

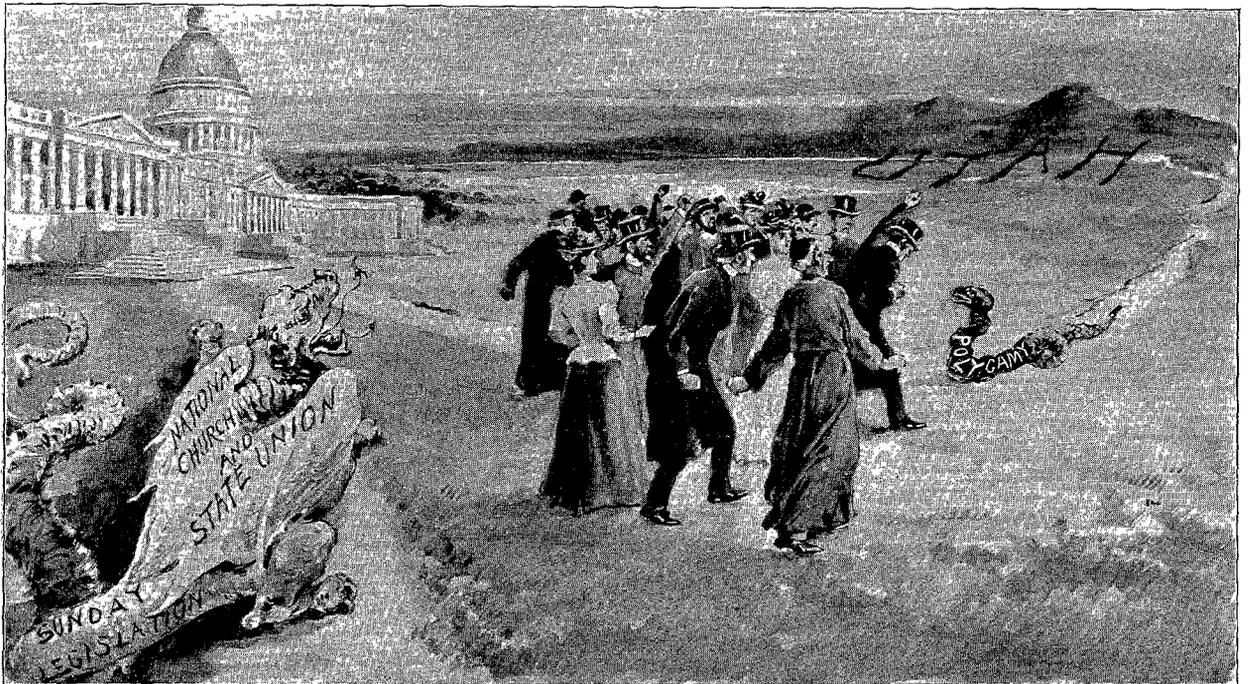
AMERICAN SENTINEL

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

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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 combated 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.

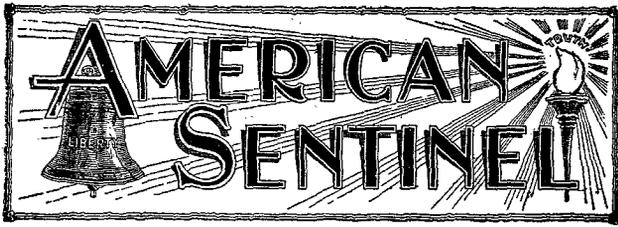


WHEN the nation gets so far gone morally that nothing will save it but a national Sabbath law, it is a sign that it is past redemption.

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 unfailling.



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.)

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's 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.

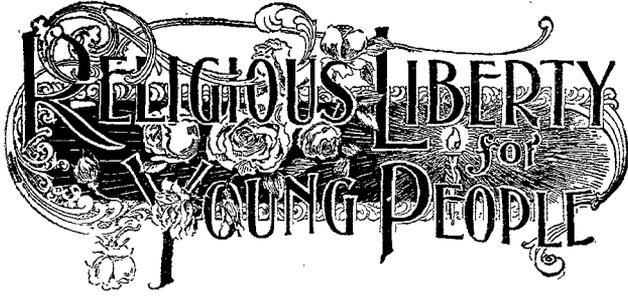
By Senator George F. Edmunds.

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 criticize. 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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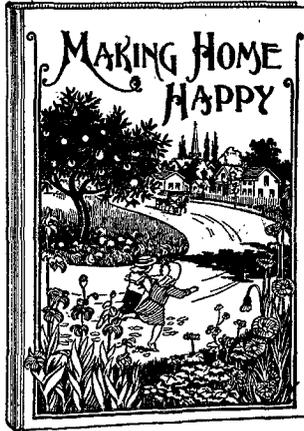
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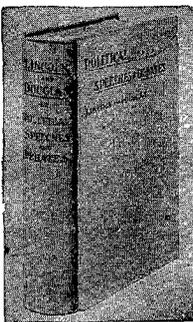
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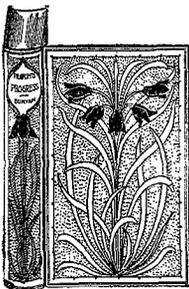
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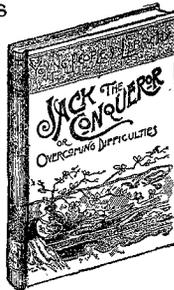
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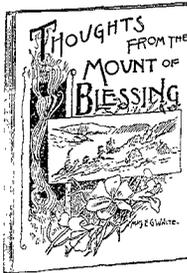


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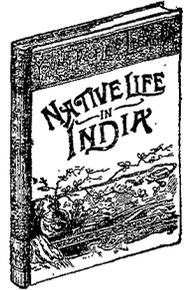
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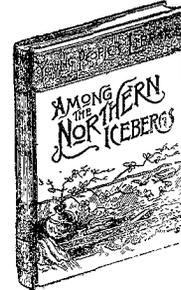
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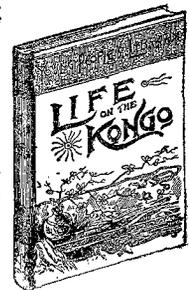
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NEW YORK, JANUARY 19, 1899.

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."