew of this case wanted to see Mr. Waters go to the chain-gang for an act in which he was conscientious, and to which objection could be taken only on religious grounds. And while they felt bound to uphold the Sunday law (though it is only justice that can truly bind us), we believe the majority of them view this termination of the case with satisfaction.

AS THE SENTINEL has much to say against the reform ideas of certain religious or semi-religious societies, large and small, which have now become quite numerous in the land, we wish to say also that its columns are open to representatives of these organizations for the presentation of their side of the questions discussed, and we shall be pleased if any of them will avail themselves of this offer, in the interests of truth, stipulating only that they be able to state their views clearly and concisely, and within the limits of space

which the SENTINEL can afford to give. And we will be governed by the same rules in replying. We challenge no one, but we wish to be fair with all whose ideas we condemn, and to show that we are contending not for our own advantage, but for the truth.

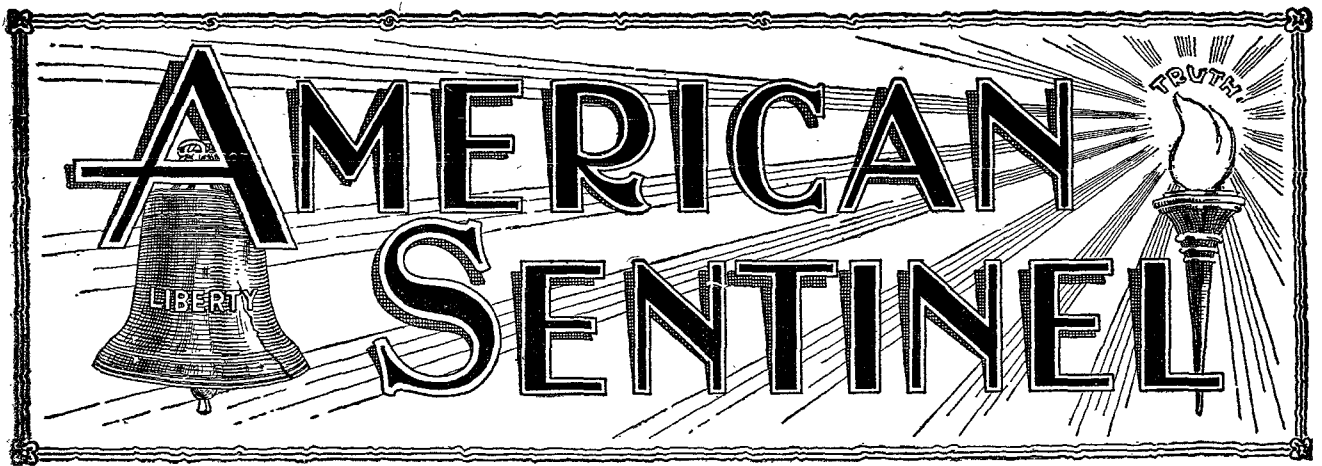
THE *St. Paul Globe* (Minn.) complains (see p. 694) that the President in his Thanksgiving proclamation has mixed his politics with religion. It is evident that he has; but is this anything strange? As President of the United States, Mr. McKinley is purely a *political* figure. And when, as such, he issues a *religious* proclamation, what is to be expected but that in it politics and religion will get mixed together? And of course the President cannot be blamed for putting his own politics in, in preference to the politics of others.

WE are told that "a degradation of morals usually follows a profanation of the Sabbath day." One would get the idea from this that the profanation of the Sabbath is the cause of the degradation of morals, instead of being as it really is, an effect of that degradation. There must first be a degradation of morals before there can be an immoral act; and therefore the profanation of the Sabbath, which is an immoral act, is not the source of the evil; and to reach that source the reformer must go back of Sabbath desecration.

THE effect of religious legislation upon the dissenter is to force him either to give up his own religion, or to practise two religions at once.

RELIGIOUS legislation and religious liberty may be likened to the lion and the lamb,—they cannot lie down together.

THE law of God operates upon the heart through love; the law of man operates through fear.



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

VOLUME 14.

NEW YORK, NOVEMBER 16, 1899.

NUMBER 45.

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.)

WHEN the voice of the church is heard in the halls of legislation, it is silent in the courts of heaven.



CHRISTIANITY makes good men; and good men are the greatest need in all countries, at all times.



A LAW enforcing a religious observance, though it be a "dead letter," is a seed from which may grow the full tree of church-and-state union.



A RULE of "Christian citizenship" is that a man ought to vote as he prays; but earthly politics affords no chance for a vote that is up to the level of Christian prayer.



THE church will seek in vain for power to reform the world, outside of that "upper room" where the disciples were fitted to receive "power from on high." There is no such room in the halls of state.



A LEGISLATURE may pass laws to enforce a command of God, but only God can give an adequate reason for obedience, or provide the power necessary to keep his law. Without God's reason and God's power, there can be no true obedience to him; and with these there can be no need of any aid from human power or wisdom.

THE reason why the world speedily went to the bad after the fall, is clearly stated in the first chapter of the Epistle of Paul to the Romans, and no Christian can have any doubt that the causes there assigned are the true ones. But there is given no hint that legislation could have reformed society after its lapse from right doing, or could even have stayed the tide of moral degeneration.



God would rather an individual should do wrong, than be forced to do right. There can indeed be no such thing as forced righteousness, for all righteousness must be of faith. And therefore no human law can command righteousness, and obedience to any human command is not righteousness according to the divine standard. Force is proper only in securing respect for personal rights.

Christians and Good Citizens.

IN Jersey City, on a recent Sunday, the pastor of the First Congregational Church preached on the subject "Why Some Christians Ignore Politics," and arrived at some remarkable conclusions, according to the published report.

"Many Christians," he said, "are poor citizens. They are forever talking about the kingdom of God, but they forget that it is to be on earth, and that good government in our cities tends mightily to promote it."

We greatly doubt this alleged forgetfulness on the part of "many Christians," because we doubt whether they ever learned the doctrines in question. Certainly they never learned them from the authoritative source of Christian knowledge—the Word of God.

From that Word we learn that the kingdom of God is even now on the earth, but that it is a spiritual kingdom, one that "cometh not with observation," as do

the political kingdoms of earth. An attempt to set up the kingdom of God by earthly agencies, like "good government," is an attempt to make the kingdom of God come with "observation," or outward show, like an earthly kingdom, contrary to this declaration of the Scripture.

"The kingdom of God is within you," said Jesus to his disciples. Luke 17:20, 21. The body of the believer is the temple of God; his heart is the throne of God. In him and through him is done the will of God, and only where the will of God is done—only where God reigns—does the kingdom of God exist. The kingdom of God is not yet a visible kingdom on the earth because nowhere on the earth, save in the lives of the scattered believers, is the will of God done. The visible separation between the few who do his will and the many who resist his will, is not yet made, and must be made before the kingdom of God can be manifested as a visible kingdom of power and glory, as it is finally to be in the earth.

Now how can an individual "promote" the kingdom of God by being a "good citizen"? In other words—for this is what is meant by "good citizen"—how can he promote the kingdom of God by taking an active part in politics? Is the kingdom of God to be set up on the earth by vote? No person who affirms this can have read Scripture to any purpose.

No theme is more prominent in the sacred Word than that of the coming of Jesus Christ, as a king, visibly, with power and "great glory," attended by the angels of heaven, to the earth, in the sight of all the nations. This is to be the end of the world. And what have "good government" and the ballot to do with this?

In one of his parables—that of the sower—the Saviour describes the process by which the kingdom of God is to be truly promoted in the earth. He declares that the preaching of the Word is the sowing of the seed mentioned in the parable, some of which falls upon poor ground and is lost, while other falls upon good ground, where it springs up and bears fruit, which is for the kingdom of God. What have voting and politics to do with this? In another parable Jesus said that with the good seed that is sown, the enemy of all goodness sows "tares," which spring up and grow together with the wheat, until the harvest, of which he says, "The harvest is the end of the world." He says that when the harvest is come, "the Son of man shall send forth his angels," and they "shall gather out of his kingdom all things that offend and them that do iniquity," to burn them up.

This is the way God has appointed to purify society and set up his kingdom visibly in the earth, and in it there is no suggestion of any political agency. The work is done now by the sowing of the seed—the preaching of the Word—which springs up and bears fruit in the heart that is sanctified by faith; and finally, when all is ripe for the harvest, God himself will separate the tares

from the wheat—the wicked from the just—by the agencies of heaven; and that separation will last forever. The wicked will be no more, and the meek will inherit the earth; but the man who has been looking to politics and "good government" to see the kingdom of God come forth and be set up in the earth, will find that he has looked in altogether the wrong direction. The greatest event of earthly history will take him by surprise, and he will fall before it.

To the Christian, the voice of duty calls to activity in sowing the good seed of the divine Word, from which is to come the grain for the heavenly garner. This, to the Christian, is all-important, and without it he would not be doing the best that he knows. And if this is incompatible with good citizenship, he must be content to be called a poor citizen. But the greatest need of the world to-day, as always, is the need of good men; and if "good citizens" are a different class from good men, the country's need of "good citizenship" has been vastly overstated. The Christian must first and before all things be a Christian; and if Christianity be true he is doing in this way the utmost that any man can do for the establishment of that good government for which the earth has groaned since time began.

The Constitution, and Slavery in the Philippines.

THE exposure of the provisions of the treaty made by the United States with the Sultan of the Sulus, by which polygamy and slavery both exist in places subject to the jurisdiction of the United States, has called forth replies from responsible sources.

That there is considerable sensitiveness on the subject is evident from these replies. That the compromising situation into which the nation has been thrown by this arrangement, is plainly enough discerned is certain; and that it is felt to be indefensible is also plain from the limping and even self-contradictory defenses that are offered.

For a cabinet officer is reported as having stated that—

"It is absolutely false that this Government has recognized slavery or contemplates giving such recognition. Slavery is distinctly forbidden by the Thirteenth Amendment to the Constitution, and cannot be permitted in any place under American jurisdiction. In the Southern Pine Islands and among the Sulus there is slavery; but as soon as peace is restored in Luzon, arrangements will be made for freeing the slaves and preventing such bondage in the future."

That is an interesting statement, under all the circumstances. First, it is declared to be "absolutely false" that the United States has recognized slavery in the Sulus. Yet, about the same time that this statement was made, President Schurman, of the Philippine Commission, not only admitted that slavery is recog-

nized by the United States under the bargain with the Sultan of the Sulus, but proceeded to give explanations as to why it must be so. President Schurman being one of the agents through whom the arrangement was made, his words are conclusive that it is *not* "absolutely false," nor false at all.

Next the Constitution is quoted as proof that there is no slavery in the Sulus. That is, because the Constitution says that slavery shall not exist in any place subject to the jurisdiction of the United States, and the Sulus are subject to this jurisdiction, therefore there is no slavery in the Sulus! It is so merely because the Constitution says so.

Yet that it is not so is confessed in the very next sentence, saying, "In the Southern Pine Islands, and in the Sulus, *there is slavery.*" Whether it is recognized or not, it is confessedly there. Therefore, confessedly, slavery does exist in places subject to the jurisdiction of the United States: and this, confessedly, in spite of the Constitution which declares that it shall not so exist. And all this by a bargain made, and under the Administration, of men who have taken oath to support the Constitution.

Another defense is that provision is made in the treaty by which the slaves can buy their freedom. But no one has offered any explanation of how a slave is to buy his freedom when he possesses nothing and never receives anything of his own, when himself with all that he ever can have is absolutely his masters. If that is to be the surety against slavery under the jurisdiction of the United States, then it is quite certain that slavery will always exist there.

Another defense, this one put forth by the *Chicago Times-Herald*, proceeds upon President Schurman's explanation and confesses not only that there is slavery there, but that it must continue unmolested except by "the leaven of civilization." This may seem surprising, and it is; but that it is true, all may read for themselves. Here is the editorial from the *Times-Herald*, of November 2:—

"OUR POLICY TOWARD THE SULUS.

"The possible continuance of slavery and polygamy in the Sulu Islands under our arrangement with the Sultan has provoked a storm of hostile criticism. Moreover, . . . a large part of it proceeds from nonpolitical sources.

"It is undoubtedly abhorrent to the general sentiment of the country that either slavery or polygamy should be tolerated beneath the American flag. The great war which liberated the negro is held to have been a culminating sacrifice which should make human bondage inadmissible wherever our sovereignty is established, and the present vigorous campaign against the seating of Roberts, of Utah, in Congress, demonstrates the intense feeling against the custom of plural marriages, which is equally repugnant whether it is observed by Mohammedan or Mormon. No religious guise can change its essential immorality.

"The outcry over the Sulu agreement is, therefore, perfectly intelligible. But President Schurman, of the Philippines commission, meets it with a conclusive answer. First, he considers our actual legal rights, and says truly that we have none except such as were bequeathed to us by Spain. But Spain was bound by promises not to interfere with the religion or customs of the islands, and if we ignore those promises we shall have to acquire a new title by conquest. This, we may add, would be a 'war of aggression' with a vengeance. It would create an entirely new situation and class us unequivocally among land-grabbing nations.

"The dilemma forces us to review once more the proper scope of a colonial policy which can never be successful unless the most scrupulous regard is had for local beliefs, prejudices, traditions, and customs. If we are not disposed to acknowledge that such perplexities as they give rise to are inevitable and not to be overcome by an autocratic fiat, then we are not prepared for the mission that is plainly implied in the scheme of expansion. We might as well own to failure now.

"But are the circumstances of the case such as to drive us to this confession? Can we not adapt ourselves to new obligations as other countries have done? Surely that is impossible, if we have the practical genius and the common sense which we boast and with which we are generally credited.

"The error of the critics consists in their overlooking the responsibilities which are ours legitimately, and in their insisting upon a moral responsibility which does not of right belong to us. We have to accept the Sulu Islands as we find them. Their bad customs are our inheritance, but not our fault. No other nation can charge us with them, and when we come to take up the problem of reform we should attempt its solution after the most promising methods. We must work slowly, and, as President Schurman says, through "the leaven of civilization."

"Gradually we may bring about the desired change, and the gain will be the islands' gain, our own, and the world's. But arbitrary measures would lead to a long and fierce religious and race war, and the abandonment of the group would consign it to eternal anarchy and barbarism. Can there be any doubt as to which is the best of the three policies that are suggested?"

From this it is manifest also that it is understood and intended that a colonial policy can be followed by the United States, only by following the example of other countries. But in a double sense this cannot be done without abandoning the Constitution.

First, because other colonizing countries have not written constitutions. Precedent, that which they *have* done, being the only obligation upon them, they can easily enough and consistently adapt themselves to "local beliefs, prejudices, traditions and customs" in their colonies. And to say that the United States should or can follow their example, is at once to argue that this nation must abandon its written Constitution and proceed only on precedent, and that the precedent of other countries!

Secondly: It cannot be done without abandoning the Constitution; because a colonial policy after the ex-

ample of other countries can be followed only by the recognition of local customs and institutions which the Constitution expressly prohibits. And since the Constitution prohibits such local customs and institutions as slavery, which the colonial policy must recognize or else plunge the nation into a religious and race war of conquest, it is certain that if the colonial policy is followed the Constitution must go. And since it is settled by those who are the responsible ones, that the colonial policy must be followed, it is by them just as certainly settled that in all the colonial region the Constitution does not apply.

And all this is being steadily carried on before the eyes of all the people, and is really expected to be popular!

It is no wonder that the most of the "hostile criticism" of this polygamy and slavery imbroglio comes from "non-political sources." Because these non-political sources of which the SENTINEL is one, not being cumbered with the demands of policy, treat the matter from the standpoint of principle only—the fundamental principle of free and enlightened government before the world.

A. T. J.

Religious Persecution in Turkey.

BY Z. G. BAHARIAN.

MAMOURET UL-AZIZ or Kharpout is a province in Asiatic Turkey, where Armenians live in great numbers. At the late massacre they were much lowered and even forced to leave their religion and accept the faith of Islam. In this way they tasted religious persecution amidst the political convulsion. They hated the Turks greatly because of this; and by the aid of other Christian nations they were allowed to return into their former religion.

But as soon as order was re-established, they forgot this sad experience. Last year about twenty-six souls in Malatia accepted the faith of Seventh-day Adventists and began to keep the Sabbath of the Lord and to hold meetings. This at once stirred the bigots, among whom was the Protestant minister as leader. He called to the police and stopped their meetings. But they continued in keeping the Sabbath and even dared to work on Sunday. The Protestant minister knew what to do. He called on the Catholic bishop of this city, and together they called on the Pasha (the chief governor) and asked his power to stop this new religion. He also, like Pilate, consented, and called these Sabbath-keepers and told them to close their shops on Sunday and work on Sabbath.

They did not consent to this proposition. The result was that some of them, the prominent ones, were put into jail. While there the Protestant minister called on them and tried to have them promise to pollute the

Sabbath and keep Sunday in order to be released from the jail. This scheme did not succeed well. Then the Pasha, in the midst of the winter cold, sent these Sabbath-keepers to Kharpout, the chief city of that province, where the chief governor—Vali—lives. When their case was presented to him, he proposed to them a compromising way,—that is, to keep both days. As they were not yet well trained in the truth, they accepted it, and were sent back to Malatia.

But their enemies were not satisfied. Their purpose was to force them to give up their Sabbath keeping. They induced the Pasha to watch them closely that they might not have any acquaintance with each other even at the market. You can imagine now their pitiful condition. One of them had his son lately come from America; one day he was walking with his son, when they were seen by the police and arrested. Then the father proved with several witnesses that he was his own son, and not a Sabbath-keeper.

Lately a Seventh-day Adventist minister was sent to Malatia from Constantinople that these Sabbath-keepers might be established in the truth. This minister would open a shop there and work his trade too. At once the Pasha called him and proposed that he should work on Sabbath and close on Sunday, as a condition of his being allowed to remain. When he refused it, he too was sent to Kharpout.

This is the condition of things in Armenia. The persecuted now persecute. Though the government is of a different faith, and knows that Armenians never desire the good of the state, nevertheless it joins itself with them and becomes an easy instrument in their hand to persecute the innocent. It is very sad indeed to see Protestant ministers, embracing with one arm the Catholic bishop and with the other arm the state, lead in the persecution. When the Seventh-day Adventists heard about it, they laid it before the head Protestant representative, to let him know what his minister was doing. His answer was this: "Surely, it must be so, because you are outlaws. You cannot belong to one [class] of the recognized religion and nation; therefore you have no place in this country, except jail."

But a day is coming, and very near, too, that the jail also will be thought too good for them. They should be cut off from the earth, unless their Saviour should come from heaven and save them.

It is of no use to tell us that the Christian ideal is the highest known to man if its fruits are to be the propagation of the warlike spirit and of a hard legality and stern unlovely discipline all over the world wherever the Christian nations set their iron feet. "By their fruits ye shall know them," is the test of the Founder of Christianity, and if some other form of religion stands this supreme test better than the conventional Christianity of the churches, we may depend upon it that the

ample of other countries can be followed only by the recognition of local customs and institutions which the Constitution expressly prohibits. And since the Constitution prohibits such local customs and institutions as slavery, which the colonial policy must recognize or else plunge the nation into a religious and race war of conquest, it is certain that if the colonial policy is followed the Constitution must go. And since it is settled by those who are the responsible ones, that the colonial policy must be followed, it is by them just as certainly settled that in all the colonial region the Constitution does not apply.

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churches will decline, and will decline with the approval of all good men who care more for the spirit of Christ's teaching than for all the forms and rituals of the Christian world.—*London Daily Chronicle*.

The "Essence" of Christian Citizenship.

THE editor of *Church and State*, formerly the *Christian Citizen*, says that "to stand with the administration on this ground is, to our conception, the very essence of Christian Citizenship," and then states the "ground" to which he has reference by quoting this from *The Outlook*:—

"The responsibility for the protection of person and property in the Philippines having fallen in our hands, we could not rid ourselves of that responsibility by the resolve 'to pull out some dark night and escape from the great problem of the Orient as suddenly and as dramatically as we got into it.' It was not the duty of the Good Samaritan to leave his business and to devote his life to hunting for wounded travelers; but when the wounded traveler's cry came to his ears, it brought a duty of humanity with it. The events of the war laid both Cuba and the Philippines in our pathway; to pass by on the other side and leave them to their fate because it is not for our interest to set them on their feet would be only one degree less criminal than to participate in the original robbery. We are to ask ourselves, not what is our interest, but what is our duty, and the answer to that question is plain now, as it was plain six months ago: it is to protect life and property, preserve order, suppress violence, establish justice founded upon law; in short, to secure 'in both Cuba and the Philippines a substantial government.'"

Is this the Christian Citizenship conception of the Good Samaritan—a conception which would make him attack the victim of the robbers, and wound him still further, before doing anything for his relief? What value would there have been in that parable if the Good Samaritan had been pictured in that light, or had been described as making a deal with the robbers for the possession of what the victim happened to have left?

Christian Citizenship says, in this quotation, that it is the duty of American Christians to "protect life and property in the Philippines—how?—By shooting people and burning up their towns! It is "to preserve order" and "suppress violence"—how?—By using violence upon the people, in the way best calculated to produce disorder! It is "to establish justice founded upon law"—how?—By denying justice, as defined in the Declaration of Independence and founded on the American Constitution! It is to secure there "substantial government" by erecting a military despotism!

We have seen it stated that killing people in battle is compatible with Christianity, and people professing Christianity go to battle excusing their action on the ground that Christianity does not absolutely forbid it.

But it has remained for "Christian Citizenship" to justify the slaughter of military combats as being not only a civic but a Christian duty. For—to repeat—it "is the very essence of Christian Citizenship" to "stand with the Administration on this ground."

Surely, it is an extraordinary kind of Christian duty to which the worst criminals take more readily than do any other class—this "Christian" duty of killing people! If this belongs to the essence of "Christian Citizenship," then plainly "Christian Citizenship" is essentially anti-Christian.

"What Does It Signify?"

BY C. P. BOLLMAN.

THE following from the *Nashville American*, of November 8, is simply a candid confession from an unbiased source of a most alarming truth:—

"DISGRACEFUL ELECTIONS.

"The disgraceful conditions prevailing in Kentucky and Pennsylvania especially yesterday, and in a milder form in almost every State where an election was held, is sufficient to arouse the public mind to a very grave concern for the fair name and safe government of the country. It is apparent to the most casual observer that such a condition as was presented in Kentucky, where federal marshals, State troops, police, and sworn deputies were on duty around the polls, and participated through their presence in the holding of the election, cannot be countenanced or allowed to continue if the glory of our free institutions is to endure.

"The stability of this Republic rests on an honest election and a fair count. The whole spirit of our Government is the will of the people must prevail, and if the will as expressed is not allowed to obtain on account of corruption and dishonesty, or if the people are intimidated from expressing their will by troops, policemen, and threats of any organization of citizens banded together for the sole purpose of controlling the election at all hazards, the very spirit and ideal of our Government are shattered and we become nothing but the serfs of the designing, the corrupt, the tyrannical, and the bold.

"We published a few days ago a few extracts from the *Philadelphia Ledger*, concerning the condition of affairs in Pennsylvania and Philadelphia, the sum and substance of which was that decent and respectable citizens seldom voted, the two principal reasons being that they did not care to take the risk of being insulted or brought into a difficulty by making the attempt to cast their ballot, and the second being that they were not assured their ballots would be counted even after they were cast, or what is more important, be counted for the person for whom they were cast. The condition of affairs in Kentucky we have pictured from time to time. In Ohio, in Virginia, in New York, the same cry of 'fraud' goes up from both sides.

"What does it signify? A lax state of the public morals, a bluntness of the public conscience, and a lack of appreciation by the public of the tremendous danger

which such a condition is to safe government, commercial prosperity and the security of life and property.

"A public sentiment which demands that elections must be inviolate, and that corrupt acts at elections must be held in the same category as corrupt acts in business life is absolutely necessary."

Truly the condition described does signify "a lax state of the public morals;" and as "public morals" are only the aggregate of individual morals, it signifies likewise a lax state of private morals on the part of a dangerously large proportion of the people.

The condition is little worse in one State than in another. Occasionally the better element is aroused by some more daring, high-handed, political outrage than those which characterize every election, but these acute stages of disease in the body politic are followed not by health, but by an even more hopeless chronic condition of moral leprosy.

The "public sentiment which demands that elections must be inviolate," etc., is a most illusive thing. Practically it results in nothing more or better than the "turning of one set of rascals out" that another set no better at heart may take their places. Honest men there doubtless are even in public life, but they are hopelessly in the minority and no party is better than "the machine" by which it is manipulated.

The United States is simply repeating the history of Rome just as nearly as it is possible for one people to follow in the footsteps of another. The Word of God long since foretold it, and current history attests the truth of divine revelation.

The Rights of God.

BY H. F. PHELPS.

THERE can be no question but that the Creator of all things has certain rights. And the time will come when he will arise and vindicate those rights.

In a recent issue of this journal, the writer spoke of "the rights of God and of the people." We then elucidated, in brief, upon the rights of the people, showing how the Government of the United States had espoused these rights. It is a fact that in thus espousing the unalienable rights of the people—the rights with which the Creator had endowed all the people—this Government did thereby, indirectly, acknowledge the rights of God. But what are the rights of God? Let us look again at fundamental principles.

Inasmuch as the Creator did endow man with certain natural rights, among which "are life, liberty, and the pursuit of happiness;" and did this at creation, it is evident that it was not the purpose of God that man should dominate his fellow-man concerning the exercise of these rights; for to dominate in these matters is to attempt to deprive the people of these rights. It there-

fore was the purpose of God that all men, irrespective of nationality, should be left altogether free in the exercise of these rights. This last proposition is a self-evident truth; for when man was created, all nations of men centered in the one man Adam. And having endowed the man Adam with these natural rights, and having given to man the privilege of the exercise of such rights, even to the point of disobedience to the divine will, there could have been nothing less in the divine mind than that man should have been left forever free in the exercise of these natural rights.

These rights are not only natural, in that they come to all through the course of nature; and unalienable, in that they are not transferable; and individual, in that they are the individual property of every man in his individual capacity; but, coming from the divine One, according to the divine mind, they are divine rights. Hence, any man or set of men that attempts coercion in a matter of these rights, will find at the last that they have been intermeddling with the divine rights, which were given to man. And not only so, but with the rights of the divine One himself. This will be evident when we refer again to foundation principles.

If it had been the purpose of the Creator that force should be used in regulating the moral conduct of man, the Creator himself could have used force in the creation of the man Adam. God himself could have dominated the will of man in his creation. Man could have been created as a mere automaton, like any other machine, to run in any certain channel according to the will of the designer. But in such case man would never have been in possession of natural rights. These rights would have been an impossibility—an impossible inheritance. It is therefore, a perfectly clear proposition, that any attempt to regulate these rights in any other manner than the protection of all in their enjoyment, is an attempt to take them away.

Inasmuch, therefore, as the Creator did not use force, did not exercise the power which he possessed so to do, even in the creation of man; did not compel man by the act of creation, to walk in any certain course, but endowing the man with these rights, left him perfectly free, even to the point of disobedience, in the exercise of these rights; it follows, as a necessary conclusion, that the Creator has the right to expect that all men will recognize these rights, each in himself. Moreover, God has the right to expect that man, as a rational being, seeing these rights in himself, will also recognize these same rights in his fellow-man.

And still more: When in the course of human events, it became necessary, as a means of safety, for men to formulate some kind of government among themselves, God had the right to expect that these same men who recognized these rights in themselves and in their fellow-men, should also recognize the rights of God by protecting every individual in the government, in the exercise of these God-given rights; and so recognize the princi-

ple that "governments derive their just powers from the consent of the governed;" and that earthly governments do not make rights, but that it is their duty to protect all equally in their exercise, ever holding in check that selfish disposition which would encroach upon the equal rights of another.

Our fathers sought to place this Government in right relation to these principles in the beginning of our history as a nation. But does the Government stand there now? Or, has it narrowed down to that point where it claims rights for itself that are being denied to others? Let the reader study to know which.

St. Paul, Minn.

The Judgment of the Nations.

BY B. W. MARSH.

THERE is to be a time of trouble, such as never was since there was a nation even to that same time. And from that time of trouble the people of God are to be delivered. It is coming upon all the world, and already we hear the groaning of earth's perplexed inhabitants and the rattle of Satan's artillery, as he marshals his armies to drench the earth with blood.

Men are thirsting for fame, and grow mad when met by opposition. Statesmen and rulers lay careful plans to remove all obstacles that may be in the way of their supremacy, and the wild fancy of many in this great nation is of universal dominion, and power to sway the world.

Militarism means destruction to the nation that falls into its fateful channel; for by force no government can long maintain its integrity. The struggle for national supremacy among the powers of earth, will end in nothing less than their annihilation. The Scriptures teach this, and to deny the teaching of the Word of God is to court the destruction that is soon to fall upon the nations. The prophet in describing the fate of the nations wrote: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the winds carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35.

"All nations before him are as nothing; and are counted to him less than nothing, and vanity." Isa. 40:17. The unbelief and boasting of men will not change the mind of God. He will still regard the nations as only a drop in the bucket, and as the small dust of the balance.

The light God has placed in the world has become darkness to the leaders of nations, and many will not read the warning of their own destruction. But there

must be some who will accept the counsel of heaven, and be saved from the wrath of God.

Men may reason that they have a right to kill their fellows, and that circumstances justify war. But there is a righteous God, who is keeping faithful record of the wanton acts of men, and soon these nations who are now dyeing their garments with the blood of weaker victims, will be called to answer before the justice bar of heaven for the murderous sins with which they are charged in the record books of God.

"O earth, earth, earth, hear the word of the Lord." Jer. 22:29. "Woe unto him that buildeth his house by unrighteousness, and his chamber by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do justice and judgment, and then it was well with him? He judged the cause of the poor and needy; and it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it." Jer. 22:13-17. Therefore, "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:31-33.

Men and nations may and will ignore these solemn truths, and will be found fighting against God when their sun of mercy sets forever.

The nation that dares to send men of war and armies to the shores of a weaker land for the purpose of conquest, and there begin the awful work of desolating homes, and filling the land with widows and orphans,—that nation has about reached the limit of God's mercy, and will soon feel the overpowering stroke of retributive justice sweep through its own land measuring out that which it has measured to others. May the avenging stroke of retribution be delayed until all who will of this nation, and of all the nations, have an opportunity to fall upon the mercy of God.

Cripple Creek, Colo.

THE only choice which is being offered to poor, bewildered China is whether it is to be eaten with sugar or with salt. The wail of the Chinese empress about the "greedy dogs" of Europe is pathetic, but unavailing.—*N. Y. Journal.*



IN the First Congregational Church of Jersey City, Rev. Dr. Scudder, pastor, a fair was held recently, at which one of the most conspicuous objects was a stack of ballots, with "pasters" containing the names of candidates whose opponents are in the saloon business. Each visitor on coming in was requested to use the "pasters" on election day. This evident mixing of religion and politics caused, report says, "some adverse comment." However, a religion that sanctions a church fair is not likely to be hurt very much by mixture with politics.

At the Protestant Episcopal Missionary Council, held recently in St. Louis, a clergyman from New York said that the English Church has a great advantage over the American Church because of its connection with the government; adding that he would like to see the union of church and state in this country, and also, "I think that our flag would look better if it also had a cross on it."

A religious symbol on the flag would be altogether appropriate if this country maintained a union of church and state, for just this is what such a symbol would signify. But a cross or other religious symbol on the flag would not make the flag Christian; nor would union of religion with the state make the state Christian. Religion joined with civil force—a cross uplifted amidst the thunder and carnage of military combat—what effect do they have for Christianity? Manifestly the only effect of such incongruous unions is to discredit Christianity as a religion of persuasion and love.

This plea for an American union of church and state does not appear to have elicited from the council any strong expression of disapproval.

THE *Haverhill Gazette* (Mass.) thinks that only a few relics of the old days of church-and-state union are left in that State, and that these will ere long be done away. "It is hoped," it says, "that the next legislature will take steps looking in the direction of the abolition of legislative chaplains." We hope so.

THE *Ram's Horn* says it believes General Funston "hit the mark in the center," when he said:—

"If Congress would drive out the friars and confiscate every inch of church property in the archipelago, the bottom would drop out of the insurrection within a week."

"This," says the *Ram's Horn* further, "may strike us as a drastic suggestion, but it is undeniable that the Filipinos hate the friars more than they hated the Spanish soldiers and civil governors, and that it is the support of the church by American authority that embitters them and produces distrust and dislike of our authority. It is certainly natural that they should suspect that we are fighting the battle of the Roman Catholic friars, when they see such representative Romanists as Archbishops Ireland and Chappelle holding daily conferences with our authorities in Washington, and after each visit of these ecclesiastical dignitaries to the Secretary of War, the order goes forth to prosecute the war with greater vigor."

Nor long ago a congress of labor associations in Montreal passed this resolution:—

"Resolved, That this congress protest against the inhuman practice of compelling men to work seven days in succession, and affirm that one day's rest in seven is a natural law and absolute necessity of human life, and cannot be broken with safety; therefore, be it resolved that it be an instruction to all organizations affiliated with this body to co-operate to secure legislation for one day's rest in seven."

Analyzing this statement, we notice, first, that the practise of compelling men to work seven days in the week is declared to be "inhuman." But the "compulsion" here meant is not compulsion in the ordinary sense of the word, or in any true sense; but is only the fear of losing one's "job" by observing a weekly day of rest. From the Christian standpoint, the question is whether a person shall obey the Sabbath command or not at the expense of financial loss; and the resolution declares that to maintain such a condition of things is inhuman. Yet it is just the condition of things that is necessary to the development of Christian character; and the Christian will not complain of it. The Christian is required to sacrifice much more than this for the sake of obedience to God. He must give up not only his financial prospects, but his very self and all that goes with self. He must lose his life, in order that he may save it. He must be "crucified with Christ," and be "dead," with his life "hid with Christ in God." And the Christian does not count all this as being anything inhuman, or to be complained of, but accepts it all joyfully, because the Lord gives to him in exchange infinitely more than all he is required to give up.

Secondly, the resolution states that "one day's rest in seven is a natural law." Now the discovery of "natural law" has been going on in the world for centuries, and all the natural laws that seriously affect our lives are well known and susceptible of scientific demonstration. They have mostly been deduced from the observed phenomena of nature. But where in nature is the evidence of a law for one day's rest in seven? Nature does not rest on the seventh day any more than on the sixth or fifth days. All the functions of the body go on as usual, and nature in all her fields is as active then as at any other time. The sun does not stop shining, the earth does not cease revolving, the trees and all vegetation continue to grow, the streams flow and the winds blow as usual, gravitation is not suspended,—nowhere is there any *natural* evidence when the seventh day is reached that it is one which is different in character from the six days that have preceded it. It may be asserted that the physical nature demands extraordinary rest at the end of six days of work; but no proof whatever can be produced that there is any natural demand for more rest than at any other time. Nature's only indicated time for physical rest is night; and if people would improve the night for rest, as they ought to do, they would not need physical rest at any other time. To make the seventh day a day of physical and mental inactivity would be to make it, from the standpoint of natural law, the worst day in the week.

* * *

A SUNDAY-CLOSING campaign has been started in Haverhill, Mass., as appears from this item which we note in the *Haverhill Gazette*:—

"The police began their active enforcement of the Sunday closing law yesterday, when Martin Marsdougian was arrested. He runs a fruit store in the 10-footer at the corner of Winter and White Streets. A week ago the police notified all the fruit dealers and candy stores to keep closed on Sundays and not to make any sales. It seems that the dealers had made complaints against each other, and it was decided to close all up. The complaints were due to the fact that a few wanted to close, while others wanted to remain open all day. The order for the closing of all was the result. Those who sell papers, however, open, claiming that right. Yesterday a complaint was made against the dealer arrested. He has been selling papers also, but it is alleged that he made a sale of fruit, and the complaint followed."

* * *

SUNDAY bull-fighting in Havana, which prevailed under Spanish rule, has given place under American rule to Sunday horse racing, and this is with the approval of the military authorities. Some criticism on this desecration of Sunday, uttered by the *Washington Post*, called out this statement from Havana, dated November 12:—

"There is considerable editorial comment in the local newspapers regarding some criticism of Sunday racing here made by the *Washington Post*. The papers here agree that if horse racing is to take the place of bull-fighting as the popular Cuban sport, Sunday is the only day on which the meetings can be held. There is no wealthy leisure class on the island and week day racing would not be supported. The papers approve the action of the American officials in endorsing Sunday racing."

Wherever the sport-loving American cannot have horse-racing on any other day, we may be quite sure it will be had on Sunday.

* * *

FRICTION between church and state has been increasing of late in Italy. The archbishop of Sorrento recently reprimanded publicly a priest of Vico Equense for urging the young people of his parish to take for their motto, "Religion, Italy, and the House of Savoy." Thereupon the Minister of Public Worship stopped the salary paid by the state to the archbishop. Cardinal Celesia, archbishop of Palermo, has suspended a priest for praising Italian unity and the work of Crispi.

Religious Persecution in China.

ACCORDING to report received by the American Bible Society, persecutions of missionaries and Bible colporteurs are occurring in different parts of the interior of China. In one instance, it is said, "the viceroy was forced to telegraph for troops" to give protection from the mob.

A statement sent out by the Bible Society describes the experiences of six Bible colporteurs in one of these interior Chinese towns, where they were seized by the mob and beaten with clubs until they had received very serious bodily injury. Some friends by means of diplomacy and the payment of money rescued the victims and conducted them out of the place.

The account closes with the statement that "it is understood that the agents of the Bible Society will endeavor to obtain redress from the Mandarins of Lo Yang Hsien, the city in the province of Yan Suh, which rules the town where this disturbance took place."

But by this demand for redress, what power will the missionaries identify themselves with in the eyes of the heathen? How can they follow the example of Him whose gospel they have come to proclaim, in demanding redress when they have suffered persecution?

—♦—♦—♦—

THE Jesuit "fathers" at Manila, to the number of about sixty, many of them old men, have undertaken to master the English language in order that they may not be handicapped by ignorance in endeavors to maintain their hold on the natives under American rule.

No State Aid for Religious Purposes.

UNDER this heading the Chicago *Times-Herald* of November 8 prints the following, in answer to a report that Archbishop Ireland had requested the Government to pay transportation for Catholic priests to be sent to the Philippines. It is worthy of note in this connection that Rome is steadily pressing for new concessions from the Government, and that she has an advantage in the precedent already established by the Government's support of chaplains for the army and navy, etc. On principle there is no reason for agreeing to support one army chaplain, and then refusing to support other proffered chaplains, Protestant or Catholic, under the plea that it would be contrary to the Constitution. There is no principle which allows the Government to maintain religious offices in the army and navy, and refuse to pay the costs of transportation in the cases in question. When the Government has taken one step in supporting a religious office, it violates no principle by taking additional steps in the same direction, no matter how far it may go. The principle was violated in the very first step.

The *Times-Herald* states what ought to be the standard of government under the American Constitution, but apparently does not see that this standard is far above the reality which is allowed by the American people. It says:—

"It is reported from Washington that Archbishop Ireland has requested that Catholic priests be sent to the Philippines at Government expense and that Secretary Root has denied the request. There will be no surprise over the secretary's decision, but it certainly is astonishing that a man of the archbishop's intelligence should ever have made any such suggestion.

"The only justification for the plea, apparently, was a reference to the lack of chaplains in the army. His grace proposed that they should be recruited from his church, which was very meagerly represented, and promised that the church would care for the new men after they had arrived at their destination. In his reply Mr. Root said that the question of future support was of no consequence and that the law on the subject was prohibitory. Chaplains could be sent out only under an express provision, and they were already numerous enough if those in the service would obey the War Department and proceed to the islands when they were ordered there.

"There is in all this no discrimination against any particular religious denomination. It applies to Presbyterians, to Methodists and to Baptists as well as to Catholics, and the promise in explanation of the plea weakens instead of strengthening it. This it does because it suggests an ultimate purpose, which has nothing to do with the army. The Government is virtually asked to pay the transportation charge of missionaries. That would surely be a very questionable precedent to establish. Missions are maintained by all denominations in all parts of the world, and there could be no distinction between them. Priests and ministers, Catholic and

Protestant, would be encouraged to demand of the treasury that it should pay their fare to every part of the known world.

"The proposition thus broadly put would provoke a protest from all believers in the American principle of the separation of church from state, and as it is more narrowly stated by the archbishop, it would start a war among the denominations themselves. In either case it is indefensible, nor would its acceptance, if that were possible, be of any advantage to church work. Missionary effort to be of any real value must have its origin in absolute self-sacrifice and devotion. It should seek nothing from the Government, everything from the individual and society. State aid is always significant of sinecures and the absence of earnest and thoroughly sincere endeavor."

Why Men Do Not Go to Church.

From the "Homiletic Review."

MEN stay away from church because they do not want to go; that is the simple, naked truth about the matter. The question, Why do they not want to go? is another matter. Various answers may be given to it.

Many have doubtless become so secularized as to have lost out all sense of their sinfulness and lost condition, and so, all sense of need of salvation. These men are not under any such moral pressure as would lead them to attend church. They have nothing to go for. Indeed, they usually have some other place to which to go—to the clubs, the races, etc.—and the going to which shows that it is not "overwork" that keeps them from church.

