



"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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"WHOSOEVER will," says Christianity; "everybody must," says the Sunday law.



"COME unto Me," says Jesus Christ, "and I will give you rest." "Take my rest," says the Sunday law, "or I will lock you up."



"WE beseech you," says the ambassador for Christ, "be ye reconciled to God." "We command you," says the religious law-maker, "be ye outwardly religious, whether you are reconciled to God or not."



God's way of national reform is to write his law in the people's hearts. Man's way of national reform is to write God's name in the Constitution. Which is the better way?



OF the kingdom of God it is authoritatively stated, "The kingdom of God is within you." It is not visible in the world, but is in the heart of the Christian believer. But of no earthly kingdom or government can it be said that it is within the heart. The sphere of the kingdom of God is distinct from that of earthly kingdoms, and the laws of the one cannot be of service in the realm of the other.



"WHATSOEVER is not of faith, is sin." This is scripture, and it may be assumed that every person claiming

to be a Christian believes it. All such will admit, therefore, that it is better that a person should not perform a religious act at all, than to perform one without faith. "Without faith it is impossible to please Him" to whom every religious act is performed. Without faith any religious act is but a piece of sham and hypocrisy, mocking Him by whom faith has been ordained. And yet, plain as is this truth, vast multitudes of religious people in this land to-day are working diligently for the enactment and enforcement of laws to compel people to perform a religious act,—to observe Sunday; causing them to perform the act without faith; *compelling them to commit sin!* And these people call themselves Christians, too.



Religious Liberty in the United States and Canada.

IN both these countries religious liberty is now on trial in the courts of law.

In the State of Georgia the question of allowing freedom in Sabbath observance will in a few days be passed upon by the Supreme Court. The case is that of a young man named Waters, a resident of Rome, who several months ago was tried and convicted in the Circuit Court for doing secular work on Sunday, he being an observer of the seventh-day Sabbath. If the Supreme Court of Georgia sustains the verdict of the lower court, Mr. Waters will have to serve six months in the chain-gang, where, according to information sent us, there is no provision for his Sabbath rest and a determination not to allow it. He must then work on the day he believes to be holy, or be disciplined as a refractory criminal. Should his case be appealed from the Supreme Court of Georgia to that of the United States, and an adverse decision rendered by that body, the cause of religious freedom throughout the nation will have received a tremendous blow.

In Canada a similar situation exists, minus the

chain-gang horror. Some time ago, in Ontario, a seventh-day observer, named Sherk, was convicted under the "Lord's Day Act," for working on Sunday, and an appeal was taken to the Court of Appeals, under the British North-American Act guaranteeing religious liberty to British subjects. The ground of the appeal is that the Ontario "Lord's Day Act" is in violation of the higher law embodied in the British North-American Act. The attorney of the Lord's Day Alliance resisted the granting of this appeal, and succeeded in having it held back in the Court of Appeals pending the decision in another case gotten up by the Alliance with the object of trying to sustain the law. We are informed that this decision will be rendered in a few days. And if the "Lord's Day Act" is sustained by the Court of Appeals, the liberty of seventh-day observers will be seriously curtailed, in the teaching as well as the practise of their faith, throughout Canada.

It is not alone in the southern districts of the United States that seventh-day observers are made the target of the attacks of opposing religions. In Michigan, the headquarters of the Seventh-day Adventists, such efforts are made to stir up religious animosity against them and subject them to any form of persecution, as are represented in the following which was contributed recently to the *Michigan Christian Advocate*. Full as it is of the spirit of Ahab calling Elijah a troubler of Israel, it becomes significant when indorsed by this representative Methodist journal. This Methodist writer says:—

"Most causes suffer more from thoughtlessness than any other source; if not more than from all other sources combined.

"Will you, dear readers, follow me somewhat patiently while I pass over some of the past and present plannings of a would-be set of reformers? Over fifty years ago our Saturdarian friends began an active effort to overthrow the accepted Sabbath of the Christian world, and supplant it with something else. Instead of having convictions of a great 'truth discovered' associated with charity for those whom they assert are in error, they commenced an attack on the Christian Sabbath with a determination to accomplish its overthrow. They have searched among the writings of all the enemies of the Christian Sabbath in all ages and lands, since the crucifixion, for arguments against Sunday-keeping. They also joined hands with every man or company of men who assist to degrade the day and rob it of its sacred character.

"They acted on the supposition that if they could overthrow the Christian Sabbath and bring it into disgrace, they could bring about a revival of Sabbath observance and supplant Sabbath-keeping with Saturdarianism. But as one studies the history of that movement, he can see that while they have been destroying the faith of the people in regard to Sunday sacredness, they have increased disregard for all days, and for the God who made them.

"It is plainly discoverable that they, more than any other class, are responsible for the Sabbath labor of today and for the disregard for the Sabbath that now disgraces us as an American people. . . .

"While churches have been growing conscienceless on the question of Sabbath observance, the various classes who perform compulsory Sabbath labor, have grown in disregard for the churches, until now there is a condition among a large body of laboring people, of hatred toward the churches, and disrespect for all who profess to be Christians. Instead of our Saturdarian people comprehending the real cause of the present situation, they are undertaking work, which, if accomplished, will deepen the disregard for the Sabbath and intensify among all classes of people their disregard for the churches.

"During this decade there has been a rapid trend among the laboring people to turn from and to hate and oppose the Christian churches. If we can see, as laborers and church-workers, where the chief cause of the trouble is, we can then take right bearings for the removal of the wrongs. There will then be blame attached where blame belongs most. These Saturday-keeping Christians have done all that could be done by them to have Sunday excursions, Sunday ball games, Sunday shows, Sunday saloons, anything, everything that could rob Sunday of its sacredness. In this fact lies the chief trouble. Because these people are few in number their work has been overlooked as of no influence and of no importance. But the time has come for all persons interested in Sabbath observance to study their work in relation to this question. . . .

"Is it not enough that nearly 3,000,000 men are being robbed of their Sabbath, and nearly a quarter of a million are being hurled into premature graves, and a large percentage of these into drunkard's graves, annually? And what for? That a few thousand Saturdarians may have the privilege to work on the Sabbath, in open violation to the law of God and the laws of this land. A form of religion that cannot exist without working on the Sabbath, even if it helps to send four or five men to a drunkard's hell every year that one man might be protected in this liberty to pollute the Sabbath, should be regarded and understood as it really is,—the greatest enemy of labor that exists, the devil accepted. Shall not the Christian people of this land rise up and guard against such a stream of poisonous literature being put into the hands and heads of the women and youth of this country? If you love the souls of the toiling thousands who are robbed of their rest, will you not manifest that love by standing firmly in the battle for a Sabbath for all the sons of toil? . . .

"If the conditions are allowed to be made worse along the lines that our Saturdarian folks are moving toward, labor will be driven downward with rapidly-increasing velocity, or a revolution will be provoked. Every patriotic citizen should take his stand to prevent either of the above issues from being forced upon us."

In all this there is food for the most serious thought, and incentive to the most active efforts, on the part of the friends of religious liberty.

