

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

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ALL men have equal rights because all are created in the image of God.

SABBATH-KEEPERS cannot be made out of Sabbath-breakers by any process but a change of heart.

THE laws of men can uphold no standard of morality that rises higher than the level of human wisdom.

THE good neighbor and good citizen is always the man who adheres strictly to the dictates of his conscience.

NO MAN can yield his conscience to Cæsar and to God at the same time. The domain of conscience does not admit of two sovereigns.

PEOPLE who venture to interfere with the conscience of others because of religious differences, would do well to remember that conscience is strictly a divine and not a human institution.

THE "national conscience" is the conscience of the majority, and the majority represent only a power and authority that are human. In religion, the majority have nearly always been in the wrong. God is the only authority in religion, and in religion he speaks to the

majority through each individual, and not to each individual through the majority.

THE Sunday laws do violence to the rights of all the people, no less than to those of the class who are made to suffer by them. They are a restriction upon religious freedom.

SINCE the carnal mind is not subject to the law of God, and cannot be, as the Scriptures declare, it is plainly unscriptural and wrong to attempt to enforce the law of God, or Christian morality, by the law of man. And no other kind of morality ought to be enforced by any law.

### The "Usual Exemption" Analyzed.

FROM the evidence which we have given from the record made by the N. W. C. T. U., it is certain that "the usual exemption for those who keep the Sabbath day," from the requirements of Sunday laws, which the Union "favors," does not exempt. That is to say, "the usual exemption" is so hedged about with restrictions that it is robbed of all the quality of an exemption.

In order for any person to have the benefit of this "usual exemption," it is not enough to observe another day, but the person observing another day must "believe in" it.

Nor is it enough to "believe in" and "observe" another day; but the person observing another day must "conscientiously believe in" it.

And when a person does conscientiously believe in and observe another day than Sunday as the Sabbath, still the exemption does not count unless the person "religiously" observes the day that he conscientiously believes in and observes.

And when he "religiously" observes the day that he "conscientiously believes in and observes," still the exemption does not count unless he "regularly" observes the day that he conscientiously believes in and religiously observes.

And then the exemption does not count unless the "religious" and "regular" observance of this day that he "conscientiously believes in" and "observes," is performed "by abstaining from labor and business."

And even THEN the exemption does not count unless the work that he does on Sunday is work of "religion," or work of "real necessity and mercy," or "such private work as will neither interfere with the general rest nor with public worship."

That is to say that "the usual exemption" requires belief, and even conscientious belief; and religious action, and regular religious action, on whatever day a man may choose to observe as the Sabbath; and also requires religious conduct, both public and private, on Sunday, or else the exemption does not count.

And even with all this, the "usual exemption" does not exempt from the requirements of the law, but only from the penalty of the law.

This is certain, and we know it, from the fact that Mrs. Bateham, speaking for the N. W. C. T. U., said so at the great hearing on the national Sunday law, before the Senate Committee, in Washington, D. C., Dec. 13, 1888. Senator Blair had said to Mrs. Bateham these words:—

"Let me ask you a few questions, Mrs. Bateham, to see if the Woman's Christian Temperance Union understood exactly the relation of what they propose to do to this legislation."

He then stated that an exemption of the observers of another day would allow these observers of another day to do the work of the post-offices, and that of such other occupations as the Sunday law was intended to prohibit, and thus the law would fail of its purpose in prohibiting these occupations on Sunday; that is, it would so fail by means of the very thing which they themselves proposed—the exempting of observers of another day in hope of checking their opposition to the law. His remarks are summed up in the following sentences:—

"Now, you go to our Seventh day Baptist or Adventist friends, for instance, and propose to introduce a principle by which they can carry on the Post-Office Department on the Sabbath just as completely as they see fit. In other words, you propose to exempt them from the operation of the law so far as it prohibits post-office work on the Sabbath. Suppose you have a Seventh-day Baptist man for postmaster. Suppose you fill up every post-office in the country on the Sabbath, with Seventh-day Baptist people. You have the Post-Office Department in operation by virtue of this exemption because they can do the work conscientiously on that day."

To this Mrs. Bateham made the following reply:—

"If you remember the clause, we do not propose to provide that they shall be able to do this work; but that they shall be exempt from the penalty. They are not allowed to do the work; but they are to be exempt from the penalty. Therefore, unless they could prove that they had not done this work to the disturbance of others, it would be impossible for them to carry on post-office matters, for instance, or any other public employment, on Sunday."

If any further evidence is needed on this it is presented by Dr. W. F. Crafts himself in his *Sabbath Reform Documents*, No. 28, in which he says that "The only States that have just and practicable exceptions on this point [of 'the usual exemption'] are New Jersey and Arkansas." And then that all may know exactly what the only just and practicable exemption is he presents as the example the following exemption found in the code of New Jersey:—

"Every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath, shall be exempt from answering to any process in law or equity, either as defendant, witness, or juror, except in criminal cases; likewise from executing on the said day the duties of any post or office to which he may be appointed or commissioned, except when the interest of the State may absolutely require it, and shall also be exempt from working on the highways and doing any militia duty on that day except when in actual service. If any person, charged with having labored on the first day of the week, commonly called Sunday, shall be brought before a justice of the peace to answer the information and charge thereof, and shall then and there PROVE TO THE SATISFACTION OF THE SAID JUSTICE that he or she uniformly keeps the seventh day of the week as the Sabbath, and habitually abstains from following his or her usual occupation or business, and from all recreation, and devotes the day to the exercises of religious worship, then such defendant shall be discharged; PROVIDED ALWAYS, that the work of labor for which such person is informed against, was done and performed in his or her dwelling-house or work-shop, or on his or her premises or plantation, and that such work or labor has not disturbed other persons in the observance of the first day of the week as the Sabbath; and provided also, that nothing in this section shall be construed to allow any such person to openly expose to sale any goods, wares, or merchandise, or other article or thing whatsoever in the line of his or her business or occupation."

That is to say that by "the usual exemption for those who observe the Sabbath day," every person who observes any other day than Sunday, is subject to surveillance, to arrest, and prosecution; and is thus subject to be put to all the expense, inconvenience, and loss of a course of prosecution, up to the point where it is discovered that all the manifold restrictions of the exemption have been complied with—then, and only then, the penalty of the Sunday law shall not be applied in his case.

In other words, no one can be exempt from the re-

quirements of the law; no one shall be allowed to do any work, either public or private, on Sunday, without being subject to prosecution. But when the prosecution has been put through its whole course, *then* he may be exempt from the *penalty*, provided he has fulfilled all the requirements of "the usual exemption," which are that he shall "believe in," and "*conscientiously* believe in," and "conscientiously believe in" and "*regularly*" observe, and "conscientiously believe in" and "*religiously*" observe, another day than Sunday; and provided the work which was done was a "work of religion," or a work of "real necessity and mercy, or such private work as does neither interfere with the general rest nor with public worship."

This is also certain, because it is already a settled rule of the courts: that the burden of proof lies on him who claims the exemption; and also because Mrs. Bateham, speaking for the N. W. C. T. U., said that "unless they could *prove* that the work had not been to the disturbance of others, it would be impossible for them" to have the benefit of the exemption.

