

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

VOLUME 14.

NEW YORK, DECEMBER 7, 1899.

NUMBER 48.

*Published in the interests of Religious Liberty—Christian and Constitutional.*

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

(Entered at the New York Postoffice.)

THE Sabbath that depends upon human laws to save it, will certainly be lost.



RELIGIOUS questions should be adjusted in the community by religious forces only.



"REGARDLESS of consequences" is a vastly better rule of conduct than "regardless of conscience."



THE "Sunday-rest" associations appear to take less rest on Sunday than on any other day of the week.



It is a far worse thing to violate justice in the name of law, than to violate law in the name of justice.



NO PERSON ever became truly converted without losing all desire to invoke the laws of man against any religion.



WHEN zealous church people take their religion into politics, the natural result is that politics get a religious coloring.



THE "Christian" sentiment of a community ought not to be distinguished from other sentiment by the civil law.

THE idea of many reforms that are being sought to-day is that of saving the individual from the sins of others. But God's idea is to save an individual from his own sins. That is real salvation and real reform.



AS THE domain of morality cannot be separated from that of religion, the civil law can as properly require obedience on religious grounds as on moral grounds. Civil government is not qualified to preserve morality, but only to preserve rights.

### The Principle in the "Robert's Case."

*The Outlook*, in discussing the "Robert's case," says with reference to Mr. Roberts' lately-issued defense:—

"He declares that 'I do not go to Washington as a representative of polygamy.' Probably not; but if he goes to Washington, he will be a representative of polygamy."

An important truth is here stated, which is often lost sight of. Whether Mr. Roberts was chosen to Congress in pursuance of a plan to further polygamy in the nation or not, we do not know; but in any case, as a Mormon and believer in polygamy, he will, as *The Outlook* says, "be a representative of polygamy." He would favor polygamy in any matter in which as a Congressman he might have opportunity to act, because polygamy is a part of his religious belief. His religion, in short, cannot avoid being represented in his politics.

Now let the application of this truth be extended to all classes of religious people. What do they represent, in politics? If Mr. Roberts, going to Congress not as a representative of polygamy, will still represent polygamy, what will Methodists, Catholics, and others, in the like position, represent as regards their respective religious views? If the Catholic, or the Presbyterian,

can divest himself wholly of his religious identity, in politics, why should it not be admitted that Mr. Roberts can do the same?

Ah, it is easier to recognize a truth when it applies only to other people, than when it is unpalatable to ourselves.

There is a wide demand to-day that church people should more actively engage in politics; but this, we are told, would not give politics any religious coloring,—not at all. That would be very undesirable, all admit. People may, and should, it is said, “take their religion into their politics,” yet should not be in politics what they are in the church. But if Mr. Roberts cannot be in politics without representing polygamy, which is his religious belief and practise, how can other church people be in politics without also representing to the same extent their own religious belief and practise?

Except in those cases where religion is held only formally, as a mere cloak of respectability, religious people cannot go into politics without giving politics a religious coloring, and making politics, wherever possible, a means to religious ends. Because, the man in whom religion is a controlling force, the mainspring of his deepest emotions and most earnest endeavors, is a religionist before everything else, in every place. Such people do not go into politics to make politics first, but to make politics the servant of religion. This is true of the priests and prelates of Rome; and it is equally true of every zealous religionist, Catholic or Protestant.

The loud call that is heard for the church people to engage more earnestly in politics, is not put forth upon the basis of a need of increased vigilance to preserve the rights of the people—which is the only legitimate purpose of political effort. Little is heard in connection with this movement about the necessity of preserving unalienable rights. What it has in view is to guard the public morality—to suppress things that are considered immoral, prominent among which things is the desecration of Sunday. The domain of morality cannot be separated from that of religion; and when the church forces become active in politics for the purpose of improving the public morals, religious controversies will of necessity be fought over in the political arena, and there will be others beside that of which day of the week is the Sabbath. And thus will be fulfilled a prophesy uttered years ago, regarding the outcome of the increasing church activity in politics, that “old [religious] controversies will be revived and new ones will be added; new and old will commingle; and this will take place right early.”

The proper place for the church forces, both for the interests of religion and of the state, is to be out of politics.

THE base metal of human nature cannot be transmuted into the pure gold of the divine nature by any human wisdom.

## “Christian Sentiment” and Civil Law.

A NEW ENGLAND journal states that the town of Sanguis, Mass., “has become tired of Sunday golf, and the violators of law feel aggrieved.” The inference to be drawn is that the town has taken some action to suppress the golf. “The question is,” it is stated further, “whether it is better to permit a few young men to break the laws of the State and outrage the Christian sentiments of the community, or to check lawlessness and protect the vital interests of good citizenship and Christian morality.”

The first and most important question with respect to the law of the State, is whether the law is just. It is a worse thing to violate justice by law than for individuals to violate the law. Justice is a law; and an unjust measure on the statute books involves the whole State in the guilt of law breaking. Ought the State to take sides in a religious controversy by decreeing that Sunday shall be observed as the Christian Sabbath, or Lord’s day? Is the law a just one?

And further, it is proper to ask why the “Christian sentiment” of the community is to be distinguished from the sentiment of non-Christians or of Christian dissenters from the prevailing religious sentiment, as something to be guarded by law. Non Christians stand on an equality with Christians before the law, and the sentiments of the one class are to be respected by the law equally with those of the other class. Some “Christians” have their sentiments outraged by Sunday golf. Other people have their sentiments outraged by a law depriving them of this Sunday recreation, passed in the interests of a religious institution in which they do not believe. Which class is to be favored by the law? Evidently, the law, to be impartial must leave religious questions alone, and let the sentiment of the community be adjusted to religious questions by religious forces only—by conviction and not by compulsion.

## Misapplied Zeal.

*South African “Sentinel.”*

SAUL of Tarsus was a most enthusiastic religionist; he was so extremely religious *in his way*, that he had no place in his heart for the religion of Christ. His zeal prompted him to compel others to do as he did, under severe penalties. But remember this was before he knew Jesus of Nazareth. When he became acquainted with him, as he did on his missionary tour to Damascus, he gave up the worship of himself and his own religion, and accepted the religion of Christ. Never was a more perfect revolution wrought in any man’s life, than that which so quickly transformed the chief of sinners to the chief of the apostles. How quickly he lost the spirit of persecution! When he had himself experienced the lib-

erty there is in Christ, he wished that every one might enjoy the same liberty. This liberty he preached; and in none of the writings of the New Testament do we find the principles of religious liberty more clearly set forth than in the teachings of the Apostle Paul.

How any man who reads the Bible, and has become acquainted with its Author can favor a union of religion with politics, is unexplainable. Those who are to-day so anxious to enforce religion, would do well to renew their acquaintance with Christ.