"PITY 'tis, 'tis true," that expansion of American territory means expansion of the rum power. With the blessings of the nation's flag goes the curse of the legalized drink traffic. In the year 1898 this country exported to Cuba malt and other liquors to the value of \$10,796;

during the first five months of 1899 we—that is, everybody who is responsible, actively or passively, for the government's liquor policy—sent to Cuba liquor to the value of \$472,272. In 1898 the value of liquors sent from the United States to Porto Rico was \$3,668; in the first five months of 1899 it was \$191,422. In 1898 we shipped \$337 worth of liquor to the Philippines; in the first five months of 1899 we sent \$86,833 worth! When it is remembered what the use of alcoholic drinks means to the people of tropical lands, it would seem as if the "benevolent" policy of the United States toward its new possessions were to kill off the natives as soon as possible.—*Union Signal*.

Discreditable Advice.

A FAVORITE piece of advice of those who will not keep the Sabbath, to those who do keep it, is that they "obey the law of the land" and "the powers that be" and keep Sunday. This advice is of such a character, that it really deserves to be analyzed.

Invariably this advice is given by those who not only believe in keeping Sunday themselves, but also in compelling all others to keep it. And their course in advising Sabbath keepers to keep Sunday only because the law says so, betrays themselves as occupying one of two positions, one of which is most discreditable to themselves, and the other is utterly discreditable to Sunday as worthy of observance at all.

In advising Sabbath-keepers to keep Sunday because the law requires it, they admit that they themselves would keep the Sabbath and not Sunday if only the law of the land required it.

If they are honest in that, then they admit that Sunday has no sacredness at all and has no claims whatever upon the conscience: that its only claim to recognition is merely human, and that the obligation to observe it is only in the merely human statute, just as the catching of oysters or the killing of game is prohibited except within certain dates.

But there is not one of those persons who believes that concerning the Sunday. Every soul of them believes that there is some religious obligation that requires the observance of Sunday: that in some way there is involved in it a duty toward God.

Then as they believe that in some way, however that way may be, there is some religious obligation, some duty toward God, involved in the observance of Sunday, when they advise Sabbath-keepers to keep Sunday "because the law requires it," and thus admit that if the law required the observance of the Sabbath instead of Sunday they would keep the Sabbath, they know that their whole proposition is mere pretense. They know that they would not observe the Sabbath however much the law might require it; and that if the law did require it they would denounce it as oppressive, persecuting,

and a violation of the rights of conscience. And in so doing they would be in the right, and they know that they would be in the right. And by that, they know that their advice to Sabbath keepers to keep Sunday because the law requires it, is wrong; and that the law that does require it, is oppressive, persecuting, and violative of the rights of conscience.

Moreover they know that such advice is contrary to the whole Bible which they profess to believe, and which they even quote to sustain their pretense. They know that the three Hebrews in the fiery furnace, Daniel in the den of lions, the words of Christ to his disciples, and the course of his disciples themselves, are all a divine protest against that which they advise. They know also that the whole history of religious progress in the world, which they themselves profess to honor, is a positive repudiation of the proposition which they make.

What then is their proposition, their advice, in this, but a juggling with conscience—their own as well as that of the others,—the playing of a trick with the Scriptures, and a deceiving of their own selves?

And what for?—Simply that they may have their own way instead of God's way. This is made certain by the fact that when God himself has rested a certain day and appointed that day as a day of rest, they will persistently refuse God's example and his appointment as to that day, and rest another day. It is not the resting they oppose, for they themselves rest and compel other people to rest. It is not resting a certain day that they oppose, for they themselves rest a certain day and compel others to do so. It is simply resting on the day which God has chosen and appointed, that they oppose.

Since, then, they themselves rest, and rest on a certain day, and rest that whole day, and count it so all-important that they must compel all others to do that same thing, and yet refuse to rest on the day which the Lord appointed for rest and on which he himself rested—this shows conclusively that it is an arbitrary taking of their own will and way against the will and way of God; that, in the last analysis, is the real essence of Sunday observance.

A. T. J.

A Religious Trust.

SUCH is the system which propagates the doctrines known as "Christian Science," of which Mrs. Mary Baker Eddy is the leading exponent. In proof we cite the following statement by the editor of the *Washington News Letter*, a paper devoted to the spread of "Christian Science," which is unquestionable authority upon the point:—

"I found surrounding the so called Christian Science Church what we might term a religious trust, all books being copyrighted and sold at prices ranging from five to ten times their value, protected under a copyright.

That, instead of religion being free, as promised and commanded by the Saviour of mankind, no one could be taught this new religion, so-called, except by the payment of \$100 in money to a class teacher, besides buying all the literature at exorbitant rates."

The grace of God is free; and the most emphatic condemnation is put by the New Testament upon any scheme for prostituting it to the purpose of financial gain. And when religion is so prostituted, that religion is not Christianity. Christianity can never be cornered into a "trust." That will always be free as the air of heaven.

New Jersey Enforces the "Christian Sabbath."

The Call (Paterson, N. J.) of September 13, prints the following:—

"The trial of William Schmalfeldt, of Thirty-ninth Street, near Vreeland Avenue, charged with having on the 'third day of September, A. D., 1899, at the city of Paterson, in the county of Passaic, being the Christian Sabbath, or the first day of the week commonly called Sunday, engaged in ordinary or servile labor by exercising his trade or vocation of barber, contrary to and in violation of the statute of the State of New Jersey in such case made and provided,' took place yesterday morning before Justice Martin H. R. Van Hovenberg at his court room in the Katz building.

"There was a very large attendance of the members of the Barbers' Association and others interested, and the defendant was accompanied by a delegation of his friends. Constable Richard J. Krowley acted as court officer, and witnesses DeLong and Sherer, of the barbers' spotting committee, were also on hand.

"The defendant, who is a young man, after hearing the complaint read, by advice of counsel, pleaded guilty, and was fined \$1 and costs of court.

"He alleged in justification of his offense that another barber in his neighborhood had shaved people at the latter's residences on Sunday, and that having lost some customers in that way he was tempted to break the law for self-protection, but with the exception of one Sunday he had otherwise kept his shop closed.

"The Barbers' Association have been furnished with the name of the alleged offender, and will take care of him and at once take action, should the allegation made prove to be well founded."

Besides this case, three others are reported in *The Call*, of the 12th inst., as follows:—

"Henry Boshans, the butcher, of 622 River Street, and his two sons, Henry Jr., and Charles, were served with summons to appear in Justice Vandervate's court on Thursday afternoon. As intimated in yesterday's *Call* the Riverside Grocers' and Butchers' Association made a complaint against Boshans for keeping open on Sunday morning, and against his two sons for performing manual labor on the same day, by working in their father's store.

"Last week Boshans was arrested for a similar offense and fined, and filed an appeal, but the justice re-

fused to recognize it until the fine and costs were forthcoming. If this is not done the justice will levy upon sufficient goods to satisfy the claim.

"Boshans says he will keep open until cooler weather sets in, no matter how many times he is arrested, nor will he pay the fines until the higher courts decide the legality of the proceedings."