And such is "the usual exemption for those who keep the Sabbath day." By the official and representative statement of the N. W. C. T. U., we *know* that such is "the usual exemption for those who keep the Sabbath day."

And that such is its exact operation was stated by Mrs. Tomlinson, in the late national convention at Seattle, and can be confirmed by the actual experience of nearly a hundred cases in the courts of several States within the last few years.

What, then, is "the usual exemption for those who keep the Sabbath day" worth, which the N. W. C. T. U. has put itself on record as favoring?—It is not worth the paper that it is written on. It is a delusion and a snare to *all who favor it*.

We do not say that the women of the W. C. T. U. understand that all this is in the usual exemption; but that is exactly what is in it, whether they understand it or not. And we write this simply that they and all may understand what is in it.

A. T. J.

## Two Ways of Promoting Civilization.

By Rev. C. H. Parkhurst.

TO PROMOTE civilization by the use of swords and artillery is false to the word, example and life of Jesus Christ and of all his apostles, and alien to the entire genius of Christianity. If you say to that that there are places in the world where Christianity has sprung up as an aftergrowth of the military conquest—undoubtedly; but that does not alter anything so far as it relates to the point I have just made. It does not relieve filthy soil that flowers grow out of it. God is all the time doing that thing. It was indispensable to our

Lord's mission that Judas should betray him, but that didn't help Judas any.

Or, you may claim that the powder-and-shot method of extending civilization is more feasible, works with greater promptness. A Krupp gun does quick execution; a missionary and a Bible are slow. I do not dispute that. . . . Thousands of ministers have practically been confessing to the world these last twelve months that Christ's way of saving the world will not work, and that when Paul said that the weapons of our warfare are not carnal he stated a principle that he would have recanted if he had lived longer and known more. . . . I should be sorry to have to conclude that the gospel is inadequate without gunpowder to support it, and when I do conclude that I shall stop preaching out of respect—at least, I shall stop calling myself a preacher of the gospel.

## "Without the Constitution."

A YEAR ago *Harper's Weekly* regarded with the greatest disfavor the suggestion that the United States would govern the island possessions without the Constitution. This, because such a suggestion was fraught with peril to all true constitutional government in this nation.

Within the year 1899, however, *Harper's Weekly* was completely revolutionized. Accordingly, in next to the last number for that year the *Weekly* takes positive ground in favor of the United States governing all her island possessions without the Constitution. It is interesting to notice this position which is new ground for the nation in her governing.

Citing an admittedly questionable application of a Supreme Court decision, the *Weekly* says: "We have never been able to see why this decision does not necessarily sustain the contention that Congress, with the President's consent, or over his veto, may establish any government it pleases over a Territory, *without regard to the limitation of the Constitution.*"

This conclusion the *Weekly* then supports by a citation from another decision of the Supreme Court—the decision by which the property of the Mormon Church corporation was confiscated by the United States Government—which at the time it was rendered we showed in these columns was positively a monarchical decision: a decision which in principle made the United States Government a monarchy. See AMERICAN SENTINEL, Vol. 6, p. 147 (A. D. 1891).

From that monarchical, absolutest decision, *Harper's Weekly* quotes thus:—

"Doubtless Congress, in legislating for the Territories, would be subject to those fundamental limitations in favor of *personal rights* which are formulated in the Constitution and its amendments; but these limitations would exist rather by inference and the general spirit of

the Constitution, from which Congress derives all its powers, than by express and direct application of its provisions."

And upon this quotation the *Weekly* proceeds thus:—

"In other words, the limitations as to personal rights are *not binding in law*, but are binding in morals. Therefore, whenever Congress deems that morality, including the essentials of good government, requires that these limitations shall not be observed, it is not only its right, but its duty to disregard them.

"Congress, we think, under Justice Bradley's decision, would not feel itself obliged to consider at all the limitations [of the Constitution] in framing a law for the government of the Philippines. It would probably deny to the Tagals, for example, the right of assembling, the right to bear arms, the security against search and seizure, guaranteed by our own people. . . . Congress, in a word, would have a perfectly free hand in establishing a government for any of our new possessions, as free as the British Parliament possesses in legislating for the empire."

And the *Weekly* says that this view of the question is already the one adopted by the present national Administration, inasmuch as "Secretary Root holds the view that the Constitution does not apply to the distant territories;" and "he is now charged with the government of all the colonies except Hawaii and Alaska:" and that Senator Frye in a published interview "is reported also to have said that the Constitution does not apply."

So much for the new position in regard to the abandonment of the Constitution by the Government, and the governing without the Constitution.

However, it is interesting to notice the curious reasoning, both of the Supreme Court and of *Harper's Weekly*, by which this abandonment of the Constitution is accomplished and justified.

The Supreme Court says that Congress, so far as it is subject to the Constitution at all in legislating for the Territories, is subject only by inference from the general spirit of it, rather than because of any "direct application of its provisions," and yet in the same breath says that it is the Constitution "from which Congress derives all its powers." And that is simply to say that the instrument "from which Congress derives all its powers" may be disregarded by Congress in the exercise of certain of its powers! In other words, that the Constitution in bestowing upon Congress "all" the powers that Congress can have, has bestowed upon Congress the power to disregard the very instrument from which it derives all its powers!! A sheer absurdity.

The *Weekly*, in explaining this passage from the Supreme Court decision, and in deriving comfort from it, says that the limitations of the Constitution are "not binding" upon Congress "in law," "but are binding in morals." And then from this draws the remarkable conclusion that "Therefore, whenever Congress deems that morality requires that these limitations

shall not be observed, it is not only its *right*, but its *duty*, to disregard them." Which is simply to say that "morality" can require the disregard of that which is "binding in morals"! that "it would be duty to disregard" duty!! Another sheer absurdity.

By such reasoning as is displayed in these two examples, it is not in anywise surprising that men can perfectly satisfy themselves that the government of "the Colonies" can be conducted without the Constitution. And by the same sort of reasoning they can very easily satisfy themselves on occasion that government at home here in these United States can also be conducted without the Constitution.

In reviewing in these columns May 7, 1891, the Supreme Court decision quoted now by *Harper's Weekly*, we said that it "at once creates [in these United States] a sovereign power [apart from the people] and clothes it with paternal authority. And if this doctrine shall be maintained, so that it becomes a principle of American law, and shall become established as a principle of government here, then the revolution backwards is complete; *government of the people is gone*; and that of a sovereign parent of the people is put in its place. THEN the doctrine of the Declaration of Independence and of the Constitution is subverted and the doctrine of sovereignty, absolutism, and paternalism is established in its stead." And this is now being fulfilled to the very letter, in very deed in the Government of the United States.