### The Church Points Out the "Duty" of the Republic.

#### "SHALL WE TAKE FUHKIEN PROVINCE?"

*"Springfield Republican" (Mass.).*

A MISSIONARY writes a timely article in the last number of the *Northwestern Christian Advocate* on "America and China's 'Probable Partition.'" His ideas are worth serious consideration, since they are not unlikely to be adopted by the present Government of the United States, in case a partition of the empire seems the order of the day. Mr. Brewster starts with the assumption that China cannot be held together, which is not considered unreasonable by many careful students of the question. "Has America nothing to do in this crisis?" asks the writer. He thinks she has. The logic of his position is clearly stated:—

"Aside from the commercial question, we who believe that there is a Providence at work in the lives of nations, as well as of individuals, can hardly fail to see that the events of the memorable year 1898, which made America a world power, instead of merely the leading state of the western hemisphere, put responsibilities upon her in the event of the partition of China that cannot be ignored without national guilt."

From Mr. Brewster's viewpoint, it is plain sailing. If the United States was under moral obligations to establish permanently its power and rule in the Philippines, it would be a national crime not to take the next logical step. As he says at another point in the same article:—

"This coast is but 500 miles from the scene of Dewey's victory. One more step and the Pacific will be crossed. It is a step that Providence is urging by every move in the march of events. . . . The Stars and Stripes cannot stop in mid-ocean or off the coast of Asia. Their protecting folds must be thrown over a part at least of the long-suffering 'brothers in yellow.'"

The only question remaining is the "slice." Where shall America carve out her section? On this point Mr. Brewster, being personally acquainted with China, may speak perhaps as an expert. Rapidly surveying the coast line of China, already well pre-empted, he lays his missionary finger upon the Fuhkien province, between Chekian on the north and Kuangtung on the south,

with the island of Formosa lying off its coast. This "is one of the most valuable parts of the whole empire. France will want it. But England and Germany will certainly object to allowing their traditional national enemy to have more than one-third of the entire coast line, as this additional province would give them." Japan, too, will want it, since Japan already has Formosa, and "Japan knows how valuable this province is, with the enormous output of its great lumber product, and its untold undeveloped mineral wealth of coal, iron, silver, lead, and probably other minerals."

Now it would be a great calamity if Japan should get Fuhkien province. It is very clear that God wishes another disposition to be made. "The Chinese both hate and despise the Japanese. These 20,000,000 of people would not submit to becoming Japanese subjects without a long and bloody struggle. The new regime could never become one that the Chinese would enjoy. It would not tend to develop the people in civilization or morals. The Japanese have a thin veneer of western civilization but scantily covering the heathen morals and spirit. Their rule would be a curse rather than a blessing."

But if the United States should secure Fuhkien province—ah! how different! "Twenty millions of our fellowmen will be saved from long anarchy and misrule under the Japanese, a people not yet ready to assume such a task. The people would readily submit to American rule. It would be welcomed by the great majority." And the writer says this "in spite of the sad Hua-sang massacre" in which the Chinese displayed such love of the western missionaries. Finally, one reads:—

"If this province should come under the beneficent rule of America, idolatry would be speedily overthrown. Such triumphs of the cross would be witnessed as the world has seldom if ever seen. The soil is prepared, the church is ready, the people are ready—will Christian America see its opportunity and accept its responsibility in this great crisis, or will it allow these 20,000,000 souls to be handed over to the tender mercies of heathen Japan?"

If the partition of China is inevitable, our imperialist friends now have no alternative save to take those 20,000,000 Chinamen and the Fuhkien province, or some other province, to their bosoms. This missionary advocate of God and five per cent. is simply leading the way. He speaks out what responsible statesmen scarcely dare as yet to hint at.

"SUNDAY politics," says *The Defender*, "will eventually hang itself if rope enough be given it." We hope so. *The Defender* refers to political electioneering on Sunday; but we refer to the far more prominent form of "Sunday politics" which seeks so persistently to bring Sunday as a Sabbath day up for consideration in Congress and the State legislatures.

### Saving or Losing the Sabbath.

[A SURE evidence of the human and altogether earthly character of the first-day sabbath, is the fact that its adherents are constantly appealing to human authority and earthly power for its support. With reference to this subject an exchange prints the following:—]

A contributor to the *Christian Guardian* presents, as "a question of vital interest, of prime importance," the problem, "Shall we save or lose our Christian Sabbath?" By "our Christian Sabbath" he means the Sunday institution. The very fact of his concern as to whether it will be saved or lost is evidence that he refers to a man-made institution. There never was, and never can be any question as to the permanence and stability of the Lord's Sabbath. The Lord sanctified the seventh-day Sabbath in the beginning (Gen. 2:2, 3), and has written it in his law (Ex. 20:8-11), as a holy day—"My holy day" (Isa. 58:13, 14). And this law is not to be changed in as much as "one jot or one tittle" while heaven and earth stand (Matt. 5:17-19); moreover it will be a permanent institution in the new earth (Isa. 66:22, 23).

That the Sunday-sabbath, which its adherents are pleased to call "our Christian Sabbath," is not the Lord's Sabbath, nor at all of the Lord, is shown in the entire silence of the Scriptures upon the subject. "Who hath required this at your hands?" Surely not the Lord. Then it must be of man, a work of supererogation. In further support of this position we have the fact that Sunday-sabbath advocates are constantly appealing to human authority for its preservation and enforcement. In the article to which reference has been made we find this urgent statement:—

"Steps should be taken to make and enforce strong representations to parliaments and governments and to bring pressure, connectionally and otherwise, to bear upon them in behalf of Sabbath laws and administration. There should be organizations upon the circuits. Meetings should be held and money raised in the interests of the campaign."

Now the Lord disposes of all man-made institutions, in his own good time, in this way: "Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13 All the Sunday-law agitations, and all the Sunday-law persecutions, and all the pleas for human protection of the Sunday institution, merely emphasize the fact that it is "of men," and "it will come to naught" (Acts 5:38, 39); for "every one of us shall give account of himself [not to the civil government, but] to God." Rom. 14:12. When we come into the judgment of God to give account of our Sabbath-keeping, the law of God and not of man will be the standard. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the *whole duty of man*." Eccl. 12:13. The one who keeps the

commandments of God will have sufficient discernment to understand the limit of his obligation to human law; for the Scripture makes it very plain that "we ought to obey God rather than men." Acts 5:29.

These considerations ought to convince any believer in God's Word where he ought to stand on this "question of vital interest, of prime importance." The Lord will preserve his own Sabbath without human legislation; yea, rather, in spite of it. No one need to worry about losing the Lord's Sabbath; that is fixed forever. The concern of each individual should be, to remember it and observe it—in letter and in spirit. This is the point concerning the Sabbath for which account will have to be rendered to God.

### How Sunday Newspapers Were Killed in England.

IN the *Sunday School Times* of November 25, Mr. Henry S. Lunn, M. D., of London, England, tells "How Sunday Newspapers Were Killed in England." Dr. Lunn appears to have been foremost in the opposition to "seven-day journalism" in that country; and he intends shortly to come to America and take the lead in a great crusade that is being planned here, against the Sunday papers.