There are other non-churchgoers, who have some appreciation of sin and salvation, who have been churchgoers, but who find nothing in the church services that meet the needs of their lost souls. They become weary of moral essays, reform harangues, political diatribes, socialistic platitudes, and sensationalism generally, and so let their wives and daughters do the church-going.

Another reason doubtless is that the religious atmosphere and the newspapers are so permeated and saturated with the new infidelity that discredits the Bible and practically dispenses with sin and salvation that multitudes have been turned against the churches that still hold to these vital truths and regard the Bible as the Word of God. Why should men go to church if the Bible is a mass of myths and legends, if there has never been any fall "except a fall upward," and if sin is only an incident—praiseworthy rather than otherwise—in the evolutionary struggle for progress and perfection?

And this calls up still another reason, and that is that much of the preaching has lost its grip on the souls of men, because there is nothing in it concerning the vital Bible doctrines of sin and atonement that always

stir men's souls. What does the preacher stand for, if not for salvation? Whatever his culture, his brilliancy, his smartness, he will in due time preach out his congregation, if he fails to appeal to this deepest need of human souls.

The Irony of "Civilized War."

New York "World."

THE Boers kill General Symons, and the leader of the Boers at once sends a telegram of condolence to the widow. Joubert finds that he has not ambulances enough to carry off the wounded after the explosion of British shells, so he sends over to the British and borrows ambulances. Briton and Boer spend the day in slaughtering one another, and late in the afternoon sit down to "swap" medicines, nurses, and other ameliorations of warfare.

What could be more supremely ridiculous? Does it not reduce warfare among civilized peoples to the utterly absurd? Does it not show how completely the masses of mankind have outgrown the instinct for the "man-hunt?"

To stab one's enemy and then put one's arm about him and fall to with the medicine bottles and the surgical instruments to undo what one has done, weeping the while and saying, "Poor fellow! so sorry! It breaks my heart!"—then, as soon as the poor wretch is able to get upon his feet, to fall upon him with knife and pistol—

Really, the human animal has only a surface sense of humor!

Why?

From "The Broad Axe," St. Paul, Minn.

If the United States flag stands for freedom, why does it wage war on the Filipinos who are fighting for freedom?

If Aguinaldo represents only a small minority, why not let the Filipino majority crush him?

If the Filipino war against Spain was unjust, why did we stop Spain in her efforts to crush it?

If the Filipino war against Spain was just, why isn't their war against us just when we take Spain's place in the fight?

If the Constitution gives Congress the sole power to declare and prosecute war, why does Mr. McKinley violate the Constitution by an executive war instead of calling Congress together?

If McKinley establishes the precedent of an executive war, why won't other presidents have the same right?

If the Filipinos are not fighting for freedom, why do they fight? If they are fighting for freedom, why isn't their flag a flag of freedom? If their flag is a flag of freedom, why does a flag of freedom oppose it?



VERMONT.

WHILE there has been no real outbreak against religious liberty in Vermont, yet it is as plain as can be to a close observer that the spirit of Puritanic intolerance lingers here in the hearts of many. That spirit of persecution is a smouldering fire, which only awaits the opportunity to be fanned into a blaze. We hear a few murmers and threats against those who believe in the "divine right of dissent" from the religion of the majority; still no arrests have been made of late for violating the Sunday law.

GRANT ADKINS.

MAINE.

THE year 1899 has marked a new era in the history of the "reform" movement in Maine. In 1897, the Christian Civic League of Maine was formally organized as a means of uniting the churches and all other "moral" forces throughout the State in an effort to promote "civic righteousness." The "reform" forces have been falling into line, auxiliary leagues have been formed in various communities, and in May of this year, the League had acquired sufficient strength to put a secretary in the field.

So popular is the movement that the secretary of the League declares that he "is constantly busy responding to invitations to give addresses in all parts of the State." The churches, the Roman Catholic not excepted, are promoting the work of the League in a public manner. The leading educators of the State give the plan their support, letters of indorsement having been given by the presidents of four colleges of Maine, and the press is, of course, giving the prospering movement its sanction.

The League has instituted a vigorous campaign for educating the people in a "reverence for law," and for enforcing present laws relating to Sunday.

H. E. OSBORNE.

MISSISSIPPI.

COLUMBUS.—On a recent Sunday I listened to a sensational sermon from the text "A good soldier." The speaker described a soldier in the United States regular army. He surrenders his will to the Government and promises to obey the orders of his superior officers. Several illustrations were given of the implicit obedience of true soldiers in the army, such as "The Charge of the Light Brigade," as described by Alfred Tennyson, quoting the words:—

"Theirs not to reason why
Theirs not to make reply
Theirs but to do and die."

This was presented as a parallel to what is expected of the members of the Methodist church to its officers,—the bishops, presiding elders, pastors, deacons, etc. As applied to God our Sovereign Ruler, or to Christ the Captain of our salvation, I could admire the illustration; but putting the officers of the church in the place of God, clothing them with absolute authority, enjoining upon the members the surrender of their private judgment and their unquestioning obedience, appeared to me like following in the footprints of the papacy.

I could not help contrasting this sentiment with the teaching of Christ in Matt. 20:25-28: "We know that the princes exercise dominion over them and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"One is your Master even Christ; and all ye are brethren."

RODNEY S. OWEN.

MASSACHUSETTS.

A CRUSADE against the opening of the barber shops on Sunday has been opened in Boston, and warrants have been issued against three shops connected with hotels for violation of the Sunday laws. This is the result of a united effort on the part of the International Barbers' Union, the Boston Barbers' Union, the United Labor Union, and the New England Sabbath Protective League. Several arrests have also been made in Lynn recently for violation of the law against fishing and gunning on Sunday.

The rapid advancement of the Sunday law movement over the country carrying along with it many of the labor organizations, under the deception that they are to be benefited by it, by having their inherent rights curtailed by law, ought to be a cause of serious alarm to all lovers of liberty. Many fail to see the true character of this Sunday movement from the fact that it is covered up under the plea of "The Civil Sabbath," "Humanitarianism," etc. In conversation recently with one of the leaders of the Sunday movement in New England upon the efficacy of a law compelling employers to give their employes a day of rest one day in seven, which he favored, and which would meet every requirement of humanitarianism, which is so strongly emphasized by Sunday law advocates, the question was asked whether if such a law could be passed he would favor the abolition of the Sunday laws. His reply was, "No; their purpose is to maintain the Christian Sabbath." And there is abundant evidence to show that that is the sole purpose of all Sabbath organizations in the country.

A law that would meet every demand of a "civil sabbath" by giving an opportunity to rest one day in seven, but which does not enforce the observance of any day as a sacred day, is not what the Sunday law advocates want; what they want is to have their own views of what they believe to be the sacred character of a particular day of the week, which they call the Christian Sabbath, enforced by the power of the State upon every one. The right of belief, or choice, is denied by them to every one who does not agree with them. This is intolerance. They cannot tolerate a course of action in others that is not in harmony with their own belief as to the sacred character of the first day of the week.

The rapid revival of this spirit of intolerance in the country bodes it no good, for it will not be satisfied with Sunday laws alone, but will only be content when the civil and religious rights of the people are entirely subverted.

GEO. B. WHEELER.



Men are civilized to the extent that they can dispense with arms.—*Bourke-Cochran.*

FROM all present indications the world will get its fill of bloodshed before the winter closes.—*Lowell (Mass.) Citizen.*

SO DEEP-SEATED, so universal is the human passion for liberty that all tyrants have been compelled to cloak their tyrannies behind pleas of defending the liberties of the people. And even a tyrant rejoices at news of the victory of a people engaged in a struggle for liberty in which he has no personal interest.—*N. Y. World.*

"THE belief grows," said the *New York Press* the other day, "that we shall annex Mexico." Various facts indicate to that jubilant advocate of destiny "that we shall go on expanding until both continents are ours." Yet whenever some South American state shows signs of uneasiness over the possible extensionist designs of American imperialists, the great organs of imperialism gravely assure it that its apprehensions are groundless.—*Springfield Republican.*

THERE seems, to say the least of it, something undignified in the spectacle of the pope, who claims to be the representative and vicegerent on earth of Him who said, "My kingdom is not of this world," sulking by

turns, and by turns raising protests and lamentations because he has had, at length, as king, to share the fate of all dynasties which have gone before. If Leo XIII. is prepared, for the sake of peace, to throw over the political claims of others, why should he so persistently cling to his own?—*St. James (London) Gazette.*

A NATION, nominally Christian, professing to accept a divinely-appointed mission to a benighted nation beyond the seas, and assuming that it has, providentially been called to be the guardian of a people incapable of developing its own Christian civilization, uses, as its missionaries, beer and bullets, and not Bibles. The Christian Church utters but feeble, if any protest, and appears to be blind except to visions of military and political glory? My protest may be without force, but I place it on record. May God save our nation from itself, its own worst enemy.—*Henry B. Metcalf.*

APPARENTLY Macaulay's Maori is not to have the privilege of surveying the ruins of London. The recent report of the registrar-general of New Zealand shows that that fine race is going the way of all primitive peoples touched by the blight of civilization, and will be extinct in a few more decades. Debauchery and unsuitable European clothing are among the causes assigned. It would be well to stop canting about the elevation of inferior races long enough to point out a few that have been elevated. The frontiersman's grim prescription for making good Injuns prevails everywhere, and when gun-powder fails drink and the devil do for the rest. The Kanaka is going, even the Eskimo in his icy citadels is going. If Japan is saved it will be at the muzzle of well-aimed 13-inch guns. The white man's civilization is poison to "inferior" races.—*Springfield Republican.*

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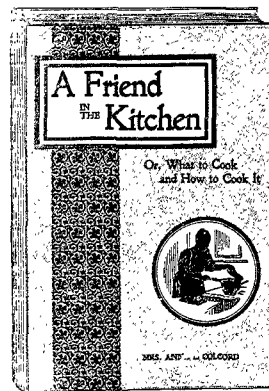
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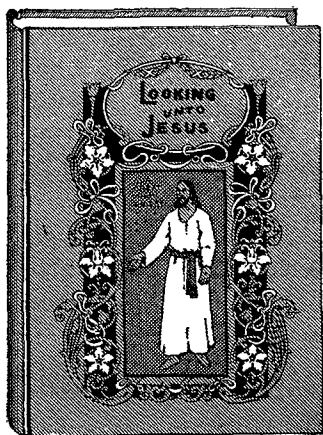
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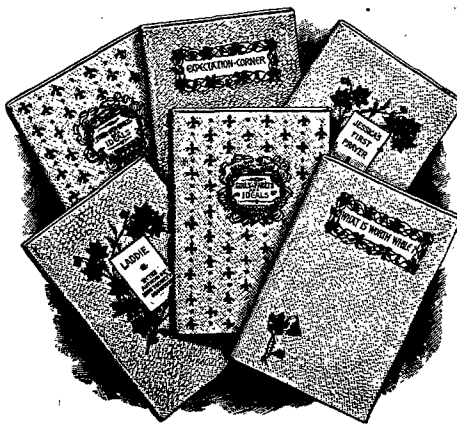
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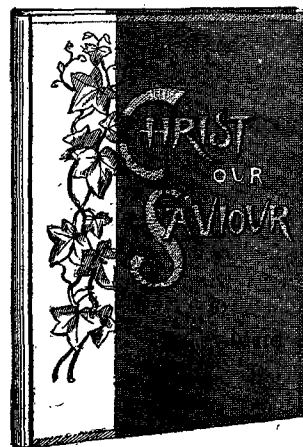
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NEW YORK, NOVEMBER 16, 1899.

Not the least remarkable thing about the late Peace Congress is the peculiar echoes of it that are now being heard over the eastern hemisphere.

THE report which we print this week concerning religious persecution in Turkey, written by a converted Armenian who has for several years been laboring among his brethren in that field, throws light on the nature of Armenian "Christianity." It is to be noted also that in that country, where there is no public sentiment to be reckoned with, the opponents of the seventh-day Sabbath sought not only to prevent the observers of that day from doing work on Sunday, but also to force them to make the seventh day an ordinary day of labor. It is only public sentiment that stands in the way of the like undertaking in some parts of the United States.

RECENTLY in this city, under the law which regulates "boxing contests," a "world's championship" battle was fought between two leading pugilists, in which one of the contestants had a rib broken, and was badly disfigured, while both were pounded in the severest manner. All this was *lawful*; but a few nights later, in the same city, one of these same pugilists was arrested under the *same law* for giving an exhibition as part of a theatrical performance, in which no real blow was struck or intended. And yet a certain class of persons never tire of telling us that because anything is "the law of the land," it must be bowed down to with all reverence and obeyed without question. Some statutes are not entitled to any-

thing but contempt. The important question in any case is not, Is it the law? but, Is it justice?

THE Golden Rule in politics—as far as that principle is ever likely to get into politics—was illustrated in the late campaign in Ohio, where "Golden Rule" Jones was an "independent" candidate for governor, and received some less than half the number of votes cast for the successful aspirant. It is surmised that if Mr. Jones had not been in the race for the governorship, a Democratic instead of a Republican governor might have been chosen to the office. However this may be, it is certain that at most the only result of Mr. Jones' "Golden Rule" politics was to shift the balance of power from one of the leading parties to the other, leaving the purification of politics and the overthrow of "boss" rule as far from being realized as it was before. There is a more hopeful way than this to work for the establishment of the Golden Rule in the earth, and that is to work for its establishment in the individual heart by the power of God. This is God's way, and his way is not going to fail.

THE idea that Christians should not engage in politics is to some good people quite horrifying. What! the best people in the land withdraw and let the country's politics be run by the very worst! Dreadful! What would become of the government! etc. The thought brings up in their minds pictures of anarchy, barbarism, and governmental chaos.

But, good friends, the truth is the government would not be affected at all by the withdrawal of Christians from politics; for the simple reason that real Christians in this country—or in any country—are too scarce to make any impression, *politically*, upon the government. Real Christian people have not been running the government at all; it is the bad people who have been running it all the time. Anybody who denies this must be prepared to

prove that Christians in this country are in the majority, in defiance of all statistics and the commonest facts of observation.

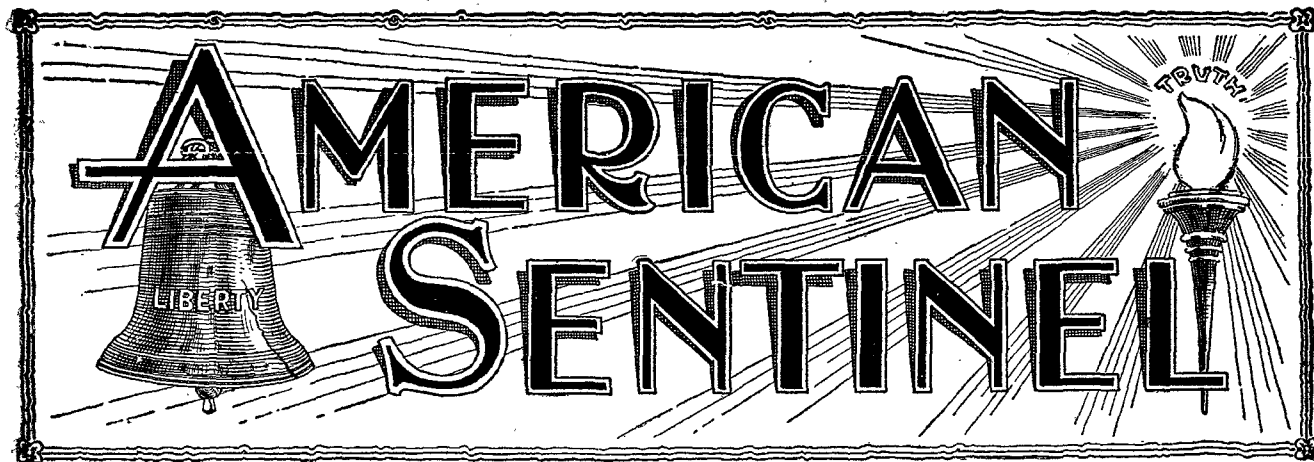
Take the State of New York and the City of New York, for examples. What would happen if the Christians in this city should withdraw from politics? Imagine the consternation that would seize upon Tammany Hall if that organization should be apprised that at the next election it would lose the Christian vote!

Would the withdrawal of Christians from politics in this city shake the throne of the Democratic "boss" who has so long ruled in the city government? or would the like proceeding in the State affect the sway of the Republican "boss" who controls in State affairs? If it would, then Christians might well be urged to stand aloof in the political arena not only for their own but for politics' sake as well!

It is admitted by Christians that "boss rule" and "ring" rule represent the worst form of government in this country. What worse government then could be feared from the withdrawal of Christians from politics altogether? and how could the country thereby be turned over to be "run" by the worst classes any more than it already is?

No; there is no danger that Christians will ever outvote the sinners and so get control of the government, in this or any other country on the earth. But there is danger—great danger—that through politics Christians will be drawn down from the plane of Christianity to that of the world, and lose all that Christianity has to give them,—a loss they cannot, under any circumstances, afford.

THE important question is not, Shall there be an extension of American territory? but shall there be an extension of American principles of government? An extension of the former by conquest means a fearful narrowing of the latter.



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

VOLUME 14.

NEW YORK, NOVEMBER 23, 1899.

NUMBER 46.

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It is not the name of a thing, but the principle it embodies, that determines its character.



WHEN a Protestant church goes into politics, it becomes papal in everything but its name.



To "PUT God into the Constitution," is to try to harness a God of love to a government of force.



EVERY Sunday law, or other religious statute, represents an attempt of the legislature to be conscience for the people.



SOME good people look so steadfastly at the legal aspect of affairs that they lose sight altogether of their moral aspect.



THE man who assumes to be good enough to govern another man without the latter's consent, assumes to be better than God.



THE representative of military power comes to the heathen as their master; the Christian comes to all people as their servant.



POLITICALLY, a man counts for but one; but as a

Christian, he counts for one, and God. And yet some church people think a Christian's vote represents his real and practical value in the community.



NECESSITY interfering with duty is like an irresistible force meeting an immovable obstacle. The one in whose experience this occurs is making some mistake in his calculations.



A SABBATH which rests on the authority of God, has no need of support from the infinitely lower authority of man; and when such authority is deemed necessary in support of a sabbath day, is it not plain evidence that the authority of God, as regards that day, has been repudiated?

The Example of Pilate.

PEOPLE say they *have to* work on the Sabbath; they will lose their position if they do not work that day, because their employers want them to work. So they are obliged (they say) to disobey the command of God.

It ought to be instructive to these persons to read the closing chapter or two in Matthew, Mark, Luke, or John, and consider how Pontius Pilate was really obliged to crucify Jesus Christ. He had to do it or lose his position; and, of course, he had to keep his position, did he not? If this is necessary now, why was it not so then?

The Jews stood ready to accuse Pilate of being an enemy of Caesar and a traitor to the Roman government; so that Pilate was likely not only to lose his position, but his head as well! Surely, then, Pilate was justified in breaking the command of God, if ever such an act could be justified. He tried to persuade himself thus, and brought water and washed his hands before

the Jews, to clear himself in the matter. But did he clear himself?

Pilate was warned of God not to yield to his fears and commit the act which was urged upon him by considerations of his personal welfare. But he disregarded the warning, telling himself that he had to do it.

Friends, don't follow the example of Pilate. Pilate made a terrible mistake.

Christian Expansion.

We are in favor of expansion. But we are Christians, and therefore the expansion of which we are in favor is Christian expansion.

What then is Christian expansion? To this the Text-Book of Christianity will give an answer.

Go back in thought through the centuries, to the year 33 A. D. Picture in your mind a scene described in the gospel narratives—the risen Saviour standing in the midst of the little group of his disciples, and saying to them, “Go ye into all the world and preach the gospel to every creature;” “and teach all nations . . . teaching them to observe all things whatsoever I have commanded you.” From that small center the doctrines of Christianity were, in the purpose of God, to spread out and out and out into all the world, to every nation and people, teaching and establishing everywhere the divine principle of love toward God and all men. This is Christian expansion.

And this expansion is still going on in the world, in the final fulfillment of the great Christian commission. This is the expansion in which we believe; and in what other kind can any Christian believe consistently?

Being Conscience for Others.

An article by the Rev. Lyndon S. Crawford, on “Sunday Labor Under Government Authority,” in *The Independent*, concludes with this statement:—

“We feel that, with no injustice to the immigrant, we can appeal to the Christian conscience of the American people to see that the faithful employees of the United State Government should no longer be denied that which is the right of every American citizen, and the divine right of every one of God's children—viz.: rest on God's rest day.”

Here is an appeal to the “Christian conscience of the American people,” in behalf of a certain class of the American people, to secure for the latter “rest on God's rest day.” What ought the American people to do in the matter?

Rest on God's rest day is a command of God, and every command of God is binding upon the conscience. The employes in question are therefore, in conscience

bound to heed the command of God and take “rest on God's rest day,” without regard to consequences. Should the appeal to conscience in this matter, therefore, not be made to them, rather than to “the American people” to be conscience for them? Can any good—can anything but harm—come from the attempt of one set of people to be conscience for another?

We do not want people to be forced to work when they need rest, or when they are in duty bound to rest (though it is to be noted there is no divine command for Sunday rest); but we would not have them think they are gaining what they need, by allowing other people to be conscience for them. No moral question can ever be settled in such a way; and the recipients of such fancied moral aid will only be left worse off, morally, than they were before.

THERE exists in the economy of nature an indissoluble union between duty and advantage. The smiles of heaven can never be expected on a nation that disregards the eternal rules of right.—George Washington.

Not a Duty of Congress.

The Examiner, a leading Baptist organ, in looking forward to the coming session of Congress, is impressed with the idea that “One of the first duties of Congress, when it reassembles, is to provide an adequate number of chaplains for our increased army in the Philippines.”

As the army in the Philippines is kept there not for spiritual ends, but to end all armed resistance to American authority, it is proper to inquire what interest Congress can have in the question of the adequate supply of chaplains.

What Congress wants of the army in the Philippines is that it shall fight well, and thus thoroughly and speedily overcome the “insurrection.” Unless the chaplains will render the soldiers more efficient as fighters, of what use can they be in the line of that which alone the soldiers have been sent to the islands to do?

It is proper of course to feel an interest in the spiritual welfare of soldiers, as of other classes of men, and to provide for them those who will labor for their spiritual benefit. But this is not a matter that can come into the concern of Congress—a body appointed to represent the people merely in a civil capacity.

If chaplains are to be sent to the Philippines, let them be sent and maintained by the respective churches.

THE words that governments derive their just powers from the consent of the governed are sacred words, full of life-giving energy. Not simply national independence was here proclaimed, but also the primal rights of all mankind.—Charles Sumner.

"Dieu Et Mon Droit."

BY THOMAS ROBERT WILLIAMSON.

"God and my right," the kings of a land
 Inscribe these words above their throne,
 Making proud claim secure to stand
 Chosen of God to rule, alone.
 "Dieu et mon droit."

His right, the king's, and as he permits
 Rights may be held by those below.
 His right divine, enthroned he sits,
 And all obey, he wills it so.
 "Dieu et mon droit."

Man and his right, the right of each man,
 Of soul to feel, of mind to know,
 Of hand to act, this better plan
 Has come in later days I trow.
 "Dieu et mon droit."

And the phrase fits as well as of old
 Dieu et mon droit, God and *my* right,
 My right divine to have and hold
 My native, free, God-given birthright.
 "Dieu et mon droit."

My right to work and my right to play,
 My right to worship as I will;
 To live my life, my night, my day,
 Low-born and poor, I cry out still,
 "Dieu et mon droit."

Shall king, or state, or a church presume
 To rob me of this gift of God?
 Must my heart quail, my knee assume
 A slavish pose at man's proud nod?
 "Dieu et mon droit."

God and *your* right, toiling fellow-man,
 We'll cry together toward God's throne.
 We need the same, God's equal plan
 That makes us brothers and Christ's own.
 "God and *our* right."

And if oppressed let us lift no sword;
 Just trust that One on whom we call.
 Our right's divine, and God the Lord
 Is our defense, our hope, our all.
 "Dieu et mon droit."

There's a state, a king, a land of fame;
 Soon shall I call their freedom mine.
 Tyrannic force shall sink in flame,
 And love's sweet bond shall ever join
 "Dieu et mon droit."

Oakland, Cal.

government, then the evils in our Government are made and sustained by "Christians."

And if the majority of the people of this country are not "Christians," it is treason to Republican institutions for these God-in-the-Constitution advocates to ask that laws shall be enacted putting their sectarian god in the Constitution, for that would be ruling by the fiat of tyranny, and not by majority rule.—*The Universal Republic*.

State Religion the Enemy of the Sabbath.

[THE rise of state religion, in the countries professing Christianity, began with a repudiation of the authority of God, which was repudiated by a repudiation of his Sabbath. Upon this subject we note the following in the *Sabbath Recorder*:—]

When men began to cast the Sabbath and the law of God aside, they naturally sought for something to take their place; for men must have some standard of authority in matters of religion. Gradually a number of annual or occasional festivals were transferred from the paganism which still held the greater part of the people. The sun-god was at this time a great favorite in the Roman Empire, and at the opening of the fourth century the Emperor Constantine the Great was a special devotee of this god, Apollo. Under the law of the empire, the emperor was *Pontifex Maximus*—that is, Great High Priest. As such, it was his duty to appoint all festivals and religious holidays. The day of the sun had already become associated with the resurrection of Christ, and in 321 A. D. the emperor made the first Sunday law. It was wholly pagan as to its language and spirit, and there was no reference in it to anything Christian, or to the "venerable day of the sun" as being in any way a Christian institution.

Neither did the pleas that were put forth in favor of observing Sunday in commemoration of the resurrection of Christ make any claims to Biblical authority. The prominence given to the sun's day by the civil law, and the stigma placed upon the Sabbath as being only Jewish, gave great advantage to the Sunday in the struggle for popularity with the masses who came into the church from among the heathen. The civil law was exalted as the standard of authority for Sunday, and the Sabbath was left without authority as fast as the growth of the pagan influence could destroy it.

But a still more powerful change was going on in the development of the idea of the "Catholic Church," whose authority was made to be supreme in matters specifically religious. The idea of Christianity as the universal religion rested upon an important truth. But the embodiment of that truth in a state church was a serious perversion of the truth. Nevertheless the spirit of the time, and the prevalent pagan conception that religion should be controlled by the civil authority,

WE are told by the orthodox clergy who are agitating to put "God in the Constitution," that the majority of people in this country are "Christians," and that these demand God in the Constitution in the interest of good government. As the majority rules in our form of

made it practically impossible to escape the new standard of "church authority," backed by the empire, after the Bible had been deposed from its rightful place.

Thus it came to pass that the legalized religion was, in time, the accepted religion. And as this must find embodiment in an organization, the establishment of the papacy was an inevitable result of that first step which declared the law of God void, and so made it a necessity that other standards should be erected and enforced. The time of this development which culminated in the full establishment of the papal church is properly designated, in general, as from the middle of the second to the middle of the fifth century.

It is not possible to fix upon a definite date for the beginning nor for the culmination of a movement which was a gradual evolution, and the result of a long series of influences. Still it may be said without fear of successful contradiction, that the germ of the whole movement which produced the Roman Catholic, or papal church, was involved in the denial of the fundamental truth of the supreme authority of the Bible in matters of religious faith and practise.

In this apostatizing movement the Sabbath was a prominent point of attack, because it represented God so fully, and challenged the false claims of the church-authority theory as no other command of the Decalogue did or could. The history of the "Dark Ages," during which the papal power was practically supreme, repeats and emphasizes the fact that the Bible and the Sabbath shared the same fortunes as to regard and authority. They were both cast out, or subordinated wholly to the authority of the church. But antinomianism and no-Sabbathism underlaid the entire movement.

American Doctrine.

SOVEREIGNTY over an unwilling people cannot, according to American ideas, rightfully be gained either by conquest or by purchase.

That was the doctrine of Thomas Jefferson. It was the doctrine of Abraham Lincoln. It was the doctrine of Andrew Jackson. It was the doctrine of George Washington. It was the doctrine of Charles Sumner.

Our friends talk about Alaska. They talk about Florida. They talk about Louisiana. There was in neither of those territories when we acquired it a people capable of governing them. The few scattered settlements did not constitute a people capable of acting together in any political capacity. In the cases of Louisiana and Alaska and the territory obtained from Mexico, the few dwellers in those sparsely settled and generally uninhabited regions were entirely content to come to us. They were acquired with the expectation that they would be parts of the Republic, and would become in time equal, self-governing and powerful States. How

idle to cite those cases as indicating our right to conquer a reluctant people, to be held forever, as the advocates of that conquest now are proclaiming, as subjects and not as equals.—*Senator George F. Hoar.*

The Mexican Clergy Out of Politics.

In Mexico it has been found necessary for the welfare of the State to put the clergy out of politics. On this point Vice-President Moriscal of Mexico says in *The Independent*:—

"Though Mexico is Roman Catholic in every fibre, she has firmly and determinedly put the clergy out of politics and kept them out. That caused the most severe of all her struggles for independence. Its magnitude may be guessed when I say that previous to 1860 a great part of the cities of Mexico consisted of churches, convents and other ecclesiastical structures, many of which have been converted into libraries, stores, warehouses, factories, or applied to other useful purposes. Previous to the triumph of the Liberals the Archbishop of Mexico received \$130,000 per annum, and could absolutely make and unmake governments at his pleasure. The Spanish high priests rolled in wealth, while the native parish priests, who did the real work of the church, were in the depths of poverty.

"When the Liberals triumphed they passed the laws of reform which divided church and state, and they confiscated all church property, so that even the houses of worship are now the property of the Government. They also confined religious ceremonies to edifices, and forbade special religious instruction in the public schools.

"During the Spanish domination the Roman Catholic religion was the only one tolerated in the country, but later the Constitution established freedom of worship and Protestant missionaries entered the field. The Protestants claim that they are making great gains and that they have now about 30,000 communicants, but thoughtful Mexicans believe that they are deceived by people who seek them for the loaves and fishes. Practically the country is as Catholic as it ever was. But this does not constitute the danger to liberty that it once did. Even the most devout Catholics seem to have accepted the reforms in good faith, and the influence of the Pop has been strongly exercised for peace, reconciliation and the healing of past differences. This has naturally strengthened the church as well as the Government."

The clergy in politics, as appears from this statement, was a condition which worked against the independence of Mexico. That being so in Mexico, why will not the like thing be true in the United States? The Mexican clergy are Roman Catholic; but are the Catholic clergy, in politics, worse than other clergy *in politics*? The church in politics, to rule there to the extent of her power, means danger to the state, no matter what church it may be. Going into politics was the very thing which developed the papacy out of the early Christian church; and the like steps by any church to-day, can

have only a like result; for whatever denomination it may be, the principle of the proceeding is the same; and the nature of an act is determined not by the name given it, but by the principle it embodies. An act may thus be Protestant in name, but papal in principle; and there are Protestant churches, which, from having gone into politics, have become papal in everything but name.

From the experience of Mexico the lesson may and should be learned that when the clergy go into politics, there is no free progress and prosperity for the state until, after a terrible struggle, the clergy are put out of politics and measures are taken to keep them out.

Let no one imagine that any good can come to this country from participation in its politics by any church, of any name or profession whatsoever.

Two Methods of Civilizing the Heathen.

IN the Philippine Islands, the military forces of the United States, are enforcing submission of the people to the authority of this Government, for the avowed purpose of uplifting the people from barbarism and conferring on them the blessings of civilization. In the process it has been found necessary to put down by force of arms a strong resistance by the natives to American domination, and the results up to date are that a large section of the principal island has been devastated by war, thousands of the natives have been killed or wounded, and the lives of hundreds of American soldiers have likewise been sacrificed. What the future may bring of further sacrifice of life in securing the enforcement of American authority there, no one can say; but it is certain that the bitter hatred of their conquerors engendered in the minds of the natives, is a result that will endure for years to come.

This is one method that is being employed to uplift and bless, in the name of Christian civilization, the heathen of the Pacific Isles. Happily, it is not the only one.

There is another and radically different method that is being employed in other islands of that region, and to call attention to this, in contrast with what is being done in the Philippines, is our purpose here. This other method and its results are described in the following by the Rev. Francis M. Price, on "Mission Work and Opportunities in the Pacific Islands," contributed by him to *The Independent*:—

"In 1852 the good ship 'Caroline' carried the first missionaries into the remote islands of Micronesia. Now, after 47 years, what do we find as a result of the missionary invasion of this island world?

"1. Sixty distinctively religious communities have been established. Each mission station was from the first, a center of evangelistic and educational work. The choicest young people were gathered into schools, and trained for Christian service. They were also taught to

cut and make clothes, to handle implements and tools and to build churches and dwelling houses. The spiritual life was made especially intense. Victory over ordinary temptations and besetting sins received merited approval. Young people, imbued with the spirit and purpose of their teachers, went forth to teach in other communities.

"Their success has been marvelous. Wars and fighting have ceased, the people now engage in the quiet pursuits of peace and enact over again the life and work of the Mission Station. They build churches, and make them the centers of their political, social and religious life; they flock to the schools and learn to read and write and other useful things; they settle disputes in council and unite in marriage according to law; they begin and close the day with public worship in the church, singing simple hymns and listening to the reading of the Word and prayer, and they maintain the family altar and make it the center of their home life.

"2. Christianity has wrought a striking change in the lives of the people. 'Old things are passed away; all things are become new. They have cast off the heathen dress and ornaments, cut their hair, washed themselves and put on the dress of civilization. The latter is their badge of Christianity.

"The face, too, is changed. The weak, coarse, listless, and, in repose, hopeless look disappears when once the Master begins to write his name in their foreheads.

"The arts of civilization are coming in apace. Schooners which once carried tobacco, beads and trinkets for barter now take cargoes of prints, denims, sewing machines, useful implements and tools and sandal-wood boxes. Hats are manufactured, wooden floors put in houses, and stone churches are erected.

"3 Christianity has created a new public sentiment and new ideals. The popular man from being the most cruel and heartless has come to be the one who can best answer questions in the church services and lives the most consistent life.

"The last case of polygamy disappeared from one island two years ago because the parties could not resist the tide of popular opinion. Public sentiment believes in the Christian home and seeks to protect it. The chief men of a large island recently discussed in a council how they might best restrain offenders against the marriage vow and the rights of private property.

"Parents now want their children to be in school and take a pardonable pride in their attainments; pupils vie with each other in generous rivalry for the first place in their classes; and the brightest and most diligent boy in school is the favorite. Moreover Christian character is now the ideal character, and Christian virtues receive the highest praise. A few months ago word reached our people in Ruk that William, a faithful Ponape teacher, had been arrested, and that Henry Nanepi, a Christian chief, had stood by him during his trial at the risk of life and property, and secured his release. This deed of heroism was greatly admired; young men spoke enthusiastically the noble conduct of this Christian chief.

"Never had a man a sweeter face—a more gentle and lovable character—than Moses, a Ponape Christian. In Ruk, where he has been a teacher on one of the largest islands for twenty years, he is the confidential adviser of chiefs, both heathen and Christian, and exerts a wide influence over all classes.

"No great intellectual achievements can yet be chronicled, and mental and moral weakness is a general characteristic. But the tide is rising—intellectually, morally and spiritually—and things once in the mire and slime are being lifted up and purified. With churches and schools, daily instruction in the Word of God and elementary branches of knowledge, the arts and customs of civilized life displacing the old heathenism, an increasingly wholesome public sentiment and Christian ideals of attainment and character, future progress is assured.

"They are a happy people now for their God is the Lord. The voice of singing is constantly heard in their dwellings, groups of young people are accustomed to sit on the beach during the long evenings and make music in hymns of praise to Jehovah, and the shout of battle and wailing over the slain are no longer heard. And more, the people are now ready to welcome good government. While the United States is calling for 100,000 men to subdue and garrison the Philippines, Germany is quietly taking possession of the Carolines without a soldier or the firing of a gun. Why? The latter people have been subdued under the blood-stained banner of the Son of God, and their islands garrisoned with Christian churches, schools and teachers.

"We plead for these lost islanders. They respond so quickly to Christian teaching, they are so dull and wretched and can be made so bright and happy by the Gospel that every dictate of reason and humanity urges obedience to our Lord's last command.

"The time is opportune. Every island in this remote sea should have a Christian teacher, and have him now."

And now, in the face of this, can anyone tell us why it is necessary to blast the Philippine Islands with war, to fill them with widows and orphans, to instil hatred and every evil passion into the hearts of the people—to say nothing of making widows and orphans in America—in order that those islands may receive the blessings of "Christian civilization?" Can any one tell us why the facts set forth in this missionary report do not constitute a most fearful indictment against the method of civilizing that is being employed to produce civilization in the Philippines? And can anyone tell us why any Christian should for a moment give his sanction to the latter method?

The AMERICAN SENTINEL is always and unqualifiedly in favor of that method of civilizing the island races, which brings with it no destruction of life and property, aims not at humiliating the people by the dominating arm of military power, stirs up no evil passions, but seeks only to develop what is good, to bless all in body and in soul, to make all happy, prosperous, and contented, and that has so wonderfully succeeded in all this in the darkest lands of heathendom. And who is not in favor of the same?

Trusted the false and the true conceptions of what is needed in this regard:—

"The first Monday in December approaches, and the National Reform people are at their old work of trying to get the Almighty recognized in the Constitution. It is much ado about nothing. There is something that does need recognition, and that is honesty of thought and speech and deed; justice, which shall give every man his due and the rightful fruits of his toil, and love, which makes us brothers and leaves no place in the world for trusts or tramps, for millionaires or paupers. The best way to put God into the Constitution is to put good will into human hearts and righteousness into human consciences, so that the brotherhood, so long talked of, shall become a living, beautiful reality. Not by hypocritical prating about God, but by the conscientious practise of the noblest human virtues shall we dignify our Constitution and ennoble our country."

A Glance at History.—What Does It Teach?

BY ROBERT NASH.

God gave all nations into the hand of Nebuchadnezzar the king of Babylon. The Lord said, "The nation and kingdom which will not serve the same Nebuchadnezzar . . . and that will not put their neck under the yoke of the king of Babylon, that nation will I punish . . . until I have consumed them by his hand."

Addressing the king of Israel God said: "Thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God: remove the diadem, take off the crown;" and he gave the nation of Israel, with all others into the hand of Nebuchadnezzar.

God having given all into his hand, had not Nebuchadnezzar a God-given right to rule his subjects, as complete as any earthly ruler or power that ever existed or should exist, could have? He certainly had the right to rule in any thing that pertained to an earthly monarch.

But is it possible for a nation to get out of its proper sphere in ruling its subjects? Let the following record answer the question. Had Nebuchadnezzar not the right to command his subjects in regard to their worship? He thought so, and accordingly made an image, set it up in the plain of Dura, gathered the subjects of his kingdom, and directed a herald to cry: "To you it is commanded, O people, nations, and languages, that at what time ye hear . . . all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up;" "and whoso falleth not down and worshipeth, shall the same hour be cast into the midst of a burning fiery furnace."

Since God had given all nations into the king's hand will he not sustain this decree? Let us watch the scene

"God and the Constitution" was the theme of a discourse by Rev. T. B. Gregory, in the Grand Opera House at Chicago, recently, in which the speaker con-

and see. There are three Israelites, who refuse to bow and worship. Shadrach, Meshach, and Abed-nego do not regard the decree (law) of the king. The king is angry at their disobedience, but gives them one more chance for life by obeying the former command. There seems to be no other hope for them than to fall down and worship the image. But, hold! whom do these men worship? They worship the God that made heaven and earth, and created man upon the earth. Yes! they worship the God who had given all nations into the hand of Nebuchadnezzar the king, of whom it is written, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, strength, and glory."

This God who is able to give all nations into the king's hand, can he not deliver three men out of his hand? The king thinks not, saying, "Who is that God that shall deliver you out of my hand!" Shadrach, Meshach, and Abed-nego reply, with all confidence in God: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

This utter disregard for the king's gods, and such disobedience to his law concerning worship, makes Nebuchadnezzar very angry; and he commands that the furnace be heated much hotter than ever before. The most mighty men in his army are commanded to bind these Hebrews and cast them into the furnace prepared for them. The soldiers obey the king's command, but to their own destruction. The arrow that the king aimed at the three Hebrews, killed his own mighty men.

Nebuchadnezzar then asks in astonishment, "Did we not cast three men bound into the fire?" His counsellors answer, "It is true, O king." But the king replied, "I see four men walking in the fire, and they have no hurt; and the form of the fourth is like the Son of God." Then in haste Nebuchadnezzar comes near the furnace and calls "O Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth and come hither."

Not until they hear the king's voice do they attempt to come out of the furnace; but now at the king's word they obey. Always obedient in any thing that the king had any right to demand of them, with faces lighted up with the glory of the One who had sustained them in the fire, they came forth conquerors, with not a smell of fire on their garments.

The mercy of God which is kept "for thousands of those who love God and keep his commandments," was manifested for those who had honored God in not bowing to the golden image.

What lessons may we learn from this sketch of history?

1st. To serve a king or nation as a king or nation, is not to serve them in things pertaining to God and his worship.