Military Conscription Coming.

THE specter of military conscription is menacing Great Britain, and is causing much uneasiness to men who are liable for military duty. And this fact is not without its lesson for citizens of the United States.

Protected as England is to-day by an arm of the ocean which intervenes between her shores and the continent of Europe, and by a fleet which is able to ward off all danger from a hostile fleet, that country nevertheless finds herself confronted by the prospective necessity of military conscription, to maintain her army at the size deemed necessary to preserve the safety of the empire.

It is proposed by the British minister of war "that all persons between eighteen and thirty-five years be registered at their place of residence. Each county will be credited with the number of volunteers it furnishes for the army. The rest must be gathered in by conscription; but men of means will be permitted to buy themselves off, or to furnish a substitute."

Having reached the shores of Great Britain, crossing the stretch of ocean water between that country and the continent, the specter of military conscription has come measurably nearer to the United States. Now that the United States has advanced across the Pacific Ocean, it is separated from the domain of Old World strifes in Asia scarcely more than England is separated from her European rivals by the English Channel.

Great Britain needs a big army to protect her empire; and the same is true of other empires, and was always true of empires. Every empire on the earth to-day calls for a great standing army to defend it. And with the acquisition of American colonies, the same will be true of the empire of the United States.

A standing army of 25,000 men has sufficed for the United States while the broad oceans rolled between its territory and the "armed camp" of the Old World. How great an army will be required to defend American territory which is open to attack from this armed camp?

And when, as is now openly proposed, the United States shall actually join this armed conclave of world powers in dividing up the spoils of Asia, how large an army will be required to maintain the United States on an equal footing with its rival powers? A look at the size of the armies of those powers will furnish a sufficiently accurate answer.

The large standing army that will then be required

will not be furnished by volunteers. Men do not volunteer to serve in a standing army as they volunteer in time of actual war. But one method of raising an army will then remain, and that is by conscription. And when military conscription becomes a standing necessity in this country, individual liberty will remain only to such as are able to buy it from the Government at the stipulated price.

Imperialism means empire, and empire means emperor and a large standing army. This in turn means military conscription, and military conscription means an end of individual liberty and self-government. In this way, if in no other, will the injustice of conquest abroad react upon liberty at home.

This is no fancy sketch. The world has reached a time when its great political powers are straining every nerve to develop military strength, and have armed themselves on the most gigantic scale; and any power that is to compete with them in the struggle for territory must do the same.

Commenting on the situation in England, the *Westminster Gazette* observes that "if the Peace Conference has produced some unanticipated results it has also been attended by some rather ironical circumstances. There is irony in the fact that we should be threatening war in South Africa, and that our War Minister should be reminding us rather ominously of the dormant conscription which exists even in the British empire, at the very moment when we are standing for peace and arbitration at the Hague." Yes; there is irony in the situation; there is a collision of sentiment with facts. But it is to facts that we must look, rather than to sentiment, if we would draw conclusions that will stand the test of time.

Still Seeking for Government Funds.

WE made mention some time ago of the petition addressed to the Washington authorities by Cardinal Gibbons, in which he asked Congress to reconsider the whole subject of appropriations of public funds for Catholic Indian schools. Under a decision reached by Congress several years ago, such appropriations had greatly decreased and threatened to cease altogether; and the cardinal wanted this policy reversed, and the golden stream again set flowing in swelling volume from the public treasury into that of the papal church.

This scheme is still on foot, and its promoters have not at all abandoned the hope of pushing it to a successful issue. As indicative of this such utterances may be cited as the following from the *Catholic News*, of August 12:—

"All who have studied the condition of the Indians in this country admit that religion and education are the two great forces that will civilize the red man. Experience has shown that without the influence of religion

the Indian is sure, even after an elaborate education, to lapse into barbarism. But when education and religion are combined the result is perfectly satisfactory. In providing religion and education the Catholic Church has been more successful than any other religious body that has been working among the Indians. Notwithstanding this fact, the Government has allowed itself to be influenced by jealous and prejudiced persons to such an extent that it has absolutely cut off its appropriations to the Catholic Indian schools, and now these schools, which, by the way, were established at the invitation of the Government, are sadly crippled for lack of funds."

The editor sets forth that a great and good work has been accomplished for the Indians through the Catholic government-endowed schools, and adds:—

"Under such circumstances the action on the part of Congress in discontinuing to make appropriation for the funds which alone can make the running of such schools possible, will hardly be considered just and fair, more especially as it was at the urgent request of the Administration that the Catholic Church entered upon the work to the extent that it did. As the cause of this unexpected and unfair treatment is traceable to the fact that religion is taught to the children, it may not be amiss to state what is well known to every one acquainted with the work in question, that in order to successfully civilize the Indian it is necessary to Christianize him.

"I hope and pray that this simple and short statement of facts may make the situation clear and induce the legislators at Washington to promote the welfare of the natives by continuing to extend a helping hand to the devoted men and women engaged in bringing to Christianity and civilization the American Indians."

Congress will no doubt be besieged by the papal hierarchy of this country at its next session, and it is to be feared that Archbishop Ireland may have one of his private interviews with the President over the matter, and secure the coöperation of the Chief Executive.

Rome may care something about the education of the Indians; but she certainly cares a good deal about any way to get money from the Government, and to secure governmental recognition of her claims. The education which Rome believes in and always gives her pupils is such as produces at once the most ignorant and the most Catholic peoples on the earth, as those of Ecuador, Peru, Mexico, etc. An incident that is pertinent here was lately reported from an Italian town not many leagues removed from the chief seat of papal authority. A balloon which had escaped from one of the government's scientific stations, descended near this town, and the natives, thinking it possessed with some kind of an evil spirit, carried it to the church to be "exorcised." But while the priest was engaged in driving out the evil spirit, the gas escaped from the balloon, and an explosion followed which injured many and badly wrecked the church.

All the education Rome had ever given these poor

people, where she has had full freedom in that line ever since they were born, did not suffice to teach them that this balloon was not a mysterious something animated by an evil spirit. It is not that sort of an education that is needed by the Indians here.

“Abundance of Idleness.” Eze. 16:49.

BY DAVID PAULSON, M. D.

This is sapping the very life out of society. I have seen children in the yard raking up leaves and having a gay time. Take those children twenty years from that time, and ask them to rake up similar leaves, and they would feel very much insulted. Now they have reached a stage when they want to learn how they can get through the world without working. They want a “soft snap.” Children are taught to look forward, as a thing to be desired, to a time when they can have an abundance of idleness, to seek positions where they will not have much hard work to do.

That is the main reason young people crowd into cities, where they can have an easy time. Parents encourage children in this very direction. Many a father says to his boy: “Johnny, you shall never have such a hard time as I was compelled to have. I will see that you get a chance in the world.” So the father saws the wood, and does the necessary work on the premises, while Johnny is getting more and more thoroughly convinced that he is learning more than his father knows, and that there is a better way of getting through the world than by working at honest labor. Seed that has been sown in that boy’s mind will, by and by, bear its legitimate fruit. And unless the grace of God saves him from reaping the full harvest of it, he will some day become an outcast, and possibly a vile criminal. Our prisons are full of young men who are brought up in that kind of homes, by that kind of training.