In the first place, he says, "I wrote to all the bishops of the Anglican church and to the heads of the Nonconformist communions, urging that they should take action immediately to combat this grave innovation." This they did; and "day by day the opposition gained strength, and the papers found themselves confronted by forces which had probably never worked in unison on any previous occasion.

"The bishops in the Upper House of Convocation passed a strong resolution deprecating this journalistic departure. The Nonconformists, represented by my friend, the Rev. Hugh Price Hughes, ex-president of the Wesleyan Methodist Conference, and by the Rev. Dr. Robertson Nicoll, the able editor of the *British Weekly*, were found in alliance with the 'left wing' of the Labor party, headed by that stalwart Radical, Mr. John Burns. The Institute of Journalists also denounced the new movement, and published some remarkable opinions of American journalists, showing the killing pressure under which the pressman in America works, owing to seven-day journalism."

Mr. Lunn withdrew his advertisements from the offending dailies (the *Mail* and *Telegraph*), and induced some other leading advertisers to do the same. Next he succeeded in organizing a "special committee" of opposition, with the Archbishop of Canterbury as president, and the Bishop of London, Cardinal Vaughan, Rabbi Adler, and other prominent men among its officers. A "special parliamentary committee" was also formed, to wait upon the Home Secretary and if possible induce him to

take action in the matter. Of the visit of this delegation he says:—

“I have seldom been present at a more interesting gathering. The Bishop of London expressed the feelings of the Established Church against the movement; Mr. Price Hughes spoke for Nonconformity; Mr. John Burns, for labor; and Mr. Cohen, a well-known member of the Jewish community, for his own co-religionists.

“Mr. Burns’s speech was, perhaps, the most interesting of all. He is a well-known agnostic, but he pleaded with passionate energy for the preservation of the Sunday, as a question of supreme value to the workman and his family.

“He poured well-merited scorn on the theory that any other day in the week would be an equivalent for the Sunday, impressing the Home Secretary with the fact that this is the only day in the week on which the father of the family with his wife and children can possibly meet together for that intercourse which is essential to the preservation of family life, on which our national prosperity depends.”

Still other measures of opposition were being devised, when suddenly the *Mail*, not caring to face such opposition, announced that its Sunday issue would cease; and the *Telegraph*, a few days later, followed suit. The publishers, no doubt, came to the conclusion that a Sunday issue could not under such circumstances be made to pay.

It is worthy of note that the the “most interesting” of the speeches made to the Home Secretary was that of John Burns, “a well-known agnostic.” People who have opposed the Sunday laws in America as being unchristian and unamerican, have been scornfully classed with atheists by their religious opponents who were pushing forward such measures; but here is an instance where atheists and the friends of Sunday stand together. Sunday adherents do not object to standing with atheists when the latter will speak a word for Sunday rest.

The great trouble with the arguments of Mr. Burns and all the rest against allowing Sunday labor, is that the Almighty has legislated on the subject of Sabbath observance, and that His legislation has never been repeated, and is binding on all men to-day. Sabbath observance is therefore a duty owed to God, and in the sphere of duty toward God the civil authority has no rightful place. That is the sphere of conscience, and the conscience must be free. The inevitable result of civil authority in this sphere is an attempt to force the conscience, and all such attempts only represent religious tyranny and opposition to the purposes of God.

THE Austrian government has excluded from the mails a correspondence card prepared by Austrian Protestants, bearing these words:—

“The Roman Catholic Church has poisoned Austria. If we had had the gospel during the past two hundred years we would be the leading people of Germany. Now there is nothing left us except our abilities in music and the Concordat.”

### Apologists for Slavery and Polygamy.

THE apologies that are being put forth in this country in behalf of slavery and polygamy, now that these institutions are known to exist in lands subject to the jurisdiction of the United States, would be amusing if they did not relate to a serious matter. Here, for example, are some statements from an article contributed to *The Independent*, on “Slavery and Polygamy in the Sulu Archipelago,” by E. M. Andre, Belgian consul at Manila:—

“The slavery which exists on the islands is so different from that which Americans were accustomed to in the South before the war of the rebellion, that it deserves another term to define it. A Moro chief who owns slaves is more like a master who has hired a dozen or two mechanics or laborers by the year to work his place. He has no rights over them, *except to see that they work for him*, for which he in turn must give them proper food, clothing, shelter, and protection. He has no right to sell them as a man would his cattle, nor are there any slave marts such as were found in this country half a century ago.” (Italics ours.)

It is confessed in this that the Sulu slave owner has a “right,” “to see that they [his slaves] work for him.” In other words, he has a “right” to force certain other people of the island to work for him. But the Constitution says, “Neither slavery *nor involuntary servitude*, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.” (Italics ours.)

That it is a different slavery in some respects from that formerly practised in America, may be true enough; but that is not the point. The point is, that it is directly contrary to the Constitution; and that an institution which is in violation of this fundamental law, and of natural rights, and that has been made doubly odious by the most terrible of civil wars, is now tolerated by the Government, and apologized for in the public press, of this country.

Mr. Andre goes on to show that it would be practically impossible to abolish this Sulu slavery; a law prohibiting it “would not change matters materially,” etc. But this if it is so, constitutes no reason for setting aside the Constitution of the United States.

Of polygamy in this new American possession the writer speaks thus:—

“Polygamy is not as active an institution as some are led to believe. Among the poor it is rarely practised, and the chief incentive among the chiefs is for perpetuating their rule and authority. If no children are born by the first wife, the chief takes another in order that the authority will stay in his family. He does not put away his first wife, but frequently recognizes her only as his lawful wife. Again, it is the one who bears him children which he practically acknowledges. There are no harems such as you find in Turkey and other

Oriental countries. The wives have all the freedom to come and go, and are merely required to show due respect to their husband and his family."

Would not this be acceptable to the American people as a basis upon which to allow polygamy in Utah? If not, why say anything in its defense?

The fact that is of most significance in connection with all this, is that such efforts should be made to cast a favorable light upon institutions which in principle are altogether bad. When a thing is bad in principle, the safe and only wise course is to consider its possibilities for evil rather than to paint it in colors which will make it less repulsive.

To this defense of the system of slavery and polygamy in Sulu, it is quite fitting that the writer should join the statement that "It would be a waste of time and energy for missionaries to go among the Moros and attempt to teach Christianity. It would be the means of exciting the enmity of the priests, and in the end it would precipitate one of their bloody 'holy wars.' But great good can be accomplished by endeavoring to raise their morals."

From first to last in this movement to extend the national jurisdiction over an alien people wedded to un-American institutions, nothing has been said to encourage gospel missionary effort among that people, but much has been said to discourage it. It is a movement which does not combine with true gospel work; and that is for the simple reason that it does not harmonize with gospel principles.