2nd. That the service we owe to our nation, is an entirely different service from that which we owe to our God; and that we may be perfectly submissive to a country and at the same time not regard the gods of that nation or submit to their forms of worship in the least.

3rd. That the power of nations and that of God are entirely different; that while the weapons of nations are carnal and limited, those of God are mighty to the pulling down of strongholds; and this Nebuchadnezzar had learned when he said: "God . . . who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, that they might not serve nor worship any God except their own God;" and "there is no other god that can deliver after this sort; . . . and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation, and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? I praise and extol and honor the King of heaven, all whose works are truth and his ways judgment; and those that walk in pride he is able to abuse."

4th. That God will manifest his power that the nations may know that they are nothing, if his servants in the nations will worship only him as these three holy men did.

5th. That those in the nations who handle God's people for worshiping only God, are in greater danger than those who are handled.

6th. That kings and rulers will be constrained to acknowledge the only true God, when they see his power manifested, and thus the people will hear of the true God.

7th. That he is faithful that promised, "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "When thou passest through the waters, I will be with thee; . . . and when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the only One of Israel, thy Saviour."

May kings, rulers, and peoples each learn the lesson that God has recorded in this sketch of history for their special benefit.

AN aristocracy or a monarchy may govern subject states. It never was done, and never will be done successfully, by a democracy or a republic.—*Senator George F. Hoar.*



ASTRONOMERS and others interested in phenomena of the heavens made great preparations to observe a marvelous meteoric display which it was predicted would occur on or about the 17th of this month; and, of course, they have been disappointed. The expectation was based upon the theory that every thirty-three years the earth in its course through space encounters a great mass of "meteoric dust" which also is journeying through space, and the particles of which, rushing at enormous speed through the earth's atmosphere, are ignited by the friction and so present a trail of fire across the sky. It is remembered that on the night of November 13, 1833, there was a meteoric "shower" witnessed in this hemisphere, of such awful magnitude and grandeur as to impress observers with the idea that they were beholding the end of the world. Thirty-three years later, in 1866, an unusual display of meteors was observed by astronomers and others, which however bore no comparison with the great "shower" of 1833. The two displays, however, were classed together by exponents of astronomical science, and accordingly another display was predicted for the year 1899. And this time not as much has been observed by the star gazer as was seen in 1866.

VARIOUS reasons, of course, are put forth to account for the failure. One astronomer says the meteors have been in some way deflected from the earth's path; another says the shower is not due yet for another year. But no explanation is forthcoming that appears to be anything more substantial than guess-work. The expected display has failed, and that is all that can be said of it, from the standpoint of "science."

THERE is, however, another way of accounting for this failure, which takes into consideration the extraordinary character of the display of 1833, upon which all calculations in the matter are based. That great display was a fulfillment of Scripture—a sign of the approaching end of the world (Matt. 24:29; Mark 13:25; Luke 21:25; Rev. 6:13). This explanation of the phenomenon of November, 1833, has been, of course, scoffingly received by the world, and the worldly-wise have had an interest ever since in proving that the "falling stars" of 1833 were not a sign of the end, but only a

phenomenon fixed by natural laws, in obedience to which it would recur at certain intervals. And had any such display been observed since that time, atheists and others who do not relish the idea of the end of the world, would certainly have seized upon it as an event confirming their own views and demonstrating the falsity of Scripture and the folly of the "prophets." Such an event, to constitute a sign, must stand out alone as something of which never before or since was there the like. And He who gave that great display for a sign, does not mean that its evidence, as such, shall be destroyed.

It is a fact that the star "shower" of 1833 did impress people most forcibly with the idea of the end of the world. To the awe-struck beholder this came naturally as the first thought, and everywhere among eye-witnesses there was general fright and consternation. That great event, undoubtedly one of the grandest sights ever witnessed since time began, has been treasured by Bible students as a prophetic waymark which they have passed upon the stream of Time, telling of the approaching end of the long journey. And unless they are mistaken, it may safely be said that astronomers and all others will look in vain for any meteoric display recalling the great one of 1833, or which will warrant the taking of any unusual pains to behold.

CHRISTIAN Endeavorers of Mount Vernon, N. Y., have begun a crusade against the illegal selling of liquor. Much liquor, it appears, has been sold on Sundays, and the Endeavor societies are determined that such sales must stop. Their antagonism to liquor selling is certainly proper and laudable; but in a statement of the methods by which they are proceeding, we note this:—

"It is said that members of the societies took snapshots of prominent men who slipped in the side doors of saloons on Sunday."

WHILE the statement follows that this report could not be verified, it is not doubted that the Endeavorers are doing detective work to discover violations of the law, which work must of course be done on Sundays.

BUT where is the proper place for an Endeavorer, believing in the sacredness of Sunday as being the "Christian Sabbath," to be on that day? Is it consistent for any such to be out with their cameras taking snapshots around the corner of the saloon, or in other ways doing detective work to run down law-breakers? Is that a proper way to observe the Christian Sabbath? Is it proper for them to transgress the divine law, in order to apprehend transgressors of the laws of man? Is this proper from the standpoint of their religious belief?

WOULD it not be more consistent, and altogether better, for Christians to oppose the vice of intemperance with those spiritual weapons of warfare designed for Christians, and which "are mighty through God to the pulling down of strongholds?"

* * *

THERE is much dispute in this country over the question whether imperialism, as a policy of the Government, really exists or not. Whichever view one may take, it is a fact beyond any dispute that imperialism has been made a campaign issue in the recent elections, and bids fair to become a leading issue in the greater campaign of 1900. This, for a myth, would be a remarkable record. It may also be noted, as bearing on the question, that the Government, under the influence of something, has become intimately friendly with an empire, and has turned its back upon two republics which are struggling for their lives in South Africa.

* * *

THE author of a book on modern war, M. Bloch, has pointed out in the same the increased destructiveness of the latest devices for killing men in battle over those formerly employed; which appears to be already demonstrated by accounts of the loss of life in the South African war. On the point of the deadly effectiveness of shell fire to day M. Bloch says:—

"In 1870 an ordinary shell when it burst broke into from 19 to 30 pieces. To-day it bursts into 240. Shrapnel fire in 1870 only scattered 37 death dealing missiles. Now it scatters 340. A bomb weighing about 70 pounds thirty years ago would have burst into 42 fragments. To-day, when it is charged with peroxilene, it breaks up into 1,200 pieces, each of which is hurled with much greater velocity than the larger lumps which were scattered by a gunpowder explosion."

* * *

A WHITE PLAINS (N. Y.) dispatch of recent date gives the following in relation to Sunday "rowdyism" in a neighboring town:—

"A complaint having been made to Sheriff Malloy against Sunday football playing and rowdyism in the town of Elmsford, midway between Tarrytown and White Plains, steps were taken to day to abate the nuisance. At 3 o'clock this afternoon Under-sheriff Jarvis with some thirty deputies made a descent upon the Ledger House in Helmsford, where the Marion Football Team of Irvington and the Sylvan Football Eleven of New York City were. He found fifty boys between nine and eighteen years old drinking beer and playing the slot machines. William L. Ward, the proprietor, was ordered to clear the house and close it up at once. The posse then moved to the football grounds, where at least 600 persons were awaiting the game. There were many girls present, ranging in age from thirteen to twenty. The arrival of the deputies was greeted with jeers. The deputies drove the crowd from the grounds. It was

long after sundown before the deputies rid themselves of the throng."

* * *

With reference to the foregoing one may pertinently inquire: (1) Is rowdyism a thing to be stopped, because (in any case) it occurs on Sunday? and (2) If there were no law favoring idleness on Sunday, would there be the rowdyism on that day that there often is?

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The Shortest Thanksgiving Proclamation.

THE Thanksgiving proclamation issued for this year by the governor of Kentucky, is heralded in the press as the shortest proclamation of the kind on record. It reads:—

"November 30, 1899, is hereby designated and recommended as a day of thanksgiving and prayer.

"WM. O. BRADLEY, Governor."

Governor Bradley evidently does think that the occasion of a Thanksgiving-day proclamation is one in which an official of the civil government should try to make a display in a religious capacity; for which opinion he may well be pardoned by all believers in American principles of government.

As regards the brevity of the proclamation, however, it may be remarked that the one formulated by President Thomas Jefferson was shorter than this by three lines.

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Sunday-Closing in Wisconsin.

"SABBATH" OBSERVANCE SOCIETY TO BEGIN ACTIVE MOVEMENT AT OSHKOSH.

Chicago "Times-Herald."

OSHKOSH, Wis., Nov. 5.—A convention that bids fair to stir up things in this city before the winter is over will open here a week from to-morrow. It is the annual gathering of the State Sabbath-Observance Society. It will last three days and will be attended by about one hundred people.

The real purpose of the convention is the establishment of a local Sabbath-observance society, which, as soon as it gets in working order, will inaugurate a "Sunday-closing campaign." At present saloons and places of amusement are open on Sunday, though conducted in a quiet manner. The society will attempt to close them all up and enforce the Sunday-observance laws to the letter.

A similar movement was started four years ago. A detective was hired and several prosecutions brought, but the juries refused to believe the detective, and acquittal followed in every case. Still, there was a good deal of bitterness developed then and probably will be now.

Blue Laws Used Against Hebrews.

THREE CARPENTERS AT ANSONIA FINED FOR WORKING ON SUNDAY.

New York "Sun."

ANSONIA, Conn., Nov. 13.—Three Hebrew carpenters from New Haven who are building a dwelling for Charles Leebjesky, in this city, were complained of to the police on Sunday for disturbing the neighborhood by working on the new house. They were arrested, and this morning before Judge Bryant in the City Court they pleaded their own cases. They had intended to plead that having abstained from work on Saturday they had a right to work on Sunday, but after consultation with their friends they abandoned this plan and said that they were engaged in a work of mercy. They were putting up the rafters, and as a strong gale was blowing down the river on the bank of which the house stands, they were afraid the rafters would blow over into the street and injure passers-by. Carpenters testified that nothing less than a tornado would blow over the rafters and the court fined the men \$1 and costs each. This is the first time the old Puritan Sabbath law has ever been enforced here.

A LEADING New England journal notes that—

"Army chaplains who have been ordered to the Philippines are making great efforts to avoid the service. The Washington correspondent of the *New York Times* tells of Chaplain J. S. Seibold, now stationed at Fort Canby, Wash., who has produced records proving that he was born in 1835 instead of 1838, which was the year of his birth as he had it originally entered on the books of the war department. He thus claims to be old enough to retire. Another chaplain has also succeeded in having the order revoked, and a third is making a strong attempt to reach that end. Only one army chaplain has applied for duty in the islands, and he is a Roman Catholic priest.

"But there can be no insuperable difficulties raised on this score. The war department should draft some of the preachers outside the army who have been so warmly talking of our Christian duty to conquer and kill. There is Rev. Dr. — of Philadelphia, now of Cambridge, we believe, who would shoot the gospel into the Filipinos. He might be ordered to try his hand at it personally. And there are many others—some of them nearer home."

CONGRESS'S pledge was to leave Cuba to its inhabitants as soon as it was "pacified." Cuba is already "pacified," according to the unanimous testimony of the army officers stationed there. If, by the time of holding the national political conventions next summer, Cuba is still ruled by the United States Government, there will exist presumptive evidence that the Government has no intention of ever letting go.—*Springfield Republican*.

What Lincoln Said.

IN answer to our invitation, recently given, opening the columns of the SENTINEL to members of "reform" organizations whose ideas the SENTINEL condemns, a friend has sent us the following, which we insert, although we had not contemplated a discussion of the subject to which it relates:—

"EDITOR AMERICAN SENTINEL: As I understand your invitation to those who differ with you in reform ideas, to use the columns of the SENTINEL, the ones who have opinions regarding the purposes of the Government in the Philippine Islands are included.

"To strengthen your appeals to the readers of your paper against the course being pursued by the Administration, you cite the words of Lincoln: 'No man is good enough to govern another man without that other's consent,' etc., and of Washington against foreign entanglement, as though they were of weight to the present processes of suppressing an insurrection in the Philippines.

"What Lincoln said was regarding the personal ownership of one man by another; and if he meant to have it apply to the exercise of military force for governing rebellious sections of a country he made a grave mistake in calling the volunteer regiments which this exemplary ruler poured down upon the people who insisted that they wished to govern themselves. In those days it was considered patriotic to sing: 'We are coming Father Abraham, 300,000 strong.'

"The truth of the matter is, slavery had become a stench in the Divine nostrils, and the prayer of the oppressed had entered into the ears of the Lord of Armies, and all the preaching of non combatants, all the prayers of those who deprecated war, did not lead the Great Ruler from visiting punishment on both the slave-holding portion of this country, and also upon the 'twigs and branches' of those who, for success in manufacturing industries, assented to the slave trade, and to the cruelties which equaled any that have been written in the book of history, for any people; I have gathered hundreds of records on this subject, and they will hold against anything ever done by cruel men, whether in the religious or other field of persecution.

"The system of slavery in this country was not to pass away by peaceful means. Justice demanded the two-edged sword. Like every act of the divine, the blow was struck with precision.

"It is not disputed that Spain applied a similar policy to all of her island possessions, and to describe the effects in one will fairly illustrate the effects of the system in all.

"I found in Puerto Rico that the system of free competitive labor had been successfully worked for four centuries, part of the time side by side with slavery, and that the ripe fruit of the system could be studied there. The result of 'man's inhumanity to man,' may be briefly told in that of a population of 900,000, fifty thousand persons own all the property on the island, and there are probably several hundred thousand of the people who are so poor that they have never seen so simple an implement as a spoon. They live in rude huts, without furniture, in many cases, sleeping on piles of leaves, and sitting upon the ground to eat their scanty

meal from the one iron pot in which all is cooked. They subsist upon rice, dry codfish, beans, yams, and roots, many families, *most families*, never tasting meat. In the country districts there is no bread, no means for making it; in its place the laborers, 'who reap down their fields,' are given a small daily supply of plantain, —a large fruit of the banana species, which has to be cooked.

"The pay of the farm laborer ranges from twenty to thirty cents, a day, United States money, and this is usually paid in the form of a brass check to be traded out at the planters' store. 'The hire of the laborer was kept back by fraud.' As there is no clothing furnished at these stores, and as the peon is without money and cannot readily get to the town, they become reduced to a degraded condition for want of clothes. It was stated by a native who was educated, that in the rich agricultural district of Mayaguez, in the country places, there were hardworking persons who had become so reduced that they did not dare venture from their houses, as they were completely naked.

"Of all the population of this beautiful island eighty one per cent. live dispersed, not even in villages, but alone, miles from any neighbor, in the rudest way, and these, in numerous instances, are the descendants of native families which have lost their plantations in years gone by, through the subtle forces termed 'The Laws of Trade,' and their cry entered into the ears of the Lord of Armies, the blow was struck, and, as always, with precision. It was time that the curse was removed, and the Great Ruler removed it.

"In the Philippines there are about 9,000,000 people who needed the strong arm of some power to rescue them from the accursed policy of monarchy in its greed for the product of intimidated and helpless labor. It was time that it was extended, and if the United States had not struck the blow the very stones would have cried out; for their time for relief had arrived.

"I have it from men who are reliable, and who have been upon the ground, that the small faction who are at war with our Government, are possessed of all the characteristics of Malay adventurers; are out for what they can make. Before the United States had fired the first round, these, who had assisted in breaking Spain's rule, had appropriated the private property of hundreds of Spanish residents, and had entered upon a course of murdering Spanish priests. People who do these things disclose the index to their character. It is our duty, having become possessed of the islands, to defend the innocent from the brutal, until a system of government can be established in which equity shall predominate.

"I am fully convinced from personal investigation within the acquired territory, that our Government is pursuing the most desirable course that could be pointed out by a Christianized policy. To suppose that all police power shall vanish from the earth is absurd, and the military in the various islands are performing nothing but what must be classed as police duty.

"CHARLES E. BUELL.

"Plainfield, N. J."

The standpoint from which the SENTINEL considers the conquest of foreign lands by the American Republic, is that which has in view the question of its justice, of its harmony with the eternal rules of right. Has any

man, or set of men, a right to govern another man without that other's consent? And, with Lincoln, we say to this question, No.

Lincoln said that "No man is good enough to govern another man without that other's consent;" and our correspondent, referring to this, says that Lincoln, in this, had in mind the ownership of one man by another. Now, we are not concerned with what Lincoln *had in mind* on that occasion. We do not know what Lincoln had in mind, nor do we think anybody else knows what he had in mind, save as it can be known from *what he said*. And what he said was, "No man is good enough to govern another man without that other's consent." And in this Lincoln stated an eternal truth.

Abraham Lincoln had a remarkable faculty of expressing his ideas clearly, and he had a habit of saying just what he meant, and meaning just what he said. And we do not see how he could have expressed the thought of this quotation more clearly than he did. The language is perfectly plain, and will not admit of being construed, or interpreted.

But we do not affirm this truth because Abraham Lincoln said it. Lincoln might be mistaken; but this has been affirmed by a wisdom and authority that are above all liability to error. God has said it. Yea, more: *God himself does not assume to be good enough to govern another being without that other's consent*. That this is so we know, since God, by the express provisions of his gospel, has refused to *force* any being to submit to his authority; he will not reign over any, though he has created them and is their absolute owner, without their *free consent*. And therefore when any man assumes the right to govern another without the latter's consent, he assumes to be better than God.

Admitting then that it is utterly wrong for one people to conquer and rule over another people, as every Christian must admit, such other questions as are raised by our correspondent become of no importance in this discussion. Whether the people ruled over are good or bad, capable or incapable, are questions which do not at all affect the principle upon which we stand in this matter. Nor is it of any consequence to say that it was necessary for one people to subject another because such and such calamities would have ensued if this had not been done. In the first place, nobody knows what would have happened if the people of the Philippines had not been conquered by a foreign nation in order that they might be saved from themselves and from the rest of the world. Nobody knows this, because nobody can fathom the mind and purposes of God. "For who hath known the mind of the Lord, that he may instruct him?" "How unsearchable are his judgments, and his ways past finding out!" The purpose of the Lord for them, as for all people, is their salvation; this we do know; and we may be sure that God is able to accomplish his purposes in his own way, by his own spiritual

agencies; and that when men or nations assume to fulfill God's purposes in their own wisdom, they only succeed in working against his purposes, in every case.

And in the second place, what is wrong in itself, can never be excused by the plea of necessity. It is wrong to deprive any person of his natural rights, by conquering him and holding him in subjection; and therefore it can never be necessary for any person to do such a thing any more than it can be necessary to do anything else that is wrong. "Necessity, the tyrant's plea," wrote Milton, is an excuse for "devilish deeds." Right doing is the only necessity known to the Christian.

With reference to the coercion of the secession States, it need only be pointed out that the war infringed no rights of the people of those States, but left them on a perfect political equality with all other people of the nation, as they were before and are to day. Hence they in no way relate to this discussion.

Fixing the Price.

THE United States, in advancing its military authority across the Pacific, found it convenient if not necessary to accept the military support of Great Britain. The English view of the case is that Britain's support was necessary; that the position of the United States as a sovereign power in Asia cannot be maintained without it; and that for this England is entitled to "material" compensation.

The United States, in accepting Britain's aid, did not fix the price to be paid for the same; and now the latter power is making demands greater than the former is disposed to give. The following from the N. Y. *Sun* states the situation:—

"As for the British demand that Pyramid Harbor or some other Alaskan seaport shall be made over as a free gift to Canada in advance of the proposed arbitration, we are at a loss to know what consideration England can offer for such a sacrifice. What obligation we may have incurred to England at the outset of the war with Spain has been, by this time, discharged. Since the conclusion of the *modus vivendi*, which, it was supposed, would quiet the Canadian clamor about Alaska for at least a year, we have rendered services of vital importance to Great Britain.

"By our announcement that we were resolved to maintain the 'open-door' policy in China, by the orders given to strengthen greatly our fleet in the Far East, and by the intimation that our South American squadron would be sent to the southeast coast of Africa, we indicated with all the clearness possible on the part of an American Executive, which does not possess the power of declaring war, that, in the event of the formation of a Continental coalition against England, the moral, and if need be, the material, influence of the United States would be arrayed on England's side."

It is evident that Great Britain does not allow that American obligation to her has been discharged, or that

the attitude of friendship displayed by the United States in the face of a prospective European coalition against Great Britain, is all that the latter has a right to ask. And it is a bad time to fix the price of anything after the goods have been delivered and accepted.

The Truth about infallibility.

"Present Truth." (London, Eng.)

THE infallibility of the Pope of Rome is claimed by Monsignor Vaughan partly from the following texts: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth, whom the world cannot receive." John 16:16, 17. When He, the Spirit of truth is come, He will guide you into all truth." John 16:13. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

But all these things were spoken to all the disciples—to all believers, the church as a whole. There is no room for a pope of any kind, for the Holy Spirit is Christ's Representative, and He is sent to the whole church, and to each individual impartially. The humblest believer is therefore far better qualified to declare the truth than the Pope of Rome is, for each believer has all the advantages that the Pope can possibly have, with this additional advantage, that he does not profess to be pope. Self-exaltation shuts away the revelation of the Holy Spirit. Christ is meek and lowly in heart, and the truth of God is revealed unto babes. Matt. 11:25, 29. "If any man willeth to do His will, he shall know of the doctrine." John 7:17.

Protesting Against Robbery.

WRITING of "Some Claims of Christian Missions in China," in the N. Y. *Christian Advocate*, the Rev. George B. Smyth says:—

"The history of the last three years in China has been one of momentous changes, political, industrial, and educational. The Japanese war showed China to be a vast agglomeration of people held together by no strong central government, and ready to fall to pieces whenever the Western Powers were ready to strike the necessary blows. Some blows have been struck, and the disintegrating process has begun. On the north Russia has stripped her of her fairest possession, Manchuria; Germany is in practical possession of Shantung; England has a mortgage on the valley of the Yang tse; France is waiting for Kwanghsi and Kwangtung; Italy has her eye on Chekiang; and the only remaining seaboard province, Fookien, the scene of the most successful Christian work in the empire, is claimed by Japan.

"To the people of China all this shows the Western

Powers to be simply armed robbers, who are determined to despoil them of their territory, and whom it is impossible to resist. The conduct of the so called Christian Powers has been in direct opposition to the teaching of their religion, and the best of the people turn away from a fath which is powerless to restrain from unrighteousness the nations which profess it. It is easy for the West to talk of its benevolent purposes and its civilizing mission; *to the people concerned the process is mere robbery.*

"Christian missions are therefore needed in China as a witness to the righteousness of Christianity, a protest against the outrages perpetrated in its name."

But how can the Christian missionaries effectively protest against these outrages committed by the "Christian nations," when they remain identified with those very governments themselves? When Christian missionaries go before the heathen not as representatives of a government which in the name of Christianity perpetrates outrages upon those for whom they labor, but only of the government of heaven, then will Christianity cease to be identified with hypocrisy and injustice in the heathen view, and then will Christian missionary effort be freed from an incubus under which it is hopelessly handicapped in heathen fields.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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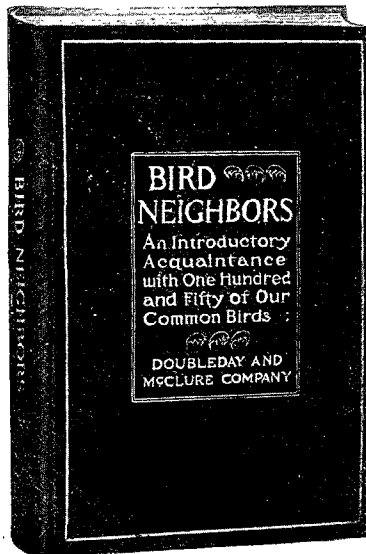
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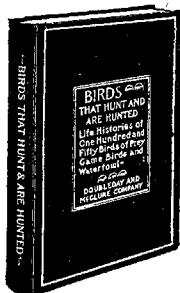
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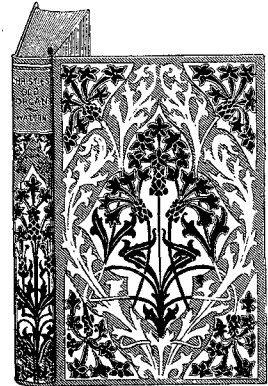
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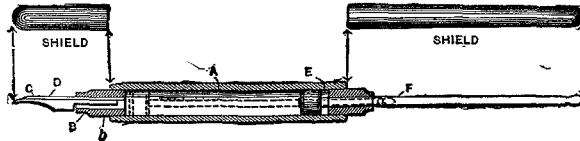
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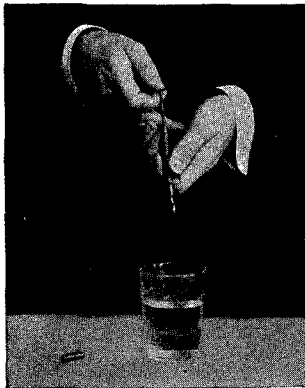
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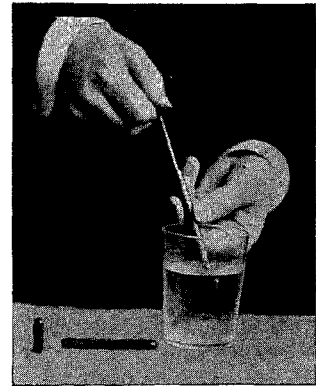


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NEW YORK, NOVEMBER 23, 1899.

STATE religion must, in the very nature of things, be the enemy of the true Sabbath. See p. 723.

To INVADE an individual's rights in order to forestall others who might treat him worse, is only to do evil that good may come.

WHEN you ask an individual to surrender his natural rights, you ask God to give up *his* rights in relation to that individual.

EX-SPEAKER Thomas B. Reed, now a lawyer of this city, in answer to a reporter's request for an interview, the other day, said, "There is nothing to talk about except the Constitution, and that isn't popular."

HE who surrenders the right of self-government will contend in vain for the right of freedom to worship God. For, having made this surrender, the very foundation of all his rights is gone.

As a church where each individual is religiously free is a protest against popery, so a state where each one is politically free is a protest against kingcraft. The American Republic was in this sense a Protestant state. But now, like the Protestant Church, it is ceasing to protest.

THE Sovereign of the universe will save in His kingdom every one who freely consents to His sovereignty. All others will be destroyed, not because they will not let God rule over them, but because there is no way for them to escape the demands of justice in respect of their evil deeds.

God requires every individual of every race, nation, tribe, and color, to conform his conduct strictly to the rules of right embodied in his eternal law; in other words, to govern himself. And this is God's answer to the doctrine that only the white man is fit for or capable of self government.

SUCH newspaper headings as "Uncle Sam calls a Halt to Russia;" "Pact with England to Stop Grabs in China," etc., which we note in the papers of this city, are ominous of those "entangling alliances" against which Washington so strenuously warned his country. A republic cannot succeed well in partnership with an empire.

ANY reader of the SENTINEL having in mind the making of a holiday present to any of their friends, or the securing for themselves an article of sterling worth need to pay more than passing notice to our Special Offer of the Post Fountain Pen which appears in this number of the paper. "The Post leaves nothing to be desired."

SOME figures have been published lately relative to the financial status of Trinity church corporation, in this city. They are interesting, a newspaper observes, as bearing on the question whether church property should or should not be taxed.

It appears that this corporation possesses real estate which was originally known as "the church farm," and used to pay the pastor of the church \$500 annually, but which is now worth \$10,000,000, and pays to Trinity \$500,000 annually. All this property is entirely free from taxation.

Regarding the use made of this half million income, it appears that one man receives \$25,000 annually for being the head of the church corporation. He is assisted by eight vicars and sixteen curates, with salaries ranging from \$5,000 to

\$16,000. About \$60,000 is expended annually for music.

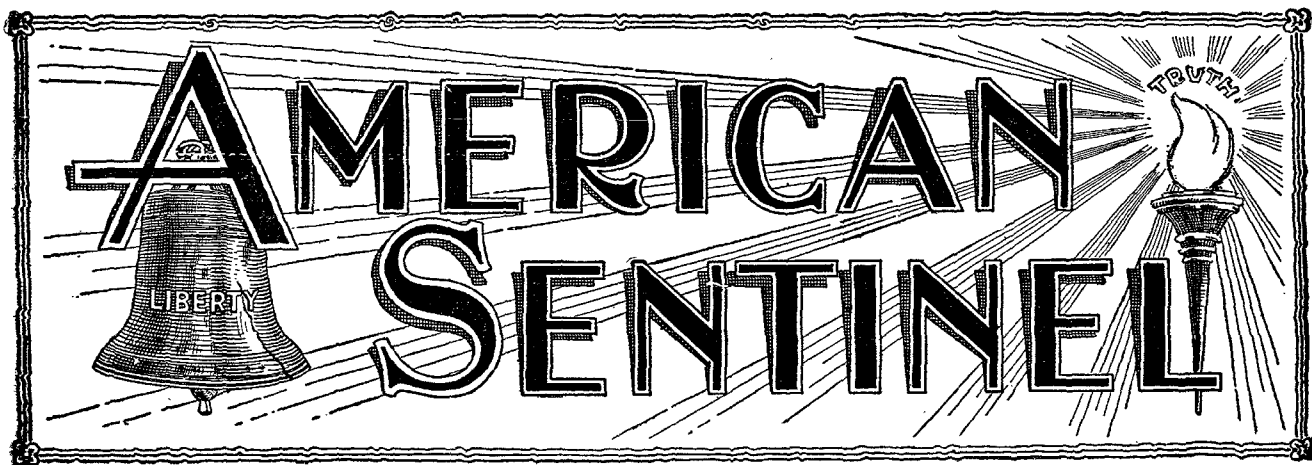
This church corporation owns tenements, which are alleged to be "kept in notoriously poor condition," in disregard of sanitary laws. When the poor who live in these tenements get behind with their rent, they are ejected as they would be elsewhere. Yet not a cent of taxes is paid, because these tenements are church property.

Ought other property to pay extra taxes in order that this \$10,000,000 estate may pay no taxes? This is the question raised; and would seem that but one answer could be given it by intelligent, justice-loving people.

THERE are two methods of civilizing the heathen; one of which makes use of carnal weapons of warfare, the other of spiritual weapons. Happily, the latter method has been largely tried in the islands of the seas, and with what results the reader may see from the report made by the Rev. Francis M. Price, on mission work in the Pacific islands, which we copy in this issue. See p. 725. Read it, and ask yourself which of these two methods you favor.

THE business of land-grabbing can go on among the "powers" without very much friction so long as there is land left that can be had merely by wresting it from savage or semi-civilized people. But by and by, the powers will come into close contact with each other in making the final adjustment of things, and then will come friction that will mean world-wide war. And a dark day will that be for the nations.

THE assertion of unalienable rights for all men, made by the Declaration of Independence, is based on the recognition of God as the Creator; and to ask a person to surrender the idea that all men have the same natural rights, is to ask him to surrender his recognition of the Supreme Being. Hence it is a direct blow at liberty of conscience.



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

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

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TRUE reform starts in the heart, not in the legislature.

THE God of justice can never be recognized by an act of justice.

THE Government is no more a human personality than "Uncle Sam" of cartoon fame, is a real being.

SUBTRACT the sum of individual accountability to God from national accountability, and there is nothing left.

THE person who says the Government ought to execute the will of God, always assumes to be the mouth-piece of God for the authoritative declaration of his will.

It is folly to try to "recognize God" by putting into the Constitution that which would deny God-given rights. God would not recognize such a "recognition."

MORAL and religious accountability cannot exist apart from moral and religious freedom. No one can be held responsible for that in which he can exercise no choice.

POLITICALLY, Christians are but a drop in the bucket;

but religiously, they are the "salt of the earth." The earth is preserved not by Christian votes, but by Christian lives.

NO GOVERNMENT can be for religion without at the same time being against religion; for no religion can be named that is not contrary to some other religion. The government ought to be against no religion; and it can be so only by being non-religious.

THE greatest foe of Sabbath observance is not the Sabbath newspaper, or the Sabbath excursion, or any other thing of human device or manufacture; but the carnal heart. While this holds the citadel, all efforts to make the individual a Sabbath keeper will be useless.

Religious Representation in Government.

A MEMBER of Congress or of a State legislature, a judge, or any other official of civil government, is chosen to represent the people only in a purely civil capacity. And as that which is purely civil has no connection with religion, no legislator, judge, or other government official, can have anything to do, *as an official*, with religion. He can concern himself with religion only in his private individual capacity. In religion, he can represent only himself. As the representative of others, he has nothing to do with religion.

"Then," says one, "according to this, as a representative of the people he can throw religion and morality to the winds, let any evil become rampant in society, and have no responsibility in the matter!" Can he?

No; *that is not what we say*. Yet the "National Reform" party and their allies persistently hold this up as the only alternative to their doctrine that the legislator or other civil official ought to guard the religious as well as the secular interests of the people.

Every representative of the people is bound, everywhere and always, by the laws of morality, and in morality and religion, must always represent himself, whether in public office or out of it. Public office does not in the least shield him from personal condemnation for wrong doing. But he is not in public office to represent the moral or religious *beliefs* of the people. In such matters he is bound by his own belief, and by that only.

What is moral? and what is immoral? What religious beliefs are true? and what false? These are questions that are in dispute. The people are not in agreement concerning them. Some people say the theater is immoral; others say it is not. Some say the use of tobacco is immoral; others say it is not. Some say that doing secular work on Sunday is immoral; others say it is not; and so on. The diversity in religious beliefs needs no illustration. These conflicting beliefs cannot be represented in the civil government; no person can at one and the same time, stand for beliefs that are in conflict with each other.

The legislator is a representative of the people. He is asked by certain ones to work for the enactment of a law for the observance of Sunday. But some of those whom he represents, and for whom he acts in his official capacity, do not believe in the sacredness of Sunday. Others whom he represents—who have chosen him to act for them—do not believe in the sacredness of any day. He cannot work for a Sunday law without misrepresenting some of those who have put him in office. Neither could he work for the passage of a law against Sunday observance, or for a law against religion. He must simply leave religion alone, taking no action for or against it. As a public official, he is neither religious nor irreligious, but non-religious.

Suppose he is asked to vote for a measure which he believes will work moral injury to the community,—as a law allowing the circulation of pernicious literature, or permitting immoral shows, or favoring the sale of intoxicants. Can he be morally free to vote for such measures, and justify it on the ground that as a representative of the people, he is not within the sphere of religion or morals?—*No; certainly not.* While he is not within the sphere of morals as a representative, he is always within that sphere as an individual, and can never escape individual accountability for his acts. He must refuse to sanction, as a legislator, what he believes to be morally wrong, not because of the ideas of other people, but because of his own belief. He must refuse it, acting not for other people, but for himself; bound by a personal responsibility from which he can never become divested.

Suppose, however, that he has been chosen to office by people who want him to sanction a measure against which his conscience revolts. What then? In that case he is still bound by his own personal responsibility to do right. He must refuse to be the representative of

such people. He cannot violate his conscience, but he can resign his office.

The common ground upon which all classes can stand in the affairs of government is this: "All men are created equal," and are "endowed by their Creator with certain unalienable rights." "To preserve these rights governments are instituted among men, deriving their just powers from the consent of the governed." People have diverse beliefs, but no diversity of rights. In respect of their rights, they can choose a representative to act for them. And he, in his action as representative, must consider and be guided by the question, What are the rights of the people? Questions of morals and of religious belief must be acted upon and settled in other ways than by the action of representatives of the people.

And even though there were no conflict of beliefs concerning morals and religion, so that there could be representation of the people in this respect, it would still be altogether wrong. For in religion and morals, one person cannot *act* for another. Moral responsibility cannot be delegated. Each one is morally responsible on his own account, and this is God's eternal plan for all. Each one being thus morally accountable before God, each one has an unalienable right to decide for himself questions of morality and religion. In a true sense, from the Christian point of view, there is no distinction between morality and religion; Christianity includes all morality. And every person has an unalienable right to decide for himself what Christianity is, and whether he will be bound by it or not. For a mistake or for wrong doing in this, he is accountable alone to God.

As soon as force is brought to bear on an individual for moral or religious reasons, there is an invasion of his unalienable right to conform his conduct morally and religiously to his own belief in what is right. And to invade man's right is to deny and set aside the right of Him who ordained rights on earth, to interfere with His purposes for mankind for this life and for a life beyond. If any person's belief respecting morality or religion leads him into acts which invade another person's rights, then he can properly be restrained by civil force; not upon moral or religious grounds, but because civil governments are instituted to preserve rights. This is American doctrine, and the only rule by which we can render to Cæsar what is Cæsar's, and to God that which is God's'.

A DOMINANT characteristic of the time is self-sufficiency. One meets with it everywhere. We look down upon the culture of the last generation. We are so much wiser than our fathers that it is needless to talk of what they said or did. Even over religion affectation has placed a sort of directing goddess. We must bridle our emotions. Fervid speech is no longer conventional. To say nothing prettily is a great achievement. The Bible, itself, needs revision. The prophets are old-fashioned; even the New Testament is antiquated. So we

are listening, in lieu of sermons, to lectures on Tennyson, Longfellow, Shakespeare and Count Tolstoy. Well, Isaiah and the prophets can calmly wait; but the opinion of those old-fashioned preachers upon some who claim to be their modern successors would be of absorbing interest.—*The Examiner*.

The National W. C. T. U. on Record.

In the late National W. C. T. U. convention, held at Seattle, Wash., the following resolution was introduced for adoption:—

“Resolved, That as a National Woman’s Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.”

This was vigorously opposed by the national superintendent of Sunday observance, and several presidents of State unions; and finally the following substitute was offered “as involving all necessary points, and omitting the objectionable ones” in the original resolution:—

“Resolved, That we favor the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day.”

This substitute was adopted by the convention. From the statement of the author of the substitute there are “objectionable points” in that original resolution. Now we ask every soul to look that resolution through carefully, word by word, weigh it, consider it in all its bearings from beginning to end, and mark any objectionable point that it is possible to find.

According to the situation as it stands, it is an objectionable thing for anybody to ask the National W. C. T. U. to protest against any such interpretation or use of *any lines of W. C. T. U. work* as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purposes of persecution.

Accordingly, therefore, to the W. C. T. U., it is *not* an objectionable thing for any body through ignorance, prejudice, or malice so to use any lines of W. C. T. U. work as to enact or enforce such laws as can be made to serve the purpose of persecution.

That is to say: It is an objectionable thing to ask the National W. C. T. U. to protest against persecution. It is an objectionable thing to ask the National W. C. T. U. to protest against persecution even by those who through *prejudice* or *malice* would persecute.

It is an objectionable thing for anybody to ask the

National W. C. T. U. to protest against any such interpretation or use of *any lines of W. C. T. U. work* as shall in any manner interfere with the most perfect *liberty of conscience concerning days*, or the manner of their observance.

Accordingly, therefore, it is *not* an objectionable thing for anybody so to use *any lines of W. C. T. U. work* as to interfere with perfect liberty of conscience concerning days and the manner of their observance.

It is not an objectionable thing to the National W. C. T. U. for anybody to use the machinery and material of the W. C. T. U. so as to interfere with liberty of conscience concerning days and the manner of their observance.

This is only to confirm the previous “point” that it is an objectionable thing to ask the National W. C. T. U. to protest against persecution; it is an objectionable thing for anybody to ask the National W. C. T. U. even to protest against the use of their material and machinery, even by the prejudiced and malicious, in persecuting; it is *not*, to the National Union, an objectionable thing for anybody, even in prejudice and malice, to use the material and machinery of the National W. C. T. U. to persecute concerning days and the manner of their observance.

So the National W. C. T. U. has taken its position, has written itself down, and has published itself to the world. Assuredly, therefore, it was proper and most timely that a member should give notice, as was given, “that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

“ARTICLE VI.—PLANS OF WORK.

“Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience.”

Now let it be understood that we do not say that the National W. C. T. U. consciously, intentionally, and of forethought, put themselves thus on record as not objecting to persecution or interference with liberty of conscience concerning days and the manner of their observance. We are perfectly satisfied and free to say that the women of the convention did what they did without any consideration at all of the real thing that they were doing. It is evident that they allowed their zeal for Sunday and Sunday laws so to blind them to all merits of the resolution before them, that all calmness of consideration was forgotten; and that in this “state of mind” they rushed it out of the way by whatever means possible. And in the doing of this, they committed themselves to the declaration that it is objectionable for anybody to ask them to protest against

the use of their material and machinery to persecute and to interfere with liberty of conscience concerning days and the manner of their observance.

It is a good thing that the National Union has a whole year before it, in which to consider and to look soberly at what they really did; and then in next annual convention correct the mistake into which they allowed themselves to be hurried.

And having considered the subject for a whole year, then, at the next annual convention, will they really correct their mistake? or will they confirm it?

A. T. J.

A Great Difference.

THE following from the works of John Adams (second President of the United States), is quoted by the *Christian Statesman*, organ of the National Reform Association:—

“Suppose a nation in some distant region should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited! Every member would be obliged, in conscience, to temperance and frugality and industry; to justice and charity toward his fellow-men, and to piety, love, and reverence toward the Almighty. In this commonwealth no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his most precious time to cards or any other trifling and mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane his worship; but a rational, a manly, a sincere and unaffected piety and devotion would reign in all hearts. What a Utopia, what a Paradise would this region be!”—(*Works of John Adams, Vol. II., pp. 6 and 7.*)

“What is here pictured forth,” adds the *Statesman*, “is what the National Reform movement seeks to make a reality in our nation.”