At the time of the delivery of that decision by the Supreme Court, the Chief Justice, with Justices Field and Lamar concurring, in a dissenting opinion, uttered a warning to the same effect in the following words:—

"In my opinion Congress is restrained, not merely by the limitations expressed in the Constitution, but also by the absence of any grant of power expressed or implied in that instrument. And no such power as that involved in the act of Congress under consideration is conferred by the Constitution, nor is any clause pointed out as its legitimate source. I regard it of *vital consequence*, that *absolute power* should never be conceded as belonging under our system of government to *any one* of its departments. The legislative power of Congress is delegated and not inherent, and is therefore limited. . . . *Nor is there here any counterpart in Congressional power to the exercise of the ROYAL PREROGATIVE.* [And such exercise is] in disregard of the fundamental principle that the legislative power of the United States as exercised by *the agents of the people of this Republic is delegated and not inherent.*"

These items suggest that which is susceptible of abundant proof, that this repudiation of the principles of the Declaration and the Constitution by this nation is a thing of gradual growth and not of a sudden leap. It finds its life in the planting of principles years ago, which by clear thinkers were observed and pointed out *at the time*. And now that the thing is done in open acts, it is also by these thinkers seen to be but the logi-

cal and inevitable result of the acceptance of the pernicious principles that were insinuated years ago.

A. T. J.

### America Called to "Rule the World" and Set Up the "Empire of the Son of Man."

AT the last session of Congress, Senator Platt of Connecticut, speaking in reply to the idea that foreign conquest is forbidden to Americans by the Declaration of Independence, said that the true and just principle of government is that "governments derive their just powers from the consent of *some* of the governed." And now, at the opening of the present Congress, Senator Beveridge of Indiana, speaking for and outlining the policy of the administration with reference to foreign conquest, states the same thing in another way, by the assertion that "The Declaration has no application to the present situation. It was written by self-governing men for self-governing men." That is to say, "governments derive their just powers from the consent of the *self-governed*." Not "all men are created equal," but "all *self-governing* men are created equal."

Let us suppose that this is what the Declaration of Independence means, as this Indiana senator says it is. How would it have served the purpose of the American statesmen of 1776?

The Declaration of Independence holds certain truths to be "self-evident," which according to this new interpretation, are that "all *self-governing* men are created equal," that *this class* of men "are endowed by their Creator with certain unalienable rights," and that to preserve these rights governments are instituted among men, deriving their just powers from the consent of the *self-governed*." Are these self-evident truths? If they are self-evident, they are evident to all nations on the earth; to all people who have enough intelligence to comprehend the meaning of the language used in stating them. And the people who are now being subjugated by the United States have abundantly proved that they fully comprehend the language of the Declaration of Independence. Is it then self-evident to *them* that they have *not* the same natural rights that other people have, and that government, as regards themselves, does *not* derive its just powers from their consent? To say that such "truths" are self-evident—that these are the self-evident truths of the Declaration of Independence—is manifest absurdity.

The doctrine that only self-governing people are created equal and have the same unalienable rights, is not only not a self-evident truth, but it is not truth at all. It is squarely contrary to the Word of the Creator. For that Word makes no distinction between men, save as regards character. It plainly says that God is no respecter of persons. It makes the same requirements upon all. It says that the Son of God came to the earth

and died for all—for the individual of black or brown skin and uncivilized manners, just as truly and as fully as for the individual of white skin and civilized ways. Deny that all men have equal rights by creation, and you destroy the equality upon which all men are placed by the law and the gospel of God. If all men have not equal rights by creation, then their Creator has shown Himself a respecter of persons, contrary to His Word.

And how, as before inquired, would this new interpretation of the Declaration of Independence have suited the circumstances of 1776? What effect would it have produced upon King George III. and the English parliament, to be told that "governments derive their just powers from the consent of *some* of the governed?" Could not King George have agreed to that without any change in his views? Could he not have replied to the rebellious colonists, "It is true enough that governments derive their just powers from the consent of *some* of the governed, but you have not shown that this 'some' must include yourselves. And as a matter of fact, it does not include you at all, but only the House of Lords, the House of Commons, and the English nobility." That is what King George could and would have replied to the Declaration of Independence if it had meant what members of Congress are now saying that it means. And what reply could the colonists have made? By the very admission that the consent of only "some" of the governed—of only the "self-governing" ones, the party in power—was necessary to just government, they would wholly have failed to prove the justice of their cause, and would have stood discredited before England and before the world.

Our forefathers of the Revolution put forth the Declaration of Independence in defense of a struggle for liberty. To-day, it is quoted in defense of a fight for conquest, and with this new situation there is evidently demanded a new and vastly different interpretation of its language.

Senator Beveridge has been to the Philippines, and reports that he has "cruised more than two thousand miles through the archipelago," and "ridden hundreds of miles on the islands." He went for the express purpose of making an investigation, upon which he could report before Congress, as he has now done. He therefore speaks as an authority on the subject, and is accepted as such by Congress and the Administration. The question of subjugating the islands is now to be decided by Congress, and this senator has come forward as the authoritative spokesman of the party upholding the policy of foreign conquest that has been begun. It is worth while therefore to note the attitude of this party as indicated by this speech.

The question before the American people is one of justice. The Declaration of Independence was an appeal to justice. The American Constitution was designed as

the embodiment of the principles of justice in government. By these principles the nation has professed to have been hitherto guided. The question of the justice of foreign conquest, therefore, is the primary question involved, if it is to be even pretended that former American principles have not been completely abandoned.

Turning therefore to the speech of Senator Beveridge in justification of the Government's present attitude in this matter, what do we find? Hardly have we begun its perusal before we come to these words:—

"Just beyond the Philippines are China's illimitable markets."

What is the nation going to do with China's "illimitable markets?" We know what England did—she found China only a good market for opium and she was obliged to force the Chinese to buy that. The Chinese people are very poor. Will this nation force another Chinese market?

Continuing, we read such statements as the following:—

"Our largest trade henceforth must be with Asia. The Pacific is our ocean." "Where shall we turn for consumers of our surplus?" "The Philippines give us a base at the door of all the East."

And here is one that deserves special emphasis:—

"The power that rules the Pacific, therefore, is the power that rules the world. And with the Philippines, that power is and will forever be the American Republic!"

The Republic has started out not only to be a "world power," but actually to rule the world!

We read further:—

"China's trade is the mightiest commercial fact in our future. Her foreign commerce was \$285,738,300 in 1897, of which we, her neighbor, had less than 15 per cent. . . . We ought to have 50 per cent. and we will."

That will leave Russia, France, England, Germany, and other nations to divide up the remaining 50 per cent., a scheme in which it is supposed they will readily acquiesce, to the great gain of the world's peace!

But, aside from all this, we read, the nation ought to take and hold the Philippines, because they are very valuable in themselves. "The wood of the Philippines can supply the furniture of the world for a century to come. At Cebu, the Rev. Father Segrera told me that forty miles of Cebu's mountain chain are practically mountains of coal."

The most remarkable mountain chain in the world, this must be. But that is not all:—

"I have a nugget of pure gold picked up on the banks of a Philippine creek. I have gold dust washed out by crude processes of careless natives from the sands of a Philippine stream. Both indicate great deposits at the source from which they come."

There is gold in the islands!

And the climate also is something wonderful, for it "is the best tropic climate in the world." We will not

try to adjust this conclusion with what we have heard about the rainy seasons.

The speaker does not forget to state that the Filipinos are not capable of self-government. "It is barely possible that one thousand men in all the archipelago are capable of self-government in the Anglo-Saxon sense. My own belief is that there is not one hundred men among them who comprehend what Anglo-Saxon self-government even means."