### "Physician, Heal Thyself."

THE following statements by Professor W. C. Wilkinson, of Chicago University, concerning the decay of Sunday as indicated by Sunday travel, were published nearly fifteen years ago, but are considered worthy of reproduction by *The Defender*, organ of the "Sabbath Protective League" of New England, in view of "the spread of this decay since that date." They make it very plain that the starting place of effective reform in Sunday observance must be within the church, rather than in the outside world:—

"I do not now criticize anybody for failure in Sunday observance. I simply point out a fact. I think it is well that the fact should be faced by everybody concerned. And I believe that everybody is concerned. The fact is full of significance. It means nothing less than that the institution of 'Sunday' is fast going. The 'character' of the day is with us largely a mere tradition. The tradition fades daily. It is pale now to a degree.

"I cannot guess how serious the regret really is, and by what proportion of average good Christians shared, at this undeniable decay of Sunday observance. I am quite inclined to think that what regret exists is mostly official, or else a matter of mere tradition and

convention. I judge so from the easy conscience with which ministers, for example, use the railroads on Sunday to go to and fro for preaching appointments, and from the apparently unconscious proneness of any chance Christians you may meet, for example, to take the train upon occasion of a Sunday morning from the suburbs to the city for the purpose of hearing a favorite voice sound out from the pulpit the doctrine of the creeds—preaching, it well might happen, on the text, 'Remember the Sabbath day to keep it holy.' This freedom on the part of a flock is, of course, not to be wondered at. The shepherd himself—that eloquent preacher—will, perhaps, preach the same sermon, on the same text, the evening of the same day, to a congregation forty miles distant, reached, necessarily, at a cost to him of Sunday travel.

"There is no need to accumulate instances. I seriously propose a question: *As long as the state of the case is what we all of us perfectly well know it to be respecting Sunday observance among Christians, is it, can it be, useful for us to talk piously against the Sunday newspapers, Sunday excursions, Sunday concerts, Sunday opening of places of amusement? . . .* (Italics ours.)

"Sunday observance must be revived among Christians, or the institution is doomed. And the doom is ready even now presently to crack."

### "Higher Criticism" and Natural Rights.

*"Philadelphia Journal."*

THOSE who thoughtfully peruse and analyze the editorials being presented nowadays in the leading papers must be impressed with the change of spirit which has come over them in a comparatively short time, even in those professing to be ultra-American and republican.

For over a century we have subscribed to and affirmed each and every proposition of the Declaration of Independence and have accepted them as "self-evident truths." In short, it has been the creed of Americanism, and a test for the patriotism of each citizen. But recently this document, acknowledged to be the grandest ever penned by uninspired mortals, and which next to the Bible has been a light unto the nations of the earth, has become subject to a form of "higher criticism." Eminent public men and prominent newspapers suddenly imposed upon themselves the duty of "interpreting" and "explaining" its "self-evident truths;" and like their contemporaries, the "higher(?) critics" of the Bible, when they have finished, what is left of either is not worth as much as the paper they are written upon. And they persist in this despite the fact that both interpret themselves. Shame on the patriotism of any American who finds it necessary to make apologies for the Declaration of Independence.

The fundamental principle, the very corner-stone of the Declaration of Independence, is found in the statement "that all men are created equal." It would be absurd for anyone to contend "that all men are created

equal" physically, mentally, or in the social and temporal conditions in which they may chance to be born, nor is this what was meant, because the rest of the sentence tells wherein "all men are *created* equal." All men are equal because "they are *endowed by their Creator* with certain unalienable rights; that among these are life, *liberty*, and the pursuit of happiness." Mark, it does not simply say that all *Americans* are created equal, but "*all men*," and this includes man wherever he may be found, whether

"In Greenland's icy mountains,  
On India's coral strand,  
Or beside Afric's sunny fountains."

And herein is affirmed the *Brotherhood of man*, as revealed by God the Father, through Jesus the Son.

But our "higher critics" would have us believe that only those men are equal who are "capable of self-government," forgetful of the fact that even the American Indians in their aboriginal state had a crude form of self-government—their chiefs were chosen from among the warriors around the council fire.

The other day a paper professing to be "Philadelphia's leading daily," made the assertion that "the theory that 'governments derive their just powers from the consent of the governed' is not of universal application." If that be true, then the Declaration of Independence is founded on a wrong principle. Fortunately the statement is an unadulterated lie. One cannot deny this proposition of the Declaration of Independence without first destroying its basic principle, and then the whole document is easily denied and disproved.

Nor is this proposition a mere "theory" as our daily contemporary terms it, but a living, actual truth and reality, susceptible of proof. It is "to secure these (unalienable) rights" that "governments are instituted *among* men, deriving their just powers from the consent of the governed," and unless *all* the rights of "life, *liberty*, and the pursuit of happiness" are fully secured the government is not a just one. Such we find in Russia, Turkey, China, and all absolute monarchies: Even these unjust governments exist by the "consent" or tolerance of the governed, and the strongest of them could not exist in the face of any dissent that was anywhere nearly unanimous.

Because the principle of self-government as set forth in the Declaration of Independence has not yet been universally applied is not proof that "it is not" capable "of universal application." But the application of the principle would necessitate the overthrow of the unjust governments, for "when any form of government becomes destructive of these ends [the securing of man's unalienable rights] it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." Sounds revolutionary, does it not? And so it is! But it is in the doc-

ument. And if ever the teachings of the "higher critics" predominate, our own rights may be so denied that it may some day become necessary to fight the Revolutionary War over again in order to issue anew the Declaration of Independence.

It behooves American citizens not to allow themselves to be led by a subsidized and capitalistic press, but to take time to read and think for themselves, and then be guided by the God-given light of conscience.

### "Untimely" Interference.

THE predicament in which the man is placed who adheres to the principles of justice, as he conceives them, against the ideas of the majority or of the party in power in a nation, is pointed out by the *Springfield Republican*:—

"There has been an astonishing amount of 'treason' against the British government by eminent public men since the Boer war began. Mr. Chaplin, of the Cabinet, the other day warmly denounced a speech by Lord Spencer as 'unpatriotic,' because his lordship had seen fit to criticise the government for its Transvaal policy. It must have been this incident that inspired Lord Coleridge, in a speech somewhat later, to outline the desperate position of those who do not approve of the course of a government in leading a country into war. If, during the negotiations prior to war, he said, 'we dare to criticise those who carry them on we are told that we are interfering with the peaceful progress of those negotiations, and that we are thwarting a possible solution of the difficulty. If those negotiations result in war, and we say a word, we are told, "War in now in progress; your duty is if you are a patriot to support the executive." When the war is over and we come forward with our criticisms we shall no doubt be told they are belated.' (Laughter.) Lord Coleridge thus neatly stated the position not only of the opponents of the Transvaal war in England, but of the anti-imperialists in America.