Is that so? Let us see.

“Every member,” says Adams, under the condition named, “would be obliged, *in conscience*, to temperance and frugality and industry; to justice and charity,” etc. “Obliged in conscience,” says Adams; “Obliged by law!” says the National Reform party. Only this difference; but it is a difference as wide as the world.

The AMERICAN SENTINEL, which has opposed the National Reform movement from the first, makes no objection at all to moral reforms which are to be enforced only by conscience.

SINCE the Government speaks always with the voice of man, when it speaks in the domain of religion it puts man in the place of God. Every moral duty, to be binding on man, must be defined and commanded by the voice of infallibility.

They Should Recognize This Also.

In the recent national convention of the W. C. T. U., a report of work done the past year in promoting “Sabbath observance” was read, in which it was said:—

“The Woman’s Christian Temperance Union, recognizing the necessity of a holy Sabbath for the highest development, both of the individual and the nation, has put the weight of its influence against everything that has a tendency to destroy the sanctity of the day.”

“Recognizing the necessity of a holy Sabbath for the highest development, both of the individual and the nation,” is very well; but why should not another thing be recognized, which is as plain as anything else in connection with the Sabbath—why should not the fact be recognized that there is a conflict of opinion respecting the Sabbath day? This is an obvious truth, and one which has an obvious bearing on the question of enforcing Sabbath observance. Nobody has a right to decide, for anyone but himself, which day is the Sabbath; and therefore, while the Sabbath is a necessity to the highest development of character, this affords no ground for the conclusion that the Sabbath ought to be maintained by force of law.

Church Exemption.

BY W. N. GLENN.

NEXT year California will have another State election, in which will be involved the principle of Church and State union. The session of the Legislature held last winter voted to submit to the people a proposed amendment to the State Constitution exempting church property from taxation. The Catholic archbishop, accompanied by several prominent clergymen of leading Protestant denominations, made a sudden descent upon the Assembly and carried it by storm. Under such a pressure of supposed political influence, only one member of that body dared to vote against the measure, and he was a somewhat obscure member—and of *Spanish* descent. Yet he understood that church exemption from taxation is so much state aid to the churches; that state aid is union of state and church, and that such union is un-American and monarchical in principle.

The Senate did not act so hastily, nor so unanimously, but it passed the measure by a decided majority. This carries the proposition to a vote of the people next year. That there will be strenuous effort on the part of church members and those who are in a position where they are expected to assist in bearing church expenses, is a foregone conclusion. Many of them look only at the point of saving the few dollars, or perhaps the few cents, which would be expected from them as their *pro rata* of said taxes. From this standpoint the grand

principle of entire separation of church and state, one of the fundamental principles of the Republic, is overlooked. Such a view is not only unpatriotic and unchristian, but it is a narrow short-sighted policy.

It is unchristian because it is against the words of Christ, who commands his people to render unto Cæsar the things which are Cæsar's (Matt. 22:21). This proposed amendment to the State Constitution is a demand on the part of the churches that Cæsar—the civil government—shall donate to them that which the Lord says they ought to pay. And this demand is made in the name of the churches by the leading Catholic and professed Protestant ministers. In this the Catholics are at least consistent, for state support of the church is Catholic doctrine; but Protestantism has always professed independence of the state.

The exemption idea is unpatriotic and unprotestant because it compels all taxpayers, whether they believe in any religion or not, to pay their portion of the tax from which the churches are exempted. Whatever the amount of church taxation thus exempted, that much will have to be added to other property; for the aggregate levy cannot be reduced. No Protestant will claim for a moment that compulsory church support is either patriotic or Christian. True, men who profess to be Protestants, who hold pastorates in so-called Protestant churches, are advocating the amendment. One of them even charges the state with illiberality and parsimony because there are so many heavy church debts in the state. Thus it is intimated (by a professed Protestant, remember!) that the state should come to the financial rescue of the churches. I wonder if the Chinese Joss houses are in debt; if they are, of course it is due to the parsimony of the state, and these "churches" ought to be exempt from taxation.

Other prominent Protestant (?) pastors have taken similar ground, and the M. E. Church South has indorsed the amendment by its annual conference. The Baptists of this vicinity, true to their traditions, have spoken out against the amendment by an association meeting. True, a number of influential individuals in the denomination favor the measure, and in the association a committee had reported in its favor; but after a warm debate, the report was voted down.

The pastor of the First Baptist Church in this city, though personally voting for the amendment in the association, made this statement to a press reporter:—

"Many of our people, who are opposed to church property exemption believe the proposed legislation would be dangerous. They know how untaxed church property has accumulated in some other countries, and do not think it wise to introduce the principle here. There are others who are firm believers in the uniform taxation of all descriptions of property as an economic theory. A remarkable instance of Baptist belief in uniform taxation is furnished by the example of the Jarvis street Baptist Church of Toronto, Canada, which continued for years to pay taxes on its church property,

amounting to about \$1,500 a year, I believe, although the Canadian laws exempt such property. The Baptists of that church thought they ought to pay taxes and every year offered them to the city authorities. At first the money was refused, but afterward it was received and deposited in the treasury."

The pastor of the First Presbyterian Church of this city favors exemption on the ground that churches are not money-making corporations, and it is wrong to tax the benevolence of the people. But, on the other hand, the same claim is set up by members of some fraternal societies who own lodge buildings.

Another plea is that California is the only State that does not have such an exemption provision. This is the same argument that has been made so often in regard to a state Sunday law; but in both respects this State can well afford to be the exception. Although so far from the territory on which the Republic was founded, it is so much nearer the principles enunciated by the founders. It is true that some of those principles failed of full fruition because of existing circumstances and and misconception of their meaning on the part of many of the people. They held on to their colonial Sunday laws, and colonial church exemption, and colonial slavery, because their early training had led them to believe these particular things were right, although they were directly in opposition to the spirit of the "new order of things" contemplated and enunciated by the new form of government. When new States were formed, it was deemed patriotic or expedient to follow in the wake of the older ones, just as the first legislature of Kansas Territory enacted the code of Missouri statutes as far as they could be made applicable to the Territory.

With the tendency in this country, to return to imperial ways there is also a disposition to cling more tenaciously to the old idols and ancient tyrannies, not excepting human slavery. There will no doubt be some warm discussions over the proposition to make the State of California fall into line in the march backward toward the measure of church and state union already in vogue in other States. And it will probably not be long before we will hear the plea for still more state support for the church on the plea that they have it in the Philippines, in Cuba, and Porto Rico.

Oakland, Cal.

Protestant Extension in Austria.

ACCORDING to official reports from the ecclesiastical authorities in Vienna, the accessions to the Protestant churches during the first six months of the year 1899 were 3,182 to the Lutheran and 264 to the Reformed Church, or a total of 3,446. Of these converts 3,275 came from the Roman Catholic Church, and can fairly be put to the credit of the "Los von Rom" propaganda. On the other hand, during this same half year the Luth-

eran Church lost 272 members and the Reformed 155, of whom 382 connected themselves with the Roman Catholic Church. This still leaves a plus of nearly 3,000 additions to Protestantism in German Austria for the comparatively short period of six months. In Vienna alone the number of accessions to the Protestant churches was 1,269. These data are furnished by the government itself, which is antagonistic to the Protestant agitation, and can be regarded as reliable.—*The Independent*.

"The Pope's Attitude."

BY M. W. HEALEY.

THE following clipping is taken from the Los Angeles (Cal.) Times:—

"THE POPE'S ATTITUDE.

"INSURGENTS WILL RECEIVE NO SUPPORT FROM CATHOLIC CHURCH.

By direct wire to the "Times."

"WASHINGTON, Oct. 11.—[Exclusive dispatch.] In support of the pope's attitude toward this country, especially in relation to the Philippines and Cuba, Archbishop Keane said to day:—

"The pope has accepted the result of the war between the United States and Spain, and has determined that the priests in the islands which passed from Spain to America shall support the American Government in all things. He has no sympathy with the insurgents in the islands, and they will receive no support from the church, any more than they would have been encouraged by the priests in their revolution against Spain. On this subject the pope is firm. He still retains affection for America and Americans.

"Archbishop Chappelle has just been made an apostolic delegate to the Philippines, and has announced that the church in those islands must be brought to conform with the American Church in every respect. The church there is to be brought into full sympathy with the church in this country."

The pope is a genuine acrobat in changing his attitude. At the opening of the war between the United States and Spain he was blessing the Spanish arms, but in so mild a way that he could easily, in case of need, express great love for the prosperity of the United States; and, notice, "He still retains affection for America and Americans."

Again: "The pope has accepted the result of the war between the United States and Spain." Since he has every favor shown him by this country it is not at all strange that he "still retains affection for America," though she whipped Spain in spite of his prayers and blessing. It is not very remarkable that he "has accepted the result," seeing he was powerless to help it.

But where can one find more audacious presumption than he is represented with in these words? "He has no

sympathy with the insurgents in the islands, and they will receive no support from the church, . . . On this subject the pope is firm." Indeed! What a friend to America to have no sympathy with a revolution which was from the beginning of it a revolution against the intolerable domination of the priests of Rome. For the authority of Spain in Cuba and the Philippines was merely the authority of the church of Rome.

Do these dignitaries of Rome think that the people have no knowledge, no intelligence? The prophet Daniel truly said of him that his "look was more stout than his fellows." Dan. 7:20.

On a par with these statements from Rome, is one I once heard a priest make in a public discourse on the "History of the Church," that "Rome was bitterly persecuted by Martin Luther."

One would think that an intelligent people with facts of history so fresh before them would give no countenance to such statements, and would look with pity if not contempt on parties making them. But it does not seem to be so. Daniel said in chapter 8, verse 25: "And through his policy also he shall cause craft to prosper in his hand." Surely his craftiness prospers; the Government and many people of America seem to think the "friendship" of Rome the one desirable thing, though nothing but her own selfish ends prompts her in all this, and she is ready to change positions, or make any statements to advance them.

Stars, Stripes and Cross.

BY ROYAL HUBBELL.

OVERZEALOUS religionists are clamoring for a cross in the flag. A country's flag represents the glories of war and conquest; great achievements won by shedding of blood of patriots or hired soldiers; fighting for their idea of right, or for money or for fame.

But the cross of Christ represents the shedding of innocent blood for the salvation of men. What common grounds can the cross have with the stars and stripes?

The professional soldier's main idea and hope is personal advancement: Christ's teaching, all the way through his life, was personal abasement. Luke 22:26. "But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

The stars and stripes go into every one of our country's battles; and stay in the midst of the din and carnage, as long as there is hope of winning.

Imagine this flag: "Old Glory," blood smeared and bedraggled, but waving over Uncle Sam's troops as they are about to rout a stubborn enemy. Imagine further, the great general riding furiously up to encourage his men to the final victorious rush. He gazes from the struggling flag bearer to the emblem above his head. Intermingled with the stars and stripes is the cross of

Christ, from which looks down the sweetly sorrowful face of Jesus, saying:—

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52.

Where would be that victory? Surely, the cross and the flag are not of a kind. They will not mix.

Canon City, Colo.

An Object Lesson for Christians.

BY STEMPLE WHITE.

WHAT an object lesson do the lives of Abraham and Lot present to us. "Their substance was great." Abraham sojourned in "the land of promise," and was not "reckoned among the nations." No doubt he had many advantages and opportunities towards earthly emoluments, for he "was very rich, in cattle, in silver, and in gold;" and moreover delivered to the Egyptians the science of astronomy, in which they afterward became famous. But Abraham kept his eye fixed on the promises of God. "He believed God, and it was accounted unto him for righteousness." Thus he became the "father of the faithful, and was called the 'Friend of God.'"

But Lot did *not* sojourn in the promised land, and was "reckoned among the nations." He, also, "had flocks and herds, and tents," and after the strife between the herdmen, *with the privilege of choice before him*, he chose the well-watered plains of Jordan "and pitched his tent toward Sodom."

He soon became mixed up in the political affairs of Sodom, and *got into office*; for we find him sitting in the gate of Sodom, which was the place of a judge. But soon because of its great wickedness God decrees that Sodom must be destroyed. The decree is made known to Abraham, and the Friend of God pleads for the saving of the city if there be found within it *not* fifty, forty, thirty, twenty, but *ten* righteous persons. Surely, thought Abraham, Lot is safe. But no! the city must go. And why? *Lot was in politics* and was *conformed to the things of Sodom*. *He had won no converts*. As a missionary his life was a failure; and the probationary lives of many professors will be total failures if they continue to be conformed to the things of this world and are reckoned among the nations. For when God smites the nations, those who are joined to the nations will also be smitten. Thus Sodom suffered "the vengeance of eternal fire," and is "set forth for an example" of what the world's final destruction will be. The last we hear of Lot he is dwelling in a cave in a mountain, where he became the father of the Moabites and the Ammonites,—people who ever afterward were the enemies of God. How unlike Abraham!

God says of his people that they "shall dwell alone" and shall "not be reckoned among the nations;" for they are a "peculiar people," "pilgrims and sojourners," whose "citizenship is in heaven." They are "looking for a city," and are not satisfied with earthly rest, because it is polluted.

Will you, Christian reader, believe God, as did Abraham, and have it accounted unto you for righteousness? Jesus said, "My kingdom is not of this world." Will you believe the Author of Christianity and *act* upon that belief, not only from the standpoint of "What would Jesus do?" but What *did* Jesus do? He paid tribute to whom tribute was due, but *kept out of politics*, refusing the kingship even when they would make him a king "by force." "Go thou and do likewise." "The servant is not greater than his Lord."

The darkest period of the world's history was caused by the church forsaking her lawful spouse and committing "fornication with the kings of the earth." Church-and-state union in the individual was the tiny seed which produced that awful tree that flourished in the Dark Ages. "If the root be holy so are the branches," and *vice versa*.

"Do men gather grapes of thorns, or figs of thistles?"

Brighton, Ia.

The United States in Alliance with the Papacy.

Leonard Woolsey Bacon, in "The Outlook."

WHEN, in December, 1897, the Spanish government had lost hope of subduing the insurrection [in the Philippines] led by young Aguinaldo, proposals of peace were made by the governor-general, Primo de Rivera, which were considered in the council of the revolutionary government, with the result that on the 14th of that month a formal treaty was concluded between Aguinaldo in behalf of the Philippine insurgents, and Governor-General de Rivera in behalf of Spain.

In this treaty it was conceded by Spain that the chief of the abuses on account of which the insurgents had taken up arms should be abated, foremost of which was that intolerable tyranny of the monastic orders which has ever been the gravamen of the constant discontent and rebellion of the Philippine Islanders. The expulsion of the monastic orders was promised. It was further promised that there should be a general amnesty to all persons charged with rebellion or sedition, and that an indemnity of \$800,000 should be paid, half of it at once, the other half in successive installments. On the other hand, it was promised on the part of the insurgents that their army should lay down its arms, and that their principal leaders should leave the islands during the pleasure of the Spanish crown.

The insurgents fulfilled their part of the treaty. They surrendered their arms to the Spanish govern

ment, by inventory, and Aguinaldo and those who shared with him the leadership of this successful rebellion retired to Hong Kong with a letter of credit for \$400,000 from the Spanish Philippine bank. The payment of that sum was the only part of the stipulated concession that the Spanish government has paid, or has shown any intention of paying.

It is not wholly aside from our present argument to refer to the reasons alleged for the expulsion of the monastic orders from the islands. According to the mutually corroborative testimony of a multitude of witnesses—Spanish, Philippine, Belgian, English, American, Protestant, and Catholic—the tyranny of these corporations has been shocking and intolerable. It would require a volume to contain the details of it. Let any man consult Senate Document No. 62, 55th Congress, 3rd Session, especially at pages 320–328, 374–378, 406, 445–463, 556, 574, 589–590, 603.

If the friars in the Philippines are not guilty of shamelessly corrupt living and of atrocious and inhuman tyranny, then the United States Senate has joined with officials of other countries, including leading statesmen of Spain, and with distinguished travelers both Catholic and Protestant, in giving currency to the most injurious and outrageous calumnies ever inflicted on innocent men. The alleged tyranny has been exercised by these corporations, not by any civil authority or jurisdiction, but by virtue of their alleged ownership of the soil and of whatever grows from it or is built on it. Over whole provinces, the habitable and cultivable lands, with the farm houses, sugar-mills, and villages standing on them, are claimed and held as the property of corporations of aliens having their headquarters at Rome. Thus the despotism wielded by the friars is absolute; in the nature of the case it must continue to be so, as long as the ownership is maintained; it is tantamount to slavery from which the victim can escape only by banishment from home and livelihood.

Against less intolerable abuses of a like sort every country in Europe has revolted, in one way or another, extinguishing the great mortmain tenures in the hands of monastic fraternities, as being irreconcilable with the public welfare. It is against this tyranny, with aggravations such as Europe never knew, that the Philippine people took up arms, and laid them down on the solemn pledge of Spain that the abuse should be abated.

And now comes in the great American Republic, with loud promises of civil and religious liberty, and buys for cash the vicious title of Spain, with a distinct stipulation that the most oppressive of all the Spanish abuses, which Spain had promised to abate, shall be upheld and maintained forever by the arms of America (See Article VIII. of the Treaty of Paris).

Archbishop Chappelle has started for the islands with a commission from the pope and much advice from the President, to attend to "the settlement of questions of church property." He "has come out for the permanent

retention of the Philippines. He is in favor of expansion unqualifiedly." The archbishop "will soon become a powerful ally of the Government." Nothing could be more natural. The Government of the United States has already become the powerful ally of the archbishop and of the papal see, and of the Augustinian and other orders, and will co operate with these orders in maintaining unimpaired their rights of ownership, which involve the total suppression of civil and religious liberty throughout their immense domains.

The limits of this article have not permitted me to add verifying references from point to point, as I would gladly have done. Let me refer to Senate Doc. 62, above mentioned, *passim*; corroborative references might be furnished in abundance.

"Not in Politics."

ROMAN Catholics tell us again and again that the church is not in politics, but all the same the editor of the *Catholic Mirror*, in its issue of October 14, tells the Roman Catholic people that "the proposition is a business one, pure and simple. You need a Catholic paper for your own information and that of your family; to supply you with news of church and society happenings in which you or yours are interested; to give you tidings which you as a Catholic desire to know of affairs and conditions of the church in foreign parts; to keep you posted with regard to matters of doctrine which may be the subject of general public discussion; and to be informed from a Catholic standpoint at times, from an ethical standpoint always, of what position it is right and just for you to assume on questions of vital public interest and otherwise, which from time to time demand your decision. You need a Catholic paper for these reasons." This tells the story. The Roman Church has not changed; she is yet in politics; and, sad to say, the Protestant churches are following suit.—*Signs of the Times*.

For Conscience' Sake.

A BLIND young man was recently expelled from the Blind Asylum in Hobart, Tasmania, because he desired to observe the Sabbath according to the commandment, which says, "The seventh day is the Sabbath of the Lord thy God." Sectarianism has always been a cruel thing, and it does not seem to get any more Christ-like as the ages go by. Human religion nailed Christ to the cross, and kindled fires for the martyrs; God's religion makes the sun to rise on the evil and on the good, and sends rain alike on the just and on the unjust.—*Bible Echo*.



AMONG the bills announced to be pressed upon Congress when that body convenes, is the "Bill to further protect the first day of the week in the District of Columbia," which was brought before the last Congress, and was "favorably reported" by the District Commissioners.

WITH the idea of promoting good citizenship and good government in the islands taken from Spain, the "National Reform Bureau" at Washington, D. C., will distribute in the islands, it is announced, literature published in the Spanish language, treating on "American Christian institutions," and "especially on the American Sabbath."

The relationship between good citizenship and "the American Sabbath," we may add, is more easily assumed than proved. We know of some American citizens in a Southern State, who, in their zeal for "the American Sabbath," came armed with guns to a church where religious services were being conducted by some who observed a different Sabbath, and fired into the building with intent to kill. That is not our idea of good citizenship or good government.

WHAT is termed a "gigantic temperance movement" has been organized and set on foot in Elizabeth, N. J., by the city clergy. Its object, as stated, is "to close all the saloons on Sunday and arrest and fine all violators of the law."

A Sunday-closing ordinance exists in Elizabeth, but it has not heretofore been enforced. Now the mayor has promised to enforce the law. "The pastors and their flocks," it is announced, "are determined not to be beaten in this crusade, as they have in many other attempts, and they declare that they know the mayor's power and that he must exercise it." Only three of the 250 or more saloons in the city are known to close on Sundays.

One pastor said recently that the saloonist is "fast becoming an anarchist." He and his associate pastors should recognize the fact that the saloon itself is an

anarchist, an enemy of every good law. And being thus by nature an outlaw, they should also recognize that it can never properly have the sanction of law, not even of a Sunday law. It might as properly be enacted that the black plague should not be admitted at the port of New York on Sundays.

PRESS dispatches from Georgia state that in the town of Americus, the pastor and some members of a "Christian Science" church have come into conflict with the law for refusing to be vaccinated. The pastor has been sentenced to thirty days in jail and a fine of \$15, and five women have been sentenced to fifteen days and a fine of \$3 each. The cases have all been appealed to the higher court.

NATURALLY, to a representative of civilization, it appears that the great need of "heathen" and barbarian lands is to be brought into contact with civilization, that the people of such lands may learn its arts and adopt its ideas and customs. Yet this view, strange as it may seem, is contrary to the whole testimony of history.

There is not in all history any record of the uplifting of a people ignorant of the ways of civilization, by contact with merely civilized people. The record in such cases, on the contrary, is that the uncivilized only sank lower after the contact, than they were before. This has been the record in Australia, New Zealand, Africa, the Hawaiian Islands, and other places that might be named.

And there is a simple and potent reason for this result. It is this: the uncivilized races speedily imitate the vices of civilization, but are not able to imitate its virtues. Hence they go rapidly down the decline of physical and moral degradation, arriving in some cases at almost complete extinction.

The uncivilized races of the earth have been uplifted and civilized, it is true, over vast districts, by contact with civilized people,—but with those who came to them with the Bible, as ambassadors of the kingdom of God; not with those who came with rum and with other physical and moral poison. The uplifting and transforming power is not in civilization, but in the Word of God. It is the very power of God.

It is certainly true, therefore, that the attempt to confer civilization on the people of the Philippines, now being made at such fearful cost, must fail as all other

such attempts have failed. The conquest of the islands must be a failure, so far as the moral and physical uplifting of the natives is concerned. There, as everywhere else, this result can be secured only by the "power of God unto salvation."

* * *

THE Carnegie Company has purchased a Cuban railroad and also the Ponupo manganese mine, which is considered one of the richest in the world. It is safe to conclude that this company is not calculating on Cuban independence.

* * *

A PROPOSAL to change the military government in Cuba to a civil government, still under American rule, has drawn out a strong protest from the Veterans' Association, of Matanzas, which says they have sworn to obtain the independence of Cuba or die in the attempt. A proposed change in the form of government, without a change in the governing authority, has a very suspicious appearance in their view.

* * *

THIS is not a very flattering comment on the alleged national Christianity of this country, which was made by Mrs. Ellis at the W. C. T. U. convention, relating to the effort that was made to enlist the Government against the sale of liquor in the army camps:—

"Dear friends, there was not a man, from the President of these United States down to Mr. Brewster, chairman of the committee on the liquor traffic, that dared touch that measure. The great brewing interest of this country had laid its hand upon the great political forces of this nation and said, 'Don't you touch that thing.' They did not touch it. But the petitions came pouring in by hundreds and thousands, and the great wave of sentiment kept rising, so that General Miles did issue an order."

* * *

This illustrates the difficulty of securing reform when the reform has not begun in spirit in the hearts of the people upon whom it depends for success. Legislation is never the true starting-place of successful reform.

* * *

THE following resolution touching the ballot was passed at the recent convention of the National W. C. T. U.:—

"Whereas God created man in his own image, male and female, and gave them dominion, and therefore, we believe in the equal right of both to hold opinions and to express the same in the home, on the platform, in the pulpit, and at the ballot box.

"As 'persons born or naturalized in the United States and subject to the jurisdiction thereof,' we 'are citizens of the United States and of the State wherein we

reside,' and 'as no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States,' we claim that the exclusion of women from the ballot box in any State is in direct violation of the Constitution of the United States. (See Article XIV., amendment to the Constitution.)"

And from a constitutional point of view, there appears no flaw in this reasoning.

National Reform Convention in Boston.

A NATIONAL Reform convention was held in Boston, Mass., November 21, at which the prominent ideas and aims of the organization were discussed, and the animus of this "reform" movement was set forth. From the *Boston Herald* we reprint the following notes of the proceedings:—

"At the afternoon session of the National Reform convention in the Bromfield Street M. E. Church, yesterday, the Rev. S. McNaugher, pastor of the First Reformed Presbyterian Church, emphasized 'The Moral Accountability of the Nation.' Citing from the views of Dr. McAllister, he described the National Reform convention as a movement against the secularism which was gradually asserting itself in the political life of the country. We were, he said, going after false gods, and an evidence of this was the probability that, owing to the secular character of our Constitution, Congress would be obliged to seat the avowed polygamist who had been elected to its membership. The speaker went on to argue that, as the nation existed as a moral being, and was an organic and a personal unity, it had its origin in God, and was morally responsible to him.

"The Rev. S. W. Dike, secretary of the National League for the Protection of the Family, next spoke on 'The National Constitution and Divorce.' He said the divorce laws in this country were in the condition in which general laws relating to crime were 100 or 200 years ago in England. For divorce was the legal extinction of the family, effected in order to save the individual happiness of the members of that family. The association represented by the speaker wished an increased sense of the sacredness of marriage, so as to reduce the number of divorces, its view being that, as the worst use to make of a man was to hang him, so the worst use the State could make of a family was to bring it to an end. . . .

"A resolution was passed pledging the meeting, in case Roberts was allowed to take his seat, to put forth every effort to obtain his immediate and unconditional expulsion from Congress.

"The Rev. Charles J. Cameron, pastor of the Fourth Presbyterian Church, South Boston, next spoke on 'The National Constitution and the American Sabbath.' He submitted that it was the Sabbath-keeping nations which enjoyed the greatest liberty, and warned his hearers that if the United States went on disregarding the command to keep the Sabbath holy, the wrath of God would overtake her. . . .

"The Rev. A. H. Plumb, a Congregational clergyman, held that, in view of the parental function of the

state, it should assume the attitude of the parent on great questions like keeping the Sabbath and abolishing the liquor traffic.

"The first speaker at the evening session was the Rev. H. H. George, of New York, whose topic was 'The Nation and Religion.' He began by defining the conception of 'nation,' and went on to say that the issue before every nation was whether it should be organized with God or without God. A government must be either re-religious or without religion, and the trouble with our Government was that, while it acknowledged a good many religious rights, it did not recognize God. The principle of our Government was the principle of secularism, yet we are rushing toward Niagara Falls, and will be engulfed if we do not take care. It is usual to suppose that ours is a Government of the people, but it is, the speaker continued, none the less a fact that the people cannot be a source of moral authority. God gave the moral authority of government, and it is the people who distribute that authority. *There is no truth in the saying that our Government derives its power from the 'consent of the governed,' and we shall never get right in our affairs until we acknowledge the mistake we have made.* (Italics ours.)

"The speaker went on to *deny the correctness of the secular theory of government.* He held that we could not carry on any of the functions of government without religion; hence the inconsistency of excluding God from the Constitution. (Italics ours.)

"The Rev. Scott F. Hershey, pastor of the First Presbyterian Church, Columbus Ave., repeated, for the benefit of the convention, some of the statements he had before made to his congregation regarding Utah and the Mormons. He then considered the case of Roberts, and denounced Mormonism, of which, he said, polygamy was the storm center as 'the worst of our political heresies.'

"The last address was on 'The Nation and the Sunday Newspaper,' by the Rev. William T. McElveen, pastor of the Shawmut Congregational Church. He dwelt on the extent to which the Sunday paper increased the amount of labor which had to be done on the Sabbath, and compared the Sunday newspaper devotee to the 'prodigal who was glad to feed on the husks which the swine did eat.'"

American Principles Not Out of Date.

EX SENATOR George F. Edmunds, speaking recently of what Congress should do, in adjusting matters in the Philippine Islands, thus bringing the war in that country to an end, gave utterance to the following timely words:—

"I think the short question for the Congress and people of the United States is whether the principles upon which our Government was founded, and the principles upon which three-fourths of a century ago we recognized and assisted in setting up the Central and South American republics, are still true ones and ought to be followed. I think it a mistake to suppose that these principles and policies are out of date.

"If the right of self-government were tested by the

highest standards, it would be difficult to maintain that even the people of the United States were capable of it, for we all know that in many instances our own self-government goes wrong and does not defend equality and execute justice among men. But no such standard can be applied in this age, as it never has been.

"A standard must be practical, and it does not follow that a people is incapable of self-government because sometimes, and possibly often, it fails to accomplish the ends for which it was established.

"If the Filipinos, therefore, are willing, upon the conditions I have suggested, to have peace and be helped to try their experiment of self-government, and be assisted and protected in doing so, I think Congress ought to make provision to that end.

"The enormous difficulties in continuing them as mere subjects of the United States, or in a condition of territorial citizenship seem to me to make it the plain duty of Congress to try the means I have suggested of letting them try to govern themselves.

"If this can be accomplished, which only can be known when the effort is made, there will be saved thousands of lives of our soldiers and sailors and millions upon millions of expenditure from our Treasury indefinitely prolonged, while every material interest of the United States in respect to trade and commerce and the advancement of civilization will be maintained."

T. E. BOWEN.

Rome, N. Y.

Resolutions of the Secular Union Congress.

THE twenty-third annual congress of the American Secular Union and Freethought Federation, recently held in this city, gave considerable attention to indications pointing to church-and-state union in this country. All but two of the resolutions adopted by the congress touch upon this subject. Omitting these two, the resolutions read:—

"Believing that the greatest evil in our land is the unconstitutional union of church and state, we hereby reaffirm as our political principles The Nine Demands of Liberalism; and

"WHEREAS, Certain of the practises of the various States and of the national Government are contrary to these avowed principles; therefore—

"Resolved, That the urgent necessity of the Union and Federation is to take some practical steps towards enforcing these 'demands,' and resisting further encroachments of the National Reform Association, otherwise known as the God-in-the-Constitution party.

"Resolved, That the duty of all Freethinkers in the State and national elections is to ascertain the views of the various candidates upon these Demands and to use their influence in securing the nomination of those most in sympathy with our principles and purposes, and, afterwards, to support only such at the polls; and we recommend that Liberals in all localities pledge themselves to vote for those who will work for and carry out these Demands after their election.

"Resolved, That the three most important Demands at the present time are those dealing with the Bible in

the public schools, the taxation of church property, and Sunday laws.

"Resolved, that we heartily indorse the action of the Chicago superintendent of public schools in forbidding the reading of a certain poem as a part of the exercises in the schools on account of its religious and theistic tendencies.

"Resolved, That we congratulate the Legislature of California upon its action in rejecting the bill presented at its last session exempting church property from taxation.

"Resolved, That we condemn the bigoted persecution of the Seventh-day Adventists by the other Christian denominations, and that we extend sympathies to those who are suffering from such persecutions, and, although rejecting their religious views, we pledge them our aid in working for political justice.

"Resolved, That we recognize the power and influence of the numerous local organizations of Spiritualists, and invite them to act as sentinels to give early warning of attempts to undermine the principles of secular government; and we further bespeak their cooperation in aiding us to promote and make effective our aims as expressed in the Nine Demands.

"Resolved, That we condemn the action of any judge who uses his official position to advance the Christian religion by incorporating into his opinions any statement which may be interpreted as meaning that this nation is a Christian nation.

"Resolved, That we regret the alliance between our present administration and the authorities of the Roman Catholic church in the attempted pacification and government of the Philippine islands, and that we demand that our Constitution shall not be violated by the establishment of religion in any place subject to the jurisdiction of the United States.

"Resolved, That we protest against the church laws in our new territory of Porto Rico, and urge Congress to adopt measures to effect the separation of church and state without considering the interest of any ecclesiastical body."

American Antipathy to Republics.

"Springfield (Mass.) Republican."

PRESIDENT Kruger's refusal to permit United States Consul Macrum to send any more information to the British government concerning the British prisoners at Pretoria seems to make a stir at Washington; it may be asked, however, why any American should be surprised. After Ambassador Choate's recent "iron-clad friendship speech," what could President Kruger think of the situation? Is it notorious that the United States Government is in sympathy with Great Britain. It is openly preached in this country that Americans should sympathize with England as against the Boers, because it is for America's interest to have a friend in the British government—not to mention a return of favors for England's widely-advertised attitude during the Spanish war. Mr. Kruger knows all about it, and that he should mistrust the United States consul at Pretoria as a me-

dium for communication with England is very natural. What has the United States done to prove its neutrality in this war? The Orange Free State, at least, is absolutely an independent sovereign nation with which the United States has a treaty, negotiated as between equals. The Free State is at war with Great Britain, yet the United States Government has not so much as issued a proclamation of neutrality. The unequal struggle of the Dutch farmers of South Africa against the British empire is one of the most thrilling things in history, yet our Government has sunk so low in its fawning upon might and wealth and power that you must read ancient annals to learn that it ever looked kindly upon a weak people battling for its independence against a nation of conquerors.

Sunday Closing and Temperance.

ENGLEWOOD HAS A DRY SUNDAY: BUT, STRANGELY, THERE WERE MORE DRUNKS THAN EVER.

New York "World," November 20.

YESTERDAY was the driest Sunday for Englewood in many years, but, strange to say, there were more intoxicated men on the streets than have been seen in many days. Mayor Brinckerhoff instructed the police a few days ago to enforce the Sunday-closing law.

The Englewood residents either filled their cellars on Saturday night or took the trolleys to the city yesterday morning.

The Religious School Question in Japan.

PRESSURE is being brought to bear upon the Japanese government, by the churches in the United States and the missionaries in Japan, to secure the repeal or modification of a decree lately promulgated by the Japanese Minister of Education, as follows:—

"It being essential, from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

The matter was considered at a conference of officers of missionary societies held in this city November 9, and the following statement was adopted as expressing the sentiment of the meeting:—

"This conference, composed of officers and members of the missionary agencies of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Reformed churches, would express its complete approval of the resolution adopted by the missionaries in Japan on August 16, in the conference called to consider the question of the relation of the schools supported by

these boards to the regulation of the minister of education, forbidding religious worship or instruction in all schools 'whose curricula are regulated by provisions of law.'"

The resolutions here referred to allege that under the existing regulations the liberty of parents touching the education of their children is restricted, although the constitution of the empire grants full religious liberty. They also say:—

"We are here not raising any objections to the Educational Department's making such restrictions for public schools supported by public funds; but we feel that to put these same limitations upon private schools, supported by private funds, works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school, founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles, or from its school life, would be disloyalty to our common Lord, and to the churches aiding our schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian principle for the sake of securing or maintaining Government privileges."

Just what these "privileges" may be, or what advantage is to be derived by the Christian schools from Government recognition, is not quite clear. The government of Japan is not Christian even in profession and cannot be expected to recognize a Christian school in any way that would mean an indorsement of Christianity; nor would Christianity have anything to gain from the indorsement of a heathen government.

The mission schools are determined to adhere to their Christian principles and teaching, and in this action are strongly indorsed by their home churches in the United States. As Christian institutions, they certainly could not do anything less.

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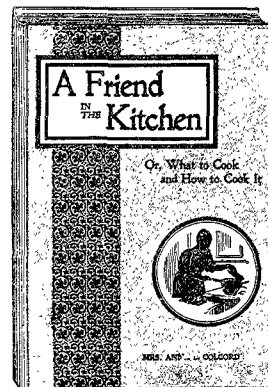
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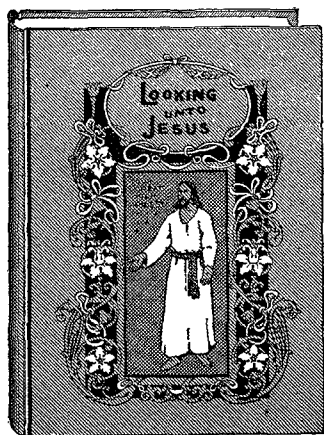
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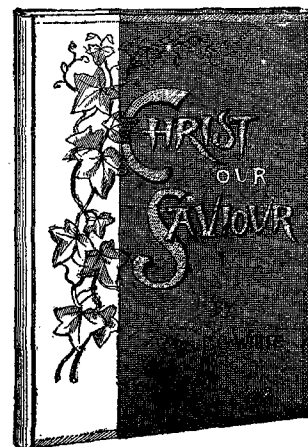
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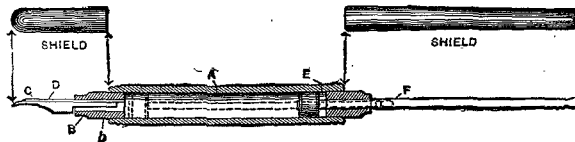
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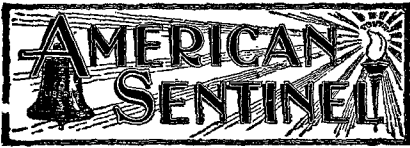
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NEW YORK, NOVEMBER 30, 1899.

We are informed by Mr. J. T. Eaton of Rome, Ga., that his trial for the "offense" of not keeping Sunday, will take place about the middle of December.

A NATIONAL Reform Convention is announced to be held in Broadway Tabernacle, New York city, December 5-7, at which "the Sabbath and its probably at present most dangerous foe, the Sunday newspaper, will be the most prominent subject for conference and action."

A CARDINAL principle of the movement to unite church and state in this nation, is that the Government does *not* derive its just powers from the consent of the governed. Notice the flat-footed statement of this principle made by a leading representative of this movement at a National Reform convention recently held in Boston. See p. 747.

That speakerspoke for the church. But at the same time the *state* in this country is saying the same thing, by the act of extending its authority over a foreign people against their will, and by the arguments put forth to justify the act. The church and the state are coming into harmony upon this point.

But in repudiating the doctrine of government by consent of the governed, in religion, what does the church repudiate? In religion, the doctrine of government by consent of the governed stands for the right of each individual to think and act for himself, independently of the authority of a pope. And this is what was affirmed in the "Protest of the Princes" at Spire. So that in repudiating this doctrine, the church repudiates the "Protest" of the Protestant princes, from which is derived the term "Protestantism."

What this great Protest was, and is, in the religious world, the Declaration of Independence is in the political world. The church has repudiated the one, and the state is repudiating the other. And in this both are ready to join hands.

But Protestantism, in the church and in the state, still stands for the principle of government by consent of the governed.

WHEN the Government undertakes to execute the will of God, there must be some authority to say what the will of God is. And that authority must be human; for while the Bible states what is the will of God, the people are not in agreement concerning the meaning of Scripture statements; so that while the Bible, in itself, is authority, there must be *another authority* to settle the question of what the Bible authority commands. And this new authority must be some man, or set of men. But just this authority is what is claimed by the pope of Rome. What then could the National Reform scheme result in but the establishment of another papacy? And the world does not need another papacy; it could very well dispense with the one it already has.

We have heard from the Secretary of the "All American Order," a religious-political organization of Brooklyn, who tells us: "No doubt you are aware that Rome is the cause of our churches being demoralized through the evils that exist in this city. . . I will say in a few words, if you will advocate pure politics, church people attend primaries, put good men up for office and have only two parties, we can clean Rome out of existence in one election."

Our friend is mistaken. We are not aware that "Rome is the cause of our churches being demoralized." If the churches are demoralized, the trouble is internal, not external. All Rome outside of a church will not demoralize that church so long as the

principles of Rome are not allowed inside that church. But when the principles of Rome get into the church, there is demoralization speedily. The principles of Rome are summed up in the combination of religion with politics.

And now we are asked to advocate a union of the church with politics, or in other words, that "church people attend the primaries," etc., in order that Rome may be overthrown. Why, good friends, that is the very thing by which Rome was built up in the first place. If the Christian Church had kept out of politics, no papacy would ever have been. And while the church remains in politics, the essence of the papacy must ever be.

We are as anxious as anybody that Rome should go out of existence; but we have no desire to work against any man, whether in politics or out. Our method of fighting Rome is to fight Rome's *principles*; and we are never more opposed to those principles than when they appear in measures proposed by professedly Protestant people.

The attitude of the American Republic towards the Orange Free State, as pointed out on another page, is worthy of note. The United States has a treaty with this South African republic, made as between equals; yet, so far from showing any sympathy with this republic in its struggle for life with Great Britain, the United States has not even made a proclamation of neutrality. Is this because such a proclamation would hamper its friendship for Great Britain?

CIVIL law is not ordained to enforce rights, but to preserve them. If a right could be enforced, it would cease to be a right.

THE idea that sovereignty over a people can be bought and sold is the essence of tyranny.



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

VOLUME 14.

NEW YORK, DECEMBER 7, 1899.