There is something mysterious about Anglo-Saxon self-government, as seen to-day, even to ordinary people in America.

The people of the Philippines "are not capable of self-government. How could they be? They are not of a self-governing race." "They are as a people, dull and stupid," and "incurably indolent."

We have heard of white people in America who were dull, stupid, and indolent, but we have never heard that for this reason they ought to be deprived of the right to vote.

In the following words there is forecast a long period of military rule, if not a permanent one, in the new territory:—

"The men we send to administer civilized government in the Philippines must be themselves the highest examples of our civilization." "They must be as incorruptible as honor, as stainless as purity, men whom no force can frighten, no influence coerce, no money buy."

And if such men cannot be had for this distant territory, then "Better pure military occupation for years, than government by any other quality of administration."

In conclusion, we quote from this speech some statements which contribute especially to its significance. Note this:—

"If this be imperialism, its final end will be the empire of the Son of Man."

And that it is imperialism, and meant to be such, is plainly admitted:—

"Pray God the time may never come when mammon and the love of ease shall so debase our blood that we will fear to shed it for the flag and *its imperial destiny*."

And this imperialism is to end in setting up the "empire of the Son of Man!" That was the way Constantine's imperialism was to end, and Charlemagne's. And there are other statements to the same effect:—

"Quick upon the stroke of that great hour [the end of the century] presses upon us our world opportunity, world duty, and world glory," and "Blind indeed is he who sees not the *hand of God* in events so vast, so harmonious, so benign." "And so, senators, with reverent hearts, where dwells the fear of God, the American people move forward to the future of their hope and the *doing of His will*." (Italics ours.)

The scheme of foreign conquest into which the nation has gone is now before us in full outline, showing

its salient and characterizing features. The nation must take and hold the Philippines because they are valuable. They will give us wealth in Asiatic trade and territory, and they contain valuable wood, gold mines, and other treasures. In a word, we must have all this because it means riches to us. This is the consideration urged upon the American people; and in what way does it differ from the consideration which moves to any act of robbery, from seizing territory down to robbing a bank or plundering a house?

And the nation is thus to become a world power; and not only that, but it is actually to rule the world. And this is the will of God, and is to result in setting up the kingdom of the Son of Man!

It is a project which appeals to all classes of people, save those who hold that all beings created in the image of God are endowed with sacred rights. The wealth to be gained appeals to the avaricious. The "world opportunity," "world glory," and world rule appeal to the ambitious; and the "call of God" to go forward and set up the "empire of the Son of man," appeals to the religious. All these can unite in giving it enthusiastic support; and all present indications affirm that this will actually be done.

And who can now say that this Republic has not now reached the greatest crisis in its history?

### In the Light of History.

It is never safe to view current events and determine the character of a movement they represent, without the light that can be thrown upon them from history. "History repeats itself," and "the things written aforetime, were written for our instruction and admonition." To ignore the lessons of history is to invite the companionship of error and disaster.

The following passages from the history of the American Revolution, by Sir George Trevelyan, an English writer, are suggestive of a way in which history is repeating itself to-day. They present a parallel between what was then the cause of patriotism, and what is now declared to be only dishonor and treason:—

"The drop scene of the impending American drama as presented to British eyes, was a picture of the New England character daubed in colors which resembled the originals as little as they matched each other. The men of Massachusetts were sly and turbulent, puritans and scoundrels; pugnacious ruffians and arrant cowards. This was the constant theme of the newspapers and the favorite topic with those officers of the army of occupation whose letters had gone the rounds of clubs and country houses. The archives of the Secretary of State were full of trite calumnies and foolish prophecies. Bostonians, so Lord Dartmouth was informed, were not only the worst of subjects but the most immoral of men. . . . *If they could maintain a state of independence they would be at war among themselves.* (Italics ours.)

And the following expresses the views of the Tory refugees after the evacuation of Boston:—

"In their view congressmen and committeemen were a set of rascals, who only sought to feather their own nest and not to serve their country. According to the theory in these circles Otis started the agitation, which started everything, because his father missed a judgeship. Joseph Warren was a broken man who sought to mend his fortunes by upsetting those of others. John Hancock, too rich to want a place, suffered from wounded vanity, because compelled to walk behind his betters in the order of precedence. Richard Henry Lee had been balked of an appointment as distributor of stamps under the Act which then, and only then, he came forward to denounce. John Adams turned rebel because he was refused a commission of the peace, and Washington never forgave the British war office for having treated him with the neglect which was the natural portion of provincial military officers."

And there was much in appearance at that time to justify these views. The United States was then far from being the strong, compact Government which the world beholds to-day. Events were constantly happening which were suggestive of anarchy and approaching political dissolution. Life and property were nowhere safe under the law. Congress moved about from place to place to avoid the invasions of British troops, and if there were enemies of the patriot cause who were pleased to scoff at the American "portable government," they had facts upon which to base their ridicule. Even after victory had crowned the American arms, Congress, though nominally a body of 91 members, was rarely attended by a third of that number. "It degenerated to a mere debating club; was menaced by mutinous, unpaid troops, and forced to wander from town to town to find an abiding place. It possessed no national weight whatever."

Those who had confidently asserted that the colonies, independent, would be at war among themselves—just as confidently as the like assertion is made with reference to another people to-day—soon found much to justify their prediction. Another authority says:—

"The various States, as soon as peace was made with England, were involved at once in territorial disputes, the most serious of which occurred between Connecticut and Pennsylvania. Both claimed the valley of the Wyoming, but the majority of the settlers were from Connecticut. The award was finally made to Pennsylvania, and no further trouble was apprehended. But during the winter of 1784 snow was deep and remained well into spring; went off rapidly and flooded the smiling, fertile valley of the Wyoming, burying the farms under a blanket of pebbles and sand. The people were starving. President Dickinson urged the legislature to send prompt relief; but, incredible as it may seem, it refused to help the accursed Yankees; they deserved all they got for settling on Pennsylvania territory. 'The flood was the hand of God punishing trespassers!' A scheme was launched to drive out the starving settlers and apportion their lands among a clique of speculators, so instead of food and raiment

being given, a company of militia was sent ostensibly to preserve and restore order. That body stole what it could find, insulted women and beat defenseless men. When the settlers resented such action a cry went up: "The troops are being resisted!" Then Patterson, the militia captain, sent dispatches to Dickinson accusing the farmers of sedition, and forthwith attacked the settlement, turned about 500 men, tender women and delicate children out of doors and set fire to their homes! They were driven into the wilderness at the bayonet's point and told to find their way back to Connecticut: Many died from hunger and exhaustion. Of course this was going further than the Pennsylvania government desired; all Connecticut sprang to arms, and civil war was only averted by a meeting of the Pennsylvania censors who made tardy reparation to the despoiled settlers."

"Consider that this was nearly three years after the surrender at Yorktown, which virtually ended the Revolutionary war. It seemed to Europe when this affair, other boundary disputes not so serious, and the commercial war which New York, Connecticut, New Jersey, Rhode Island, and Massachusetts were waging against each other, came to its notice that anarchy must surely come. Public opinion in England thought that what English arms had failed to do would be accomplished by the internecine strife of the colonies, and they would return one by one to their old allegiance."