"Before the Filipino war broke out they were told that in criticising the Spanish treaty, or opposing it, they were inviting war; when war came they were told that they could not be patriots unless they kept their criticism to themselves; and after the war they will be told that the incident is closed and there remains nothing to discuss."

THE Government proposes to establish non-sectarian public schools in Porto Rico and Cuba; at which several Catholic journals have taken offense and spoken their sentiments in the matter accordingly. Says one:—

"Could a more monstrous wrong, a more outrageous injustice than the imposition of such schools upon Catholic Cuba and Porto Rico be imagined! And what makes the matter all the more shameful is the fact that it is under the instructions and by the orders of the Government of this country that this wrong and this injustice are to be done."

And the Catholic journals which speak thus are published not in South America, but in the United States.



WISCONSIN has a "Federation of Reforms" and a "Sunday Rest Day Association," which are working together along "reform" lines. These organizations held their annual conventions in Oshkosh about the middle of November, and reported a "hopeful" advance.

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THE "weekly rest-day agitation in Massachusetts," says *The Defender*, "has come to stay. It will not down, but must occupy a prominent place in future legislation. The Evangelical Alliance of Boston and vicinity will devote a morning to its discussion in the near future.

\* \* \*

AMONG the new regulations which have been introduced by law on the new American island of Guam, is one providing that "each man must keep at least thirteen fowls and one hog." We had never before thought of the hog as a civilizer.

\* \* \*

In a recent speech at Leicester, England, Mr. Joseph Chamberlain, in referring to England and the United States, spoke of "the union, the alliance if you please, the understanding, between these two great nations." He said this "is a guarantee of the peace of the world," and in the same connection intimated that the vengeance of the alliance might be felt by the French "if they do not mend their ways." Evidently this "Alliance" is a substantial thing, notwithstanding that much has been said in this country to the contrary.

\* \* \*

THE city council of Des Moines, Iowa, has passed an ordinance which forbids "persons from walking on the streets after eleven P. M., unless they can show clearly that they are on legitimate errands;" also one imposing "a fine of \$5 to \$100 for making loud noises or disturbances of any kind." The account fails to state by what principle of free government an adult and sane individual can be bound to disclose his private business to the city after eleven o'clock P. M. It seems to have been overlooked, also, that some people, when they can invoke a law to gain their ends, are very easily "disturbed." A similar ordinance, by the way, was once declared unconstitutional and "dangerous" in California.

THE British government has sent out an official notification that "a state of war" exists in South Africa. As the whole civilized world has known for weeks that severe battles were of almost daily occurrence between the British forces there and the forces of the Orange-Free State and the Transvaal Republic, this notification is altogether superfluous as news; yet it appears the nations are diplomatically bound to be ignorant of the most evident facts in such a case until officially notified of them by the government whose interests they particularly concern. International diplomatic law is a curious thing, and not altogether intended to serve the ends of justice.

\* \* \*

A CITIZEN of Alabama who has long been particularly prominent as a politician and member of Congress, gave utterance in a recent speech to the following:—

"I favor taking the suffrage entirely away from the negro. I have never felt that the Anglo-Saxon blood can ever be pacified, can ever be satisfied when an inferior race, the most inferior, I am sorry to say, that God ever made, has been lifted up by the tyranny of the Government of the United States and placed on a political equality with yourselves and myself. I am not satisfied or content, nor will I be until this great crime is righted."

And *The Independent*, which severely condemns this utterance, remarks that this same man is "correct" in his "position on [favoring] expansion." Quite naturally.

\* \* \*

WHAT answer is to be made to the Chinese minister, when he says of the proposal that the powers make a treaty defining what to do with China?—

"What, can it be seriously proposed that a document shall be formally drawn up concerning interests in China and China shall not be a party to it? . . . It is as though a party of your neighbors met and agreed how they would occupy your house. One would take the front door, another would select the side doors; others would appropriate certain rooms. And all this without consulting you, the owner of the house."

"It's a great moral question." That's what one darkey said to another when asked in a raid on a hen roost if it were right to steal chickens. Then he added promptly: "Hand down anudder pullet."—*Springfield Republican*.

The several powerful "darkies" now at work in the Chinese "hen roost" are evidently of the same mind with this one.

\* \* \*

THIS item is taken from the *New York Sun*:—

"LINCOLN, Neb., Nov. 28.—The Nebraska Supreme Court is to be called upon to determine whether the Bible is a sectarian book within the definition of the—



State Constitution declaring that the public schools shall be non-sectarian. It is possible the squabble will be carried into the Federal Court.

"The case comes up from Gage County, where a public school teacher insists on reading a chapter from the Bible daily and leading the school in prayer before beginning the day's work. The Catholics and agnostics of the county object to the practise. The State Superintendent of Public Instruction was asked for an opinion and decided in favor of the Bible reading."

\* \* \*

"It is rumored," says the *Catholic Mirror*, "that the pope will establish an Apostolic Delegation in Berlin, the only capital in Central Europe where the Holy See is not represented. The Prussian government keeps a legation in Rome, and a papal delegation would be equivalent to a legation, but it is likely that an inter-nunciature will rather be established."

And the pope will not rest until he has an accredited representative at the seat of government of every powerful nation in the world.

\* \* \*

JUDGE ARMSTRONG, of the License Court of Camden, N. J., refuses to issue a renewal of license where it can be proven that the applicants have sold liquor on Sunday during the past year.

\* \* \*

ONE of the most remarkable swindling transactions that has of late come to light was discovered and broken up recently by the city authorities of Brooklyn; the details of which have since filled columns in the New York dailies. The most remarkable thing about the swindle, moreover, was not the ingenuity or "nerve" of its visible head—a man named Miller—but the revelation of the fact that thousands of people in Greater New York and elsewhere were holding to the old delusion of getting "something for nothing," and paying out their money on the strength of it.

\* \* \*

They were promised returns of ten, fifteen, or twenty per cent. weekly on the sums they might loan to the "syndicate," and the office of the concern was fairly besieged with throngs of people of all classes anxious to put their money where it would reap these abnormal returns. That the thing could not be honest, any intelligent person might know, and it must be supposed most of these people did know; but they took no trouble about that. "Something for nothing," was the one thought that overshadowed all others—even of regard for the rules of right and justice. The end to their dream of sudden wealth came when "Miller," finding the city authorities getting ready to act in the matter, suddenly disappeared, taking with him a million dollars

more or less of the funds of his dupes, and could not be found either by the latter or by the police. It was a rude ending, as such dreams are wont to have.

\* \* \*

Out of the discussion of this subject have come the following pertinent observations which are credited to that well-known figure in the business world, Mr. Chauncey Depew. Mr. Depew, it is stated, admitted having said that "all men and women are gamblers," and then proceeded to justify the statement to an interviewer by facts in his own experience:—

"Yes, I did say it, and, what is worse, it was the truth. My mail bears ample evidence of it. Letters are served up to me by the bushel-basketful from gamblers all over the country."