What about Johnny’s sister? The mother who toiled at honest labor in her youth, and developed physically as she developed mentally, says: “Mary, you shall never have such a time in life as I have had. I am glad we can give you a chance.” So she drums the piano, learns a little crocheting, fools away a little of her time trying to paint landscapes that she has not yet learned to appreciate, and gradually despises more and more, the humbler duties that her mother has to pursue in order to give her this “chance.”

“What shall the harvest be,” provided circumstances are favorable for its full development? Go with our midnight mission workers as they go on their errand of mercy on the streets of Chicago to-night; learn the home history of the majority of the 10,000 girls who on the open streets seek to barter their womanhood for money, and you will be amazed to find that they were reared by just such mothers as I have described, and

they had just these very advantages(?). But ought we to be surprised at this when the Lord says that “pride, fullness of bread, and abundance of idleness” will produce Sodom, and when children are educated to have all three of them? “Whatsoever a man soweth, that shall he also reap.”

The Liberty of Christ.

BY B. W. MARSH.

THE least understood of all men, is the one who stands the staunchest for a principle of truth. When Satan had less experience than he now has, he succeeded in laying a plan that entrapped the parents of the human family, and almost smothered the truth beneath a fog of intolerance: and since that time God and his truth have been understood by but few of the human race.

It is not difficult to trace religious intolerance into heaven: and having found its origin, it is less difficult to follow it down through the ages. Lucifer became dissatisfied with the way God managed the universe, and desired to place his own mold on the affairs of heaven. Supremacy of self was the center of his ambition, and in order that he might attain that end, he planned to murder God, but lacked the power to execute his plan. It is plain enough that if he could have gained possession of the power it would only have been a question of time when he would have been the only intelligence in the universe.

When his warfare was confined to this earth he profited by his experience gained in heaven, and changed his tactics: and gained by stratagem on the earth that which he had lost in heaven. He traded man his own murderous intolerance for a world of peace and love, and set God’s noblest creation at enmity with himself. And in the murder of Abel we have the first sheaf of the great harvest of religious intolerance this earth under its new management was to reap. Cain hated his brother because of his religion, and murder is the harvest of hate.

On this principle recorded on the first page of earth’s sad history, rests all the plans of Satan for all time. He has often changed his tactics, but his original plan remains unchanged.

The elements of this are, Insatiable thirst for power, a self-willed way, and murderous hate toward all who oppose his plans.

The best way Satan has found to advance his cause in the earth is to work through apostate Christianity: and from this point will he make his final stand. He can here manifest great zeal, and yet so keep his motives covered as to lure millions to believe that his zeal is godly, and his motive of heavenly design. His plans

are so cunningly laid that his zealous followers do not see the end of the path in which he leads them.

His supreme object is to combine all the elements of earth against God's people and the truth. But he sees that he cannot lead men to persecute inoffensive Christians without first educating them to believe that they have a cause for so doing. In order to accomplish this he must educate his subjects to raise a false standard of morality. He then has but to fire them with a zealous belief that they possess within themselves the power to work a reformation: and then the only logical outcome is to reverence the sayings of men above the law of God.

His system of education is the most perfect his master-mind can invent; and the inevitable result of it must be a union of church and state in all nations.

While Satan's system of work has for ages been one of sophistry and deceit, his object has been to educate the minds of his subjects to the point where he could reveal himself to them in his true character, and the only way he can do this is to possess men with his own attributes; and when this is accomplished, the Mystery of Iniquity, which is the Mystery of Selfishness, will stand clearly revealed.

In the united power of state and church, Babylon the Abomination of the Earth, will say, "I sit a queen, and am no widow, and shall see no sorrow." Nevertheless the record of truth says: "Her plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord that judgeth her." The time is soon coming when a deceived world will awake and their eyes will be opened to see what they have despised and lost.

God will not permit a universal law of force to long bear sway.

The climax of Satan's power will, when reached, bring his swift destruction, and will shatter every earthly hope.

The liberty of Christ, which knows no power but love, is the Christian's hope, and will give him the freedom of the universe.

Man may break the heart of his fellowman, and torture his life away; but he cannot force upon him one moment's peace of mind. And when the child of faith stands fast in the liberty wherewith Christ hath made him free, the combined powers of earth cannot take away his peace of mind, for it is the gift of God; and in the dungeon or on the rack his grace can give liberty to sing praises of victory to him who said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

Goldfield, Col.

WAR is not a means of grace, and if there is such a thing in this world as a necessary evil, it is certainly the greatest of such evils. It is demoralizing to the individual and to the public alike; it sears the conscience, dulls the moral sensibilities, obscures the vision, stimulates

all bad passions, and I have felt intensely, since taking up my abode in this city (Manila), that every Christian should pray more earnestly than ever that the time may be hastened when nations shall learn war no more.—
Bishop Thoburn (Methodist).

Sunday Enforcement in Colonial Times.

THE first case of persecution in this country of which record has been made, was for the profanation of Sunday. In an exchange we find the following account of it:—

"This occurred in the Massachusetts Bay Colony in 1676, and I think it will be of sufficient interest to give the entire record of the case. The question arose upon petition to the governor and council sitting in Boston, and is as follows:—

"To the honorable the Governor and Council now sitting in Boston, July 30, 1676—

"The petition of Jonathan Atherton humbly sheweth: That your petitioner being a soldier under Captain Henchman, during their abode at Concord, Captain H. under pretense of your petitioner's profanation of the Sabbath had sentenced your petitioner to lose a fortnight's pay. Now, the thing that was alleged against your petitioner was that he cut a piece of an old hat to put in his shoes and emptied three or four cartridges. Now, there was great occasion and necessity for so doing, for his shoes were grown so big, by walking and riding in the wet and dew, that they galled his feet so that he was not able to go without pain; and his cartridges being in a bag were working with continual travel so that they lost the powder out, so that it was dangerous to carry them; besides, he did not know how soon he should be forced to make use of them, therefore he did account it lawful to do the same, yet, if it be deemed a breach of the Sabbath he desires to be humbled before the Lord and begs the pardon of his people for any offense done to them thereby. And doth humbly request the favor of your honors to consider the premises and to remit the fine imposed upon him and to give order to the committee for the war for the payment of his wages. So shall he forever pray.'

"The decision of the council and the governor was as follows:—

"August, 1676.—The council sees no cause to grant the petitioner any relief."

This shows the persecuting spirit that is concealed in Sunday legislation, and the cruel and intolerant end that will surely be reached sooner or later from a beginning of Sunday enforcement, however mild. Admit the principle upon which all Sunday enforcement rests, and you will try in vain to fix a barrier in the various degrees of intolerance. The only sure way to keep intolerance from reaching the last degree, is to stop it at the very first degree; and that can be done only by repudiating the principle upon which it proceeds.