And yet all this represented the sacred cause of liberty and justice to human rights. Out of all this sprang order, peace, and the freest and best government on the face of the earth. The colonists were right and their detractors were wrong. The cause of self-government was just, and that of foreign rule unjust. And the cause of self-government is no less just to-day.

### "Wholly Immaterial."

ON page 29 of the Statutes at Large of the United States, may be found the following provision covering the point of appropriations of public funds for the benefit of sectarian institutions in the District of Columbia:—

"And it is hereby declared to be the policy of the Government of the United States to make no appropriation of money or property for the purpose of founding, maintaining, or aiding by payment for services, expenses, or otherwise, any church or religious denomination, or any institution or society which is under sectarian or ecclesiastical control; and it is hereby enacted that from and after the 30th day of June, 1898, no money appropriated for charitable purposes in the District of Columbia shall be paid to any church or religious denomination, or to any institution or society which is under sectarian or ecclesiastical control."

Of this statute Judge Hagner, of the District of Columbia, said that it is "so plain as absolutely to close discussion of the question." And what candid person can read it and say anything to the contrary? And yet Justice Peckham, of the Supreme Court—who, we are

informed, is a Roman Catholic—in his decision awarding money from the U. S. Treasury to a hospital wholly under Catholic control, declared that the "fact that the hospital is conducted under the management of said church" is "wholly immaterial"!

It is safe to say that this Supreme Court official or any of his associates could not so word the statute in question that it would apply more plainly to the case of this Catholic hospital than it does as it now stands in the statute books of the nation. What is plainly "wholly immaterial" in connection with the case, is the will of the people expressed through this statute, as considered by the Catholic Church through a Catholic member of the highest national court.

### Protestants and Catholics. "Drawing Together."

COMMENTING on the idea expressed recently by Justice Brewer of the Supreme Court, that "the ancient enemies, Catholicism and Protestantism," are "drawing closer together," the *New York Sun*, which is good authority on the Catholic side of the question, speaks thus:—

"The Church of Rome, surely, has neither abandoned nor in any degree lessened its claims; it still offers to Protestantism no possibility of unity with it, except on the condition of yielding to its authority and rendering allegiance to the papal supremacy. Within a very few years the pope, by refusing to accept the validity of the Anglican orders, has practically pronounced the whole Church of England heretical, schismatic, and destitute of an apostolic foundation for its ministry. The only terms Rome offers in the nineteenth century are the same as those it offered in the eighteenth century, and they will be the same in the twentieth century—unconditional surrender.

"The present pope, Leo XIII., is not one step closer to Protestantism in 1900 than was Pius VII. in 1800.

"Justice Brewer speaks of 'minor differences of creed and doctrine,' 'of little significance;' but there are no such differences between Rome and the Protestant world. The difference is deep and radical, full of great significance, and, as we have said, cannot be bridged over by any gush of sentiment. The two can never come together except by Protestants yielding and becoming Catholics or Catholics turning into Protestants. You might as well try to mix oil and water as to attempt to bring these two radically conflicting and diametrically and essentially opposing religious systems into harmony, without the complete surrender of the one to the other; and the twentieth century will not lessen that impossibility by one whit."

The "drawing together" of these two "ancient enemies," is due wholly to the backsliding of decadent Protestantism.

THE need of the world in this age is not of Nehemiahs, but of Pauls.





"The whole Christian world," writes Professor Niemand, of Germany, "is in a mad fit of avarice. Such a widely-spread, stupendous and uncontrollable craze of aggression as is now affecting all the great powers has not recurred in human history since the Mohammedan era of European, African, and Asiatic conquest. The American Union, which remained longest out of the ranks, has caught the prevalent malady."

\* \* \*

Justice Brewer, of the United States Supreme Court, says he believe that the twentieth century will be marked by the development of a marvelous unity among religious denominations. One noteworthy feature indicative of this, is that "the ancient enemies, Catholicism and Protestantism, are drawing closer together. The prelates and members of the two churches do not hesitate to affiliate in a thousand forms of labor."

\* \* \*

Justice Brewer's view is correct. And a few more Supreme Court decisions like the "Christian nation" decision which Justice Brewer wrote, will make the American Constitution over into a purely Catholic document, and do more than all else to facilitate the approaching union.

\* \* \*

THE editor of a Hackensack, N. J., paper was recently suspended from the Christian Reformed Church in that place for having taken photographs on Sunday. He appealed the case to the higher authorities of the church, and at a session of the "Classes" he was reinstated. It would seem from this that Sunday photography is not regarded by the Christian Reformed Church as an infraction of the "Christian Sabbath."

\* \* \*

GREAT numbers of people from Finland are about to emigrate to the United States, according to press reports. The *Suz*, of this city, says:—

"A most unusual emigration from Finland to the United States and Canada is expected this year. One steamship line has arranged to bring over 55,000 Finnish peasants. It is said that thousands of families will come here to engage in farming in the hope of bettering their condition and especially with a view to escaping

the new political conditions imposed upon Finland, eleven months ago, by the Russian government."

The Finns are Lutherans, and in their emigration to this country have in view the escaping from the religious disabilities which they would inevitably suffer under the Russian Greek-Catholic rule. People who leave their native land for conscience' sake are the most desirable class of immigrants from the Old World.

\* \* \*

*The Independent* (N. Y.) makes note of the hope expressed by president Schurman, of the Philippine Commission, that "only one type of missionaries" will be sent to those islands by the churches in the United States. "We are the Lord's foolish ones," *The Independent* says, and "We have no doubt that the chief denominations, and a score of small ones, will all establish missions there." "Each sect, Presbyterian, Methodist, Baptist, Episcopalian, Congregational, Disciples, Seventh-day Adventist, will have its own organization. 'Join us,' 'Join us,' We are the true church,' will be the cry."

\* \* \*

We do not know how much this cry may be raised in this foreign mission field, but whether much or little, it will not be the cry of the true church. "Join us," is not a Christian exhortation. The desire and aim of the Christian missionary is to see souls united to the Lord. And to this end he devotes himself to the fulfilling of the divine commission, "Preach the Word." He proclaims the Word of the Lord, and exhorts his hearers to the duty of obedience to God's commands, and then leaves the results with God. The Holy Spirit impresses upon hearts the truths of the Word to which the evangelist has called attention, and brings the hearer to the point of making a decision for or against them. And if he decides to obey the commands of God and walk in all his ordinances, there is no trouble at all about the question of which church he shall join. He will join the church that he sees to be keeping the commandments and observing the ordinances of the Lord. He will not want to join any other; and no other will want him as a member, or allow him to continue as one if his intention is plain to put his belief into practise. All this has been demonstrated by experience over and over again. There is but "one Lord, one faith, one baptism," and but one way of coming to the Lord, which is by faith in his Word. And that Word is not "yea and nay;" it presents no conflicting doctrines, offers no chance for two persons to believe it and still be in conflict in their religious practise. The way to life is entirely too straight and narrow for its travelers to miss being in the same company.