"But you're not running a'—"

"No," interrupted the senator promptly; "but if I were I might be the richest man in America. Men, women, and fools send me letters daily asking for lists of the best places to put their money in order to double or treble it in a week. They don't want anything less than 100 per cent. investments, and few of them make the limit for waiting more than a fortnight."

"What kind of investments do they ask for?"

"Oh, they don't care anything about the means," said the doctor, smiling; "the end is the only thing they're interested in. The rest they leave all to me, offering to send on their money."

"And women?"

"Why, the women are worse than the men. They would not be satisfied with something for nothing; they want a whole lot for nothing. The fact that this is an impossibility, however, is a sort of knowledge that nearly always comes late in life, like gray hairs or wrinkles. Like these, however, it occasionally comes prematurely, but never with women. . . ."

"It isn't only in America, however, that this condition exists. It's everywhere. The whole human race are gamblers. They're all looking for something for nothing. The hardest workers among us are constantly on the qui vive for something we can get without having to work for it.

"In America the spirit of gambling amounts to a fever. It is more intense here because there are more instances of quick fortunes and lucky speculations.

"The country boy leaves his father's farm with his clothes in a bandanna, and ten or fifteen years later pops up in a big city with a fortune of millions. A lucky beggar starts in life with a couple of hundred dollars, invests it properly, works hard and finishes a capitalist. It's a terrible example."

[Mr. Depew glanced hopelessly toward his mail basket.]

"The lucky beggar and farmer boys are the cause of it all," he said, sighing. "They insist upon making themselves exceptions to the rule."

"What rule?"

"The rule that you can't win on a gamble. There's nothing in it. You can't get anything you don't work for. I never knew a gambler, a man who depended on luck and risks for his money, to die rich."

It is Christianity alone that offers the individual the opportunity to get something for nothing, with no possibility of failure. But the wealth it offers is that for which few are seeking.

### Who Wants Peace?

It has been the glory of our Government during the past twenty or thirty years that it has been at peace. The peaceful pursuits of life are much more honorable than war. This peace is so desirable that the Lord has taught his followers to pray for it. Paul writes Timothy thus: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a *quiet* and *peaceable* life in all godliness and honesty." Therefore peace among men is one of the first results of the inborn Christ life. A Christian desires peace. He will sacrifice for it, he will live for it, he will pray for it.

That which is accomplished for the individual man in following Christ will be accomplished for a collective body of men and women. Therefore if it were possible for a whole nation to be composed wholly of Christian men and women, that nation above all others should be a *peaceful* and *peace-loving* nation.

Because of this peaceableness the United States has grown into a powerful nation. It has been in a position to powerfully arbitrate for peace between eastern nations when upon the brink of war. This was right and praiseworthy. But all this is as a tale which is told. When trouble broke out in Africa in the present war there, a strong petition was sent our President to offer his services, representing our nation, in obtaining peace. But what could he do? How far would such advice go when we ourselves were involved in difficulty with a late acquisition of foreign territory? Our hands were tied. Although passing among the nations for a Christian nation, we were powerless to offer, effectively, our services for obtaining peace.

But do we *want* peace? Do we want it enough to take it in some way other than we might choose? Or, shall we fight it out to some bitter end?

Here is what war the past year has cost us in lives. Think of the nearly 7,000 families in the United States in mourning:—

"WASHINGTON, Nov. 14.—Surgeon-General Sternberg's annual report gives the total number of deaths in our armies, including regulars and volunteers, from May 1, 1898, to June 30, 1899, as 6,619 of whom 496 were killed in battle, 216 killed by accident, 202 died of gunshot wounds and wounds received in action, 2,774 from typhoid fever, 476 from malarial fever, 359 from pneumonia, 342 from diarrhoea and dysentery, and 185 from yellow fever."

Here is what the navy alone cost the United States during the past year:—

"WASHINGTON, Nov. 14.—The annual report of the paymaster-general shows it cost \$13,983,174 to maintain in commission the ships in active service in the navy last year. For construction of ships and purchase of ready-built ships \$9,964,456 was expended, while \$6,754,974 was spent in repairs to ships, in all amounting to more than \$30,000,000."

According to a recent report Aguinaldo is so anxious for peace with this Christian nation that he offers the same amount for the independence of the Philippine Islands that the United States paid for its sovereignty over them to Spain. Here is the report:—

"NEW YORK, Nov. 23.—The *World* says its Hong Kong correspondent knows an American who lives in the Philippines and who has recently seen Aguinaldo. He has been through the lines and has been two weeks with the insurgent commander-in-chief. What was said by Aguinaldo this American jotted down and forwarded to Hong Kong through the mails to his business correspondent there.

"Aguinaldo wants peace, and to get it he is willing to pay the \$20,000,000 which the United States paid to Spain for the Philippines, and will consent to American soldiers remaining in Manila till the debt is canceled. He wants a republic, to consist of a president, congress, and judiciary."

The letter detailing the interview is dated at Manila, October 14. It adds:—

"Aguinaldo said that he had been repeatedly informed that the American President would never consent to a compromise; that unconditional surrender was the only thing the latter would accept."

Who wants peace? This is the question.

T. E. BOWEN.

### Judged By Its Fruits.

THE report that Pope Leo XIII. is about to present statues of the Saviour, with the papal blessing, to a number of crowned persons, including Queen Victoria, says an exchange, leads to the reproduction of a list of gifts of the pope, with the results which followed. The list following is given by the *Primitive Catholic*:—

"The pope sent the Golden Rose to Bomba, king of Naples, and in less than three months he lost his crown and kingdom. He sent his blessing to Francis Joseph, emperor of Austria, and in less than twelve months he was defeated at Sadowa and lost his Venetian dominions.

"He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was defeated by Protestant Germany and the emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hands of the Zulus, and the papal favorite alone is left to mourn the extinction of that once proud dynasty.

"Mrs. W. T. Sherman got the Golden Rose as a special mark of favor for her service to the church, and it was too much for her, as she died soon after. The pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany, and she became the greatest power on the continent. The pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge, and now fills a suicide's grave. The Princess of Brazil, when near her accouchement, requested the interposition of the pope and his blessing on her child. She received it and the child was born deformed. Maximilian was killed three years after being blessed by the pope as emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America, in 1870, and it never reached its destination. Every soul on board perished. The empress of Brazil was blessed but once. She broke her leg three days afterward. It may be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety in the papal blessing. It then raised its anchor, sailed out to sea, and went down in two days.

"The Order of Christ' was conferred by the pope on Dr. Windthorst, his great champion in Germany. He died in less than a year.

"August, 1895, the archbishop of Damascus, in addressing the Spanish troops at Victoria, when about to start for Cuba, declared that the pope, like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the queen regent, and the king have had his blessings many times. On the last occasion it was at the commencement of the Spanish-American war, and the result was that Spain was miserably defeated, her navies sunk, her foreign possessions dropped from her grasp, and the once proud leading state of Europe sank into insignificance; the remnants of her troops returned home ragged, miserable, and sick.