Two more weeks! See page 591.



BARBERS in Passaic, N. J., have inaugurated a Sunday-closing movement similar to the one in progress in the neighboring city of Paterson, described in this SENTINEL. They will have various "ward committees" whose business it will be to "spot" any barber plying his trade on Sunday, and all such will be reported and prosecuted by the Barbers' Union under the Sunday law of the State. The "spotters" will break Sunday themselves in order that other barbers may be compelled to give the day a perfunctory observance.

* * *

IN England a cannon has been perfected which has a range so great that no "proving grounds" exist that are suitable for testing it. The range is estimated at fifteen miles. On board a war ship such a gun might bombard New York City in spite of all the protection that could be afforded by forts or harbor mines. The vast size of the city would make it an easy target at a range which would practically protect a warship from the projectiles fired from the shore.

The power which can command the seas will soon have at its mercy all sea coast cities not over fifteen miles distant from the open sea.

* * *

THE Vatican approves the verdict given by the French military court in the Dreyfus case. So says the *Sun*, of this city, which is good Catholic authority. It says that "Cardinal Rampolla, in conversation with a diplomatist accredited to the Vatican, strongly expressed his delight over the verdict given by the Rennes court-martial." This was only to be expected from the Vatican in view of the fact that the Jesuits in France were leagued against Dreyfus. Jesuitism and militarism never antagonize each other.

* * *

"THE Sudan is being rapidly covered with a network of telegraph wires," says *The Electrical Review*. "It is expected that the telegraph will be 1,000 miles south of Khartoum at the end of the year. This means the practical joining up with Uganda, and as Rhode's telegraph is approaching Tanganyika the transcontinental telegraph may be expected to be finished early next year."

SOME facts which ought to be of much interest to those credulous people who believe that American colonial government in the Philippines will be a model of justice and order, in shining contrast with colonial government as the world has seen it under ancient Rome, under Spain and Great Britain, etc., are given in the report of Mr. Richard M. Collins, Associated Press correspondent at Manila, to his chief, Mr. Melville Stone, General Manager of the Associated Press. This report was called for in view of the statements previously made by Associated Press correspondents at Manila, alleging that important news was suppressed and the situation in Luzon grossly misrepresented by the American military commander. Mr. Stone sent copies of the letter to several Associated Press directors, one of whom, being editor of the *Pittsburg Post*, made it public in his paper.

* * *

Mr. Collins says that the press censorship at Manila was more severe than that enforced in war times in Japan, Turkey, Greece, Egypt, and Russia, or in Cuba under General Weyler. He says that the press correspondents were repeatedly told by the censor that the purpose was not simply to prevent the publication of anything that might aid the enemy, but to keep the knowledge of the facts from the people at home. His own words were, "My instructions are to let nothing go that can hurt the Administration." Now the truth has come out, and under such circumstances will "hurt the Administration" far more than it otherwise could have done.

* * *

"We were compelled," the letter reads, "to send nothing but the official version of all events and conditions, even when the official view controverted the opinions of the great mass of the officers in the field and of intelligent residents, and was a falsification of events which passed before our eyes. In this way every fight became a glorious American victory, even though every one in the army knew it to have been substantially a failure, and we were drilled into writing, quite mechanically, wholly ridiculous estimates of the numbers of Filipinos killed."

* * *

Under promise of a great change to be wrought in the situation, the press correspondents held back for a month, and then sent their "round robin" report, which stirred up so much comment here. First, however, they took it to the censor, who read it and said: "This is just the sort of thing the censorship is intended to suppress." The censor sent it to General Otis, and the latter immediately called before him the correspondent of the *New York Sun* (an ardent expansionist paper, by the way) and said to him: "You have accused me of falsehood. This constitutes a conspiracy against the Government," for which, he was further told, he with his

associates in contumacy would be tried by a general court martial.

* * *

Coming to the subject of the situation in the island as affected by the conduct of American soldiers and their officers, the report says:—

“There has been, according to Otis himself, and the personal knowledge of every one here, a perfect orgy of looting and wanton destruction of property, and most outrageous blackmailing of the natives and Chinamen in Manila, and various incidents like the shooting down of several Filipinos for attempting to run from arrest at a cock fight, not to mention court martials of officers for cowardice and the dismissal of General — for getting hopelessly drunk on the eve of two important battles—all of which the correspondents have left untouched by common consent. Also, there are the usual number of army scandals and intrigues, which we have not aired, foremost among them the fact (it is universally considered a fact in the army) that Otis is deeply prejudiced against and jealous of Lawton, and has done everything in his power to keep Lawton in the back ground and prevent him from making a reputation.”

* * *

This will suffice for the report made by this representative of the Associated Press. To it may be added the following deposition made by a private in a Colorado regiment, who for three months served as clerk under the auditor of public accounts at Manila. “He says,” reads the report, “an examination of the vouchers forwarded to Washington will show that exorbitant prices are paid for all kinds of supplies purchased in Manila; that vast quantities of high class wines and other supplies have been purchased ostensibly for the Spanish hospitals, while in the American hospitals only the coarsest supplies are furnished.

“He says court-martials of private soldiers charged with selling Government property have been stopped because they would result in the exposure of official rascality.

“The robberies, he asserts, will aggregate an enormous sum.”

* * *

We make mention of these things only to point out the evidence that provincial government under American authority will repeat the old story of mismanagement and corruption that has been told at length in the history of other nations. The governor of a Roman province was accounted stupid and incompetent if in such a position he could not rise from poverty to wealth in the space of two or three years. Under Spanish and English rule the like thing was true of men placed in that position, and American public officials have not a reputation as regards questionable methods of money-getting which will raise them above suspicion when in a place where they are face to face with the oppor-

tunity to acquire wealth rapidly and easily through the channels of government. This very thing is done at home to a notorious extent, and how can anything else be expected abroad? The evil is inherent in the very system of provincial government, which is a denial of the doctrine of government by consent of the governed, and is built upon the principles of injustice and denial of human rights which it exemplifies in its practical results.

Sunday Enforcement by the Trades.

THE movement to enforce Sunday observance in Paterson, N. J., started by the barbers and icemen, is spreading, and may soon extend to all classes of business. This is a new method of securing Sunday enforcement, and one worthy of careful note. There is something about the enforcement of Sunday by the various trades, that suggests a text of prophetic scripture pointing to a time when “no man might buy or sell” save such as had the “mark” of a certain apostate religious power. See Rev. 13.

The progress of the Sunday movement in Paterson is thus described by *The Call*, of that city, in its issue of Sept. 13:—

“When the icemen of this city called upon Mayor Hinchliffe a few weeks ago with a request that his honor exert his influence in having all trade in the frozen product on the seventh day of the week suspended, it was little suspected that their action was to be the origin of a movement for the suspension of business in almost every line on the Sabbath. It seems, however, that such was the case inasmuch as that the barbers throughout the city and the butchers and grocers in the Riverside section since that time have inaugurated similar movements and are meeting with great success.