NUMBER 48.

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 Sabbath that depends upon human laws to save it, will certainly be lost.



RELIGIOUS questions should be adjusted in the community by religious forces only.



"REGARDLESS of consequences" is a vastly better rule of conduct than "regardless of conscience."



THE "Sunday-rest" associations appear to take less rest on Sunday than on any other day of the week.



IT is a far worse thing to violate justice in the name of law, than to violate law in the name of justice.



NO PERSON ever became truly converted without losing all desire to invoke the laws of man against any religion.



WHEN zealous church people take their religion into politics, the natural result is that politics get a religious coloring.



THE "Christian" sentiment of a community ought not to be distinguished from other sentiment by the civil law.

THE idea of many reforms that are being sought to-day is that of saving the individual from the sins of others. But God's idea is to save an individual from his own sins. That is real salvation and real reform.



AS THE domain of morality cannot be separated from that of religion, the civil law can as properly require obedience on religious grounds as on moral grounds. Civil government is not qualified to preserve morality, but only to preserve rights.

The Principle in the "Robert's Case."

The Outlook, in discussing the "Robert's case," says with reference to Mr. Roberts' lately-issued defense:—

"He declares that 'I do not go to Washington as a representative of polygamy.' Probably not; but if he goes to Washington, he will be a representative of polygamy."

An important truth is here stated, which is often lost sight of. Whether Mr. Roberts was chosen to Congress in pursuance of a plan to further polygamy in the nation or not, we do not know; but in any case, as a Mormon and believer in polygamy, he will, as *The Outlook* says, "be a representative of polygamy." He would favor polygamy in any matter in which as a Congressman he might have opportunity to act, because polygamy is a part of his religious belief. His religion, in short, cannot avoid being represented in his politics.

Now let the application of this truth be extended to all classes of religious people. What do they represent, in politics? If Mr. Roberts, going to Congress not as a representative of polygamy, will still represent polygamy, what will Methodists, Catholics, and others, in the like position, represent as regards their respective religious views? If the Catholic, or the Presbyterian,

can divest himself wholly of his religious identity, in politics, why should it not be admitted that Mr. Roberts can do the same?

Ah, it is easier to recognize a truth when it applies only to other people, than when it is unpalatable to ourselves.

There is a wide demand to-day that church people should more actively engage in politics; but this, we are told, would not give politics any religious coloring,—not at all. That would be very undesirable, all admit. People may, and should, it is said, “take their religion into their politics,” yet should not be in politics what they are in the church. But if Mr. Roberts cannot be in politics without representing polygamy, which is his religious belief and practise, how can other church people be in politics without also representing to the same extent their own religious belief and practise?

Except in those cases where religion is held only formally, as a mere cloak of respectability, religious people cannot go into politics without giving politics a religious coloring, and making politics, wherever possible, a means to religious ends. Because, the man in whom religion is a controlling force, the mainspring of his deepest emotions and most earnest endeavors, is a religionist before everything else, in every place. Such people do not go into politics to make politics first, but to make politics the servant of religion. This is true of the priests and prelates of Rome; and it is equally true of every zealous religionist, Catholic or Protestant.

The loud call that is heard for the church people to engage more earnestly in politics, is not put forth upon the basis of a need of increased vigilance to preserve the rights of the people—which is the only legitimate purpose of political effort. Little is heard in connection with this movement about the necessity of preserving unalienable rights. What it has in view is to guard the public morality—to suppress things that are considered immoral, prominent among which things is the desecration of Sunday. The domain of morality cannot be separated from that of religion; and when the church forces become active in politics for the purpose of improving the public morals, religious controversies will of necessity be fought over in the political arena, and there will be others beside that of which day of the week is the Sabbath. And thus will be fulfilled a prophecy uttered years ago, regarding the outcome of the increasing church activity in politics, that “old [religious] controversies will be revived and new ones will be added; new and old will commingle; and this will take place right early.”

The proper place for the church forces, both for the interests of religion and of the state, is to be out of politics.

THE base metal of human nature cannot be transmuted into the pure gold of the divine nature by any human wisdom.

“Christian Sentiment” and Civil Law.

A NEW ENGLAND journal states that the town of Sanguis, Mass., “has become tired of Sunday golf, and the violators of law feel aggrieved.” The inference to be drawn is that the town has taken some action to suppress the golf. “The question is,” it is stated further, “whether it is better to permit a few young men to break the laws of the State and outrage the Christian sentiments of the community, or to check lawlessness and protect the vital interests of good citizenship and Christian morality.”

The first and most important question with respect to the law of the State, is whether the law is just. It is a worse thing to violate justice by law than for individuals to violate the law. Justice is a law; and an unjust measure on the statute books involves the whole State in the guilt of law breaking. Ought the State to take sides in a religious controversy by decreeing that Sunday shall be observed as the Christian Sabbath, or Lord’s day? Is the law a just one?

And further, it is proper to ask why the “Christian sentiment” of the community is to be distinguished from the sentiment of non-Christians or of Christian dissenters from the prevailing religious sentiment, as something to be guarded by law. Non Christians stand on an equality with Christians before the law, and the sentiments of the one class are to be respected by the law equally with those of the other class. Some “Christians” have their sentiments outraged by Sunday golf. Other people have their sentiments outraged by a law depriving them of this Sunday recreation, passed in the interests of a religious institution in which they do not believe. Which class is to be favored by the law? Evidently, the law, to be impartial must leave religious questions alone, and let the sentiment of the community be adjusted to religious questions by religious forces only—by conviction and not by compulsion.

Misapplied Zeal.

South African “Sentinel.”

SAUL of Tarsus was a most enthusiastic religionist; he was so extremely religious *in his way*, that he had no place in his heart for the religion of Christ. His zeal prompted him to compel others to do as he did, under severe penalties. But remember this was before he knew Jesus of Nazareth. When he became acquainted with him, as he did on his missionary tour to Damascus, he gave up the worship of himself and his own religion, and accepted the religion of Christ. Never was a more perfect revolution wrought in any man’s life, than that which so quickly transformed the chief of sinners to the chief of the apostles. How quickly he lost the spirit of persecution! When he had himself experienced the lib-

erty there is in Christ, he wished that every one might enjoy the same liberty. This liberty he preached; and in none of the writings of the New Testament do we find the principles of religious liberty more clearly set forth than in the teachings of the Apostle Paul.

How any man who reads the Bible, and has become acquainted with its Author can favor a union of religion with politics, is unexplainable. Those who are to-day so anxious to enforce religion, would do well to renew their acquaintance with Christ.

The Church Points Out the "Duty" of the Republic.

"SHALL WE TAKE FUHKIEN PROVINCE?"

"Springfield Republican" (Mass.).

A MISSIONARY writes a timely article in the last number of the *Northwestern Christian Advocate* on "America and China's 'Probable Partition.'" His ideas are worth serious consideration, since they are not unlikely to be adopted by the present Government of the United States, in case a partition of the empire seems the order of the day. Mr. Brewster starts with the assumption that China cannot be held together, which is not considered unreasonable by many careful students of the question. "Has America nothing to do in this crisis?" asks the writer. He thinks she has. The logic of his position is clearly stated:—

"Aside from the commercial question, we who believe that there is a Providence at work in the lives of nations, as well as of individuals, can hardly fail to see that the events of the memorable year 1898, which made America a world power, instead of merely the leading state of the western hemisphere, put responsibilities upon her in the event of the partition of China that cannot be ignored without national guilt."

From Mr. Brewster's viewpoint, it is plain sailing. If the United States was under moral obligations to establish permanently its power and rule in the Philippines, it would be a national crime not to take the next logical step. As he says at another point in the same article:—

"This coast is but 500 miles from the scene of Dewey's victory. One more step and the Pacific will be crossed. It is a step that Providence is urging by every move in the march of events. . . . The Stars and Stripes cannot stop in mid-ocean or off the coast of Asia. Their protecting folds must be thrown over a part at least of the long-suffering 'brothers in yellow.'"

The only question remaining is the "slice." Where shall America carve out her section? On this point Mr. Brewster, being personally acquainted with China, may speak perhaps as an expert. Rapidly surveying the coast line of China, already well pre-empted, he lays his missionary finger upon the Fuhkien province, between Chekian on the north and Kuangtung on the south,

with the island of Formosa lying off its coast. This "is one of the most valuable parts of the whole empire. France will want it. But England and Germany will certainly object to allowing their traditional national enemy to have more than one-third of the entire coast line, as this additional province would give them." Japan, too, will want it, since Japan already has Formosa, and "Japan knows how valuable this province is, with the enormous output of its great lumber product, and its untold undeveloped mineral wealth of coal, iron, silver, lead, and probably other minerals."

Now it would be a great calamity if Japan should get Fuhkien province. It is very clear that God wishes another disposition to be made. "The Chinese both hate and despise the Japanese. These 20,000,000 of people would not submit to becoming Japanese subjects without a long and bloody struggle. The new regime could never become one that the Chinese would enjoy. It would not tend to develop the people in civilization or morals. The Japanese have a thin veneer of western civilization but scantily covering the heathen morals and spirit. Their rule would be a curse rather than a blessing."

But if the United States should secure Fuhkien province—ah! how different! "Twenty millions of our fellow-men will be saved from long anarchy and misrule under the Japanese, a people not yet ready to assume such a task. The people would readily submit to American rule. It would be welcomed by the great majority." And the writer says this "in spite of the sad Hua-sang massacre" in which the Chinese displayed such love of the western missionaries. Finally, one reads:—

"If this province should come under the beneficent rule of America, idolatry would be speedily overthrown. Such triumphs of the cross would be witnessed as the world has seldom if ever seen. The soil is prepared, the church is ready, the people are ready—will Christian America see its opportunity and accept its responsibility in this great crisis, or will it allow these 20,000,000 souls to be handed over to the tender mercies of heathen Japan?"

If the partition of China is inevitable, our imperialist friends now have no alternative save to take those 20,000,000 Chinamen and the Fuhkien province, or some other province, to their bosoms. This missionary advocate of God and five per cent. is simply leading the way. He speaks out what responsible statesmen scarcely dare as yet to hint at.

"SUNDAY politics," says *The Defender*, "will eventually hang itself if rope enough be given it." We hope so. *The Defender* refers to political electioneering on Sunday; but we refer to the far more prominent form of "Sunday politics" which seeks so persistently to bring Sunday as a Sabbath day up for consideration in Congress and the State legislatures.

Saving or Losing the Sabbath.

[A SURE evidence of the human and altogether earthly character of the first-day sabbath, is the fact that its adherents are constantly appealing to human authority and earthly power for its support. With reference to this subject an exchange prints the following:—]

A contributor to the *Christian Guardian* presents, as "a question of vital interest, of prime importance," the problem, "Shall we save or lose our Christian Sabbath?" By "our Christian Sabbath" he means the Sunday institution. The very fact of his concern as to whether it will be saved or lost is evidence that he refers to a man-made institution. There never was, and never can be any question as to the permanence and stability of the Lord's Sabbath. The Lord sanctified the seventh-day Sabbath in the beginning (Gen. 2:2, 3), and has written it in his law (Ex. 20:8-11), as a holy day—"My holy day" (Isa. 58:13, 14). And this law is not to be changed in as much as "one jot or one tittle" while heaven and earth stand (Matt. 5:17-19); moreover it will be a permanent institution in the new earth (Isa. 66:22, 23).

That the Sunday-sabbath, which its adherents are pleased to call "our Christian Sabbath," is not the Lord's Sabbath, nor at all of the Lord, is shown in the entire silence of the Scriptures upon the subject. "Who hath required this at your hands?" Surely not the Lord. Then it must be of man, a work of supererogation. In further support of this position we have the fact that Sunday-sabbath advocates are constantly appealing to human authority for its preservation and enforcement. In the article to which reference has been made we find this urgent statement:—

"Steps should be taken to make and enforce strong representations to parliaments and governments and to bring pressure, connectionally and otherwise, to bear upon them in behalf of Sabbath laws and administration. There should be organizations upon the circuits. Meetings should be held and money raised in the interests of the campaign."

Now the Lord disposes of all man-made institutions, in his own good time, in this way: "Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13 All the Sunday-law agitations, and all the Sunday-law persecutions, and all the pleas for human protection of the Sunday institution, merely emphasize the fact that it is "of men," and "it will come to naught" (Acts 5:38, 39); for "every one of us shall give account of himself [not to the civil government, but] to God." Rom. 14:12. When we come into the judgment of God to give account of our Sabbath-keeping, the law of God and not of man will be the standard. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the *whole duty of man*." Eccl. 12:13. The one who keeps the

commandments of God will have sufficient discernment to understand the limit of his obligation to human law; for the Scripture makes it very plain that "we ought to obey God rather than men." Acts 5:29.

These considerations ought to convince any believer in God's Word where he ought to stand on this "question of vital interest, of prime importance." The Lord will preserve his own Sabbath without human legislation; yea, rather, in spite of it. No one need to worry about losing the Lord's Sabbath; that is fixed forever. The concern of each individual should be, to remember it and observe it—in letter and in spirit. This is the point concerning the Sabbath for which account will have to be rendered to God.

How Sunday Newspapers Were Killed in England.

IN the *Sunday School Times* of November 25, Mr. Henry S. Lunn, M. D., of London, England, tells "How Sunday Newspapers Were Killed in England." Dr. Lunn appears to have been foremost in the opposition to "seven-day journalism" in that country; and he intends shortly to come to America and take the lead in a great crusade that is being planned here, against the Sunday papers.

In the first place, he says, "I wrote to all the bishops of the Anglican church and to the heads of the Nonconformist communions, urging that they should take action immediately to combat this grave innovation." This they did; and "day by day the opposition gained strength, and the papers found themselves confronted by forces which had probably never worked in unison on any previous occasion.

"The bishops in the Upper House of Convocation passed a strong resolution deprecating this journalistic departure. The Nonconformists, represented by my friend, the Rev. Hugh Price Hughes, ex-president of the Wesleyan Methodist Conference, and by the Rev. Dr. Robertson Nicoll, the able editor of the *British Weekly*, were found in alliance with the 'left wing' of the Labor party, headed by that stalwart Radical, Mr. John Burns. The Institute of Journalists also denounced the new movement, and published some remarkable opinions of American journalists, showing the killing pressure under which the pressman in America works, owing to seven-day journalism."

Mr. Lunn withdrew his advertisements from the offending dailies (the *Mail* and *Telegraph*), and induced some other leading advertisers to do the same. Next he succeeded in organizing a "special committee" of opposition, with the Archbishop of Canterbury as president, and the Bishop of London, Cardinal Vaughan, Rabbi Adler, and other prominent men among its officers. A "special parliamentary committee" was also formed, to wait upon the Home Secretary and if possible induce him to

take action in the matter. Of the visit of this delegation he says:—

"I have seldom been present at a more interesting gathering. The Bishop of London expressed the feelings of the Established Church against the movement; Mr. Price Hughes spoke for Nonconformity; Mr. John Burns, for labor; and Mr. Cohen, a well-known member of the Jewish community, for his own co-religionists.

"Mr. Burns's speech was, perhaps, the most interesting of all. He is a well-known agnostic, but he pleaded with passionate energy for the preservation of the Sunday, as a question of supreme value to the workman and his family.

"He poured well-merited scorn on the theory that any other day in the week would be an equivalent for the Sunday, impressing the Home Secretary with the fact that this is the only day in the week on which the father of the family with his wife and children can possibly meet together for that intercourse which is essential to the preservation of family life, on which our national prosperity depends."

Still other measures of opposition were being devised, when suddenly the *Mail*, not caring to face such opposition, announced that its Sunday issue would cease; and the *Telegraph*, a few days later, followed suit. The publishers, no doubt, came to the conclusion that a Sunday issue could not under such circumstances be made to pay.

It is worthy of note that the the "most interesting" of the speeches made to the Home Secretary was that of John Burns, "a well-known agnostic." People who have opposed the Sunday laws in America as being unchristian and unamerican, have been scornfully classed with atheists by their religious opponents who were pushing forward such measures; but here is an instance where atheists and the friends of Sunday stand together. Sunday adherents do not object to standing with atheists when the latter will speak a word for Sunday rest.

The great trouble with the arguments of Mr. Burns and all the rest against allowing Sunday labor, is that the Almighty has legislated on the subject of Sabbath observance, and that His legislation has never been repeated, and is binding on all men to-day. Sabbath observance is therefore a duty owed to God, and in the sphere of duty toward God the civil authority has no rightful place. That is the sphere of conscience, and the conscience must be free. The inevitable result of civil authority in this sphere is an attempt to force the conscience, and all such attempts only represent religious tyranny and opposition to the purposes of God.

THE Austrian government has excluded from the mails a correspondence card prepared by Austrian Protestants, bearing these words:—

"The Roman Catholic Church has poisoned Austria. If we had had the gospel during the past two hundred years we would be the leading people of Germany. Now there is nothing left us except our abilities in music and the Concordat."

Apologists for Slavery and Polygamy.

THE apologies that are being put forth in this country in behalf of slavery and polygamy, now that these institutions are known to exist in lands subject to the jurisdiction of the United States, would be amusing if they did not relate to a serious matter. Here, for example, are some statements from an article contributed to *The Independent*, on "Slavery and Polygamy in the Sulu Archipelago," by E. M. Andre, Belgian consul at Manila:—

"The slavery which exists on the islands is so different from that which Americans were accustomed to in the South before the war of the rebellion, that it deserves another term to define it. A Moro chief who owns slaves is more like a master who has hired a dozen or two mechanics or laborers by the year to work his place. He has no rights over them, *except to see that they work for him*, for which he in turn must give them proper food, clothing, shelter, and protection. He has no right to sell them as a man would his cattle, nor are there any slave marts such as were found in this country half a century ago." (*Italics ours.*)

It is confessed in this that the Sulu slave owner has a "right," "to see that they [his slaves] work for him." In other words, he has a "right" to force certain other people of the island to work for him. But the Constitution says, "Neither slavery *nor involuntary servitude*, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." (*Italics ours.*)

That it is a different slavery in some respects from that formerly practised in America, may be true enough; but that is not the point. The point is, that it is directly contrary to the Constitution; and that an institution which is in violation of this fundamental law, and of natural rights, and that has been made doubly odious by the most terrible of civil wars, is now tolerated by the Government, and apologized for in the public press, of this country.

Mr. Andre goes on to show that it would be practically impossible to abolish this Sulu slavery; a law prohibiting it "would not change matters materially," etc. But this if it is so, constitutes no reason for setting aside the Constitution of the United States.

Of polygamy in this new American possession the writer speaks thus:—

"Polygamy is not as active an institution as some are led to believe. Among the poor it is rarely practised, and the chief incentive among the chiefs is for perpetuating their rule and authority. If no children are born by the first wife, the chief takes another in order that the authority will stay in his family. He does not put away his first wife, but frequently recognizes her only as his lawful wife. Again, it is the one who bears him children which he practically acknowledges. There are no harems such as you find in Turkey and other

Oriental countries. The wives have all the freedom to come and go, and are merely required to show due respect to their husband and his family."

Would not this be acceptable to the American people as a basis upon which to allow polygamy in Utah? If not, why say anything in its defense?

The fact that is of most significance in connection with all this, is that such efforts should be made to cast a favorable light upon institutions which in principle are altogether bad. When a thing is bad in principle, the safe and only wise course is to consider its possibilities for evil rather than to paint it in colors which will make it less repulsive.

To this defense of the system of slavery and polygamy in Sulu, it is quite fitting that the writer should join the statement that "It would be a waste of time and energy for missionaries to go among the Moros and attempt to teach Christianity. It would be the means of exciting the enmity of the priests, and in the end it would precipitate one of their bloody 'holy wars.' But great good can be accomplished by endeavoring to raise their morals."

From first to last in this movement to extend the national jurisdiction over an alien people wedded to un-American institutions, nothing has been said to encourage gospel missionary effort among that people, but much has been said to discourage it. It is a movement which does not combine with true gospel work; and that is for the simple reason that it does not harmonize with gospel principles.

"Physician, Heal Thyself."

THE following statements by Professor W. C. Wilkinson, of Chicago University, concerning the decay of Sunday as indicated by Sunday travel, were published nearly fifteen years ago, but are considered worthy of reproduction by *The Defender*, organ of the "Sabbath Protective League" of New England, in view of "the spread of this decay since that date." They make it very plain that the starting place of effective reform in Sunday observance must be within the church, rather than in the outside world:—

"I do not now criticise anybody for failure in Sunday observance. I simply point out a fact. I think it is well that the fact should be faced by everybody concerned. And I believe that everybody is concerned. The fact is full of significance. It means nothing less than that the institution of 'Sunday' is fast going. The 'character' of the day is with us largely a mere tradition. The tradition fades daily. It is pale now to a degree.

"I cannot guess how serious the regret really is, and by what proportion of average good Christians shared, at this undeniable decay of Sunday observance. I am quite inclined to think that what regret exists is mostly official, or else a matter of mere tradition and

convention. I judge so from the easy conscience with which ministers, for example, use the railroads on Sunday to go to and fro for preaching appointments, and from the apparently unconscious proneness of any chance Christians you may meet, for example, to take the train upon occasion of a Sunday morning from the suburbs to the city for the purpose of hearing a favorite voice sound out from the pulpit the doctrine of the creeds—preaching, it well might happen, on the text, 'Remember the Sabbath day to keep it holy.' This freedom on the part of a flock is, of course, not to be wondered at. The shepherd himself—that eloquent preacher—will, perhaps, preach the same sermon, on the same text, the evening of the same day, to a congregation forty miles distant, reached, necessarily, at a cost to him of Sunday travel.

"There is no need to accumulate instances. I seriously propose a question: *As long as the state of the case is what we all of us perfectly well know it to be respecting Sunday observance among Christians, is it, can it be, useful for us to talk piously against the Sunday newspapers, Sunday excursions, Sunday concerts, Sunday opening of places of amusement?* . . . (Italics ours.)

"Sunday observance must be revived among Christians, or the institution is doomed. And the doom is ready even now presently to crack."

"Higher Criticism" and Natural Rights.

"Philadelphia Journal."

THOSE who thoughtfully peruse and analyze the editorials being presented nowadays in the leading papers must be impressed with the change of spirit which has come over them in a comparatively short time, even in those professing to be ultra-American and republican.

For over a century we have subscribed to and affirmed each and every proposition of the Declaration of Independence and have accepted them as "self-evident truths." In short, it has been the creed of Americanism, and a test for the patriotism of each citizen. But recently this document, acknowledged to be the grandest ever penned by uninspired mortals, and which next to the Bible has been a light unto the nations of the earth, has become subject to a form of "higher criticism." Eminent public men and prominent newspapers suddenly imposed upon themselves the duty of "interpreting" and "explaining" its "self-evident truths;" and like their contemporaries, the "higher(?) critics" of the Bible, when they have finished, what is left of either is not worth as much as the paper they are written upon. And they persist in this despite the fact that both interpret themselves. Shame on the patriotism of any American who finds it necessary to make apologies for the Declaration of Independence.

The fundamental principle, the very corner-stone of the Declaration of Independence, is found in the statement "that all men are created equal." It would be absurd for anyone to contend "that all men are created

equal" physically, mentally, or in the social and temporal conditions in which they may chance to be born, nor is this what was meant, because the rest of the sentence tells wherein "all men are created equal." All men are equal because "they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Mark, it does not simply say that all Americans are created equal, but "*all men*," and this includes man wherever he may be found, whether

"In Greenland's icy mountains,
On India's coral strand,
Or beside Afric's sunny fountains."

And herein is affirmed the *Brotherhood of man*, as revealed by God the Father, through Jesus the Son.

But our "higher critics" would have us believe that only those men are equal who are "capable of self-government," forgetful of the fact that even the American Indians in their aboriginal state had a crude form of self-government—their chiefs were chosen from among the warriors around the council fire.

The other day a paper professing to be "Philadelphia's leading daily," made the assertion that "the theory that 'governments derive their just powers from the consent of the governed' is not of universal application." If that be true, then the Declaration of Independence is founded on a wrong principle. Fortunately the statement is an unadulterated lie. One cannot deny this proposition of the Declaration of Independence without first destroying its basic principle, and then the whole document is easily denied and disproved.

Nor is this proposition a mere "theory" as our daily contemporary terms it, but a living, actual truth and reality, susceptible of proof. It is "to secure these (unalienable) rights" that "governments are instituted among men, deriving their just powers from the consent of the governed," and unless *all* the rights of "life, liberty, and the pursuit of happiness" are fully secured the government is not a just one. Such we find in Russia, Turkey, China, and all absolute monarchies. Even these unjust governments exist by the "consent" or tolerance of the governed, and the strongest of them could not exist in the face of any dissent that was anywhere nearly unanimous.

Because the principle of self-government as set forth in the Declaration of Independence has not yet been universally applied is not proof that "it is not" capable "of universal application." But the application of the principle would necessitate the overthrow of the unjust governments, for "when any form of government becomes destructive of these ends [the securing of man's unalienable rights] it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." Sounds revolutionary, does it not? And so it is! But it is in the doc-

ument. And if ever the teachings of the "higher critics" predominate, our own rights may be so denied that it may some day become necessary to fight the Revolutionary War over again in order to issue anew the Declaration of Independence.

It behooves American citizens not to allow themselves to be led by a subsidized and capitalistic press, but to take time to read and think for themselves, and then be guided by the God-given light of conscience.

"Untimely" Interference.

THE predicament in which the man is placed who adheres to the principles of justice, as he conceives them, against the ideas of the majority or of the party in power in a nation, is pointed out by the *Springfield Republican*:—

"There has been an astonishing amount of 'treason' against the British government by eminent public men since the Boer war began. Mr. Chaplin, of the Cabinet, the other day warmly denounced a speech by Lord Spencer as 'unpatriotic,' because his lordship had seen fit to criticise the government for its Transvaal policy. It must have been this incident that inspired Lord Coleridge, in a speech somewhat later, to outline the desperate position of those who do not approve of the course of a government in leading a country into war. If, during the negotiations prior to war, he said, 'we dare to criticise those who carry them on we are told that we are interfering with the peaceful progress of those negotiations, and that we are thwarting a possible solution of the difficulty. If those negotiations result in war, and we say a word, we are told, "War in now in progress; your duty is if you are a patriot to support the executive." When the war is over and we come forward with our criticisms we shall no doubt be told they are belated.' (Laughter.) Lord Coleridge thus neatly stated the position not only of the opponents of the Transvaal war in England, but of the anti-imperialists in America.

"Before the Filipino war broke out they were told that in criticising the Spanish treaty, or opposing it, they were inviting war; when war came they were told that they could not be patriots unless they kept their criticism to themselves; and after the war they will be told that the incident is closed and there remains nothing to discuss."

THE Government proposes to establish non-sectarian public schools in Porto Rico and Cuba; at which several Catholic journals have taken offense and spoken their sentiments in the matter accordingly. Says one:—

"Could a more monstrous wrong, a more outrageous injustice than the imposition of such schools upon Catholic Cuba and Porto Rico be imagined! And what makes the matter all the more shameful is the fact that it is under the instructions and by the orders of the Government of this country that this wrong and this injustice are to be done."

And the Catholic journals which speak thus are published not in South America, but in the United States.



WISCONSIN has a "Federation of Reforms" and a "Sunday Rest Day Association," which are working together along "reform" lines. These organizations held their annual conventions in Oshkosh about the middle of November, and reported a "hopeful" advance.

* * *

THE "weekly rest-day agitation in Massachusetts," says *The Defender*, "has come to stay. It will not down, but must occupy a prominent place in future legislation. The Evangelical Alliance of Boston and vicinity will devote a morning to its discussion in the near future.

* * *

AMONG the new regulations which have been introduced by law on the new American island of Guam, is one providing that "each man must keep at least thirteen fowls and one hog." We had never before thought of the hog as a civilizer.

* * *

In a recent speech at Leicester, England, Mr. Joseph Chamberlain, in referring to England and the United States, spoke of "the union, the alliance if you please, the understanding, between these two great nations." He said this "is a guarantee of the peace of the world," and in the same connection intimated that the vengeance of the alliance might be felt by the French "if they do not mend their ways." Evidently this "Alliance" is a substantial thing, notwithstanding that much has been said in this country to the contrary.

* * *

THE city council of Des Moines, Iowa, has passed an ordinance which forbids "persons from walking on the streets after eleven P. M., unless they can show clearly that they are on legitimate errands;" also one imposing "a fine of \$5 to \$100 for making loud noises or disturbances of any kind." The account fails to state by what principle of free government an adult and sane individual can be bound to disclose his private business to the city after eleven o'clock P. M. It seems to have been overlooked, also, that some people, when they can invoke a law to gain their ends, are very easily "disturbed." A similar ordinance, by the way, was once declared unconstitutional and "dangerous" in California.

THE British government has sent out an official notification that "a state of war" exists in South Africa. As the whole civilized world has known for weeks that severe battles were of almost daily occurrence between the British forces there and the forces of the Orange Free State and the Transvaal Republic, this notification is altogether superfluous as news; yet it appears the nations are diplomatically bound to be ignorant of the most evident facts in such a case until officially notified of them by the government whose interests they particularly concern. International diplomatic law is a curious thing, and not altogether intended to serve the ends of justice.

* * *

A CITIZEN of Alabama who has long been particularly prominent as a politician and member of Congress, gave utterance in a recent speech to the following:—

"I favor taking the suffrage entirely away from the negro. I have never felt that the Anglo-Saxon blood can ever be pacified, can ever be satisfied when an inferior race, the most inferior, I am sorry to say, that God ever made, has been lifted up by the tyranny of the Government of the United States and placed on a political equality with yourselves and myself. I am not satisfied or content, nor will I be until this great crime is righted."

And *The Independent*, which severely condemns this utterance, remarks that this same man is "correct" in his "position on [favoring] expansion." Quite naturally.

* * *

WHAT answer is to be made to the Chinese minister, when he says of the proposal that the powers make a treaty defining what to do with China?—

"What, can it be seriously proposed that a document shall be formally drawn up concerning interests in China and China shall not be a party to it? . . . It is as though a party of your neighbors met and agreed how they would occupy your house. One would take the front door, another would select the side doors; others would appropriate certain rooms. And all this without consulting you, the owner of the house."

"It's a great moral question." That's what one darkey said to another when asked in a raid on a hen roost if it were right to steal chickens. Then he added promptly: "Hand down anudder pullet."—*Springfield Republican*.

The several powerful "darkies" now at work in the Chinese "hen roost" are evidently of the same mind with this one.

* * *

THIS item is taken from the New York *Sun*:—

"LINCOLN, Neb., Nov. 28.—The Nebraska Supreme Court is to be called upon to determine whether the Bible is a sectarian book within the definition of the

State Constitution declaring that the public schools shall be non-sectarian. It is possible the squabble will be carried into the Federal Court.

"The case comes up from Gage County, where a public school teacher insists on reading a chapter from the Bible daily and leading the school in prayer before beginning the day's work. The Catholics and agnostics of the county object to the practise. The State Superintendent of Public Instruction was asked for an opinion and decided in favor of the Bible reading."

* * *

"It is rumored," says the *Catholic Mirror*, "that the pope will establish an Apostolic Delegation in Berlin, the only capital in Central Europe where the Holy See is not represented. The Prussian government keeps a legation in Rome, and a papal delegation would be equivalent to a legation, but it is likely that an inter-nunciature will rather be established."

And the pope will not rest until he has an accredited representative at the seat of government of every powerful nation in the world.

* * *

JUDGE ARMSTRONG, of the License Court of Camden, N. J., refuses to issue a renewal of license where it can be proven that the applicants have sold liquor on Sunday during the past year.

* * *

ONE of the most remarkable swindling transactions that has of late come to light was discovered and broken up recently by the city authorities of Brooklyn; the details of which have since filled columns in the New York dailies. The most remarkable thing about the swindle, moreover, was not the ingenuity or "nerve" of its visible head—a man named Miller—but the revelation of the fact that thousands of people in Greater New York and elsewhere were holding to the old delusion of getting "something for nothing," and paying out their money on the strength of it.

* * *

They were promised returns of ten, fifteen, or twenty per cent. weekly on the sums they might loan to the "syndicate," and the office of the concern was fairly besieged with throngs of people of all classes anxious to put their money where it would reap these abnormal returns. That the thing could not be honest, any intelligent person might know, and it must be supposed most of these people did know; but they took no trouble about that. "Something for nothing," was the one thought that overshadowed all others—even of regard for the rules of right and justice. The end to their dream of sudden wealth came when "Miller," finding the city authorities getting ready to act in the matter, suddenly disappeared, taking with him a million dollars

more or less of the funds of his dupes, and could not be found either by the latter or by the police. It was a rude ending, as such dreams are wont to have.

* * *

Out of the discussion of this subject have come the following pertinent observations which are credited to that well-known figure in the business world, Mr. Chauncey Depew. Mr. Depew, it is stated, admitted having said that "all men and women are gamblers," and then proceeded to justify the statement to an interviewer by facts in his own experience:—

"Yes, I did say it, and, what is worse, it was the truth. My mail bears ample evidence of it. Letters are served up to me by the bushel-basketful from gamblers all over the country."

"But you're not running a"—

"No," interrupted the senator promptly; "but if I were I might be the richest man in America. Men, women, and fools send me letters daily asking for lists of the best places to put their money in order to double or treble it in a week. They don't want anything less than 100 per cent. investments, and few of them make the limit for waiting more than a fortnight."

"What kind of investments do they ask for?"

"Oh, they don't care anything about the means," said the doctor, smiling; "the end is the only thing they're interested in. The rest they leave all to me, offering to send on their money."

"And women?"

"Why, the women are worse than the men. They would not be satisfied with something for nothing; they want a whole lot for nothing. The fact that this is an impossibility, however, is a sort of knowledge that nearly always comes late in life, like gray hairs or wrinkles. Like these, however, it occasionally comes prematurely, but never with women. . . .

"It isn't only in America, however, that this condition exists. It's everywhere. The whole human race are gamblers. They're all looking for something for nothing. The hardest workers among us are constantly on the qui vive for something we can get without having to work for it.

"In America the spirit of gambling amounts to a fever. It is more intense here because there are more instances of quick fortunes and lucky speculations.

"The country boy leaves his father's farm with his clothes in a bandanna, and ten or fifteen years later pops up in a big city with a fortune of millions. A lucky beggar starts in life with a couple of hundred dollars, invests it properly, works hard and finishes a capitalist. It's a terrible example."

[Mr. Depew glanced hopelessly toward his mail basket.]

"The lucky beggar and farmer boys are the cause of it all," he said, sighing. "They insist upon making themselves exceptions to the rule."

"What rule?"

"The rule that you can't win on a gamble. There's nothing in it. You can't get anything you don't work for. I never knew a gambler, a man who depended on luck and risks for his money, to die rich."

It is Christianity alone that offers the individual the opportunity to get something for nothing, with no possibility of failure. But the wealth it offers is that for which few are seeking.

Who Wants Peace?

It has been the glory of our Government during the past twenty or thirty years that it has been at peace. The peaceful pursuits of life are much more honorable than war. This peace is so desirable that the Lord has taught his followers to pray for it. Paul writes Timothy thus: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a *quiet and peaceable* life in all godliness and honesty." Therefore peace among men is one of the first results of the inborn Christ life. A Christian desires peace. He will sacrifice for it, he will live for it, he will pray for it.

That which is accomplished for the individual man in following Christ will be accomplished for a collective body of men and women. Therefore if it were possible for a whole nation to be composed wholly of Christian men and women, that nation above all others should be a *peaceful* and *peace-loving* nation.

Because of this peaceableness the United States has grown into a powerful nation. It has been in a position to powerfully arbitrate for peace between eastern nations when upon the brink of war. This was right and praiseworthy. But all this is as a tale which is told. When trouble broke out in Africa in the present war there, a strong petition was sent our President to offer his services, representing our nation, in obtaining peace. But what could he do? How far would such advice go when we ourselves were involved in difficulty with a late acquisition of foreign territory? Our hands were tied. Although passing among the nations for a Christian nation, we were powerless to offer, effectively, our services for obtaining peace.

But do we *want* peace? Do we want it enough to take it in some way other than we might choose? Or, shall we fight it out to some bitter end?

Here is what war the past year has cost us in lives. Think of the nearly 7,000 families in the United States in mourning:—

"WASHINGTON, Nov. 14.—Surgeon-General Sternberg's annual report gives the total number of deaths in our armies, including regulars and volunteers, from May 1, 1898, to June 30, 1899, as 6,619 of whom 496 were killed in battle, 216 killed by accident, 202 died of gunshot wounds and wounds received in action, 2,774 from typhoid fever, 476 from malarial fever, 359 from pneumonia, 342 from diarrhoea and dysentery, and 185 from yellow fever."

Here is what the navy alone cost the United States during the past year:—

"WASHINGTON, Nov. 14.—The annual report of the paymaster-general shows it cost \$13,983,174 to maintain in commission the ships in active service in the navy last year. For construction of ships and purchase of ready-built ships \$9,964,456 was expended, while \$6,754,974 was spent in repairs to ships, in all amounting to more than \$30,000,000."

According to a recent report Aguinaldo is so anxious for peace with this Christian nation that he offers the same amount for the independence of the Philippine Islands that the United States paid for its sovereignty over them to Spain. Here is the report:—

"NEW YORK, Nov. 23.—The *World* says its Hong Kong correspondent knows an American who lives in the Philippines and who has recently seen Aguinaldo. He has been through the lines and has been two weeks with the insurgent commander-in-chief. What was said by Aguinaldo this American jotted down and forwarded to Hong Kong through the mails to his business correspondent there.

"Aguinaldo wants peace, and to get it he is willing to pay the \$20,000,000 which the United States paid to Spain for the Philippines, and will consent to American soldiers remaining in Manila till the debt is canceled. He wants a republic, to consist of a president, congress, and judiciary."

The letter detailing the interview is dated at Manila, October 14. It adds:—

"Aguinaldo said that he had been repeatedly informed that the American President would never consent to a compromise; that unconditional surrender was the only thing the latter would accept."

Who wants peace? This is the question.

T. E. BOWEN.

Judged By Its Fruits.

THE report that Pope Leo XIII. is about to present statues of the Saviour, with the papal blessing, to a number of crowned persons, including Queen Victoria, says an exchange, leads to the reproduction of a list of gifts of the pope, with the results which followed. The list following is given by the *Primitive Catholic*:—

"The pope sent the Golden Rose to Bomba, king of Naples, and in less than three months he lost his crown and kingdom. He sent his blessing to Francis Joseph, emperor of Austria, and in less than twelve months he was defeated at Sadowa and lost his Venetian dominions.

"He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was defeated by Protestant Germany and the emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hands of the Zulus, and the papal favorite alone is left to mourn the extinction of that once proud dynasty.

"Mrs. W. T. Sherman got the Golden Rose as a special mark of favor for her service to the church, and it was too much for her, as she died soon after. The pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany, and she became the greatest power on the continent. The pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge, and now fills a suicide's grave. The Princess of Brazil, when near her accouchement, requested the interposition of the pope and his blessing on her child. She received it and the child was born deformed. Maximilian was killed three years after being blessed by the pope as emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America, in 1870, and it never reached its destination. Every soul on board perished. The empress of Brazil was blessed but once. She broke her leg three days afterward. It may be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety in the papal blessing. It then raised its anchor, sailed out to sea, and went down in two days.

"The Order of Christ' was conferred by the pope on Dr. Windthorst, his great champion in Germany. He died in less than a year.

"August, 1895, the archbishop of Damascus, in addressing the Spanish troops at Victoria, when about to start for Cuba, declared that the pope, like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the queen regent, and the king have had his blessings many times. On the last occasion it was at the commencement of the Spanish-American war, and the result was that Spain was miserably defeated, her navies sunk, her foreign possessions dropped from her grasp, and the once proud leading state of Europe sank into insignificance; the remnants of her troops returned home ragged, miserable, and sick.

"The Grand Bazar de Charite in Paris on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames and nearly 150 of the society ladies of Paris lost their lives.

"The late empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin."

Universalists and Sunday Keeping.

At the Biennial Session of the Universalist General Convention, held in the city of Boston, Oct. 18-25, 1899, the following resolution was unanimously adopted:—

"Resolved, That the Universalist Church in convention assembled records its conviction that the secularization of Sunday is a grave threat to the religious, social and industrial welfare of the country; and expresses its

heartly sympathy with the aim and efforts of all those organizations and individuals who are striving to convince the people of the need of safeguarding by *care and custom*, which is stronger than law, a Sunday which shall give to as many as possible in every community the right to rest and the privilege to worship, both of which are taken away by the increasing attention to business and pleasure."—*The Defender*.

Religious Freedom in Porto Rico.

A FRIEND in Porto Rico has sent us a copy of a San Juan paper dated November 12, in which appears a letter from a citizen of Guayama, calling attention to the religious intolerance which still prevails there under the papal regime, in the matter of burials in the public cemeteries. It has become necessary, the writer says, to enlarge the cemetery of Guayama, and for this purpose funds are necessary which must be collected from the public. He adds:—

"Nobody is willing to give money for a cemetery, afterwards to be placed under the control of a particular religious denomination which may refuse him interment when dead.