"The Grand Bazar de Charite in Paris on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames and nearly 150 of the society ladies of Paris lost their lives.

"The late empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin."

### Universalists and Sunday Keeping.

At the Biennial Session of the Universalist General Convention, held in the city of Boston, Oct. 18-25, 1899, the following resolution was unanimously adopted:—

"Resolved, That the Universalist Church in convention assembled records its conviction that the secularization of Sunday is a grave threat to the religious, social and industrial welfare of the country; and expresses its

hearty sympathy with the aim and efforts of all those organizations and individuals who are striving to convince the people of the need of safeguarding by *care and custom*, which is stronger than law, a Sunday which shall give to as many as possible in every community the right to rest and the privilege to worship, both of which are taken away by the increasing attention to business and pleasure."—*The Defender*.

### Religious Freedom in Porto Rico.

A FRIEND in Porto Rico has sent us a copy of a San Juan paper dated November 12, in which appears a letter from a citizen of Guayama, calling attention to the religious intolerance which still prevails there under the papal regime, in the matter of burials in the public cemeteries. It has become necessary, the writer says, to enlarge the cemetery of Guayama, and for this purpose funds are necessary which must be collected from the public. He adds:—

"Nobody is willing to give money for a cemetery, afterwards to be placed under the control of a particular religious denomination which may refuse him interment when dead.

"This intervention, by religious bodies, during the Spanish regime was justified; under the flag of the United States of America, there is no excuse for it. The cemeteries all over the island have been constructed by the respective municipalities; the municipalities pay for the employees that look after the cemeteries, sell the vaults, and pay for the keeping of the grounds. Why then should the Catholic priests have anything to say in the matter? Only for denying the right to be buried there of someone who at the moment of death would not be considered by them a genuine Catholic. They do not care even when the tomb has already been paid for or whether the family has expended a large amount in the building of a costly monument. The dead one is not allowed to occupy the place that the loving folks have selected for him, if he happens to be a Mason, a Protestant, if he died without communion, or was killed in a duel, or if he committed suicide, or if he was excommunicated for not believing in some chapter in the Catholic faith. In fact, there are many reasons by which interment may be refused. We could cite many instances; but what is the use? They are well known all over the island.

"This state of affairs should cease, and can legally be made to cease. The declaration made by General Brooke on taking possession of this island, in the name of the United States of America, states that all laws and customs, not opposed to the fundamental principles of the United States laws, would be respected. Is it not opposed to those laws when an officer not appointed by the American Government, not elected by the people, nor by the municipality, is allowed to control public property, as the Catholic priests do the cemeteries?"

The writer adds that he does "not doubt that the Government will put an end to this nonsense." It certainly will if it carries into effect the principles for which it professes to stand.

## The Church and the State.

ONE of the signs telling of the last days is that professed Christians will have "a form of godliness," while "denying the power thereof." 2 Tim. 3:1-5. As illustrating this, note the following spoken by Rev. Cyrus F. Wixon, in an address to the Chautauqua circle of the Trinity-Methodist Church:—

"Justice to humanity demands that in order to obliterate a hereditary source of crime the individual must die. . . . I would chloroform these confirmed criminals. . . . In death by chloroform there is no pain, nothing revolting."

The editor of the *New York Journal*, commenting on Wixon's theory, said:—

"Thus the Rev. Mr. Wixon, a Christian minister, serving Him who said, 'Thou shalt not kill,' would reform the world by making it a shambles. . . . If the Wixon law were put into effect its author should tag each soul of the 100,000 souls which he would free with an explanatory prayer to this effect: 'We hereby return this poor soul to its Maker as unsatisfactory. We hope that in future He will be pleased to furnish mankind with souls of better quality.'"

Apropos of this the following letter was written to the *Journal*:—

"*Editor of the New York Journal*:

"The Scriptural reply to Rev. Wixon's unchristian method of exterminating criminals should be the same as the answer Christ made to the Sadducees: 'Ye do err, not knowing the Scriptures, nor the power of God.' If the gospel of Christ has not enough of the power of God in it, when acting in harmony with the Divine will, to transform the veriest wretch, who is a sinner both by hereditary weaknesses and by acquired transgressions, to the image of his Maker, it falls short of its teachings. The power of salvation is exactly what the ministry ought to make known to the laity. If by precept and by example the preacher is not a living exponent of this power, possibly some other calling would be more in consonance with his pretensions."

CYRUS SIMMONS.

Knoxville, Tenn.

## What Rome Desires.

FROM certain demands recently made by the clerical party in Spain, and from certain statements recently uttered by the leading Catholic organ of the world, the *Osservatore Romano*, certain desires and aims of the papacy which are of decided interest to all non-Romanists are made too plain to be overlooked or denied. On this point we note the following in *The Outlook*:—

"At the recent Catholic Congress at Burgos [Spain], the longing for a restoration of temporal power was unblushingly shown. The prelates there assembled drew up a pronunciamento in which they demanded that no text-books but those approved by the bishops should be

used in the universities, and that public instruction throughout the kingdom should be Catholic. They declared that no ecclesiastic should be punished by the ordinary civil courts of justice, and that none should pay taxes. Furthermore, they demanded exemption from military service for all seminarists under twenty-seven years of age, and for all priests; and lastly, they had the assurance to ask that all associations not Catholic should be prohibited.

"The desire for temporal power is shown, not only by the Roman Catholic prelates and journals of Italy, Spain, and France, but even by that official journal of the whole church, the *Osservatore Romano*. This paper, publishing daily official notices from Leo XIII. and his secretaries, papal documents, and important communications on ecclesiastical affairs, has deservedly great weight with all Romanists. It declares that in the present conflict between two 'heretical' powers there is to be no overthrow of Romanism in Manila; in South Africa it sees some chance for the Roman Church. It asks: 'Can it be that this war is providential? Will Protestantism be exhausted by it? Has the period of the great transformation of the world begun, when the church will accomplish a new conversion of the Gentiles? Let us have courage, determination, and faith in God, who is ever the God of armies.'"

If it is true, as this official organ of Leo XIII. and his prelates in Rome declares, that there is to be no overthrow of Romanism in Manila, then there is to be no separation of church and state in Manila; for there is an overthrow of Romanism wherever a long-established union of church and state is broken up. We fear the *Osservatore Romano* knows whereof it speaks upon this point.

The United States is referred to as an "heretical" power, which indeed it is, from the papal point of view. But why does the pope profess so much friendship (as he now does) for this heretical power?

It would be a providential thing in the Roman view if war were to break out between all the Protestant nations and rage until they had devoured each other, and Protestantism had thereby become exhausted.