“Last evening one of the strongest and most influential organizations in the city seconded the movement and voted to lend its support in the endeavor to secure a proper observance of the Sabbath. The organization taking such action was the Grocers’ Mutual Protective Association, a well attended meeting being held in its rooms in the Romaine building.

“At the present time the major portion of grocers in the city close their stores on the Sabbath, but a large number of the smaller retailers persist in doing business on Sundays. Some of the groceries with fruit stores attached are open from early morning till late at night on Sundays, and it is to this class that the association intends to direct its attention.

“Most of the representative grocers of the city were present at the meeting, and addresses strongly favoring the movement were delivered by several of the merchants. It was pointed out that there is a clause in the association’s constitution prohibiting Sunday selling, and the privileges heretofore granted to some dealers to keep open on Sunday will be revoked.

“The action of the grocers will tend to decrease the Sunday street noises, as delivery wagons will not be permitted to travel about. This will be appreciated by

many residents, as in some sections of the city vehicles are permitted to clatter about the streets for several hours each Sabbath morning.

"It was decided to assist the Riverside association in its endeavor to close up stores in that section on Sundays. The Riversiders' course in prosecuting the chief offender was approved.

"The association expressed its stand on the Sunday closing question in the following resolution, which was carried by the unanimous vote of all in attendance:—

"*Resolved*, That this association stands ready to cooperate with and support the efforts of the butchers, barbers, and bakers in their efforts for a proper observance of the Sunday."

It is only to be expected that the movement thus begun in Paterson will be extended to other cities and to other States. It is quite as likely to be popular in one place as in another. And doubtless there will not be lacking to this end the fostering efforts of the numerous religious societies which seek every opportunity to promote Sunday enforcement.

The Blow to American Prestige.

"Springfield Republican."

MORE rumors come into Washington from Central and South America of a spreading distrust of the United States, and of combinations among these smaller republics to resist possible aggressions from the dominant power to the north. The news dispatches say that these rumors cause uneasiness in administration circles, and yet we have nothing to fear, have we? from any combination they can make, since in might of arm we would still be as a giant to a dwarf.

No, it is not on this account that Washington is disturbed. Uneasiness exists because it is beginning to be realized that moral force is still a power among the nations, and that we cannot provoke the distrust and quiet unfriendliness of these neighboring States without injury to our commerce, our influence and our prestige in the ways of peace. It emphasizes the lamentable fact that we stand before the world morally discredited, and that our pretensions to disinterested motives in beginning and closing the war with Spain have become a joke and by-word among the nations.

Whether a country which gave such assurances to the world as we did, of being governed solely by considerations of humanity, and which proved to be not great enough morally to resist the very first temptation presented to turn the war to land-grabbing uses—whether such a nation is in a position to throw many stones at France at this moment may well be questioned. Are hypocrisy and weakness exhibited on such a scale more to be honored than a prostitution of justice to race prejudice and the so-called honor of an army machine?

We can still defy the world in arms, but we cannot so successfully defy that world-opinion which, without

lifting a single musket, establishes and enforces a code of international law, and which can cause the greatest of nations to quail, as France is now finding to her cost. We have outraged republican sentiment wherever it exists, and provoked a return of suspicion and distrust and unfriendliness which must inflict upon us infinite damage as a moral force in the world.

Church and State from a Legal Viewpoint.

[From a lawyer's standpoint, the proper relation of church and state to each other is defined in the following, contributed to a journal of this city:—]

In charging a jury in a divorce case a few days ago Mr. Justice William J. Gaynor, in Brooklyn, made use of the following language: "The church should not interfere or meddle with the laws of marriage. After a marriage has been annulled, if the church wishes to say that the parties are still married they then may live according to their religious belief, but we do not want any church to meddle with our laws. In deciding this case you must consider only the law, which allows a marriage to be annulled when the contract has been broken by either party."

It is gratifying to hear this flat footed expression of the fundamental principle of our legal system, that the common law knows no religion and that the sociological rules or code of morals developed by a religious sect or an agglomeration of sects have no force in the Forum, are not admissible as evidence, and in forensic argument even the presumption of their existence is not permissible. This expression, however, goes even further, for it requires the juror to expel from his mind and conscience the influence of religious teachings and view the facts before him in the light of the civil law, and in that light only, whether his ethical or religious consciousness approve of it or not.

In considering the portion of the charge above quoted it must not be forgotten that the justice making it is an orthodox Christian, and, to judge from some of his expressions, a devout one. From his lips, therefore, such words have added weight showing that the "God-in-the Constitution" principles have no foothold in our magnificent system of the common law.

It is a familiar rule that where there exists in the mind of a talesman a preconceived prejudice against a particular penalty in criminal actions, that he should be excluded from the jury in such a case. The commonest instance is that of the exclusion of the talesman who is morally opposed to the infliction of the death penalty in a capital case. In these instances, however, the juror is not accepted, and the question does not actually arise, but is avoided.

The charge to the jury, in our practise, consists of a statement by the trial judge of the law applicable to the case, and the jury is absolutely bound to follow it, and

if in reaching its verdict it depart from or disregard it, the duty of the judge is to set aside the verdict.

It is thus apparent that under no stronger circumstances could such a categorical statement be made by a judge on the bench, and there could not be a more terse and forcible statement of the principle.

The "National Conscience."

New York "World."

DURING the progress of the Dreyfus trial the hope of an acquittal was based chiefly on the relevant circumstance that Dreyfus was innocent, and also in part on the belief in the existence of a national conscience as a public influence.

The event has belied these reasonable expectations so completely as to suggest that a reliance on the workings of national conscience, even at the present day, is dangerous. It would have been absurd to have counted on any such influence in the days of the partitions of Poland or of the oppressions of the British colonies in America. But have we really advanced very far since then?

What part has the national conscience played in the partition of Africa or in the dealing with China? No interference of conscience prevented Germany from robbing France of Alsace and Lorraine, nor does it seem to influence Great Britain in dealing with the Transvaal republic.

We should like to believe that it was the province of our Republic to furnish to the world an example of the workings of conscience in national affairs, but even here, with the Philippine question before us, perhaps the less said about national conscience the better.

A Specious Plea.

"The Examiner" (Baptist).

ARCHBISHOP IRELAND does not approve of any efforts on the part of Protestants to affect the religious status of the inhabitants of our new island possessions. Judging from an interview with him published in the *Outlook*, he believes that the Catholic Church already has a first mortgage on them, and that, while many of the people may not live up to their faith, they have no idea of abandoning it for another.

The work of Protestant missionaries among them, he holds, would only tend to throw them into a state of absolute indifference or unbelief. It would also tend to make them distrust their American rulers, and lead to endless trouble. "If I were America's enemy to-day," he says, "I would say to American Protestants. Hurry on your missionaries to Cuba, Porto Rico, and the Philippines, and have them tell the inhabitants of those islands that their historic faith is wrong and that they ought

to become Protestants. This would be the speediest and most effective way to make the inhabitants of those islands discontented and opposed to America. . . . I speak as an American. Later on, when things are settled and when missionaries will be understood to be working in the name of their belief, and not as Americans, the question will be more easily solved as to what missionaries might be allowed to do."