"This intervention, by religious bodies, during the Spanish regime was justified; under the flag of the United States of America, there is no excuse for it. The cemeteries all over the island have been constructed by the respective municipalities; the municipalities pay for the employees that look after the cemeteries, sell the vaults, and pay for the keeping of the grounds. Why then should the Catholic priests have anything to say in the matter? Only for denying the right to be buried there of someone who at the moment of death would not be considered by them a genuine Catholic. They do not care even when the tomb has already been paid for or whether the family has expended a large amount in the building of a costly monument. The dead one is not allowed to occupy the place that the loving folks have selected for him, if he happens to be a Mason, a Protestant, if he died without communion, or was killed in a duel, or if he committed suicide, or if he was excommunicated for not believing in some chapter in the Catholic faith. In fact, there are many reasons by which interment may be refused. We could cite many instances; but what is the use? They are well known all over the island.

"This state of affairs should cease, and can legally be made to cease. The declaration made by General Brooke on taking possession of this island, in the name of the United States of America, states that all laws and customs, not opposed to the fundamental principles of the United States laws, would be respected. Is it not opposed to those laws when an officer not appointed by the American Government, not elected by the people, nor by the municipality, is allowed to control public property, as the Catholic priests do the cemeteries?"

The writer adds that he does "not doubt that the Government will put an end to this nonsense." It certainly will if it carries into effect the principles for which it professes to stand.

The Church and the State.

ONE of the signs telling of the last days is that professed Christians will have "a form of godliness," while "denying the power thereof." 2 Tim. 3:1-5. As illustrating this, note the following spoken by Rev. Cyrus F. Wixon, in an address to the Chautauqua circle of the Trinity-Methodist Church:—

"Justice to humanity demands that in order to obliterate a hereditary source of crime the individual must die. . . . I would chloroform these confirmed criminals. . . . In death by chloroform there is no pain, nothing revolting."

The editor of the *New York Journal*, commenting on Wixon's theory, said:—

"Thus the Rev. Mr. Wixon, a Christian minister, serving Him who said, 'Thou shalt not kill,' would reform the world by making it a shambles. . . . If the Wixon law were put into effect its author should tag each soul of the 100,000 souls which he would free with an explanatory prayer to this effect: 'We hereby return this poor soul to its Maker as unsatisfactory. We hope that in future He will be pleased to furnish mankind with souls of better quality.'"

Apropos of this the following letter was written to the *Journal*:—

"*Editor of the New York Journal*:

"The Scriptural reply to Rev. Wixon's unchristian method of exterminating criminals should be the same as the answer Christ made to the Sadducees: 'Ye do err, not knowing the Scriptures, nor the power of God.' If the gospel of Christ has not enough of the power of God in it, when acting in harmony with the Divine will, to transform the veriest wretch, who is a sinner both by hereditary weaknesses and by acquired transgressions, to the image of his Maker, it falls short of its teachings. The power of salvation is exactly what the ministry ought to make known to the laity. If by precept and by example the preacher is not a living exponent of this power, possibly some other calling would be more in consonance with his pretensions."

CYRUS SIMMONS.

Knoxville, Tenn.

What Rome Desires.

FROM certain demands recently made by the clerical party in Spain, and from certain statements recently uttered by the leading Catholic organ of the world, the *Osservatore Romano*, certain desires and aims of the papacy which are of decided interest to all non-Romanists are made too plain to be overlooked or denied. On this point we note the following in *The Outlook*:—

"At the recent Catholic Congress at Burgos [Spain], the longing for a restoration of temporal power was unblushingly shown. The prelates there assembled drew up a pronunciamento in which they demanded that no text-books but those approved by the bishops should be

used in the universities, and that public instruction throughout the kingdom should be Catholic. They declared that no ecclesiastic should be punished by the ordinary civil courts of justice, and that none should pay taxes. Furthermore, they demanded exemption from military service for all seminarists under twenty-seven years of age, and for all priests; and lastly, they had the assurance to ask that all associations not Catholic should be prohibited.

"The desire for temporal power is shown, not only by the Roman Catholic prelates and journals of Italy, Spain, and France, but even by that official journal of the whole church, the *Osservatore Romano*. This paper, publishing daily official notices from Leo XIII. and his secretaries, papal documents, and important communications on ecclesiastical affairs, has deservedly great weight with all Romanists. It declares that in the present conflict between two 'heretical' powers there is to be no overthrow of Romanism in Manila; in South Africa it sees some chance for the Roman Church. It asks: 'Can it be that this war is providential? Will Protestantism be exhausted by it? Has the period of the great transformation of the world begun, when the church will accomplish a new conversion of the Gentiles? Let us have courage, determination, and faith in God, who is ever the God of armies.'"

If it is true, as this official organ of Leo XIII. and his prelates in Rome declares, that there is to be no overthrow of Romanism in Manila, then there is to be no separation of church and state in Manila; for there is an overthrow of Romanism wherever a long-established union of church and state is broken up. We fear the *Osservatore Romano* knows whereof it speaks upon this point.

The United States is referred to as an "heretical" power, which indeed it is, from the papal point of view. But why does the pope profess so much friendship (as he now does) for this heretical power?

It would be a providential thing in the Roman view if war were to break out between all the Protestant nations and rage until they had devoured each other, and Protestantism had thereby become exhausted.

A Soldier's View of It.

Philippine Correspondence of "Washington Post."

THE benefits to be derived by the United States in conquering this island seem small in comparison to the deaths and hardships endured by the troops. There are no tracts of land to be taken up; there is no opening for the laborer or mechanic. Every available acre of ground is tilled, and in buildings suitable for this climate the native is far superior, for nothing seems impossible to him with a bolo and bamboo. Of course, the moneyed man has great prospects before him in investments, but for the brawn and muscle of America's sons that are enduring the torrid sun and marching through vapors of malaria and typhoid fever, the bright vision ever before them is to have their enlistment of three years

end, and if their lives are spared, to once more set foot on the soil of their fathers, and build up shattered and broken down constitutions and obliterate entirely from their minds a place called the Philippine Islands.

THERE are 100,000 people in the Sulu group. There are more than 1,500,000 Tagals. If it be wrong to interfere with slavery and polygamy in the Sulu Islands merely because such action will lead to war, although those institutions are in defiance of American laws, is it not far worse to attempt to deprive the Tagals of the right to self-government, although it is plain that this attempt is far more costly than a movement against the Sulus? This is the very point of the whole matter. It is a point which President Schurman apparently evades or ignores. Yet it is a point which is stirring up a good many Americans to-day. The armies of the United States are being used to conquer the Tagals, while the sultan of Sulu with his Mohammedan empire of slavery and polygamy is officially acknowledged, and he receives pay as an American official.—*Boston Advertiser*.

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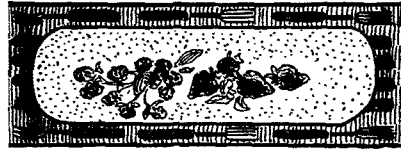
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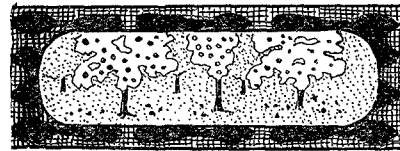
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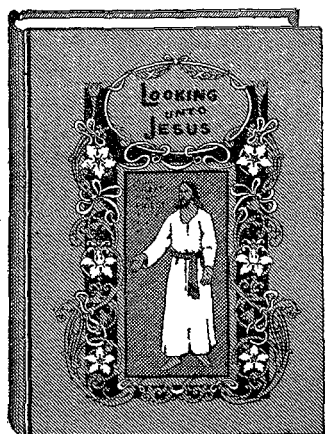
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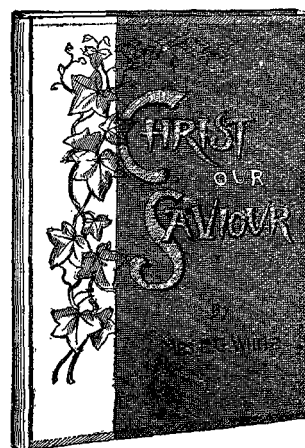
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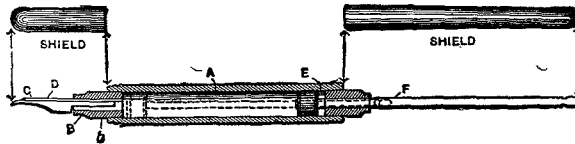
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NEW YORK, DECEMBER 7, 1899.

It is a very suggestive article which we print this week from the *Springfield Republican*, in which the church, the state, and "destiny" are linked together in a great "missionary" enterprise. See p. 755. It is worthy of note that a spokesman of the church "speaks out" and advocates in a leading church paper "what responsible statesmen scarcely dare as yet to hint at."

MR. W. T. STEAD, the English journalist, has written and circulated a pamphlet entitled, "Shall I Slay My Brother Boer?" and according to report, "is shocked" at the answers received from the English clergy. "One godly parson replies, 'Yes; and be quick about it.'" But what else could a really "patriotic" clergyman say?

THE Filipino "rebellion" appears to have been at last fully overcome by vigorous efforts that have of late been made by the American forces in Luzon, and this is pointed to by certain papers as a fact which throws ridicule upon the idea that the conquest of the island is not just and right. Such writers plainly show their adherence to the principle that "might makes right;" and the establishment of this principle in a nation marks the beginning of that nation's end.

"WITHOUT a civil Sabbath, a religious Sabbath is impossible," says the *Ram's Horn*. Then the "civil Sabbath" must have something to do with religion, and the object of preserving the one must be to save the other.

But the Sabbath commandment says nothing about a "civil" Sab-

bath, and the Author of that commandment and of the Sabbath says that a religious Sabbath, for any person, depends only upon whether he will turn his own foot away from the Sabbath and will cease doing his own pleasure on "My holy day." Isa. 58:13, 14. And is not that the truth?

THE pastor of the Second Baptist Church of Rochester, N. Y., does not believe that games ought to be allowed which might draw people away from church services, even on other days than Sunday. There was to be in his church, on Thanksgiving day, a union service of the Baptist churches of the city; and on the other hand, the university located there had arranged with another college for a Thanksgiving-day game of football. There was a clash of religious and secular enterprises, and the aggrieved pastor said to his congregation:—

"I am very sorry that our University of Rochester has advertised for next Thursday forenoon, as a kind of religious service, a football game with another college. I must say positively that I sincerely deplore such a course of action as that. I must also express a hope that not one of you here present will attend the game. If it were to be held in the afternoon, it might not be quite so bad, but the idea of running football contests in rivalry with religious services on that day should be discouraged by the community generally."

This indicates progress; but in what direction?

THE *Christian Statesman* says, "There can be no Sabbath, for example, with true rest and refreshment for man's whole nature, body, mind, and spirit, without the acknowledgment of the moral obligation of the Sabbath, as such, and the authority of the Sabbath's Lord." In this the *Statesman* speaks for all those represented in the movement to secure legislation enforcing Sunday rest, of which it has

been from the first the leading exponent.

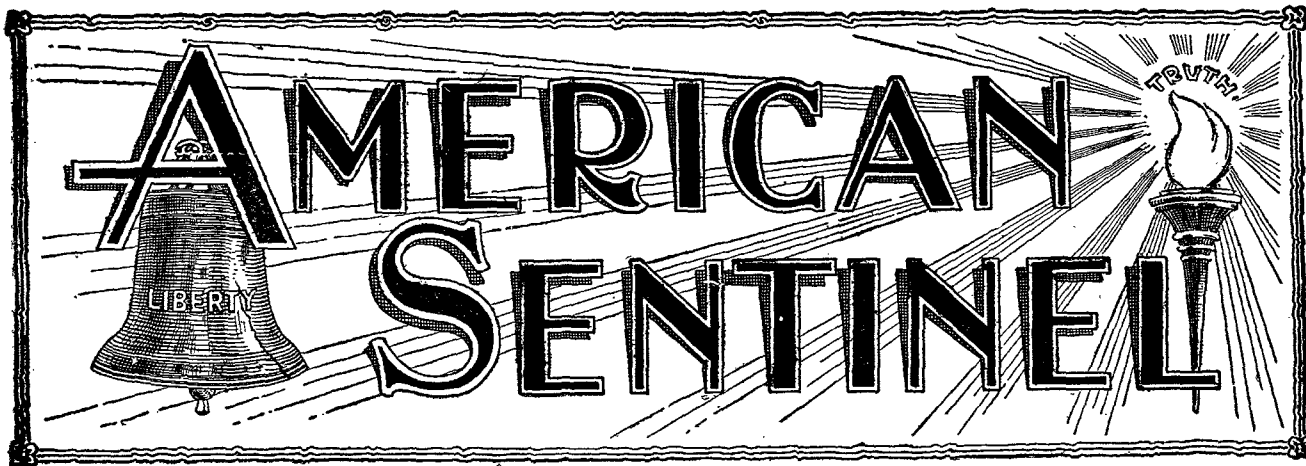
It is perfectly plain, therefore, that the object this movement has in view is a religious one,—that the legislation sought is intended to enforce religion. Of what use would that legislation be otherwise, according to the facts here admitted. The Sunday law is called for to enforce "Sabbath rest;" but "There can be no Sabbath . . . with true rest and refreshment for man's whole nature, body, mind, and spirit, without the acknowledgment of the moral obligation of the Sabbath, as such, and the authority of the Sabbath's Lord." Of what use, then, will the Sunday law be unless it in some way promotes the "acknowledgment of the moral obligation" of Sunday, and "the authority of the Sabbath's Lord?"

The organizations for whom the *Statesman* speaks in calling for Sunday laws, aim to secure this "true rest" for man's "whole nature" on Sunday, for all the people. That is the only kind of Sunday rest they have in view,—the only kind they think is worth anything; for they are composed, in the main, of deeply-religious people. Why are they working to secure Sunday laws, if such laws are not designed to secure this rest?

The Sabbath rest is a religious rest; that is true. The Sabbath is a religious institution, established by the Creator to serve a religious purpose. The *Statesman* party recognize this truth, though they adhere to the wrong day. And in calling for Sunday legislation, they confess a purpose to enforce religious rest.

PROTECTING a divine institution by means of a human law, is much like protecting a granite mountain by surrounding it with a wooden fence.

ERRATUM.—The last word of the second first-page item in last week's issue, should have been "injustice," instead of "justice."



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

VOLUME 14.

NEW YORK, DECEMBER 14, 1899.

NUMBER 49.

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 right to rest is not more sacred than the right to labor.

You may ignore truth and justice; but be assured truth and justice will not ignore you.

WE can ask no more of the civil government than that it protect our liberty to enjoy our natural rights.

THE preservation of one person's rights does not demand the sacrifice of rights by another. Rights do not conflict.

THE worst "quack" medicines ever palmed off upon people are those that men have invented for the cure of a morally sick community.

IT is man's business to remedy crime, and God's business to remedy sin. God's remedy which he has provided for sin, is the gospel; and no man has any business to use any other.

EVERY individual has a right to rest on the Sabbath day, and there is no law in this country that denies or restricts it. Every person can exercise this right, if he will. But some people want a law to compel them to improve their privileges.

THE law of God—"six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God"—provides for a *religious* Sabbath and six working days in the week. That is God's mind concerning the alleged necessity of a "civil" sabbath.

SINCE God has ordained six working days for the week, there can be only one legitimate Sabbath day; and the whole question of Sabbath observance depends upon the question of which day of the week is the Sabbath. But who has a right to settle this question? Must one person accept the decision of another, or of several others? or has each person the right to settle the question for himself?

Another Supreme Court Decision.

THE Supreme Court of the nation, two of whose nine members are Roman Catholics, has, it is announced, decided that it is all right for the Government of the United States to give money to the Catholic Church. The announcement reads:—

"WASHINGTON, Dec. 4.—The United States Supreme Court in an opinion affirmed the right of the Government of the United States to appropriate money for an institution conducted by the Catholic Church.

"The case was that of Joseph Bradfield, of the District of Columbia, against United States Treasurer Roberts and was brought to restrain the treasurer from paying the money appropriated to meet the terms of an agreement made by the commissioners of the district with the management of Providence Hospital in this city, because it is conducted by the Sisters of Charity of the Catholic Church."

The importance of this decision can be appreciated only by keeping in mind certain facts:—

1. That the Government some years ago was induced to begin paying out public funds for the support

of Roman Catholic institutions, notably Catholic Indian schools, and paid out more and more each succeeding year until the yearly appropriation reached nearly a million dollars.

2. That the Protestant bodies, becoming alarmed at the Catholic inroads upon the public treasury, started a movement against it, and succeeded in getting Congress to reverse the Government's attitude in this matter, upon the constitutional ground that such appropriations were contrary to the principles of republican government.

3. That Cardinal Gibbons, not very long since, in behalf of the Catholic Church, asked Congress to reconsider the whole matter of sectarian appropriations, and has been hoping and working for this result with the forces at his command, ever since.

4. That a little over a year ago it was announced by the *Baltimore Daily American* that the Administration had decided, as the result of "numerous conferences with Cardinal Gibbons and Archbishop Ireland" on the subject, that money would be advanced by the Government for the "temporary" support of Catholic worship in Cuba.

5. That by the acquisition of Porto Rico, the Philippines, and other Catholic lands an enormous field has been opened for a demand for Government funds to support Catholic institutions.

And now that the highest court in the nation has decided that such appropriation of public funds by the Government is all right, what is to hinder the appropriation of the national funds in response to any and all other demands for support that may be made by the Catholic Church, both at home and in the "colonies?" If there is no constitutional support for the principle of separation between church and state in this matter, how is that principle to stand? And that it has no constitutional support, is what this decision means.

And this being so, it marks another step—and an important one—added to those already taken for the formation of a national union of church and state.

An English Statesman on Church and State.

THE status of the church under an alliance with the state is thus described by Mr. Justin McCarthy, M. P., who is a leading figure in English politics. He speaks of the Established Church of England; but any church that receives and accepts state aid puts herself in a position of obligation and subordination to the state differing only in degree from that to which he refers:—

"The plain fact is that if you have a state church, a church established, privileged, and endowed by the state, all those who make a living and an income out of the church, who enjoy the privileges and aspire to the dignities the state church affords, must obviously be bound to submit to the conditions on which alone a

state church can be maintained. The Established Church in England is the creation of the state. It is, as John Stuart Mill put it, a branch of the civil service. It is maintained by the Crown and by Parliament, and so long as it continues to be a state church it must submit to whatever conditions Parliament and the Crown may be pleased to impose. The religion of the state church is decreed and dictated by the Imperial Parliament; that is the long and the short of it. The real authority of the Parliament rests with the majority of the House of Commons. Therefore the religion of the state church is decreed by the majority in the House of Commons. There is no way out of the dilemma. You cannot have a state church and at the same time absolute liberty of religious worship."

The National Reform Convention.

"We sometimes think the Pilgrim Fathers were too severe in their legislation against immorality. There was a law in the colonial statutes of New England that for a flagrant violation of the Sabbath the offender should be hung. We may say this was wrong; but let me ask, Were they nearer or further from the moral law as interpreted by the Mosaic legislation than we are? Under the Mosaic law a man guilty of idolatry and Sabbath-breaking was to be executed; and I apprehend that we ought to return to that order of things to-day, and execute the penalty for the violation of moral law. A man who openly and violently blasphemes the name of God has forfeited his right to live under the God whose law he has broken."

Thus spoke the Rev. J. M. Foster, a prominent exponent of National Reform principles, at this convention; and the utterance was received without a word or sign of dissent. There was a burst of applause for Mr. Foster's address at its conclusion.

We do not, of course, impute this bloodthirsty sentiment to all advocates of the doctrines of National Reform; yet it expresses only what is contained in the movement for which they stand. It is good National Reform logic. For if the nation is a moral being, bound by the law of God, as they assert, it must keep that law; and as a government gives expression to its will only through its laws, it follows plainly enough that if its will is to obey the law of God, it must enforce that law by legislation, and execute the penalty for its violation; which penalty as fixed by God himself, is death.

Just here is the great mistake of the National Reform theory. The nation is not a moral being; the civil government is not bound to legislate in the domain of morality. It is bound not to legislate in that domain. For when it enters the moral domain, and takes cognizance of man's duty to God, it begins to deal with *sin*; but God himself has restricted the civil government to the domain of *crime*.

The civil government exists to seize and punish the offender *at once*, and *without mercy*. Therefore if it is

to deal with sin, it must execute at once upon the sinner, without mercy, the penalty of sin. But God instituted the gospel, and gave his Son to die upon the cross, *expressly to prevent the immediate and unmerciful execution of the penalty for sin upon the sinner.* The whole object of the gospel would be defeated if this were done. And therefore this National Reform doctrine that the civil government ought to punish violations of the law of God, is altogether against God, and those who adhere to it are only fighting, though it may be unwittingly against him. God himself will finally execute the penalty of his law upon the wicked, but that will not be until the gospel shall have done its work, and the period of probation upon which man has been placed shall have reached its end.

The purpose of civil government, as the Declaration of Independence affirms, is to preserve the natural, unalienable rights given to all men by the Creator; and to this end the Government must take measures to restrain those who would disregard these rights, and must execute the penalty of the law upon the offender; and it must do this at once and without mercy. Otherwise civil government would degenerate into a farce, and anarchy would take the place of law and order in human society.

One idea that was emphasized by several speakers at the convention, was that of the immutability of the law of God; and this was presented with particular reference to the Sabbath commandment. As one speaker tersely stated it, "You can't punch holes in the Decalogue." And yet these very men have punched a hole in the fourth commandment, where it says, "the seventh day is the Sabbath," and have tried to patch it up by putting in words to make it read, "the first day is the Sabbath."

Another idea that was made prominent was that one person could not enjoy his right to rest on Sunday without having a law compelling all to rest. As it was stated, "The right of Sabbath rest for one man depends on a law of Sabbath rest for all." But suppose we turn it the other way, and state it from the standpoint of the right of men to work. Men have a right to work on Sunday as well as to rest. Suppose then that those who do not care to rest on Sunday should say, "The right of one man to work on Sunday depends on a law of work for all." Would not this be as fair a rule as the other? Is the right to rest more sacred than the right to labor? "It's a poor rule that won't work both ways."

With very much that was said at this convention, the SENTINEL is in full accord. These men see that great evils are rampant in society; and so do we. They deplore these things and long to see them remedied. So do we. The difference is that they want to apply remedies of human manufacture, which can only make the matter worse, while we say that the remedies applied must be God's remedies; not human enactments en-

forced by the power of man, but the law of God enforced by the power of the gospel; not a repressing force working from without, but a quickening power working within, upon the heart.

With this introduction we proceed to a condensed report of what was said by the leading speakers, so far as concerns those subjects which are closely related to the National Reform movement for a union of church and state.

Dr. D. B. Wilson, speaking of the nation's duty to its new possessions, said:—

"We must aim to make our new possessions Christian States. There has been in those places a union of church and state, and this has been most harmful to both the church and the state. This union of church and state must be broken up. Men of the highest Christian character must be placed in control in those countries. We must have rulers who will not be covetous. They must be a different class from the politicians."

Rev. W. I. Wishart dwelt upon the necessity of a quickening of the public conscience. He said that though the picture of the present is a little dark, the prospects for the future are bright. "This nation will yet look upon Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one who is in bitterness for his first-born. This country, our nation, will yet do honor to her Lord and King, and will yet kiss the Son lest he be angry, and we perish from the way."

Rev. R. C. Wylie spoke upon "The Christian Principles of National Fundamental law." He said that Christian principles are political as well as Christian. "All the reforms we seek are in the political sphere, and require the action of the state. There are certain Christian principles, fundamental to all these reforms, and these principles are also political. There are three sources from which these principles may be learned: first, the constitutional history of the country; second, authors on political science; third, the Scriptures. Our constitutional history began long before the framing of the Constitution, away back when the colonies were planted. The first Colonial Charter, issued by James I., expressed the Christian character and purpose of the colonies, and all these early colonial charters like this one declared the relation of the civil government to God. The same relation is declared in our State Constitutions, and also in several decisions of the Supreme Court, notably the 'Christian nation' decision. It is also declared in the papers and messages of all the Presidents." Special reference was made to the last Thanksgiving Proclamation issued by President Cleveland, in which he used the expression, "Through the mediation of Him who has taught us to pray." "There is a relationship between Jesus Christ and the nation, and between the Scriptures and the nation." The speaker quoted from several authors on political science to show that states

are moral persons amenable to the rules of Scripture. He said that the Bible taught that nations are created by God, and referred to the promise of God to Abraham, "I will make of thee a great nation," etc. He referred also to the prophecy of Daniel, that all the nations shall serve the Lord. "The divine will is supreme in civil affairs. This may be learned from the second Psalm. The 'bands and chords' there mentioned are the rules laid down by God for the nation.

"What use ought we to make of these fundamental principles? They are lying about in a loose manner, and hence have not the force and legal value they should have. It is well enough to have them expressed in documents, messages, and court decisions. It is well to have them in the State constitutions, but all these expressions of them do not rise to the dignity of a national acknowledgment of God. They must be put into the fundamental law and recognized in the national Constitution. This great document ought to be in this respect like these other documents.

"There are a number of reasons why we ought to have this Constitutional recognition of these principles.

"1. Because these Christian principles are both fundamental and political.

"2. Because such recognition is in line with our national history.

"3. Because the written Constitution should be in harmony with the unwritten constitution, which holds to the kingship of Jesus Christ. It is a popular sentiment to-day that Jesus is king of the nation as well as of the individual.

"4. The Constitution is the proper place for the people to recognize God. 'We the people' in our political capacity should have the privilege of acknowledging God.

"5. Because of its educational value in counteracting the secular theory of government.

"6. It would take a dangerous weapon out of the hands of secularists.

"7. It would furnish a much needed basis for state laws on moral issues.

"8. It would furnish a basis for righteous decisions by the courts.

"9. It would give support to all Christian usages in the Government.

"10. It would furnish a basis for excluding immoral men from Congress.

"11. It would guard against a union of church and state. It has been charged against us that we wanted a union of church and state. We never wanted any such union, and we say, this is the only way whereby such a union can be effectually prevented.

"12. It would honor God."

Rev. D. J. Burrell spoke to the question: "Shall Our Nation Lose Its Sabbath?" He said that the Sabbath in this country is vanishing, and inquired, If this goes on, what are we coming to?

"It bodes ill for the American home, for this and the American Sabbath are inseparably linked together. It bodes ill for our industrial institutions because it affects the men who stand for American power and influence. We are a great and powerful nation because we have the best workmen on the face of the earth.

"It is a scientific fact that the physical system requires one seventh of the time for rest. In the last twenty-five or thirty years we have developed two new maladies—insomnia and nervous debility, and I believe Sabbath desecration is largely responsible for both. God never meant a man should sleep at night who will not rest on the Sabbath.

"Another evil that is bound to follow is disaster to our civil freedom, for what is freedom but the franchise of personal or individual rights? I have a right to rest on Sunday and no one has a right to interfere with my rest."

At this point the speaker mentioned a conversation he had recently with an old lady, in which she had spoken of the time when a chain was stretched across Broadway above and below the church on Sundays.

"The right of Sabbath rest for one man," Dr. Burrell continued, "depends on a law of Sabbath rest for all. Workingmen are beginning to find out that they cannot rest on Sunday unless all rest. We insist that the law of Sunday rest shall be applied faithfully to the whole community on the principle of liberty to rest for all.

"The seal of God's covenant with America as a chosen nation is the Sabbath. We may call it the American Sabbath, but it is God's Sabbath always, and if we do not keep it the doom of ancient Israel will fall on us.

"We are a Christian people, and we must not try to found reform on anything but the Christian religion. It must be Christian reform because we are a Christian nation. I wish God's name was in the Constitution. That is what we all wish. But the next best thing is to see that His name and His love and His law are in the hearts of the people."

Rev. J. M. Foster continued the discussion of the same question. He said a distinction was to be made between the nation and the government, and between the civil and the ecclesiastical Sabbath.

"The state is God's moral ordinance. The nation is a moral being, responsible to God for its character and conduct. The Ten Commandments are the foundation of this moral basis on which the nation rests.

"You can have no Christian morality without the Christian Sabbath, and without the Christian Sabbath you cannot long have a free government.

"We ought to have a national Sabbath law. First, because we need a law that will protect each person in his God-given right to Sabbath rest. But Sabbath rest does not mean a Sabbath holiday. A holiday Sunday is always followed by a blue Monday.

"Secondly, the nation ought to enforce Sabbath rest in the interest of self-preservation. We are upon the down-grade, and making the toboggan descent into the awful gulf of national ruin.

"Thirdly, a national Sabbath law is necessary to protect Sabbath legislation in the different States.

"But would you compel this great nation to honor a law for Sabbath rest? some one may ask. Why, certainly we would."

The speaker proceeded to show that there is no

business necessity for the running of freight trains on Sunday, nor of passenger trains, nor of street cars, nor for the opening of the Post Office, nor for the publishing of Sunday papers.

"We must have a Sabbath rest to provide a stimulating and elevating of conscience. In cities without Sabbath rest the public conscience is at a low ebb, and large bodies of policemen and soldiers are required to preserve peace and order. Where the people will worship on Sunday God himself will perform the police duty.

"The early colonists in America had rather severe laws for Sabbath observance, and for church attendance. In one New England colony there was a law fining all people one shilling for absence from the second Sunday service, and if they were absent from both services on Sunday, they were fined one pound; and for being absent a whole month the fine was twenty pounds. If we had a similar law in force to-day we would soon have the coffers of the churches filled.

"O for a reproduction of the character of the Pilgrim fathers to-day, in every State of the Union."

(Then followed the remarkable language with which this report of the Convention is introduced.)

Concluding the speaker said: "We must have a stern application of God's moral law if we are to preserve our Christian conscience; and the key of this law is the Sabbath day."

The closing session of the convention was devoted to a discussion and condemnation of the Sunday newspapers. This was considered to be one of the chief, if not the very chief, of the enemies of Sabbath observance.

The Rev. H. H. George said the Sunday newspaper is an insidious foe of the family, the church, and the state, and that it is the imperative duty of Christian citizens to destroy it. "The Sunday paper is strongly influential in decreasing attendance from Sunday worship." He quoted approvingly from several letters written by clergymen of various denominations denouncing the Sunday paper as an abomination, and expressing the sentiment that "we must refuse to buy any paper during the week that publishes a Sunday edition." Also "we should refuse to trade with people who advertise in Sunday papers."

"The question before us," said Dr. George, "is, Are we to have in this country a Christian Sabbath or a continental Sunday? There are ten million evangelical Christians in this country, and 25,000,000 people who are church adherents. These will all vote for the Christian Sabbath. On the other side are atheists, skeptics, socialists, anarchists, and law-breakers generally, and among these we must class the Sunday newspaper.

"The Sunday paper runs a plowshare through the essential element of the Sabbath, which is its rest. It is true that employes on many Sunday papers get one day in the week for rest, but getting a day off each week in this way is not Sabbath rest. There is no Sabbath rest for workers on the Sunday newspaper.

"It cuts directly through the sacredness of the day. It keeps old and young away from the church.

"It is a law-breaker in a seven-fold degree. It violates the expressly written law of the Decalogue. It breaks the law of Christ. It breaks the law of the Apostles who met for worship on the eighth day. It breaks the law of the state.

"It consistently stands by other Sabbath-breakers, and leads in the direction of endless law-breaking.

"We hear it said of the Sunday paper, 'it has come to stay.' The people who say this have no backbone. It hasn't come to stay, I say. When Christian people wake up, the Sunday newspaper and the saloon will go after slavery.

"We should refuse to read a paper that publishes a Sunday issue. This is not a boycott. It is only self-defense."

Dr. M. B. Kneeland, of the New England Sabbath Protective League, followed Dr. George. He said the Sunday newspaper brings a danger to us from several sides.

"First, from the socially-degenerating tone which Sunday journalism represents.

"Second, from seven-day labor, which is opposed to the command of God and to the demand for rest in our nature."

He affirmed that 200,000 newsboys in the United States would be freed from Sunday toil by the discontinuance of the Sunday paper.

"Third, it tends to anarchy and to the destruction of national freedom.

"Steps should be taken at once to make seven-day journalism impossible—impossible because unpopular, and impossible because unprofitable. It should be made so repugnant that it will be forbidden and considered a crime to advertise in it.

"Seven-day journalism in the United States can be suppressed. How can it be done? There must be an uplifting of public opinion, and an awakening of the social conscience."

Dr. Kneeland proposed three anti Sunday-journalism pledges: an individual pledge, not to buy or read or cause others to read any Sunday paper; an advertiser's pledge, not to advertise in any paper printing a Sunday edition; and a publisher's pledge not to print or cause or permit to be printed any Sunday newspaper in his establishment.

Dr. Kneeland was followed by Anthony Comstock, who opposed the Sunday paper from the standpoint of its immoral and vicious influence.

Rev. I. W. Hathaway said that without the sacred Sabbath, private and public morality cannot be maintained, and that the Sabbath is swept out of existence by the Sunday paper.

He referred to the Sabbath as being placed in the center of the eternal law of God, and therefore an institution that must abide. It is not done away. "You can't punch holes in the Decalogue; it must stand or fall together."

Dr. David McAllister, editor of the *Christian Statesman*, said that even the clean Sunday papers, of which

there were some, were to be condemned as violating the law of the Sabbath.

"What may be perfectly decent on Monday, or Tuesday, becomes unlawful on the Lord's day. I charge upon all Sunday journals that they demoralize the community.

"We must hold up a moral standard and let everything be conformed to that standard. This is the principle to be followed in dealing with this question.

"The foundation of all reform and salvation is the fear of God; and the fear of God is to be secured through his Word and his day, which he has given us for its study. The Sunday paper more largely perhaps than any other agency banishes the fear of God.

"If this evil is not suppressed the country will be dragged down to overwhelming ruin."

He proposed as a remedy the writing of thousands upon thousands of letters to obtain the sentiment of Christians and Christian bodies regarding the Sunday paper; the circulation of pledges against it; the organizing of committees for aggressive work in all cities where Sunday papers are published; and the issuing of tracts for the education of public sentiment throughout the country against this form of Sunday desecration.

In adopting the customary resolutions, the association made note of the American conquest of the Philippine Islands, and gave its approval to the undertaking.

Judged for the Tithe.

BY Z. G. BAHARIAN.

NOVEMBER 2, the court of Karamousal, Nicomedia, pronounced a sentence against the treasurer of Seventh-day Adventists of Shagshag, with three months imprisonment and 150 plasters (about \$6), cash fine.

Nicomedia is a province next to Constantinople toward the East, where in several towns and villages more than one hundred Seventh-day Adventists live, faithfully paying their taxes to the state, and paying tithes also to advance the cause of the gospel. Shagshag is one of these villages, with a small population (three hundred souls). All are of the Armenian religion, except fifteen Sabbath-keepers. Satan many times tried to destroy this little flock of Sabbath-keepers, but they were kept by the power of God, and prospered under unfavorable circumstances. Even the government acknowledged their faithfulness during the Armenian insurrection.

The Armenians were very jealous against them. They watched their steps with open eyes to find fault in their relation with the government; but they were faultless. At last they tried to find something in their religion in order to accuse them before the authorities. They saw that these Sabbath-keepers pay tithes. They were sure to misrepresent this, and bring punishment upon them.

About two years ago the ruler and the priest of Shagshag (both being Armenians), called on the Director of Yalova, and complained against them that they were collecting money, called tithes, to advance the political purposes of Armenians. The Director called all these Sabbath-keepers and investigated about the matter. We thought then that he was convinced that they were falsely accused. But he has sent the question to Nicomedia, and from there it has been referred to the court of Karamousal for a final judgment. November 2 was set for their judgment. All were invited. When the judge asked them about the tithe question, all in one accord testified that they give tithes to advance the preaching of the gospel, in obedience to God's commandment. The judge asked them to prove it from the gospel (New Testament). They were glad to read several verses. But the judge did not accept it, and told them that they were deceived. He would send them away without any punishment if they would promise to discontinue it in the future. They did not accept this proposition, and insisted that it was God's command and they were unable to disobey it.

Then the judge tried to hold the treasurer responsible for collecting the tithes without the Sultan's permission. But all at once answered with the words of Luke 20:25. The tithe belonged to God and they were not responsible when they did not get permission from the Sultan. Then the judge held a second council with the members of the court for about an hour and a half; and came out with a verdict of guilty. The treasurer was fined 150 piasters and given three months' imprisonment.

The treasurer did not accept it, and protested against it, and required that the sentence be referred to the higher court of Nicomedia. We wait anxiously to see what will be the decision of this higher court. We are sure God will help us and glorify his name.

Constantinople, November 20, 1899.

National Reform Activity.

IN the annual report of the work of the National Reform Association, published last October, this illustration is given of the "alacrity and efficiency" of the sub-committees of this organization in its "reform" work:—

"During the session of the Pennsylvania legislature for 1899, a bill known as the Fow Bill, having for its object the weakening if not the entire destruction of the Pennsylvania Sabbath law, was introduced and referred to the committee on Law and Order. The Sub-committee of the Association, at an opportune time, arranged for a hearing before the Law and Order Committee of the legislature, sent out protests against the Fow Bill to twelve hundred pastors, accompanied by a circular letter urging that a vote be taken on the protest, and that the same be signed by the proper congregational officers and sent to Harrisburg for presentation to the

legislature. There is no doubt that this prompt action, thus bringing to bear the overwhelming sentiment of Pennsylvania in favor of the Sabbath, had much to do with the defeat of the Fow Bill."

And where is the alacrity and efficiency that ought to be manifested for the preservation of the sacred rights of conscience?

Nehemiah and Sabbath Enforcement.

[ADVOCATES of compulsory "Sabbath" observance refer often to the example of the prophet Nehemiah in forcibly restraining Sabbath breaking in Jerusalem, as justifying the enforcement of Sabbath observance to-day by the civil law. The trouble with their reasoning is that no parallel exists between the circumstances under which Nehemiah acted and those under which we as subjects of the civil government, live to-day. This is clearly pointed out in the following which we find in an exchange:—]

KEEPING THE SABBATH.

"In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened until after the Sabbath; and some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day. So the merchants and sellers of all manner of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time they came no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day." Neh. 13:15-22.

This lesson is called "Keeping the Sabbath," but it should rather be called "Breaking the Sabbath," for that is what it is all about.

In order to understand the acts of Nehemiah, it is necessary to put ourselves in his place. Therefore we must consider the Jewish state, and note the difference between it and nations generally. The great mistake

that most people make in reading this account, is in supposing that his action is a model for rulers in these days. Let us see why it is not.

In the first place, Israel was not a nation in the ordinary sense of the term. When Balaam tried to curse Israel, God made him bless them, so that we know that whatever he said was directed by the Spirit of the Lord. Looking at Israel, he said, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

Then what did Israel constitute?—Simply "the household of God," the church. It was never God's design that his people should be governed as other people are, but that he should be their sole ruler. If they had lived by faith in God, as Abraham did, there would never have been any need for judges or any sort of officers of the law. All these things came in solely as the result of that lack of faith which rejected God as ruler.

The family is the one institution which God has designed. The head of every family was to be the priest for the family, and each family, including all the dependents, would form a congregation, or what in modern language is erroneously called a church. That this family plan was to be perpetuated, is seen in the promise to Abraham, "In thee shall all families of the earth be blessed." Gen. 12:3.

In harmony with this plan God was bringing Israel out of Egypt—a great collection of families constituting God's great family, which was to be added to as others accepted the faith. That the family is still the unit of God's government, and that his people all form one family, is seen by the fact that we come into the kingdom of God only by a new birth. "Except a man be born again, he cannot see the kingdom of God." John 3:3. God's subjects are all his children, and his kingdom consists solely of his family. "The whole family in heaven and earth" is named from Christ, who has been placed over it as head. Eph. 3:14, 15. God is the Father of all.

When the children of Israel called for a king, like other people, God said that it was a rejection of him. 1 Sam. 8:7. They wanted a king, that they might be like the nations, or, literally, like the heathen round them. All the nations were heathen, and in fact the formation of nations is in itself heathenism,—the rejection of God as ruler.

Although the people rejected the Lord, he did not reject them. He still claimed them as his children. He reserved the right to select their king, and the family idea was still maintained as far as possible. We must remember that it was religion, and that alone, that made the people of Israel. The name itself signified victory over sin, the victory of faith. There were no different "denominations" in the kingdom, as in England, for instance, for the entire nation was simply the church of God, although they had deviated from God's plan for them.

At the time which our lesson covers, Nehemiah was at the head of this family government. Israel had returned from Babylonian captivity, whither they had been taken because they kept not the Sabbath. See 2 Chron. 36:14-21. Now that the seventy years of captivity were at an end, and the people were in their own land again, it was a terrible thing to begin at once to do that which had before brought such calamities upon them. It is not to be wondered at that Nehemiah was greatly aroused over it.

Remembering that the whole people were really one family, for Jacob was the father of all, we read the commandment concerning the Sabbath: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

There is no question that every man has the right to demand that the Sabbath shall not be profaned in his house, either by servants or visitors. It is his duty to see that tradesmen do not deliver goods on that day. He has no right to enter into the homes of others and say how they shall do on the Sabbath, but he himself must keep the Sabbath, and that means that he must not allow the Sabbath to be profaned on his premises. Nehemiah was under God the leader of this family. He was the leader of the church. As such it was his province to exhort all the members of the family, and to warn strangers that they must not come upon the premises for the purpose of doing business on the Sabbath day. But this no more gives the rulers of ordinary governments the right to legislate concerning Sabbath-keeping, than it gives them the right to say whether or not men shall be Christians. The two cases are not at all parallel.