## A Soldier's View of It.

*Philippine Correspondence of "Washington Post."*

THE benefits to be derived by the United States in conquering this island seem small in comparison to the deaths and hardships endured by the troops. There are no tracts of land to be taken up; there is no opening for the laborer or mechanic. Every available acre of ground is tilled, and in buildings suitable for this climate the native is far superior, for nothing seems impossible to him with a bolo and bamboo. Of course, the moneyed man has great prospects before him in investments, but for the brawn and muscle of America's sons that are enduring the torrid sun and marching through vapors of malaria and typhoid fever, the bright vision ever before them is to have their enlistment of three years

end, and if their lives are spared, to once more set foot on the soil of their fathers, and build up shattered and broken down constitutions and obliterate entirely from their minds a place called the Philippine Islands.

THERE are 100,000 people in the Sulu group. There are more than 1,500,000 Tagals. If it be wrong to interfere with slavery and polygamy in the Sulu Islands merely because such action will lead to war, although those institutions are in defiance of American laws, is it not far worse to attempt to deprive the Tagals of the right to self-government, although it is plain that this attempt is far more costly than a movement against the Sulus? This is the very point of the whole matter. It is a point which President Schurman apparently evades or ignores. Yet it is a point which is stirring up a good many Americans to-day. The armies of the United States are being used to conquer the Tagals, while the sultan of Sulu with his Mohammedan empire of slavery and polygamy is officially acknowledged, and he receives pay as an American official.—*Boston Advertiser.*

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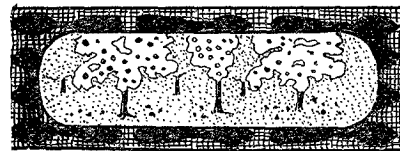
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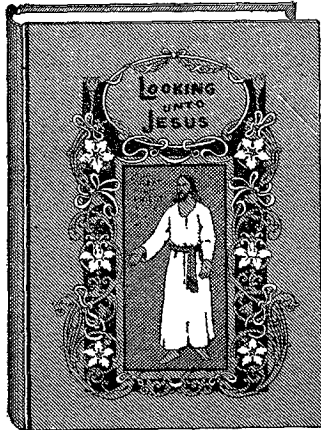
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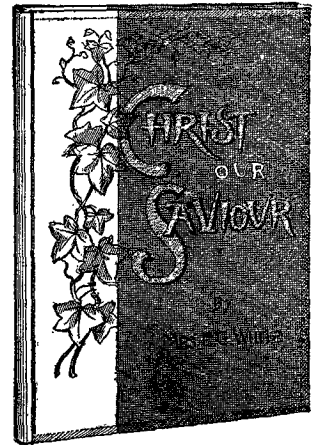
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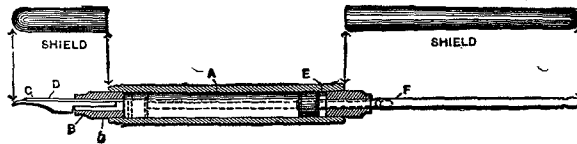
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NEW YORK, DECEMBER 7, 1899.

It is a very suggestive article which we print this week from the *Springfield Republican*, in which the church, the state, and "destiny" are linked together in a great "missionary" enterprise. See p. 755. It is worthy of note that a spokesman of the church "speaks out" and advocates in a leading church paper "what responsible statesmen scarcely dare as yet to hint at."

MR. W. T. STEAD, the English journalist, has written and circulated a pamphlet entitled, "Shall I Slay My Brother Boer?" and according to report, "is shocked" at the answers received from the English clergy. "One godly parson replies, 'Yes; and be quick about it.'" But what else could a really "patriotic" clergyman say?

THE Filipino "rebellion" appears to have been at last fully overcome by vigorous efforts that have of late been made by the American forces in Luzon, and this is pointed to by certain papers as a fact which throws ridicule upon the idea that the conquest of the island is not just and right. Such writers plainly show their adherence to the principle that "might makes right;" and the establishment of this principle in a nation marks the beginning of that nation's end.

"WITHOUT a civil Sabbath, a religious Sabbath is impossible," says the *Ram's Horn*. Then the "civil Sabbath" must have something to do with religion, and the object of preserving the one must be to save the other.

But the Sabbath commandment says nothing about a "civil" Sab-

bath, and the Author of that commandment and of the Sabbath says that a religious Sabbath, for any person, depends only upon whether he will turn his own foot away from the Sabbath and will cease doing his own pleasure on "My holy day." Isa. 58:13, 14. And is not that the truth?

THE pastor of the Second Baptist Church of Rochester, N. Y., does not believe that games ought to be allowed which might draw people away from church services, even on other days than Sunday. There was to be in his church, on Thanksgiving day, a union service of the Baptist churches of the city; and on the other hand, the university located there had arranged with another college for a Thanksgiving-day game of football. There was a clash of religious and secular enterprises, and the aggrieved pastor said to his congregation:—

"I am very sorry that our University of Rochester has advertised for next Thursday forenoon, as a kind of religious service, a football game with another college. I must say positively that I sincerely deplore such a course of action as that. I must also express a hope that not one of you here present will attend the game. If it were to be held in the afternoon, it might not be quite so bad, but the idea of running football contests in rivalry with religious services on that day should be discouraged by the community generally."

This indicates progress; but in what direction?

THE *Christian Statesman* says, "There can be no Sabbath, for example, with true rest and refreshment for man's whole nature, body, mind, and spirit, without the acknowledgment of the moral obligation of the Sabbath, as such, and the authority of the Sabbath's Lord." In this the *Statesman* speaks for all those represented in the movement to secure legislation enforcing Sunday rest, of which it has

been from the first the leading exponent.

It is perfectly plain, therefore, that the object this movement has in view is a religious one,—that the legislation sought is intended to enforce religion. Of what use would that legislation be otherwise, according to the facts here admitted. The Sunday law is called for to enforce "Sabbath rest;" but "There can be no Sabbath . . . with true rest and refreshment for man's whole nature, body, mind, and spirit, without the acknowledgment of the moral obligation of the Sabbath, as such, and the authority of the Sabbath's Lord." Of what use, then, will the Sunday law be unless it in some way promotes the "acknowledgment of the moral obligation" of Sunday, and "the authority of the Sabbath's Lord?"

The organizations for whom the *Statesman* speaks in calling for Sunday laws, aim to secure this "true rest" for man's "whole nature" on Sunday, for all the people. That is the only kind of Sunday rest they have in view,—the only kind they think is worth anything; for they are composed, in the main, of deeply-religious people. Why are they working to secure Sunday laws, if such laws are not designed to secure this rest?

The Sabbath rest is a religious rest; that is true. The Sabbath is a religious institution, established by the Creator to serve a religious purpose. The *Statesman* party recognize this truth, though they adhere to the wrong day. And in calling for Sunday legislation, they confess a purpose to enforce religious rest.

PROTECTING a divine institution by means of a human law, is much like protecting a granite mountain by surrounding it with a wooden fence.

ERRATUM.—The last word of the second first-page item in last week's issue, should have been "injustice," instead of "justice."