This is an able but specious plea for Protestant inactivity in the Philippines, Cuba, and Porto Rico, but it hardly accords with the American doctrine of soul liberty. Should the archbishop's warning—or covert threat, as it seems to us—be heeded, we fear that the time will be far, far in the future, when things are sufficiently "settled" for the Protestant missionary to begin his work. No church or denomination has proprietary rights in any people—at least none which Rome is bound to respect. There is not a people or nation on the face of the globe where her emissaries are not to-day "under countless disguises, by a thousand arts," as Parkman well says, "luring, persuading, or compelling souls into the fold of Rome."

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Divorce and Divorce.

"PRACTICAL polygamy," says Bishop Leonard, of the Protestant Episcopal diocese of Ohio, "is being practised all over this country. Things have come to such a pass that the flimsiest pretexts are made the means of securing a divorce. A slight quarrel or miserable lust are alike made a means to this end." Yet divorce was the foundation of all Protestantism and especially of the Anglican Church, the parent of the Protestant Episcopal organization. Divorce brought Protestantism into being, but is now the cancer eating away its vitality. The house of Protestantism was built on sand. The fate foretold in the gospel is about to overtake it."—*Catholic Mirror*.

The divorce business, as carried on in our civil courts, reveals a sad state of society; but there is no just ground for the *Catholic Mirror's* remark. It knows, or ought to know, that the revolt from Catholicism in England was not caused by Henry VIII.; that gross king simply used it for an occasion. The revolt was so strong that he felt that under its shadow he could successfully rebel against Rome.

But in a better way "divorce was the foundation of [true] Protestantism. It was the divorce of religion from the world. It was the divorce of church and state, for which Rome stood. And what is destroying Protestantism to-day is that it has turned back to the world. It was built on the rock of God's Word. It

is shifting its base to a foundation composed of the quicksands of worldliness and the slough of medieval tradition.—*Selected.*

The Spirit of Persecution in South Africa.

HUMAN nature is the same in all parts of the world; and that manifestation of human nature which is seen in an attempt of the religious majority to coerce the minority by the infliction of civil disabilities and penalties, is not confined to any one land. The Transvaal government, which is deeply religious, is just now furnishing an example of this product of human nature, in refusing to grant to Catholics and Jews equal privileges with those accorded other denominations, in view of which a South African journal is moved to utter the following protest and plea for religious liberty:—

“A whole day’s private sitting was occupied recently in the Pretoria Raad, discussing the Religious Disabilities Clause, in which it was decided not to grant equal rights to Jews and Catholics with other denominations. Why this difference? The reason was not given in the press report. We naturally inquire whether there could be a just reason for making this difference.

“Why should a Jew’s or a Catholic’s religion place him in a different relation to the state than the man who professes no religion, or who is a Protestant? What has the state to do with a man’s religion? A man’s religion has to do with his duty toward God, and in this duty neither his neighbor nor the state has a right to interfere. Why he should be deprived of his rights of citizenship because of his religion, we cannot understand. Does the religion of Jews and Catholics bring them into conflict with the laws of the state? Or is the Transvaal government fearful that one or the other of these religious bodies may come into power and then force their religion upon all other classes? If this be their fear, then is there not just as great danger from the Protestant bodies?

“Judging from observation, from public speeches, and the press, from church synods, and the proceedings of Parliaments, it would seem that there is greater danger of restriction in religious liberty from Protestant sources than from either Jews or Catholics. True the principles of Protestantism forbid any such thing; but it is a sad fact that many professed Protestants have sacrificed their principles, and are now ready to enforce church requirements by civil law. Every observer of public sentiment has doubtless noticed the growing tendency to unite religion with politics; for what purpose? O, to strengthen religion, and at the same time to place the government on a solid basis.

“Yes, that is just it. Somebody’s religion must be built up. Whose shall it be? Evidently not the religion of the Jews or of the Catholics, in the Transvaal. It will be the religion of the most influential church, or combined churches—if they can unite on a basis of union. Such church, or combination, then petitions Parliament, and her wishes are enacted into law, and then—woe be to any who may conscientiously differ from the ‘powers that be;’ for are they not ordained of God?

and would not resistance of the powers be to resist God? and to resist God brings the transgressor under condemnation of the divine law, does it not?

“This has been the process of reasoning by all persecuting religions, and because of this false view millions of genuine Christians have gone to a martyr’s grave. Where did Christ tell his disciples to enforce his doctrines upon men? Such instruction cannot be found. We do find the very opposite of this, however; for Christ himself said, ‘If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.’ ‘Whosoever will, let him take the water of life freely.’ Christ leaves this to the will of the individual; but man would take the place of Christ, and force the will of his fellow-man. In this man shows his ignorance of Christianity. Without faith it is impossible to please God. If an individual then is compelled to do something in which he has no faith, is he pleasing God? The Lord says: ‘Whatsoever is not of faith is sin.’ It follows therefore that the power that would coerce a man’s will, or a man’s action against his will, compels that man to sin against God.

“But suppose the man refuses to obey the law which in his mind conflicts with his duty to God? Perhaps the reader would say, He must suffer the penalty of such refusal. Well, that is what Daniel chose to do, and God vindicated his choice. That is what Peter, and Paul, and nearly all the apostles chose to do; and we would like our readers to decide whether they made a wise choice. God has not left the matter of our personal relation to him—our individual responsibility—in the hands of any other man; nor has he delegated human governments with the least right to interfere with their subjects or to dictate to them in these matters.”

Napoleon on Sunday Labor by the Jews.

THE *Jewish Criterion* prints the following translation of a letter written by Napoleon to one of his ministers named Portalis, regarding a proposed interference with the Jews under his authority, for working on Sunday. The letter shows that Napoleon grasped to a considerable extent at least the principle of separation between religion and the civil government, and saw that coercion in the matter of Sunday observance would lead the nation back to the Dark Ages, out of which the world was then struggling. The letter is dated, “Ostend, Dec. 25, 1807.” It reads:—

“It is against the divine law to prevent the Jew from working on Sundays in order to gain his bread; the Jew has his necessities on Sunday as well as on the week days. The government could pass such law only if it were to give bread to those who have none; police and government have, therefore, no business to interfere.

“Even the holy fathers prescribed rest only for the people of wealth, or those who earned enough during the week to afford spending the Sunday in idleness. Therefore, in all Christian countries the custom to work on Sundays by special permission of the bishop or priest. Why should not the Jews be allowed to do so? Is it one

of the bishop's rights, who hates the Jews, or the magistrate's rights, who has no love for the Jews, to grant or withhold such a permission?

"We had better be careful before we create a condition of affairs where we would be compelled to send policemen to the Jews, who must work for their living, in order to stop their Sunday labor.

"In either case the authorities would be guilty of superstition, either political or religious. God has made labor a duty, as he does not permit the enjoyment of a product of the earth, unless labor had been bestowed upon it. The laws of the clergy must be divided in such that affect religion in its essence, and in such that are passed for the object of extending their power.