The Christian Attitude Toward War.

"The Literary Digest."

THE Rev. Dr. Alexander MacKenna, one of the British representatives at the recent International Congregational Council, in his address (reprinted in the *Hartford Seminary Record*, November) took a survey of the question of international relations in the light of recent history. At the opening of the first International Industrial Exposition on May-day, 1851, in London, he says, the nations were apparently learning the great lesson of their interdependence, and that for one nation in the universal brotherhood to wage bloody war on another people is as though the right hand of a man

were stabbing the left hand. The eve of the fulfillment of Tennyson's prediction seemed near:—

"Till the war-drum throb'd no longer, and the battle flags were furled

In the Parliament of man, the Federation of the World.

There the common sense of most shall hold a fretful realm in awe,

And the kindly earth shall slumber, lapt in universal law."

"It was a generous forecast," remarks Dr. MacKenna, "but it left human nature out of the account. The girders of the Crystal Palace were hardly removed from Hyde Park when the Crimean war broke out; and that war has left behind it fears and anxieties and a mutual distrust that have not since allowed Europe a tranquil year." The end of the century finds us confronted by "signs in the sun, and in the stars; and upon the earth distress of nations with perplexity; men's hearts failing them for fear and for looking after those things which are coming on the earth."

"If it were not so sad a spectacle, we might find boundless humor in the fact that Europe has been, for fifty years, massing armies which it to-day trembles to behold, perfecting weapons of precision until it is afraid to use them. History knows few more disgraceful sights than the 'Concert of Europe;' civilization cowering before barbarism."

The so-called Christian governments are frankly pagan, says Dr. MacKenna, and the ultimate principles and purposes of state and church are radically different. The Christian law is: "So is the will of God, that with well doing ye put to silence the ignorance of foolish men;" and, "It is better, if the will of God be so, that ye suffer for well-doing than for evil-doing." But there is not a cabinet in Europe where this law is accepted or dreamed of as a possible guide to national action. Dr. MacKenna continues:—

"We may frankly aver that indignation is an honest impulse, that resistance of wrong, the determination to put it down, ought to have an abiding place in human action; that the call to war, because it is an appeal to common, not to individualistic, effort, may startle the selfish into warmth of heart; and that the discipline, of which the military system has been up to now the chief exponent, has trained men in the subordination of self to society. We may recognize that humane sentiment has, from the beginning, tempered the sufferings and the humiliations of war; and that, under Christian influence, regard for the wounded and tenderness toward the vanquished, individually, have come to be prevailing sentiments. And we may wish that this pitifulness may have full play when whites are in conflict with colored men as well as in what is called 'civilized warfare.' But it has become conspicuously clear that war is no instrument for the accomplishment of the highest ends; and that involves—since the highest human ends are always in the consciousness of the true follower of Christ

—that it has become hard, and will become impossible, for Christian people to employ it. War may be a fitting instrument for men inflamed with the lust of possession; it fails us when we invoke its aid for unselfish uses.”

The Nature of Alliances.

“Springfield Republican” (Mass.).

WITH Mr. Chamberlain announcing “an alliance, if you please,” between Great Britain and the United States and calling for a triple one between those powers and Germany; with Whitelaw Reid’s paper promptly answering Chamberlain in a cartoon on “The Dreibund,” and boomed with the inscription: “Hail to the alliance between the Teutonic and Anglo-Saxon races,”—with so much of foreign alliance talk in the air does any American stop to think how absolutely new to our politics this conception of an alliance may be?

Washington’s parting advice was summed up in these words:—

“Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens), the jealousy of a free people ought to be constantly awake. . . .

“The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations to have with them as little political connection as possible. . . .

“Why, by interweaving our destiny with that of any portion of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?”

From Washington’s day until McKinley’s this policy was carried out. And with the result that America became a great power of the earth, and the most powerful Republic of all time. But Washington’s advice, while very well for his day and down until recent years, is now obsolete, it is said, and fails to meet the new conditions. New policies must prevail. Very well, consider alliances on their merits.

Was there ever an alliance, or even an “understanding”—that beautiful euphemism our statesmen are so fond of—that was just what it pretended to be? In former times alliances between Christian nations were supposed to exist for the advancement of religion, or some particular brand of it. They were, therefore, peculiarly in the service of the Almighty. It is a matter of historical record that the declared purposes of the great alliance between Russia, Austria, and Prussia, entered into in 1815, after Waterloo, were to rule justly and mercifully, to regard one another as brothers and to apply to political and international affairs the precepts of the Christian religion. The only tangible result of that profession of exalted aims was the cruel suppression of all popular movements for freedom in Europe. The “holy alliance” has gone into history in a cloud of infamy.

In these later times alliances do not profess to apply the teachings of Jesus Christ to international affairs.

That hypocrisy is too hollow and thin for intelligent people to consider with sober faces. But there is something equally good to take its place. The modern alliance invariably professes to “guarantee the peace of the world,” or some part of it. The present triple alliance between Germany, Austria, and Italy, which Bismarck founded, has always guaranteed the peace of Europe. When the kaiser talks about it does he not say that it is the only security Europe has against the horrors of universal war? Yet Bismarck, who established this guaranty of European peace, secretly made another alliance with Russia, unknown to Austria and Italy, so as to come out on top whatever happened. The result was that there were two alliances for Germany—one to guarantee the peace of Europe and the other to guarantee the guarantee of the peace of Europe. The episode illustrated nicely Bismarck’s faith in alliances as guarantees of peace. At the same time there is the dual alliance between France and Russia, and that, too, guarantees the peace of Europe. And all are so afraid of the several guarantees that they cannot accumulate war munitions enough, or train men enough, to quiet Europe’s apprehensions.

In the light of these facts no one should be humbugged when Mr. Chamberlain comes forward and says, as he did the other day, that “the union, the alliance, if you please, the understanding between these two great nations (Great Britain and the United States) is indeed a guarantee of the peace of the world.” And, above all, no one should be humbugged when Mr. Chamberlain and “Peace” Commissioner Whitelaw Reid call for a new dreibund between Great Britain, the United States and Germany. It was Carlyle who once said something very forcible in expressing his aversion for cant. It is cant of a very high order, and hypocrisy as well, that dandles these alliances before our eyes as something especially designed to guarantee the peace of the world.

What, then, is an alliance for? Let us be frank about it and leave the psalm singing to such as Chamberlain, . . . An alliance between powers exists for no other reason in the world than to enable those powers to run the world, or their corners of it, just as they please. It is designed to advance the supposed common interests of the powers concerned and to check the ambitions and interests of other powers. It is based on the implied understanding, or written agreement, to take up arms, if necessary, to accomplish those purposes. Its weapon is war, and instead of guaranteeing the peace of the world, it holds a club over the world. The only reason why it is accompanied by peace,—when it is,—is that the rival combination does not happen to have so big a club.

If the United States enters any league with England—Chamberlain says it is already accomplished—or with England and Germany together, then the United States will be in a warlike combination because its weapon to

enforce its demands and achieve its purposes must be military force, or the threat of it. To say that such a combination exists to guarantee the world's peace is of the same piece of burlesque as the holy alliance's profession to apply to politics and international relations the precepts of the Christian religion.

The alarming distance the country is straying from Washington's policy ought to be apparent.



THE *Union Signal* reports that "A saloon-keeper of Kenosha, Wis., recently arrested on the charge of violating the State law by keeping his saloon open on Sunday, was acquitted in a jury trial, after the jury had deliberated two minutes. The defense was that the law under which prosecution was brought was a dead letter, and that the City Council of Kenosha has given a silent permit to every saloon-keeper to violate it."

A WASHINGTON dispatch states that "The original copy of the Declaration of Independence is no longer to be seen by the public, because exposure to the air and light has made the text and signatures almost illegible. The document is now kept in a large safe in the library of the State Department." One paper takes cognizance of this information with the remark that "A dark and inaccessible vault is obviously the place for it" (the Declaration) these days.

SPEAKING of the effects of opium in China, Mr. William Jameson Reid, in an interesting volume entitled "Through Unexplored Asia," says, "The death rate from this source alone exceeds that from nearly all other causes." And he adds: "As the drug was introduced by a Christian nation, and its importance as an industry is augmented by Christian support, there is little hope of its suppression."

This is an example of the "benefits" a "Christian nation" confers on heathen lands by means of superior military force; for opium, as all know, was forced upon China by the British government. The "missionary" work accomplished at the point of the bayonet is not of a kind that blesses its recipients. The real missionary and representative of Christianity is he who goes not as a master, but as a servant.

ACCORDING to the *Worcester Telegram* (Mass.) China is making noteworthy progress in preparing to fight after the manner of the Western nations. "The dowager empress has authorized the building of a large number of factories for the manufacture of small rapid-fire cannon in alarming quantities. Six smokeless powder factories are in operation, and the government estimate of the output is 50,000 catties a month. The government is said to have 2,000,000 cartridges loaded with smokeless powder in its magazines ready for intruders. Smokeless civilization is flooding old China."

SOME plain truths which are ignored by those leading the march of empire, were stated by a British workman recently to a newspaper interviewer:—

"What weighs with most men is this: The Government promised old-age pensions! They say now that they cannot keep their promise because they do not know where to get the money. Yet they are ready to spend millions on millions upon a war waged to lower the taxation of rich men in the Transvaal. As for the Transvaal vote, where is the sense of sending 70,000 soldiers to get it for a lot who have been attracted by gold there, when above a million of workingmen at home never have a chance, by the operation of our registration laws, to get it in their own country?"

AN anti-clerical campaign is being conducted under government sanction in France. A raid recently made on the premises of the Assumptionist Fathers, brought to light 1,800,000 francs that were held by this religious order, presumably for no legitimate purpose.

The French government, says the *Pall Mall Gazette*, "must be delighted at the result of the police search of the Assumptionist premises. At the most it could not have been hoped that anything more suspicious would be found than a few more or less compromising papers, but as much to their surprise as to their satisfaction, the detectives stumbled on a treasure of over 1,800,000 francs in cash and bank notes. This secret hoard of the reverend fathers will assume immense importance in the popular imagination. That it was a sort of war chest to be drawn upon at a moment's notice for the purpose of fomenting a revolution will appear wholly undeniable to every good Radical in the country."

And this view is greatly strengthened by the further fact that "no regular reader of the *Croix*," which "is the most powerful instrument of clerical propaganda that exists in France," "could possibly fail to arrive at the opinion that the republic is a most objectionable form of government." The pope is evidently not so much in love with republics as he professes to be.

SPEAKING of the "real character of the nation" and of "her institutions," a National Reform writer says that these "in a real sense, however imperfectly, are Christian." But Christianity is perfect; and in so far as anything departs from this perfection, it ceases to be Christian. And that which does not have Jesus Christ in it is not Christian at all.

. . .

HERE is a paragraph which at the present time has a very "seditious" and "unpatriotic" sound:—

"Perhaps there was never an instance of a colony so much and so long persecuted with vehement and malicious abuse as ours has been for near two years past by its enemies here, and those who reside in it. The design apparently was, by rendering us odious as well as contemptible, to prevent all concern for us in the friends of liberty here when the project of oppressing us further and depriving us of our rights by various violent measures should be carried into execution."

Yet, strange as it may seem to some, this was not written by an agent of Aguinaldo or by "Oom Paul" Kruger, but by Benjamin Franklin, in 1771.

Is This American Civilization?

ANOTHER case of punishing crime by mob law and burning at the stake is reported in the papers of the 7th inst., and one which, if reported correctly, is of exceptional horror. Of many instances of the execution of mob law it may be said that the perpetrators were a few of the more lawless and vindictive of the residents of the locality concerned, whose acts did not represent the general sentiment of the community. But what can be said in behalf of American civilization as represented by this Kentucky community, in the face of the facts which are here reported:—

"MAYSVILLE, Ky., Dec. 6.—Richard Coleman, a twenty-year-old colored boy, was burned at the stake at noon to-day, within the limits of this city, in the presence of thousands of men and hundreds of women and children.

"Tortures almost unbelievable were inflicted upon the wretched negro. In all the vast crowd that witnessed the agonies of the man not one hand was raised in humanity's behalf, nor a single voice heard in the interest of mercy. Instead, when some new torture was inflicted upon the shrieking, burning boy, the crowd cheered and cheered, the shrill voices of women and the piping tones of children sounding high above the roar of men.

"Not one person in the crowd wore a mask. The leaders of the mob disdained the semblance of any disguise. Every act was done in the open. There was no secrecy. The population of the whole city and country for miles around, church men and church women, professional and business men of eminence, people of distinguished ancestry, formed the mob, and not a single re-

gret for the horrible tragedy can be heard to-night from one end of the town to the other."

Can it be supposed that this community is an exceptional one, essentially different in character from other communities the country over? There is no apparent reason by which such a conclusion could be maintained.

The prisoner was not at large when seized by the mob, but was in the hands of the civil authorities, to whom he had confessed his crime. Conviction and punishment under the law were certain, and the action of the mob was taken solely with the thought of vengeance.

Is this the civilization for which, we have of late been told, the Asiatics are pining? Query: If such complete anarchy as is here portrayed can exist in the very center of the United States, how much confidence can reasonably be placed in a promise of good government under United States authority, for people of the colored race, in a distant colony on the other side of the Pacific?

Sunday Closing in Denver.

THE Supreme Court of Colorado, it is announced, has given a decision nullifying the Sunday-closing ordinance passed some time ago by the City Council of Denver. The decision rests upon the principle that it is not fair to oppress one class of the people without oppressing all,—a principle which is decidedly lame, and obviously unfit as a support for justice. An exchange sums up the points of the decision thus:—

"As the case is summed up by the *Denver Republic* of November 10, Sunday closing, unless everything is closed, cannot legally be enforced against those lines of business which are not detrimental to the public good. Clothing stores are among those concerns which may be left open on Sunday under present conditions, despite the ordinance of the city of Denver to the contrary. So says the Supreme Court decision. Justice Gabbart said: 'The ordinance in question does not extend to the sale of all classes of merchandise, or to all avocations. Many are exempt from its provisions which are neither necessary nor charitable. Experience has demonstrated that to permit class legislation where a general law can be made applicable is fraught with danger, for it frequently results that a legislative body, under the guise of a law, oppresses a class or particular avocation. The ordinance does not affect all alike, and a business or occupation which is not liable to interfere with public morality or tend to create disorder, and over which the city has no special control, cannot be singled out and made the subject of prohibition on Sunday.'"

A COMMAND of God, given by divine revelation, must be known and understood by each individual for himself.

The Catholic Church and Revolution.

ANOTHER revolution is threatened in the republic of South America, this time in Ecuador. A dispatch which comes from that country to this by way of New Orleans December 2, gives this statement of the situation:—

"Private advices received here from Quito, capital of Ecuador, tell of a political disturbance in Ecuador. For some weeks trouble has been brewing between the church and state and recently the situation has become so acute that it is now dangerous for foreigners to venture out of the large towns. The trouble seems to have had its origin in the opposition of the priests to the work of progress which President Alfraro has inaugurated.

"Revolution now seems inevitable. Arrests of well-known men are of daily occurrence, and reports from various parts of the country indicate that the party opposed to the government has made extensive preparations for war. Heretofore the revolutions of Ecuador have had their rise among the dissatisfied politicians and professional revolutionists, but the present crisis is of an entirely different nature. With the church arrayed against the government the situation has become really alarming, and a number of foreigners have left Quito, the capital.

"A strong prejudice exists against foreigners among the poorer classes, and the residences of the foreigners in Quito have the flags of their country floating above them as a protection. An attempt was made by a religious fanatic to poison the American in charge of the railroad from Guayaquil to Quito."

This is an illustration of what we have several times stated regarding the unsettled conditions in Central and South America,—that is, that the Catholic Church party in these republics would foment revolution against any government not subservient to the church, when its overthrow is considered possible by such means; and that to this cause was largely due the unstable condition of government in those countries. The Catholic Church is in politics there, with a vengeance.

Christian Profession and "Unqualified Credence."

THE following is part of a resolution lately passed by the synod of a leading Presbyterian church in this city, with reference to charges of immoral conduct made against a member of the church, who after having been once convicted had appealed for a re-trial:—

"Whereas, the witnesses named in this specification to support the charges—except some who were called at the former trial to prove formal matters not touching the charge of gambling—are professional detectives and not members of the church—except possibly one—and some of them are not even adherents to any form of Christian faith, and therefore are not such that unqualified credence should be given them;" etc.

We wish it were true that church membership or adherence to some form of Christian faith constituted a

certificate of character entitling the individual to "unqualified credence;" but the truth is that such is very far from being the case, and that professional detectives and persons who are not adherents of any form of Christian faith are as much entitled to credence as are other people. Profession or religious standing do not weigh in such a matter at all. If the courts of law were to adopt the view put forth by this Presbyterian synod, the whole fabric of American Republican Government would be speedily overturned.

Contending for the Law.

SUNDAY, December 3, Dr. E. W. Blodgett of Detroit, gave an address in Pontiac, Mich., on "The Young American in Politics." He felt that his subject was appropriate for Sunday afternoon. He said that "This is a Christian nation;" then followed with the statement that our greatest need is a revival in politics. He was willing parties should differ on State questions, but "they must not differ on God's law." He exhorted the people to go from that house to stand for the enforcement of every law on the statute books.

Now every right and true position is self-consistent. If the "nation is Christian"—like Christ—it needs no revival. And when churchmen differ upon the law of God, how can political parties be expected to agree upon it? And how could those people go from that house to stand for the enforcement of all statutes when some of them are in direct opposition to "God's law?"

None present would question Dr. Blodgett's sincerity, or his willingness to even fight for his convictions; but he seemed to the writer to stand in the same position as Peter when he drew the sword to defend his Master. Dr. Blodgett sees the evil that has come from breaking the divine law; and yet is only helping on that evil by using carnal weapons to overthrow it. We must not fight fire with powder.

He would not allow politicians to differ on God's law, and yet he himself would differ from its divine Giver on one of its vital commands. Not only this, but he would enforce his own idea of that command by human enactment.

One statute of "God's law" enjoins the holy observance of "the seventh day." That this command is openly violated is plain. Its non-observance is justified by churchmen. A human enactment is placed in its stead. And yet the doctor laments the non-enforcement of the least law upon human statute books! Is God less orderly than men? Is his law less sacred? Is he less particular than men? If we feel sad when our poor laws are broken, how does he feel when his good law is trampled upon?

When men who claim to teach the things of God do not fully obey him themselves, and seek to lead and compel others to follow their example, they only

hasten the calamity they would prevent. They may speak and fight as zealously as did Peter; but their efforts are of no more service to their Master than were Peter's. A revival upon such a basis augments the evils of disobedience.

Why will not such men, having splendid capabilities, turn the magnifying glass the other way so it may become God's great telescope? Then would they with the Psalmist "behold wondrous things" in God's law. They would find it needs not to be trammelled with human enactments.

O do not fight as one that breaketh the air; but as one that shall win the crown!

CLIFFORD G. HOWELL.

Pontiac, Mich., Dec. 4.

A Liberal Offer.

INDULGENCES IN PUEBLA.

By Rev. F. S. Borton, D. D.

In the yard of the Church of St. Dominic, in the city of Puebla, there is a stone pillar surmounted by a brass cross. On three sides of the granite base are the following inscriptions:—

1. "The Association of the Most Holy Rosary erects this cross in memory of the holy mission which we now celebrate in honor of the sixteenth anniversary of our most Serene Patroness during the feast of her glorious assumption. Puebla, August 21, 1898.

2. "Any one in a state of grace can gain a plenary indulgence by assisting at the erection of the cross of the mission.

3. "Ten thousand years of indulgences are granted for each time that any one in a state of grace and before this cross shall recite five times the Lord's Prayer and Hail Mary, with Glory, in memory of the Passion of Jesus Christ."

Although I stood near the cross for more than fifteen minutes and saw many people entering and leaving the church, no one took advantage of this most liberal offer except one old white-haired woman who was probably as little in need of ten thousand years of indulgences as any one of the worshipers there. I could not help thinking that the people did not believe the lying inscription, or were no longer in need of indulgences, for in one day of ten hours, complying with the terms four times an hour a person could gain 400,000 years of indulgences!—or that they did not know how to read.

If any Roman Catholics in the United States are in need of indulgences, let them come to Puebla and there at the Church of St. Dominic they can in six days of steady application gain 2,000,000 years of indulgences! and it will not cost them a cent. With such a capital as that they can retire from business.

If any reader doubt the above I will send him a photograph of the church and cross with the above offer of indulgences.

Puebla, Mexico.

A Blow to Religious Freedom.

In a report of "an authorized interview with the president of the Filipino Junta at Hong Kong," published in *The Outlook*, and consisting of answers by that president to questions prepared by the *Outlook's* "special commissioner," we note the following on the subject of religious freedom:—

[Ques.] "Is it a fact that a law was passed by your Congress providing for absolute tolerance of religion throughout the islands and the complete separation of church from state?"

[Ans.] "It is. The law referred to was promulgated on the 23rd of January of the present year.

[Q.] "Have the Filipinos endeavored to make it known to Protestant missionaries that they would be welcome in the Philippines?"

[A.] "We have given out this information repeatedly, and we think it has brought many to espouse our cause, as they see that the spirit of our people is liberal. It is not so with the Roman Catholic party, however. This party is completely under the influence of the priests, who, hoping to again impose themselves upon the country, are in favor of a colonial system of government."

As under American rule, which in religious matters will be guided by the counsel of Archbishops Chappelle and Ireland, the religious orders in the Philippines will not be seriously disturbed; and as religious liberty is impossible where those orders remain in power, it is evident that the conquest of the Philippines has been a blow to the cause of religious freedom.

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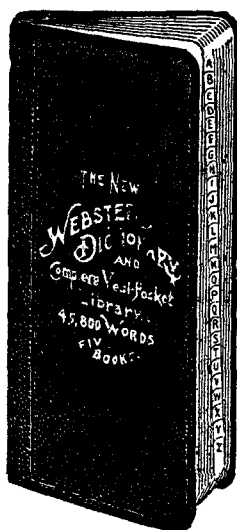
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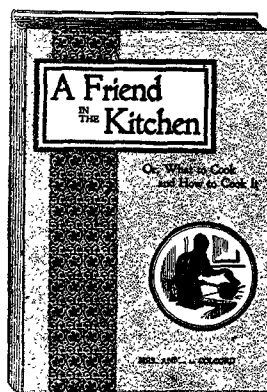
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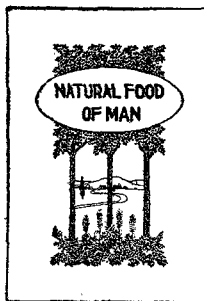
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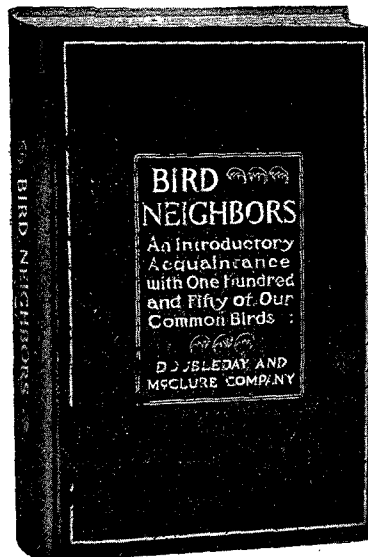
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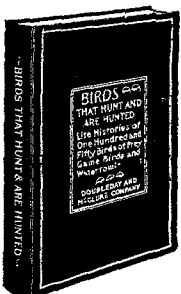


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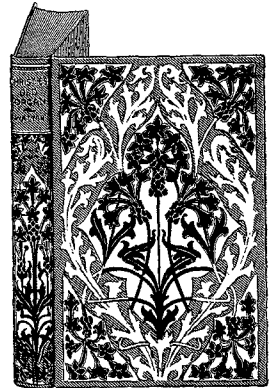
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NEW YORK, DECEMBER 14, 1899.

THIS issue of the SENTINEL is especially good to use in missionary work. Cannot you use some extra copies in this way?

WE devote considerable space in this issue to a report of the National Reform convention held in this city, December 5-7. Probably no convention ever held by this organization gave more encouragement to its adherents of the ultimate success of their plans. Do not skip this report because it is lengthy. You need the information it gives of the ideas, the workings, and the purposes of this religio-political crusade.

VERY little attention was paid to the N. R. convention by the city dailies, only the merest reference being made by them at any time to the proceedings. Nor did the attendance at the meetings indicate any interest in them on the part of the people of the city. Why then attach any importance to it? some one may inquire. Suppose the speakers did make strong statements about their desire for laws to enforce religion: what of it? Are they not too small a body to make any impression upon national affairs?

The National Reform Association itself, we reply, numerically considered, is insignificant enough; and if the movement for religious legislation had been pushed by it alone during the years it has been in progress, it would have amounted to very little. But this association has been furnishing the leaven which has been gradually leavening the whole religious world. New reform organizations have been springing up rapidly of late years, which have raised aloft the National Reform standard

and are pushing it rapidly to the front; and these organizations number their members by the million. The call for this New York convention—for illustration—was signed by the Rev. F. E. Clark, the president of the Christian Endeavor Society, all of whose two and a half million members are willing to follow where “father” Clark may lead. Two or three such organizations as this, the W. C. T. U., or the Epworth League, may unite and ask about what they will of the Government, and it will be granted.

THE time is at hand when the one question above all others is being asked, “**What will make a suitable present?**” Our answer is “**The Post.**” To those who wish a good fountain pen, or who have in mind making an acceptable present, the Post leaves nothing to be desired. Pen and paper for \$2.50. If desired we will send the SENTINEL to one address and the Pen to another.

See last week's SENTINEL.

ON another page will be found an instructive article on the nature of alliances, which becomes timely just now in view of the alliance that appears to have been practically consummated between this Republic and one or more monarchies of the Old World. We speak of it as a sign of the times, and what we have to say regarding the nature of national alliances will make its significance more apparent. Concerning one of the most famous of alliances—the “Holy Alliance,” formed in the early part of the century—of which the article speaks, this mention is made by the “Encyclopædia Britannica”:—

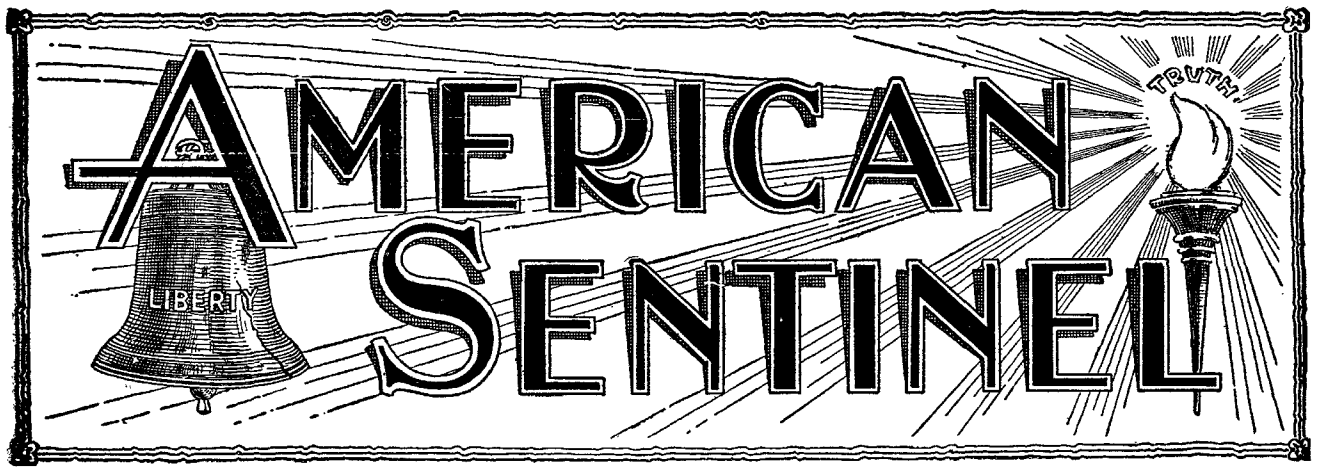
“The emperors of Austria and Russia and the king of Prussia also entered into a ‘Holy Alliance,’ by

which they bound themselves to remain united in the bonds of true and brotherly love, to mutually help and assist each other, to govern their people like fathers of families, and to maintain religion, peace, and justice in their dominions. This alliance, beautiful in theory, was made, in fact, the means of maintaining absolute power in the hands of the rulers, and of suppressing free institutions and almost every form of liberty among the people.” *Vol. III, p. 135.*

Alliances are still beautiful in theory, but in that only.

ON another page we print an article showing why the example of Nehemiah as an enforcer of Sabbath observance is not to be followed by the nations of the world to-day. There is a vast difference between the theocratic government under which Nehemiah lived, and the “powers that be” at the present time. The claim is made by some who want a theocracy set up to-day, that “the preachers are the successors of the prophets,” and ought therefore to define and enforce what is right as Nehemiah and others did in ancient times. But a man-made theocracy, with self appointed rulers in the place of the prophets anciently appointed by the Lord, is not what this or any other country needs to promote its welfare to-day.

THERE was one ground of objection to the Sunday newspaper stated at the convention which was entirely valid, at least as regards the average Sunday paper; and that was the objection made by Mr. Anthony Comstock, who said they were filled with illustrations and reading matter which he would be unwilling to put into the hands of any youth. From our own observations we know this to be true of most of the Sunday papers in this city. The SENTINEL is altogether in sympathy with Mr. Comstock's efforts to guard the pathway of youthful innocence against the lurking insidious monster of vice.



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

VOLUME 14.

NEW YORK, DECEMBER 21, 1899.

NUMBER 50

Published in the interests of Religious Liberty—Christian and Constitutional.

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A "SECULAR" government is simply one that does not interfere with any man's religion.

NO RELIGION ever becomes so bad by itself as any religion when it is forced upon people by law.

THE "divine will in civil affairs" is that we should not render to Cæsar the things that belong to God.

NO MAN can save the Sabbath while he is lost himself; and no man while he is saved can lose the Sabbath.

THE rights of men are preserved by the laws of men; but a higher law is necessary to preserve the rights of God.

THE civil law is not designed to supplement the will-power of any person, or to supply a moral deficiency in the makeup of his character.

THE representatives of the people that are chosen in civil government, are not chosen to represent the people in religion.

GOD has promised to write his name upon men, and his law in their hearts; but he has never promised to write either of these in the Constitution or any other

document of state. Men may write God's name there; but it will be a forgery unless written by God himself.

THAT which is human can be upheld by that which is divine; but human things cannot serve as a foundation for things divine, nor do the latter need the support of the human arm.

IT is useless for the legislature to say, "Let there be goodness in the place of evil in this community," by enacting "moral" laws. Fiat morality is a far worse humbug than fiat money. There is One who alone has power to say, "Let there be righteousness in the place of iniquity;" and that One is He who by His word created light in the place of darkness.

N. R. Convention Notes and Comment.

IN our report of the National Reform convention given last week, some things were merely recorded which should not be passed over without comment. So we give this week the following additional notes, which will outline more fully the nature and scope of this "reform" movement, as revealed on this occasion:—

"We must aim to make our new possessions Christian states. There has been in those places a union of church and state, and this has been most harmful to both the church and the state."—*Rev. D. B. Willson.*

Yes; "our new possessions" have had in them a union of church and state, which has been "most harmful," as such unions always are. And under this union they have been Catholic "Christian states." Is this therefore a reason why "we" should make them some other kind of "Christian states?" Which religion would you rather the state would enforce? Is not one religion, when it is forced upon people by law, just as bad as another?

"ALL the reforms we seek are in the political sphere, and require the action of the state."—*Rev. R. C. Wylie.*

But religious reforms do not require the action of the state; and when the state does undertake a religious reform there is of necessity a union of church and state; which is what the National Reform movement will certainly bring.

ANOTHER strange thing the Rev. Mr. Wylie said was that a constitutional recognition of God and of Christianity "would guard against a union of church and state." The National Reformers, he said, had been charged with seeking a union of church and state; but they had never wanted any such thing. So he proceeded to show how, as he had stated, the National Reform movement really sought to guard against a union of church and state, and provided the only effective way of preventing it. If the state remained secular, he said, as the church and religion grew more prominent, the time would come when a bargain would be made between the church and the secular state, and that would be a union of church and state, and very harmful. (They were all agreed that a union of church and state is a bad thing.) But if the state would acknowledge God and make his law the basis of civil legislation, and set up a standard of morality and have national and state legislation, and court decisions, conform to it,—if in short the nation should enforce by its laws the moral standard which is maintained by the church and enforced by church discipline,—that would not be a union of church and state. Do you see the point? We don't.

"It is a scientific fact that the physical system requires one seventh of the time for rest."—*Rev. D. J. Burrell.*

Advocates of Sunday laws are very fond of making this assertion, but they never spend any time in demonstrating that it is a scientific fact, or quote scientific authority in its support. If it is a scientific fact, it ought to be susceptible of conclusive proof.

But they claim still more than this; for not only does the physical system demand rest one day in seven, but that particular day must be Sunday! They have no use for this "scientific fact" only so far as it will support a Sunday law.

"THE nation is a moral being, responsible to God for its character and conduct."—*Rev. J. M. Foster.*

This idea is fundamental in the National Reform conception of government. And it is altogether false and misleading. "But," some one may ask, "does not the Bible say, 'The nation and kingdom that will not serve Thee [God] shall perish'? And how can the nation be responsible for serving the Lord, if it is not a moral being?"

We answer, The nation is accountable to God, only in the sense that all the people composing the nation are individually, and each for himself, accountable to God. As a political personality, exercising authority over all individuals within it and having relations with other political powers, the nation is not a moral being, for the simple plain reason that, as such, it must act through representatives of the people, and one person cannot represent others in religion. Moral responsibility cannot be delegated. The official of the civil government, so far as accountability to God is concerned, represents only himself. To their representatives the people delegate their power to enforce respect for their rights. They cannot delegate their accountability to the moral law. In religion, we have one Representative; we can have only one and we need but one; and that one is the "one Mediator between God and men, the man Christ Jesus."

"THE first Colonial Charter, issued by James I., expressed the Christian character and purpose of the colony; it declared the relation of the civil government to God."—*Rev. R. C. Wylie.*

And that is precisely the reason why Baptists were whipped and Quakers hung, under those Colonial Charters, by law. We want no charters or constitutions now under which it will be legal to follow the example set by the early Puritans.

"I wish God's name was in the Constitution. That is what we all wish. But the next best thing is to see that his name and his love and his law are in the hearts of the people." (Italics ours).—*Rev. D. J. Burrell.*

This hardly needs any comment. The idea that to have God's name in the Constitution would be better than to have his name, his law, and his love in the hearts of the people, is one that speaks volumes against the movement for which Mr. Burrell was speaking.

"IN one New England colony there was a law fining all people one shilling for absence from the second Sunday service, and if they were absent from both services on Sunday, they were fined one pound; and for being absent a whole month the fine was twenty pounds. If we had a similar law in force to-day we would soon have the coffers of the churches filled."—*Rev. J. M. Foster.*

No doubt; but we say the churches must fill their coffers some other way.

"THE Sunday paper is strongly influential in decreasing attendance from Sunday worship."—*Rev. H. H. George.*

This may be true; but if so, is it the fault of the Sunday paper, or of the Sunday sermon—which is deliv-

ered in the fashionable church of to-day? Is it not a fact that the "progressive" church of this day tries to compete with worldly institutions in providing attractions for world-loving people? And has such a church any right to complain if in the competition it is beaten by the Sunday paper, or by any other of its rivals? Has the church any right to demand Sunday laws to shut off competition?

"THE divine will is supreme in civil affairs."—*Rev. R. C. Wylie.*

Very well; the divine will, as expressed by Jesus Christ, is, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

"WE must refuse to buy any paper during the week that publishes a Sunday edition, and we should refuse to trade with people who advertise in Sunday papers."—*Rev. H. H. George.*

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

"THE written Constitution should be in harmony with the unwritten constitution, which holds to the kingship of Jesus Christ."—*Rev. R. C. Wylie.*

There is no "unwritten constitution" in the American Government. Congress—the nation—can take no action not warranted by the written Constitution. This is a plain fact of American Constitutional law.

If the national Constitution contained a recognition of the kingship of Jesus Christ, said the Rev. Mr. Wylie, "it would furnish a basis for righteous decisions by the courts," and would also "furnish a basis for excluding immoral men from Congress."

Undoubtedly it would furnish a basis for decisions of the courts, and we would have *religious* court decisions. And that would make this a religious instead of a civil government. And as to excluding immoral men from Congress, this proposed change in the Constitution would exclude all dissenters not only from Congress, but from any place in the Government. "We, the people of the United States," would not include them at all.

"WE must hold up a moral standard and let everything be conformed to that standard."—*Rev. D. J. McAllister.*

What moral standard must be held up,—man's standard? or God's standard? We say God's moral standard is [the only right moral standard, and that

this standard is not to be interpreted by one man for another, or for the people by the legislatures or the courts; but for each individual, by the Word and Spirit of God.

"If the Sunday newspaper were discontinued, 200,000 newsboys in the United States would be freed from Sunday toil."—*Rev. M. B. Kneeland.*

The newsboys do not have to sell papers on Sunday unless they want to. If we are not much mistaken, the average newsboy is glad of the opportunity to earn something by selling papers on that day.

An Experience.

BY A. F. BALLENGER.

It has been some time since the writer communicated through the AMERICAN SENTINEL with the readers of this ever faithful watchman. Once as a member of its editorial staff I wrote in defense of a free gospel—the religion of Jesus and his apostles unaided and untrammelled by civil law. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," was often written as a rebuke to those who were seeking municipal might and police power to enforce their convictions of Christian duty on other people.

Since that time I have not lost interest in the gospel principles of complete separation of church and state advocated by the SENTINEL, but I have enjoyed the blessed privilege of experiencing some of the power promised for practical work in gospel lines, to him who will invoke the throne of grace for the Holy Spirit rather than the hand of civil law.

One argument put forth in favor of Sunday laws, and a common complaint entered by prosecuting witnesses against those who have been imprisoned or driven in the chain-gang for doing common farm labor on the first day of the week, after having observed the seventh day according to the commandment, is that such laws are necessary for the protection of Sunday worshipers from disturbance by those who work or play on that day. The following experience had last summer at a camp-meeting in North Dakota will speak for itself in answer to this argument.

A small city park, the only available grove in the community, had been secured from the city authorities, for a site for the camp. Later the authorities, forgetting the time in which the park was promised to the campers, promised it also to the county superintendent of schools for a county school picnic to be held on the same Saturday promised to the camp meeting.

Both the camp-meeting and the picnic advertised their gatherings to be held at the same time on the same bit of shady soil. When the campers arrived the

city authorities informed them of the mistake and expressed deep regret, but as it was too late to correct it the city authorities asked whether it would be possible for the camp-meeting and the picnic to dwell together. The camp-meeting managers thought it would and so the authorities, with every apology for their mistake, left, somewhat relieved, to await results. The ministers sought the Lord to be saved from what seemed to all human appearance inevitable disaster to the important interests of the meeting.

Not until Friday night was I made aware of the situation. My first impression was that of consternation, but it was soon dispelled by the assurance that "all things work together for good to them that love God."

Saturday morning broke fair and beautiful. The campers assembled for service. Forgetting all about the picnic, I was drawing the discourse to a close and was just about to make an appeal to sinners to seek the Lord, and especially the young people, many of whom were in the congregation, when suddenly the brass band pealed forth as it led the picnic procession into the park and passed within thirty feet of the tent. Wagons decorated and filled with young women gayly dressed in the interest of the picnic proper or some enterprising business house, passed slowly by. The band played, the girls sang and the boys shouted.

But it had *no effect* on the meeting, though the audience sat facing the procession. *The Holy Spirit was present.* This tells the story. Sinners, young and old, came forward and knelt in prayer apparently oblivious to their surroundings. The tearful eyes and the subdued sobs in sorrow for sin as they came from the young people, were in striking contrast with the sentiments of the passing procession. All the ministers present recognized the presence of the Spirit in mighty power, and one remarked that he could scarcely refrain from shouting aloud at the sight of the victory which God gave over all diverting influences. All day the picnic remained and did what picnics usually do, within a stone's throw of the audience tent. But the camp-meeting was not disturbed. The young people took no interest in the picnic performances, while a few of those in attendance on the picnic came and took part in the services of the day.

Christ and his apostles never complained to the civil authorities that they were disturbed in the practise or promulgation of their faith by the religious practise of their opponents. He who complains to the civil authorities that he is disturbed in his religious experience by some one whose religious practises do not harmonize with his, thereby advertises that his religion fails to furnish that perfect peace promised to those whose minds are stayed on God. The religion of Jesus Christ *lived and preached in the Spirit* always has and always will call forth a complaint of disturbance from the devil, but never enters such a complaint itself.