\* \* \*

The evils of sectarianism are great indeed but the

great evil is not that it prevents honest souls anywhere from discovering the will of the Lord; for that will is plain to all from the Word of God. But people are not willing to believe God, and to let that mind—that humility—be in them that was in Christ, who “made himself of no reputation.” They are not willing to follow Christ in preference to every human leader; to accept his Word as of greater authority than any human voice. And because of this the professors of Christianity have become divided into sects. The great evil of sectarianism is that which causes sectarianism, rather than anything which results from its existence.

### A Lesson in Sabbath (Sunday) Keeping.

#### WORKS OF NECESSITY vs. COMMON LABOR.

It was my privilege to attend church in a little hamlet on the outskirts of Paterson, N. J. The service consisted of certain passages of scripture being read by different ones among the congregation, which were dwelt upon by the pastor.

All went fairly well until one of the members read the fourth commandment, Ex. 20:8-11. After speaking at length upon the necessity of devoting the day (Sunday) entirely to God, the minister explained the difference between works of necessity and ordinary labor by using as an illustration a circumstance with which he had something to do as an adviser.

Said he, “An elder of a church where I was at one time preaching, came to me and said he would have to resign from the eldership of the church because he was afraid that holding such a position he would be a stumbling block to many. Pressing him for his reasons I found that he had a large melon patch, and was under contract to deliver several loads every morning in New York. This necessitated hitching up his teams, turning out with his hired man, loading up and starting for the city about six o'clock Sunday evening. In doing this his conscience condemned him, hence his resolution to resign. Said I to him: Brother, there is not the least shadow of a reason for your resigning; as elder of this church. This work is a work of necessity; according to his contract with the New York dealer; and you can keep the Sabbath [Sunday] and hold communion with God driving to New York Sunday evening with your load of melons just as well as though you were in attendance at church.”

That settled the farmer; he didn't resign; and, said the minister, “that man is still elder of the church, and is a good faithful worker.”

This is Sabbath-keeping as taught through Sunday-keeping; and this is the kind of church to join if you have work which by contract calls for performance on Sunday. See 2 Tim. 4:1-4.

A. R. BELL.

### Sunday Crusade in Toledo.

#### PREACHERS' UNION WARNS THEATER MANAGERS, WHO THREATEN TO CLOSE ALL SUNDAY TRAFFIC.

Brooklyn “Eagle,” Jan. 7.

A COMMITTEE of the Toledo Preachers' Union has sent a warning to theater managers in Toledo, O., that arrests of all actors and employees will follow Sunday performances to-day. The managers, with one exception, have decided to resist the State law on this subject, and threaten, if stopped, to retaliate by closing all business houses, including drug stores, and to stop the street cars. An array of counsel has been engaged. It is tacitly understood that this is to be the first step towards closing the gates of the Ohio Centennial on Sundays in 1902. There are no Sunday ordinances in Toledo, Mayor Jones having forced their repeal through rigid enforcement on Sunday, when milkmen and newsboys were arrested, and the crusade which begins to-day will be under State laws.

### Catholic Education.

In South America it is well recognized among the Catholic authorities, that the “Salesian Fathers” are the most capable of all the religious orders, in the work of civilizing and teaching the Indians, as also in the colonization of the vast uncultivated territories of this continent. They therefore being acknowledged as the great papal educators down here, it will be interesting to quote from a South American journal an incident which reveals in an unequivocal manner, that the terrible spirit of the Inquisition still burns in the breasts of the Roman Catholic friars. We shall translate the following from a prominent Chilian paper:—

“THE TENDER MERCIES OF THE SALESIAN FATHERS.

“The *Imparcial* of Huara has collected from the Peruvian papers, a denouncement made by the “Municipal” of Pisco, with the object of bringing to light the barbarous crimes committed by the Salesian Fathers in Hoji Redonda.

“In the said town the Catholic Fathers had, but a short time previously, burnt in a most cruel manner five little children for different reasons, principally for the crime of not learning their lessons. The inhabitants of Hoji Redonda, being somewhat fanatical, covered up this atrocious act, so as not to bring disgrace upon the Catholic Church.

“Recently however—in February last—the same Salesian Fathers, have reiterated this awful crime upon a boy of ten years of age, named Eusebio Zegarra, son of Eusebio Zegarra and Natividad Donayres, by inflicting severe burns upon his body for having neglected to learn his lessons at school.

“At 8 o'clock on a beautiful February morning, Father Guido, the superior, ordered the pupils to form a circle in the school yard. Upon their doing so, the

said reverend father(?) commanded the child Zegarra to divest himself of all his clothing. Scarcely had he obeyed than Father Guido took the lad in his arms and carried him to a bonfire that was burning a short distance away.

"When the fire was at its highest, Father Guido took the boy by the hands and feet—although the latter struggled in vain to free himself from the hands of his executioner—and without the least scruple, the priest threw the lad upon the burning heap; from which he was taken out a short time afterwards in a most exanimate condition.

"Nearly all the fellow-scholars of the victim cried bitterly at the sight of their apparently dead companion, upon his being taken from the fire. The Catholic friars, without loss of time, had the boy conveyed to the hospital, where Dr. Monilla was called to give the first treatment; the greatest precaution being taken in the meantime by the clerical and medical authorities, to keep hidden this incident from the people.

"The boy Zegarra can to-day be found in Cieneguilla Street, No. 13, Hoji Redonda, in a very convalescent state, after having been confined to bed for nearly two months. We have visited him, and have seen with our eyes three great burns upon his person. One in the stomach, another in the shoulder, and the other in the knee. As the result of the latter, a tumor in the groin has appeared, which was operated on by Dr. Enrique Mestanza.

"The parents of Zegarra have already protested against this brutal act, to the authorities of the town, but so far without result."

The majority of our readers would imagine that such a savage act could not be committed in this enlightened generation of the nineteenth century; and yet we find that not only is such cruelty perpetrated, but even the perpetrators of such horrid crimes are sheltered and protected by the judicial authorities of a so-called Christian nation. And this, too, in the most faithful of all Catholic countries, viz.: Peru—a country which for the long period of four hundred years has received no other instruction than that taught by the priests of Rome. And yet the papal church boasts continually of the success of her foreign missions.

In truth, the spirit of the Madrid Quemadera still burns in the hearts of these inquisitional Catholic friars; and they only await the opportunity to put their theory into practise.

Has Rome become more liberal? Yes, but only in the countries where she has not the power to do otherwise; and where she is helpless to persecute. Would you see her in her true colors? Go to Spain, Portugal, Peru, Bolivia, Ecuador; there you see her in all her hideousness, and cruelty, intolerant to the extreme; having in view only one object; viz.: the extirpation of the heretic.

Let us not be deceived by the false cry that Rome has changed, and has become more liberal than she was in the Dark Ages. Such a clamor is false, and but calculated to deceive the unwary. JOHN MCCARTHY.

Buenos Ayres, Argentina.

## The Jersey Blue Laws.

FOR many years New Jersey has been noted for its "lightning," but lately it has been acquiring notoriety in another way, which bids fair to add much to its reputation; namely, by the "Blue Laws." A tide of reform(?) is sweeping over the State, and wondrous things are being accomplished; but an extract from the New York *World* of January 9, given herewith, places Jersey City at the head of the list in the work of teaching its citizens that Sunday must not be profaned.

