



"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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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 entrenched 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 be good 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 hotbed 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 Neuvo 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 governors-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 \$4,900 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 *martyr*—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!"

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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.