"Not by might, nor by power, but by my Spirit, saith the Lord."

1234 Duncan St. N. E., Washington, D. C.

Tried and Convicted for Breaking Sunday.

THE following letter is sent us by Mr. J. T. Eaton, of Rome, Ga., who, our readers will remember, has been under indictment at that place for having done secular work on Sunday:—

"Rome, Ga., Dec. 15, '99.

"EDITOR AMERICAN SENTINEL: My case was tried to-day before Judge Reese in the county court. The jury after being out about ten minutes returned a verdict of 'Guilty,' with a recommendation to the court for mercy. Judgment has been suspended for the present.

"My attorney used some scripture in his argument, but the court charged the jury that they were not trying me by the Bible, but by the laws of the State of Georgia.

"Just one witness for the prosecution was examined. He swore that he saw me on the 14th day of May (Sunday) hoeing corn. The officers of the court treated me like a gentleman.

"Thus for the present I am permitted to enjoy freedom.

Yours,

"J. T. EATON."

Evidently the majority of the people among whom Mr. Eaton lives are kindly disposed toward him and do not wish to see him suffer hardship on account of his religious belief. It is natural that they should feel bound by the law of the State; yet it is to their credit that in refusing to inflict its penalty in this case, they have acted in harmony with the higher law of the Golden Rule. This is a law by which all men, everywhere, are sacredly bound.

Mission Work and the Sunday Institution.

SOME zealous advocates of Sunday enforcement, it appears, are unalterably opposed to any work, however purely philanthropic it may be, which in any way represents opposition to the Sunday sabbath. In Portland, Me., there has been established recently the "Open Door Mission," for the rescue of the fallen and unfortunate from lives of sin, poverty, or degradation. It is conducted, as such missions are elsewhere, upon undenominational lines. But the people in charge of it are Seventh day Adventists; and this is enough to cause the advocates of Sunday enforcement in Portland, to see in this enterprise something to be opposed and put down if possible. The facts of the case are thus stated by *The Vineyard*, a journal which speaks for the Adventist interests in that State:—

"The following from a Portland paper of recent date will show what spirit the Open Door Mission is awaken-

ing in the hearts of some, simply because it is under the direction of a class of people who profess to keep the commandments of God and to have the faith of Jesus:—

“Next Sunday at 10.30 A. M., the pastor of the Second Advent Church, Congress Place, at the request of the Sabbath Protective League, will speak on “The Christian Sabbath, its necessity, its obligation, the reasons for its present decadence, and the relation of the Open Door Mission to its possible downfall.” The questions addressed to H. C. Basney, in *The Portland Press*, of November 23, and answered by him, will be re-stated and answered in discourse. The speaker will claim and endeavor to prove that this subject vitally concerns the very existence of Christian civilization. The public are very cordially invited to be present.”

“It would seem,” *The Vineyard* adds, “that the Sunday-sabbath rests on a very insecure foundation when ministers of the gospel are alarmed that a work for the uplifting of fallen humanity will be likely to lead to the possible downfall of that institution.”

The Papal Principle.

BY GEO. B. WHEELER.

THE subject of the Dudleian lecture at Harvard, delivered recently in the Fogg Art Museum, by Professor Toy, of the Semitic Department, was “Leo XIII. and the Errors of the Church of Rome.” He said:—

“The underlying, coloring doctrine of the infallibility of the church which has been applied by Pope Leo, is where the evil lies. From 1878 to 1890 he issued encyclicals to the following effect: The neglect of the church’s authority has resulted in the social evils of socialism and in Masonry, which tries to separate church and state, a condition contrary to divine law. Liberty of worship, speech, and teaching, is impossible, and liberty of conscience also, as real liberty that lies in choosing the good will not then be present.

“Thus the pope,” he continued, “claims an authority over the religion and morals of the peoples. But weakness is shown by the fact that the church decides what is to be the final authority.”

That is the papal principle, the right to use the power of the state to compel every one to conform to what they decide to be right, thereby trampling over the individual right to be his own judge in those things that pertain to his own good, which right lies at the basis of civil and religious liberty.

Sunday laws are the embodiment of the papal principle, as the sentiment that made them, and is now supporting them, claims the right to decide which day is the Sabbath, and to use the power of the state to compel every one to conform to their decision, regardless of their own belief, wishes, or interests. If Sunday laws are right, the papal principle is right, and if that is carried out to its logical conclusion it follows that the religion of the people instead of depending upon what is

right, depends upon the ecclesiastical power that has the greatest influence with the state; and as that is subject to change it follows that religion itself becomes a football of contending factions.

It is also a significant fact that the justification of the papal principle in our Sunday laws, by the different States of the Union, is already finding its natural fruitage in a great theocratic movement that is rapidly rising in this country under the names of “National Reform,” “Christian Citizenship,” etc., and which are combining the religious organizations of the country for the purpose of compelling our national Government to give them power to enforce their decisions of what is right, and what is wrong, in both civil and religious matters, upon everyone. That is the natural outgrowth of the papal principle embodied in our Sunday laws, and is in exact harmony with the statements in the encyclicals issued by the pope; and it means the subverting of the liberties of the nation.

Our Sunday laws therefore instead of being as is claimed for them the foundation upon which the liberties, the civilization, and the welfare of the nation rest, are instead their most dangerous and deadliest foe. Oh, that the nation might be awakened to this fact before it will be too late!

South Lancaster, Mass.

The Selfishness of “Sunday Politics.”

BY S. B. HORTON.

THAT selfishness in undisguised and naked form is at the bottom of persistent efforts made for Sunday laws by Congress, legislatures, and municipalities, is apparent to the mind of any who study the question. Situations and circumstances arise from time to time which justify this allegation. A recent case in Texas is to the point.

A barber in Galveston cut a customer’s hair on a recent Sunday and was prosecuted for it on the ground that he violated the statutory law prohibiting Sunday labor. His attorney in demurring to the prosecution contended that a shave or hair cut is a necessity to cleanliness, and that as the higher courts have held bath-houses to be necessities in the exemptions provided by the statutes, his client was not guilty as charged. The court took the case under advisement and subsequently handed down a written opinion sustaining the demurrer, dismissing the prosecution and discharging the defendant. This barber evidently desires to labor on Sunday as well as upon other days, and so far as right in the matter is concerned he enjoys this from higher law and should be protected in his right rather than be deprived of it by legislative enactment.

But here comes a lot of barbers from Houston who, not wishing to work on Sunday, propose to test the

constitutionality of the opinion held by the Galveston judge. They will "willingly contribute toward a fund to thoroughly test this case." And yet they admit that the decision may be right. Still "the [some] barbers don't want to work on Sunday." It does not require much mental strain to acknowledge that these barbers have the undoubted right to refrain from work on Sunday.

But why are these Houston barbers so concerned about the judge's decision in the Galveston case? Is it because, forsooth, the health of the Galveston barbers will be impaired if they work too many days? Is it because of a tender regard for their fellow-beings welfare?

Ah, no. They see in this decision the possibility of some one securing the opportunity of adding more pennies to his coffers. Those who do not wish to reap the benefit of such opportunity demand that all others shall either have the same mind on the subject as is theirs, or be compelled to desist from following the mind of opposite tendencies. In other words, "we are the people, and you must not work when we don't work. You must not make money while we are resting." It brings to mind that which is related of a father and son who seeing the great West in the possession of Indians, the one said to the other: "Let us adopt two resolutions; first, resolved, that all this land belongs to the people; second, resolved, that we are the people."

Put the matter as you may, clothe the arguments with all the high-sounding paraphernalia of the language as you may, the conclusion is irresistible that self and selfishness lies at the bottom of proposed Sunday laws.

New Orleans, La.

Salvation by Sunday Laws.

In a sermon delivered by the pastor of a Portland, Me., church, recently, against some people of the city who observe the seventh day, the speaker said:—

"We should co-operate with the Sabbath Protective League of Boston, which has done much. I am only waiting for them to get a hand into Maine for them to stop some things; for example, the electrics which run regularly, the drug stores in full blast, restaurants, etc. On the streets we see men at work on Sunday. We are drifting, drifting. The time is coming when no Sunday man will be sure of his rest.

"If the Christian Sabbath goes then the church goes; and when the church goes civilization goes. We better hold on to the Sabbath."

And how does this clergyman propose to stop all this? Oh, he will invoke the arm of the civil power; he will have the laws enforced, shutting up the drug stores and restaurants, stopping the electric cars, etc. This will save the Sabbath; and the Sabbath in turn

will save the church, and the church will save civilization.

All then that saves the church, or that saves civilization, according to this clergyman's conception, is the law of the State for the observance of Sunday. Is not this the conclusion that must be drawn from his affirmations?

But what sabbath will be saved by the Sunday laws? and what church will be saved by the saving of this sabbath? What sabbath and what church will be saved by this man-made instrument of salvation? Will it not necessarily be a man-made sabbath and a man-made church? Certainly it cannot be the Sabbath of God's eternal law; for if that Sabbath should be lost the fourth commandment would be lost, a great breach would be made in the Decalogue, and Christ would be a false witness for declaring that not a jot or a tittle of the law should ever fail. Nor can it be the Christian Church that would be lost; for that church is declared to be the "body of Christ;" and surely the body of Christ is not joined to the Head by the state laws.

The true Sabbath and the Christian Church are essential to the highest civilization; but as the former are independent of Sunday laws, so likewise is the latter. Nowhere in history is this contradicted by the testimony of events.

The True Place for Religious Reform.

New York "Sun."

A "NATIONAL Reform Association" held its convention in New York last week. It seems to be a movement of recent organization and its aim, as defined by one of our correspondents, representing it, is "to preserve the Christian features of the institutions of our country," "the Bible in the schools, the sacred rest of the Sabbath and the defense of the family from a wrecking system of loose marriage and easy divorce."

Now, as to the Bible, would it not be more appropriate to undertake a specific reform in the theological seminaries and among the clergy who teach that it is human, fallible, "literature" only? Of course, if that view of the Scriptures is accepted the obligation of keeping Sunday as a Sabbath has no divine or supernatural foundation. If the Bible is the faulty and more or less spurious book made up of documents of unknown authorship, which Dr. Briggs, of the Episcopal Church, teaches it to be in the Presbyterian Union Theological Seminary, for example, why should it be read in the public schools more than any other book of religious literature? If, as the Rev. Mr. Schermerhorn, another Episcopal clergyman, contends, "portions of the Bible are indecent, inhuman and false," unfit to be read in churches, are they suitable for reading to school children? Moreover, these expressions of opinion come from clergymen who continue in good standing in the

church, in spite of them. Ought not, then, the work of reformation to begin in the church itself, for upon the divine authority of the Bible depend all the arguments used by this association? If it falls the Sabbath must fall with it and its observance become nothing more than a purely human institution of the Jews; and marriage and divorce must be relegated to the category of purely human conventions.

It seems to us, therefore, that the "National Reform Association" ran away from the true source of the trouble when, on Thursday, it went outside of the church to search for it and in its vain quest passed a resolution attributing the cause to the publication of newspapers on Sunday. The Sunday newspaper, asserted one of the speakers, is the foe of "the church, the Sabbath school, and religious services." "I charge upon the Sunday newspaper," said another, "the crime of being one of the greatest agencies in overcoming the fear of the living God." Now, all this might be true of a newspaper of evil purpose and influence, but, surely, the harm done by such a journal is not confined to the seventh day only. Every unprincipled paper is the foe of its readers on all days; its lies, its perversions, its vulgarity, its low morality are constantly harmful, and the mischief it does, the degradation it encourages, is in cultivating during the week a taste for the debased which craves more of its stuff on Sunday.

Our own correspondents and many other ministers and lay students of society have discussed lately the cause of the decline in church attendance at the present time; but how can there be any doubt on the subject? No coincident decline in the intellectual ability of the ministry is discoverable and there is no decrease in the attractions offered by the churches in the way of music and their services generally. Rather has there been an unexampled effort to increase their popularity by the invention and adoption of many devices, some of them repulsive to good taste and grossly offensive to genuine religious sentiment. Sermons are made as distinctly secular and sensational as the most catch-penny newspapers are, and not less offensive and mischievous by reason of loose and superficial and fallacious reasoning. Now, the competitor of such pulpits is not the self-respecting newspaper, which appeals to the intelligent people, but the debased newspaper of kindred cheap and tawdry and sensational methods.

Naturally, such devices fail as a permanent attraction of church attendance; they simply lower popular respect for the church. Nothing can induce men to go to divine service as an imperative religious duty except a hearty and profound faith in God, in their need of salvation, and in the teaching of the church as an authoritative exposition of divine truth. If they regard the services and sermons simply as they look on the theater or the opera, or as inviting only so far as they appeal to their fancy, they are likely to seek other means of entertainment, for, apart from faith in it, a church is a

dull place for the run of people. Men who will sit out a play for two or three hours or tire themselves out with a day's golfing or bicycling are wearied beyond endurance by an hour in church, unless they enter it in a worshipful spirit and with unquestioning faith that in it alone the way to salvation can be pointed out to them. But if they are told by even their own ministers and theologians that the Bible is only fallible human literature, how can they be expected to go on believing in a church which preaches it as a guide to salvation?

That, reverend reformers, is the cause of the trouble which vexes your souls; the Sunday newspaper has nothing to do with it. Believe yourselves deeply and genuinely and create such belief in men, and neither the newspaper nor any other outside influence will distract people from going to you to learn the way to everlasting life. That faith is a magnet whose attraction no other can overcome or even lessen. No church having it and inspiring it has ever any reason to fear competition. But if the faith departs and grows cold and doubt begins to displace it the vital force goes from the church, and there is no possibility of its revival except by rekindling that fire.

SINCE *The Outlook* has been defending the toleration of slavery in the Sulus in plain defiance of the 13th Amendment its attention should be directed to that part of the President's message which relates to the Bates compact with the honored sultan. The President announces that "this agreement is not to be deemed in any way to authorize or give the consent of the United States to the existence of slavery in the Sulu archipelago." The President, therefore, isn't so much of a law-breaker as *The Outlook*, since he cannot ignore the 13th Amendment. It follows that *The Outlook* must now disapprove of the President because he pays some heed to the fundamental law of the land. As for the President's statement that the Bates agreement will not authorize or recognize slavery, it should be said, furthermore, that according to such an interpretation of it, Article X becomes a nullity. That article, to quote the message, "provides that any slave in the archipelago of Jolo shall have the right to purchase freedom by paying to the master the usual market value." For, if slavery is not recognized in the islands, every slave is free and cannot be made to pay a "market price" for his liberty. It would certainly be unlawful and wrong to make any slave buy a freedom that is already his. It is to be hoped that this aspect of the situation will be fully explained to the sultan.—*Springfield Republican*.

ONE of our subscribers in Iowa writes:—

"I received the 'Post' in due time, and am much pleased with it; think it all that you claim for it. I am using it now, and like it very much."

See "ad" on page 799.



STATE Superintendent of Schools Jackson, of Lincoln, Neb., has decided that the Bible may be read in the public schools.

OF the governments which participated in the Peace Conference at The Hague last summer, twenty five have ratified the treaty formulated by that body for the creation of a permanent tribunal of arbitration.

SUNDAY golf will be prohibited on the links of the Homewood Country Club, Chicago. This golf club is one of two in Chicago that has placed itself on record as opposed to Sunday golf.

A FUND has been raised by the Christian Endeavor Union of Mount Vernon, N. Y., for a general crusade against the immoral conditions of the city. We hope they will not mix up religious questions with those matters that should be attended to by the city council and the police.

MAYOR Maybury, of Detroit, having failed to enforce the law against Sunday liquor selling in that city as certain of the Detroit clergy thought he should have done, a delegation of the latter called recently upon Governor Pingree with the request that he take steps to oust the mayor from office.

THE annual meeting of the Woman's National Sabbath Alliance was held recently in the Fifth Avenue Presbyterian Church of this city, and was well attended. Mrs. D. R. James is president of the Alliance, and several women of social prominence are upon its list of vice-presidents. In its work the alliance is closely identified with the National Reform Association.

It is proposed in Virginia to call a constitutional convention some time in 1901, for the primary purpose of withdrawing the franchise of citizenship from the negro. In a press statement from Richmond it is reported that a bill "along the line foreshadowed here" will soon be introduced in the legislature. The object of the bill will be to get rid of the "illiterate negro vote," in order to insure "white supremacy."

THE English people are paying the price of empire, and are finding it exceedingly costly. What they can receive that will compensate for the terrible loss of life and other items of the heavy price that is being exacted from them to-day, must be stated by such as are wise enough to know. But it is plain to all that empire is a costly thing for the common people, and the lesson is not untimely for the people of the United States.

An empire always feels bound to grow and keep on growing, with every opportunity for expansion, legitimate or otherwise. And the common people are expected to furnish the men and the money necessary to this costly process.

At the present time it would seem that the British empire has in this endless process of expansion reached a condition dangerously near the limit of its power of cohesion. It may have to fight its hardest battles to keep from being broken up and obliterated as a world power. The worst effect of its reverses in South Africa, is not the loss directly occasioned to its forces there, or even the prolonging of the war; but the impression of weakness that is conveyed by them to the other nations of Europe. Russia and France will now be much more likely to begin some aggression on Great Britain's African or Asiatic possessions than they were before.

THIS candid statement concerning the conquest of the Philippines is made by the *New York Journal of Commerce*:—

"We appropriated Porto Rico and the Philippines for our own interests. We have pretended nothing else. Civilization is not charity or philanthropy, but it is good for the world; it is even good for people who accept it with reluctance and at the point of the bayonet."

A RESOLUTION of sympathy for the Boers in their struggle for independence was introduced in the Senate of the United States by Senator Mason, of Illinois, and in the House of Representatives the following resolution to the same end was introduced by Congressman Jett, of the same State:—

"WHEREAS, the people of the United States are, and have been from the time of gaining their independence, a patriotic and liberty-loving people, and at all times opposed to oppression, and have regarded with sympathy the struggles of other people to free themselves from domination and oppression, therefore, be it

"Resolved, That the House of Representatives of the United States watches with deep and abiding interest the heroic struggle of the people of the South African republic against cruelty and oppression, and it is our desire and hope that they may achieve their independence in the present struggle in which they are engaged."

The passage of these resolutions by Congress at this time would be a heavier blow to Great Britain than the loss of a great battle. But that action is hardly to be anticipated in the face of the rising tide of American sentiment favoring the joining hands with Great Britain and other land-hungry empires for the purpose of staking out the earth.

"Advice to the Clergy."

"If ministers will remember that they are not in the pulpit to attract audiences, or to entertain those whom they may attract, but are there to convey to those who hear them the power of the gospel 'as it is in Christ Jesus'; in short, if ministers will forget everything but the one purpose that they are to tell the 'good news,' which is the interpretation of the life of this day, so that the Golden Rule may be applied to it as a living principle, they will not need to resort to anything."

The above from the *Indianapolis News*, reprinted in the *Boston Herald*, is so good that we think it deserves wider circulation, and only hope that those to whom it speaks will do as the *News* suggests; that is, to tell the "good news" which is the gospel, and "is the power of God unto salvation." Then "they will not need to resort to anything," not even to the State legislature or either house of Congress for laws to compel men to do by coercion what they have failed to do by and with the gospel.

It is just as certainly a fact as that twice two are four, that when any man or set of men will or do appeal to civil government for aid in religious things, they do by that act confess that the power they possess is inferior to that of civil power; and by that confession they do openly acknowledge that they do not have the gospel of Jesus Christ to aid them,—which is the power of God.

And again: If the ministers did not and would not resort to anything save what the *Indianapolis News* here suggests, there never would have been nor ever would be another Sunday law on earth. For such a thing is contrary to the gospel of Christ and works evil only and that continually.

GRANT ADKINS.

St. Johnsbury, Vt.

Sunday Laws Enforced in Philadelphia.

"New York Journal," Dec. 11.

THE Philadelphia Sabbath Association, several days ago, promised that the "blue laws" would be enforced on and after January 7, 1900. Not to be outwitted, the police determined that the enforcement of the law should begin at once—that is to-day.

In certain sections of the city cigar and candy shops were closed to day. In other sections hundreds of shopkeepers who had received no notice to close and who had not even heard of any intention of the Police Department to carry out the "blue laws," kept open, but not an arrest was reported.

It is understood that the purpose of the Police Department is to start the crusade next Sunday, and that it will be directed against localities where Sunday is like an ordinary week day, and where bakers, butchers, grocers and other merchants conduct business openly.

"Blue Law" Revival in Elizabeth, N. J.

**SALOONS, TOBACCO, AND OTHER STORES MUST BE
KEPT CLOSED. THIRTY-ONE MINISTERS
IN THE CRUSADE.**

"New York Journal."

THE historic old town of Elizabeth is to-day agitated over a temperance crusade. The clergy of the city are at the head of it. Not a saloon or tavern is open on Sunday, and the tipplers of the town are in dismay. Chief of Police George Tenny, by order of Mayor Mack, issued an edict that every saloon must, at all hazards, be kept closed, as well as confectionary, news, tobacco, butcher, and grocery stores. Bootblacks and newsboys will also come under the watchful eye of the mayor and police. The fight which is being waged against the violators of the Sunday law has found a champion in the Rev. E. B. Cobb, D. D., of the Second Presbyterian Church, who, with the Rev. H. H. Oberly, rector of Christ Church; the Rev. F. S. Simmons, of the Park M. E. Church, and the Rev. Everitt T. Tomlinson, of the Central Baptist Church, signed a call last June for a meeting of the thirty-one clergymen of the city at Mr. Cobb's church. Every one of the ministers responded, and a plan of operation was resolved on.

During the last term of Mayor John C. Rankin, two years ago, the Citizens' League organized, with the avowed purpose of closing up the saloons and incidentally showing up the mayor, charging him with being virtually in league with the offenders and failing to keep his oath of office. The league hired a theater, and a big audience was got together.

When the time came for Mayor Rankin to speak, he demanded to know if any of the assembled throng had ever heard him read his oath of office. There was no response, and it was finally agreed that not one of the agitators had ever seen the oath. The meeting proved a flat failure. "Not so this time," said Mr. Simmons, yesterday. "We know where we stand now, and this fight is going to win. The matter is now in the hands of the mayor, and we look to him to enforce the law. If he does not, then we will go further, even to the Grand Jury and the upper courts."

Sunday Closing in Englewood, N. J.

A CRUSADE against Sunday opening of ice cream and candy shops is reported from Englewood, N. J. The following appeared in the *New York Journal*, of December 11:—

"Mayor E. A. Brinkerhoff's crusade against the violation of the Sunday blue laws in Englewood, N. J., was continued yesterday in his own peculiar way. He is a fierce opponent of the selling on Sunday of ice cream, soda water, candy, and other such sinful luxuries, but winks indulgently at the noisy but fashionable golf players who spend all of their Sabbath days on the links of the Englewood Golf Club.

"From time immemorial the Englewood young man has treated the Englewood young woman to ice cream and candy in the course of their Sunday walks. In spite of this the criminal record of Englewood is not a startling one. The majority of the young men and young women of Englewood are not members of the golf club, which is an exclusive organization.

"In a burst of virtuous indignation against the Sunday ice cream and soda selling Mayor Brinkerhoff last Sunday caused the arrest of F. W. Bergendahl, the leading caterer of the place. Bergendahl's fellow townsmen evidently did not share the mayor's opinion as to the gravity of the offense, for a jury promptly acquitted the caterer."

Another paper gives this account of the trial and acquittal:—

"The all-important question, 'Shall ice cream be sold in Englewood on Sunday?' has been decided in the affirmative.

"The decision was rendered yesterday by a jury of six representative men, and the town breathes easier. F. W. Bergendahl, dealer in candies and ice cream, had defied the order of Mayor E. A. Brinkerhoff, forbidding the sale of ice cream and candy on Sunday, and was arraigned for trial before Police Justice Dutton.

"The court room was packed.

"R. P. Wortendyke, city counsel, said that the old blue law, dating back to 1789, was due to the Biblical injunction that the Sabbath day should be kept holy. 'Our Sabbaths,' he declared, 'should not be disturbed by the opening of candy and ice cream stores, which are not matters of necessity or charity.'

"Chief Titus, the only witness against Bergendahl, said he had visited the store of Englewood's leading caterer on Sunday, November 26, and seen with his own eyes a box of ice cream sold.

"Ernest Koester, counsel for the defendant, did not put his client on the witness stand. He simply made an address.

"'What is ice cream but frozen milk, anyway?' he said, and there was loud applause. 'And we have shown the law that allows us to sell milk on Sunday. I defy the Penal Code of New Jersey to stop this man from opening his store on Sunday.'

"The crowd again applauded so vigorously that Counsel Wortendyke had to ask Justice Dutton to stop the demonstration. Wortendyke, replying, said that he was surprised at the ignorance of counsel on the

other side in saying ice cream was frozen milk. 'Six days is enough for any man to do business,' he declared.

"Justice Dutton charged the jury that under the law of 1893 ice cream wasn't frozen milk. The jury returned a verdict of 'Not guilty' in about ten minutes. It is said that every ice cream store in Englewood will be reopened to-morrow."

Sunday Closing in Paterson, N. J.

CERTAIN BARBERS OF THAT CITY SAY THAT IF
THEY MUST CLOSE ON SUNDAY ALL OTHER
BUSINESS IN THE CITY MUST DO LIKEWISE.

UPON an answer to the question whether shaving is a necessity or not on Sunday, says *The World*, "may depend the success or failure of the Sunday-closing movement in Paterson. It appears that there is but one decision in any way bearing upon the point. A bath on Sunday has been declared a necessity, and a shave, the barbers who are opposed to the Sunday-closing movement argue, comes under the same rule.

"Recorder Senior, who accepted complaints last week against a dozen barbers, butchers, and grocers, who did business on Sunday, has asked City Counsel Simonton for a written opinion, and the magistrate will be guided by that opinion in disposing of the cases. Those accused will be arraigned before him to-day.

"The barbers, who insist upon their right to modern privileges, have arranged to form a secret organization in the event of an adverse decision and make the repeal of the blue laws speedy by their enforcement. They announce they will tie up on Sunday all kinds of business unless a Sunday shave is declared a public necessity.

"The possibilities involved are far-reaching. No more trolley rides on Sunday, music at the public parks to be silenced until the shave is restored, all worldly employment must cease, swains will be denied the privilege of buying caramels for the evening, and railroads allowed to run but one train through the city.

"With the barbers it is 'seal up the city or shave.'

"The Barbers' Association declines to consider the question whether or not a Sunday shave is a necessity. The opposition insist on keeping open shops, and a number of them were open yesterday.

"Within four weeks the legislature will convene and a fight for the repeal of the blue laws will be begun."

BISHOP ARNETT, of the African Methodist Episcopal Church, has a poor opinion of white chaplains. He has called at the White House to offer the services of negro clergymen as army chaplains in place of those who have sought to escape service in the Philippines. Here is a case of black men offering to carry "the white man's burden."—*Springfield Republican*.

Papal Victory in Russia.

PAPAL diplomacy has won a great triumph in Russia. In return for the help of the pope in reconciling Polish Catholics to the czar's government, the pope is to be permitted to establish a special "mission" at St. Petersburg. The *N. Y. Sun* prints a dispatch dated at Rome, November 18, which says:—

"The czar of Russia has now taken a final decision, the religious and diplomatic importance of which can be misunderstood by no one; it is to allow the establishment at St. Petersburg of an extraordinary papal mission. The history of this affair is peculiarly interesting. At the beginning of the year the czar understood perfectly how fruitful would be a closer collaboration between Russia and the papacy.

"The national appeasement of Poland, the reaction which a policy of intimacy with Rome would have on the Slav races and on the Balkan peoples, the close connection between ecclesiastical questions and foreign politics, the subordination of former struggles and internal revolutions to a gradual realization of Russia's mission in history, his deep admiration for the pacifying spirit of Leo XIII., the identity of the Roman questions with the aims of the Franco-Russian alliance; all these interests induced the sovereign to cultivate the friendship of the Holy See."

Cuba to Be Annexed.

THE eventuality of the annexation of Cuba, which at first was but a distant and shadowy possibility, is steadily looming up nearer and clearer upon the horizon of coming events. This, for illustration, is what is now said by Washington correspondents of the *New York papers*:—

"WASHINGTON, Dec. 13.—Major-General Leonard Wood, U. S. V., was to-day appointed military governor of Cuba. The order making this assignment relieves General Brooke, a major-general in the regular army, both as commander of the division of Cuba and as military governor of the island.

"This move is specifically intended to utilize General Wood's popularity with the Cubans for the purpose of paving the way for the ultimate annexation of the island.

"The incumbency of General Wood, in a word, is the beginning of a Republican programme which has for its aim the assimilation of Cuba. This is the opinion of both Republican and Democratic higher officials and legislators here."

Elections are to be held in the island in April next, by which time the census will have been completed; then a convention of Cuban's representatives will be called, to frame a constitution as a basis of government. Then legislators will be chosen and "it is possible that the question of annexation will be submitted to the inhabitants of Cuba at the same time." So this word from Washington informs us.

The new Cuban government, we are further told, will not in any case be independent; but "will be administratively established with American supervision and authority." And "a year thereafter [if not before] the question of annexation is expected to be answered in the affirmative."

Opportunity for Home Expansion.

IN connection with the statements received from time to time showing the enormous price that is being paid for the acquisition of Asiatic island territory already thickly populated, it is interesting to note the extent of the opportunity that still remains for peaceable expansion at home. We quote from the *New York World*:—

"Mr. Hitchcock, the Secretary of the Interior, reports:—

"First—That the United States still have on this continent 1,562,500 square miles of public lands that have not been taken up for settlement or development—about one third of our total area, a domain greater than that of the Roman Empire at the height of its glory.

"Second—That there are in the United States, on this continent, in the most favorable parts of the temperate zone, 115,625 square miles of arid lands 'which would be highly productive under a proper system of irrigation.' Mr. Hitchcock goes on to say, 'That this area should remain a desert is not in keeping with the progressive spirit of the age. These 115,625 square miles constitute a domain greater than the entire Philippine group, a domain capable of maintaining a population of intelligent white American citizens of not less than 20,000,000.

"Here is a chance for expansion that will cost little money and no lives, that will be an addition to the wealth and the power of the American people. But then there is no 'glory' in that kind of expansion."

Glorying in Murder.

New York "World."

THE massacre at Elands Laagte cannot be palliated by pleading that the British were so intoxicated with the divine afflatus of the "strenuous life of glory" that they could not bring themselves down to the level of commonplace, everyday life before they had butchered sixty human beings, on their knees, pleading for mercy. Neither can it be excused on the plea that the Boers are brutes, unfit to live. For if that is so, how could Gen. York leave the dying Gen. Symons and the other wounded and dying British to the care of the Boers at Glencoe?

And further, for several days after the massacre,

when all the excitement of battle had died out, these British gentlemen sat about the camp writing of the massacre not as of a deed of shame but as a "most excellent pig-sticking," a rare bit of sport in which they gloried.

In and by their letters officers and men admit not only the deliberate intent to assassinate but also their thorough approval of their deeds of murder, in defiance of the laws of war as well as of the laws of civilization and humanity.

Thus far the only notice the British Government has taken of this massacre is to order a strict censorship upon the letters from the front. That is, it has in effect indorsed the murder, but mildly rebuked the assassins for indiscreetly boasting of their prowess.

But does not every war furnish many an occasion of just this kind? And is not this terrible thing an indictment of war in general, as much as of the British regiment which perpetrated the deed? We think so.

Sunday and the Trade Unions.

THE Sunday-closing law is being invoked in New York City, in behalf of certain interests of some of the trade unions. The following from the N. Y. *Sun*, of December 13, is of interest as showing the motives which often come into play in cases of this kind, and the use made of the law by those who have no reverence for Sunday at all.

Mr. J. P. Hand, an organizing delegate of the Bookbinders' Union, made complaint against John Carey, a foreman in a bookbindery, before a city magistrate, charging him with Sabbath breaking. The Bookbinders' Union, says the *Sun*, "sometimes objects to Sunday work, and sometimes doesn't, according to circumstances."

"Hand told Magistrate Mayo that he visited General McKibbin's bindery at 11 o'clock last Sunday morning and found five men at work in the gilding department under direction of Carey, whose arrest he subsequently caused. Hand then began to talk very glibly about a fight between his union and General McKibbin some time ago, which he did not want to connect with the case before the court. In conclusion he said that it was necessary that the union should win, because the employers otherwise would be sure to encroach on the rights of their workingmen."

"All we demand," he said, "is that the laboring man gets a day of rest. To ensure it to him, these employers should give work to some of the men that are now walking the streets."

"I beg to call your honor's attention to this fact," interposed John A. Borthwick, who is general manager for McKibbin. "We have to pay double wages for all Sunday work, and consequently we try to avoid such work in all but extreme cases. We have advertised

three times recently for extra men, and we could not get a man."

"Our union will give you six men to-morrow," said Hand.

"Well, that is news, indeed," replied Borthwick. "But send them up. We can use every one of them. In the present case," he added, turning to the magistrate, "urgent necessity compelled us to order some Sunday work for which the workingmen get \$6 a day. We have certain holiday books that must be turned out at once, if they are not to be a dead loss to the publishers. And, let me add, that, at present, there is not a single book-binder who is not doing extra work on Sunday with union men. *The very men who make this complaint are doing Sunday work, and I can prove it.*" (Italics ours.)

"I shall have to reserve decision in this case until I have looked up the statutes," said Magistrate Mayo.

"The case was adjourned until to-morrow afternoon. Section 266 of the Penal Code says:—

"All trades, manufactures, agricultural or mechanical employments upon the first day of the week are prohibited, except that when the same are works of necessity they may be performed on that day in their usual and orderly manner so as not to interfere with the repose and religious liberty of the community."

A Proposed Christmas Truce in South Africa.

"Present Truth" London, Eng.

THE incongruity of two "Christian nations" engaged in deadly conflict at the same time celebrating what they suppose to be the birthday of the Prince of peace, and listening to the message, "Peace on earth, goodwill to men," appeals very forcibly to some people, and accordingly it has been suggested to the authorities in South Africa, both at Cape Town and the Transvaal, that "on that day, at any rate, there should be peace from midnight to midnight."

It is sad that any Christian should have so little knowledge of the gospel as not to see the incongruity of such a proposal. What a caricature of peace it would be, what a travesty upon the gospel of peace, for two armies to cease all hostilities at midnight of the 24th of December, expecting to resume them at midnight of the 25th, and in the meantime solemnly to announce that they were celebrating the birthday of the Prince of peace! It would be awful mockery.

The proposal, evidently made in all sincerity, shows how much the gospel has come to be considered as mere form and ceremony, as satisfied by the observance of certain days and certain ceremonies. Such religion is essentially heathenism, differing from that which is ordinarily known as such only in kind. If the suggestion were adopted, it would doubtless be hailed as an evidence of the hold that Christianity has on the people of the world, whereas it would simply show how greatly people are controlled by superstition in spite of centuries of gospel preaching. We are reminded of the man who reckoned himself a good Christian, for while he would

usually swear till the air was blue with oaths, he never swore on Sunday!

Even supposing that the 25th of December were the day on which Jesus was born in Bethelhem, which it most certainly is not, the mere observance of that day, in any way whatever, would have no element of Christianity in it. Christianity is a life, and if it exists at all in any person, must be the whole of his life. People often have enough perception of the fitness of things to say that it is useless to give one day of the week to God and all the rest to the world and the devil; but the fact is, such a thing is impossible. Such an idea is on a par with the stories of dead men who on certain occasions come out of their graves and walk about. It is just as impossible for a man to render real accountable service to God on only one day in the year, or in the week, and to serve himself and the devil all the other days, as it would be for a man to come from the grave in full vigor one day in each year or each week, and lie lifeless all the rest of the time.

God can raise the dead, but when He does it, it is to the end that death shall no more have dominion over them. The Spirit of God can quicken into life those who are "dead in trespasses and sins;" but he does not do this periodically. Christ "ever liveth," but his life is nothing to us unless he lives in us; and while he is long suffering, and will come back even after having been received and again thrust out, it is not conceivable nor possible that any soul should open the door at midnight to receive him, with the express understanding that he must leave at the next midnight, to come again if called for at any time. That would be but to make a plaything of the Lord.

The birth of Christ must be regarded, but not by celebrating a day. We are left in utter ignorance of the day when Jesus was born in Bethlehem, so that there need be no temptation to substitute the celebration of it for real acceptance of him; just as God did not allow the Israelites to see any form when he talked with them from Sinai, so that they could not attempt to make a likeness of him, and substitute that for him. Deut. 4. 15-19. Yet men have presumed to do both. The birth of Christ is to and for each individual. If Jesus be not born in a man's heart and life, it will be of no avail to him that He was born in Judea nineteen hundred years ago.

THE New York Sabbath Committee has determined to put a stop to Sunday theaters in this city. This report is given by *The Independent*, which indorses the organization and its work:—

"The New York Sabbath Committee is undertaking a hard fight in its endeavor to secure the enforcement of the law forbidding Sunday dramatic performances in theaters. One New York theater has been an especially flagrant offender, and last week one of its proprietors was arrested. A warrant was also out for another,

State Senator Timothy D. Sullivan, well known as 'Dry Dollar Sullivan,' a barkeeper and local politician. He, however, avoided arrest by going to Hot Springs, Ark. The law is very clear, and the society should have the full support of the community."

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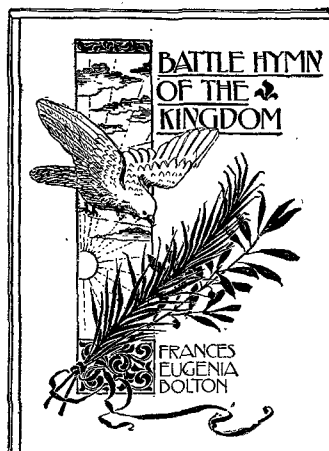
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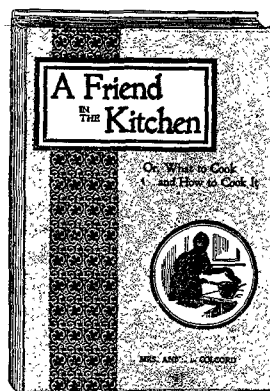
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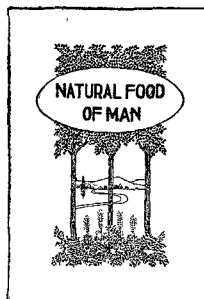
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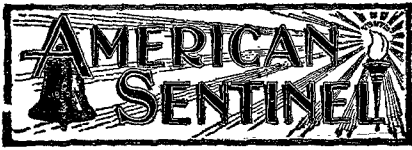
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NEW YORK, DECEMBER 21, 1899.

No PAPER next week. The next SENTINEL will be issued January 4.

ANOTHER arrest in the South for working on Sunday. We learn that a Mr. Little, of Citronville, Ala., an observer of the seventh day, has been summoned to appear before the grand jury to answer to this charge.

WITH the new volume of the SENTINEL there will begin a series of articles treating of the relation of the National W. C. T. U. to the question of Sunday legislation, as fixed by the action of the late W. C. T. U. national convention touching it. And these will be articles which no person who reads this notice can afford to miss. Do not forget this, and do not forget to mention it to your W. C. T. U. and other friends.

THROUGH the kindness of Mr. Joseph Bradfield, of Washington, D. C., we have received a copy of the text of the Supreme Court decision mentioned last week, with other publications relating to the same.

The first issue of the new volume will contain an article by Mr. Bradfield quoting the decision and pointing out its dangerous character as a departure from the principles laid down by President Madison and others separating church and state in this country.

THE state is not a personality bound by the moral law, and cannot be, for the reason that the state is bound to *execute* the law. We, as moral beings, are bound to *keep* the moral law, but to *execute* it—never! Yet the state, if it should attempt

to keep that law, would necessarily attempt to execute it; since to execute the law is the special purpose for which the state exists, and the only way in which the state can deal with law at all. Individual keeping of the moral law and state keeping of that law, are two vastly different things.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." This is what the AMERICAN SENTINEL has been saying to the people who have been and are yet calling for legislation to reform society. And this week we print an article showing what we mean by quoting this Scripture text, and that we are not talking impracticable theories. It is the SENTINEL's design not only to talk this text, but to illustrate it; and the article in this issue is only the first of many which it hopes to publish to that end the coming year.

THE supreme court of Italy has given a decision declaring that the pope is not a sovereign, but is subject to all duties and obligations of a civilian, and that he is not entitled to the privilege of inviolability of his mails, such as the representatives of sovereign powers in Rome enjoy. It also disputes the right of the pope to receive deputations, ambassadors, or envoys from the various courts of Europe. It is considered possible that King Humbert may enter a protest against such recognition of the pope as a sovereign by European courts.

"LET the work of reform begin within the church," is the response of the N. Y. Sun to the voice of the National Reform convention lately held in this city. And the Sun fortifies its position by valid reasons. See p. 790.

THE command to observe the Sabbath was not spoken to govern-

ments, but to individuals. National Sabbath-keeping depends wholly upon individual Sabbath-keeping.

"He that regardeth the day [the Sabbath], regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." So wrote the Apostle Paul. In either case, the responsibility is to God and not to the man.

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