### "BLUE LAWS IN JERSEY.

"Boys Who 'Shined' Shoes Sunday Were Fined \$1 Each.

"One of the old New Jersey Blue Laws, which prohibits the performance of manual labor on Sunday, was revived in Jersey City Sunday. Two boys were arrested for shining shoes in the street after the noon hour.

"Police Justice Nevin said he had no alternative but to impose a fine. Each little prisoner contributed \$1 toward the municipal fund."

The dignity of the law has been maintained(?). These two little shoe-blacks have been taught in a kindly manner the sacredness(?) of Sunday, and the world at large has been made better(?). Truly this is a Christian nation!

A. R. BELL.

## National Humiliation and Prayer for Great Britain.

The question of the advisability of appointing a day of national humiliation and prayer, in view of the disasters to British arms and terrible loss of life in South Africa, is being discussed in England, and the following observations on the subject are called forth from the *London Guardian*. This journal does not overlook the elements of hypocrisy, inconsistency and general impropriety which are bound up with such manifestoes from the head of the civil authority, and pertain in general to the British system of an established church:—

"The great objection to the appointment, by authority, of a national day of 'humiliation and prayer' is contained in a reminder that such days, at the time of the Crimean and Indian wars, merely anticipated the Bank Holidays of later date, with their concomitants of railway excursions, crowded public houses, and the rest of it. To close the public houses altogether on the appointed day, as they do in America on the day of a Presidential election, would possibly require an Act of Parliament, and one does not like to think of the sort of talk that would be let loose in debate on such a subject.

"One thing is the boggling of certain minds over the word 'humiliation.' One writer, a clergyman, and not the first comer, says in effect—'We have done nothing to be ashamed of, and why should we humble ourselves?' Yet at morning and evening prayers we regularly and most justly acknowledge ourselves to be miserable offenders. Other people are nervous about prayers for

victory from tenderness of conscience as to the supposed implication of such a prayer that our cause is a just one, and its presumed arrogance. But again, we constantly pray that the Queen may be strengthened to vanquish and overcome all her enemies, and assuredly the compilers of the Prayer-book had no thought of asserting that the Sovereign must always be in the right in a quarrel. The prayer takes the human form of a special petition, for which there are countless spiritual precedents; but behind the prayers there is always the mental reservation that God alone knows the justice of our petition or whether it is for our good that it should be granted."

It might be well in the event of such an appointment to consider whether the nation is prepared to recall its troops from South Africa and grant independence to the Boers, if the conviction should be reached that the cause of the Boers is just. From a Christian standpoint, the admission that the nation might be in the wrong, and the consideration of the moral propriety of the war, would be absolutely necessary. But who ever heard of an empire pausing in its course to consider a question of morals? The idea has always been that the empire was in the right, and the seeking of divine aid was not for the purpose of enlightenment, but only to ask the sanction of Heaven upon what the empire was determined to do.

### A Reminder of the Dark Ages.

WE are reminded when we read of such occurrences as the following, that the Dark Ages—as regards superstition—still linger on the earth wherever the people are enlightened only by the light of Rome.

The people of the parish of St. Ignatius Loyola, in the province of Quebec, had placed over them, by authority of the bishop, a church warden to whom they strongly objected. A bitter controversy arose, which culminated in riot and bloodshed at a meeting held in the church to talk over the situation. Hearing of this, Archbishop Bruchesi decided to place the church under the ban, the effectiveness of which proceeding has been amply attested in papal history. The scene which ensued when this direful sentence was carried into effect is thus described:—

"The ban was inflicted by Canon Archambault, the chancellor of the archiepiscopal palace of Montreal, in the presence of a weeping, hysterical multitude of parishioners in the Church of St. Ignace de Loyola. It was read with much pomp and ceremony and the excitement and lamentation following can scarcely be pictured.

"In a voice trembling with anger, Canon Archambault said to the parishioners:—

"You have offended the three tribunals which every Christian should obey,—the tribunals of civil authority, of God and of the church. The scandal is terrible. The newspapers are full of it, and soon it will be known in all corners of the earth how Catholics here betray the faith."

"The excitement reached a fever pitch as Canon

Archambault scourged the parishioners for their disregard of church authority. Fainting women were removed from the auditorium of the church when he declared that henceforth the temple was deserted and that the sinning Catholics had turned God from their church. In the future, he said, they would do without the benefit of the clergy; no bells would toll, no high mass would be said.

"When it was declared that no offices of the church would be held, not even those for the dead, the canon was interrupted by a wail of lamentation that arose and echoed from wall to wall.

"In the presence of the congregation the church was then stripped of all the symbols and furnishings of the Roman Catholic faith. While men and women ran about weeping and crying for mercy Canon Archambault was taking the lead in the final act of placing the ban. When he tore the first decorations from the high altar men and women were prostrate on their knees protesting and weeping.

"Then the host was removed amid the wailing of the people and the chanting of the 'miserere.' The canon and his assistants made short work of it. The altars were stripped of every symbol of significance, and the church, save for the walls and seats, was soon bare of anything to suggest its purpose.

"The tolling of the bells followed as the parishioners were ordered to vacate the building. They went forth as a sorrowful multitude, and a panic followed at the entrance. Women fell in the aisles, and were carried out through the side entrances. Men gathered without and wept as the doors were locked and the keys taken by Canon Archambault for an indefinite period."

To this state of hysterical helplessness are people reduced who in their ignorance depend on the authority of man—the church—rather than on the Word and authority of God.

WHY are 65,000 soldiers of the United States required in the Philippines, and less than 5,000 in Cuba, and why is there war in the one region and peace in the other? There we fix the responsibility. It is not upon those who have protested always and pointed out the honorable, better and righteous way. In the one case this Republic wages a war of conquest; in the other we lift up liberty, teach the lessons of self-government, and protect the people in their home rights. In Luzon the hell of war exists; in Cuba there is quiet, and material upbuilding bravely goes on.—*Springfield Republican*.

### A Coming Storm.

THE rumblings of a coming storm can be clearly heard in Colorado. Sunday baseball games are becoming very common here, and the main reason assigned by many for this desecration of Sunday is that the Seventh-day Adventists are teaching the people that Sunday is not the Sabbath and is not a sacred day; and therefore this great growing disregard for Sunday sacredness. They are called in this part of the State espe-

cially, the greatest and the worst enemies the churches have to contend with.