"Mr. Portalis had better, therefore, be careful, because these concessions once made, the government undertaking to interfere in matters that are outside of its sphere, it will not be long before we will be taken back to the unfortunate period of the issue of letters patent of absolution, or the miserable epoch when the priest imagined the right to order the burning alive of the Jew, or to maltreat the citizen who refused to attend mass.

"The power of the clergy must be confined to the sermon; it is time that the sorely-persecuted Jews were left in peace. As long as I live, however, police and dungeon shall never be resorted to in France to tyrannize the citizens of another faith. There are many erring sheep in the Christian fold; let the priest lead these back to the practises of religion. An attempt to curtail still more the rights of Jews, which are curtailed enough, is priestly malice, and there is an end of that in France.

"NAPOLEON."

A Sophistical Argument Answered.

To PROVE that the United States in its present course of conquest has not taken a departure from the pathway of justice and of republican principles of government, a leading argument advanced by defenders of the national policy has been that the coercion of the Southern States of the Union in 1861-'65 was as much a denial of the principle of government by consent of the governed, as is the submission enforced in the Philippines. This bit of sophistry is well disposed of by the following statement of facts and principles given by a contributor to the *Springfield Republican* (Mass.):—

"The fundamental cause of secession was not the denial of any rights whatever to the South, not even that of slavery, but was the arrogant determination of its leaders that that institution should be extended into the new States against the will of the majority in the North and West. Therefore, because the minority could not rule, they resolved to secede from a government of which they had become a part by their own consent, and from which they had suffered no infringement of their rights.

"Had the South seceded by reason of intolerable, despotic, crushing tyranny of the General Government even of a majority rule, it would have exercised a divine right and would probably have succeeded, but the foul

blot of slavery, the only valid reason for separation, averted assistance.

"The refusal of a just and equitable government to allow a minor but integral portion of its people to withdraw therefrom in order to have a free hand in wrongful practises is no violation of the true meaning of the great principle of the consent of the governed, but is only the firm enforcement of an honorable contract and bears no comparison to the subjugation of a distant and alien people with the divine fire of liberty in their hearts."

THE stream which is to heal and vitalize humanity must rise on a height above humanity. The water power which generates electricity must fall from a height above. Moral and social reforms, which rise from lower levels, will be like rivers in the great deserts of Northern Asia, which trickle feebly for a few miles, and then are lost in the sand.—*Alexander MacLaren, D. D.*

THE North Dakota Sunday School Association stands committed to the folly of political Christianity, by this resolution, adopted at its tenth annual convention, last May:—

"Resolved, That we indorse the action of the National Reform Association in their efforts to secure an amendment to our national Constitution, acknowledging Christ as King of Nations and the Bible as the supreme law, thus securing to us, on an undeniably legal basis, all the Christian features of our government."

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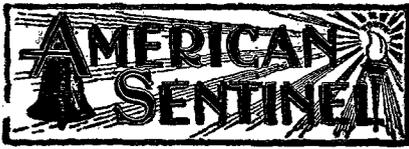
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NEW YORK, SEPTEMBER 21, 1899.

FRANCE has punished herself worse than she has punished Dreyfus; and any state that by injustice seeks to degrade an individual, always makes itself the real object of degradation.

THE different trade unions are now going into the business of enforcing Sunday observance, if we may judge from indications described elsewhere in this paper. This will be another and mighty force behind this movement. There are stirring times ahead, and a good deal of stirring ought to be done right now by the friends of liberty.

WE are informed by the secretary of the International Religious Liberty Association that the trial of Mr. A. J. Waters, of Rome, Ga., before the Supreme Court of that State, will be held about the time this issue of the SENTINEL reaches its readers. If convicted, Mr. Waters expects to spend six months in the chain-gang. Our readers will be given the particulars in the case at the earliest possible moment.

"SUNDAY laws do not compel seventh-day people to work on their Sabbath; they do not interfere at all with their worship on theseventh day," is an oft-made statement intended to justify such laws. Apparently it is true, *before* the seventh-day Christian gets into their toils; *but when this is done*, then, as a criminal, he is compelled to work on the seventh day regardless of everything; in case of refusal being subjected to the horrors of prison discipline. This justification of Sunday laws is as lame as that which it is intended to support.

NOT long ago the American public were made familiar with the details of the street railway strike and boycott in the city of Cleveland, Ohio. A boycott was enforced against the car lines involved in the strike, and people who rode on those lines were "spotted" and could buy no goods at the stores where they had been reported. It proved, so it was said, a very effective means of enforcing an adverse attitude of the public toward the car companies. There is something about this that is suggestive. The cannot-buy-or-sell method of enforcing obedience to a human mandate has made its appearance, and how far off are we from that time prophetically described when "no man might buy nor sell save he that had the mark, or the name of the beast, or the number of his name?"

BECAUSE it has criticised the action of the United States in departing from the principles of free government, the SENTINEL has been accused of going into politics. If criticising the action of the Government is going into politics, then the SENTINEL has been in politics from the first; for from the first it has opposed the enforcement of Sunday laws by the State governments, and the deference paid to Sunday in various ways by the national Government. "Expansion" has not yet been made an issue by any political party; but if it should be made an issue in the coming campaign, that would not alter the nature of the principle it embodies. Some years ago, in California, the repeal of the Sunday law was made an issue in the State campaign; but that did not make the question of religious liberty a mere matter of politics. It did not affect the nature of the contest between religious freedom and religious tyranny. People who opposed the Sunday law of the State, as being against religious freedom, did not thereby become politicians.

The person who sees only a question of politics in a denial of the right of self government, now, is pre-

paring himself to see only a question of politics by and by in a national law to enforce the observance of Sunday. And that will be the mistake of his life.

THE editor of a New York daily says the following:—

"William McKinley, President of the United States, was invited to lay a corner-stone. Any union that might have opposed his doing so on the ground 'not a union man' would have been justly considered idiotic.

"The Chicago stonemasons elected Mr. McKinley to membership in their union and gave him a card.

"Mr. McKinley politely accepted. Thereupon he was informed that if he laid a corner-stone set by masons not members of the union he would be boycotted.

"Not only that, but wherever he might go hereafter to lay corner-stones, masons and others would declare a strike and forbid his laying the corner stone on the ground that he was a scab; and if he did any work on the building, even to rapping the stone with the trowel, no union workman could touch it.

"Could any stupidity be greater than this? Could there be any display of discourtesy more gross?"

Yet this is just the discourtesy—this is the tyranny—of all trade unions. They would not all exhibit it in the case of the President, but they would visit it upon people of lesser note, and that would be every bit as bad in principle. They are organized to fight tyranny, and do it by enforcing other tyranny,—by becoming themselves, in principle, like unto the thing which they combat. This is unfortunate, to say the least. Two wrongs do not make right, and two tyrannies in the place of one are not likely to increase the chances for the restoration of liberty.

CHRISTIANITY does not ask the privilege of invading any individual's rights, and no other religion ought to have it.

TRUST in God will make you independent of the trust on earth.