G. W. ANGLEBARGER.

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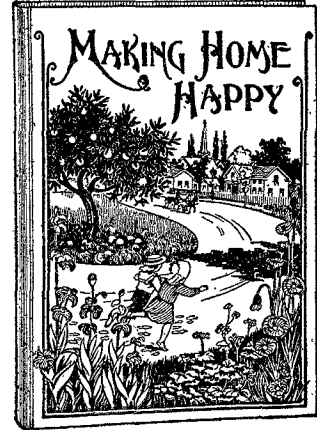
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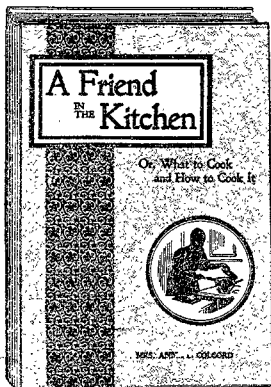
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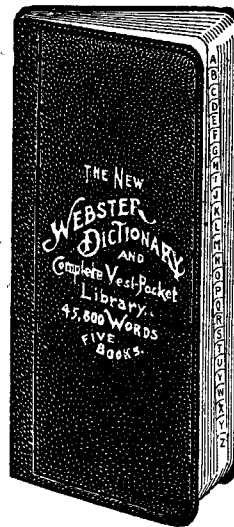
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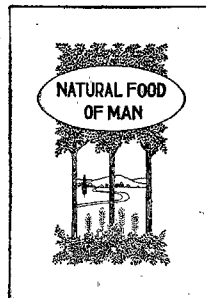
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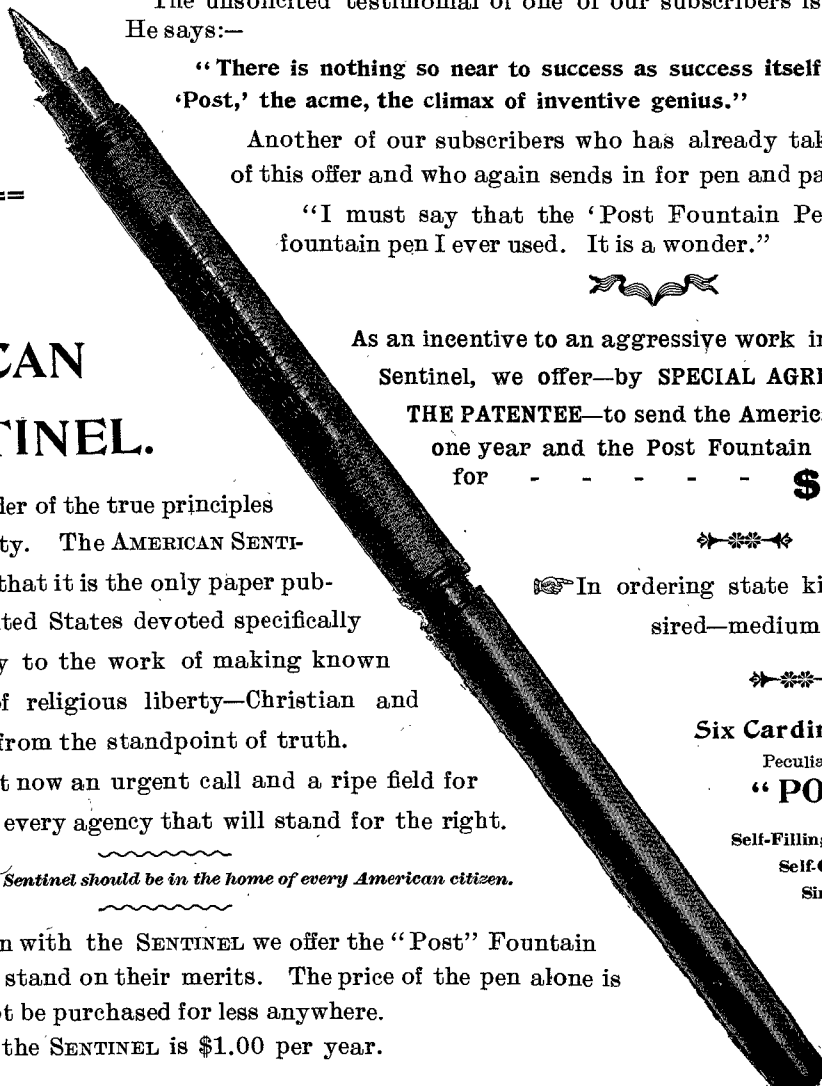
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NEW YORK, JANUARY 18, 1900.

THE czar has issued a rescript in which he announces that it is Russia's intention to rule the Pacific, or at least that portion of it in proximity to the coast of Asia. Evidently he is not prepared to admit the new American contention that "the Pacific is our ocean."

WE give considerable space in this issue to a consideration of the policy of foreign conquest as affecting American principles of government, because the matter is now before Congress for their final action, and a speech has been made before that body which clearly defines the ideas and aims of the expansionist party. If we may judge from this speech, it is no longer pretended that an "imperial destiny" is not what that party has in view for this Republic.

SEVERAL months ago, in Chattanooga, Tenn., a woman shot and killed a man on the stage of a theater in that city, in plain sight of hundreds of people. Yet at the conclusion of her trial, the jury after only a few minutes' deliberation, brought in a verdict of "not guilty." What is this but encouragement for people to take law and justice into their own hands, and to believe that under certain circumstances they can commit murder with impunity?

ALL denominations in Philadelphia, including Roman Catholics, have joined in an undertaking to secure a religious census of the city, to be taken in one day—February 22. The enterprise is under the direction of the "Philadelphia County Sabbath-school association," and the statistics gathered will be placed

in the hands of pastors and Sunday-school officials. It is at least suggestive of an assumption of religious authority which might readily be turned against the rights of the people.

THERE are three discoveries which are usually involved in the process of absorbing new territory into the domain of a powerful nation. First—always first—the discovery is made that the new territory is very valuable. Next it is discovered that the stronger power owes a duty to the weaker power to educate it in the ways of right living, in the meantime taking charge of its affairs and the custody of its possessions. And third, it is seen that the hand of God is in it pointing the way to destiny, and that the extension of sovereignty can be carried out as a really pious undertaking. And this third stage in the process appears to have been reached by the United States, for we hear the nation being called upon by its statesman to go forward and take forcible possession of the riches of the Orient, "with reverent hearts" and "in the fear of God." A happy combination indeed of "duty" and pleasure!

A MEMBER of the "United Christian Party" has sent us a copy of the "Declaration of Principles" of that organization, and informs us that "We do not seek to unite church and state, but we seek to unite professed Christian voters to work and vote for righteous principles."

We do not doubt that this party is not working to secure *his conception* of a union of church and state, and therefore do not question his honesty in making this statement. His conception of church-and-state union is held by very many honest and good people, but it is a narrow one. He would have all "professed Christian voters," unite to put in political office men who will enforce "righteous principles" in government. And it is certain that religious "righteous principles" are intended,

because the call is to "Christian" voters.

This simply means, therefore, the enforcement of religious beliefs and institutions through politics, or the union of religion with the state. It can have no practical significance other than this. But this is just what is done under a union of church and state.

Of course, this would not mean that the state would side with one popular church against another popular church, as these people think would be necessary to constitute a union of church and state. They have in mind the well-known churches of the land, and a union of church and state means, to them, a union of the state with some one of these, to the exclusion of the others. But this, even if it could be done, would be but a mild form of church-and-state union, for the reason that the other popular churches would be *too powerful* to be treated with disrespect. They would be able to enforce their rights, and would of course do so. An illustration of this is seen in England to-day. The "Church of England" is the established church; it is joined with and supported by the state. But the Nonconformists are as large a body as the state church; and the result is they are treated with respect and no serious infringement of their rights is attempted.

It is where one church is powerful, and another weak and unpopular, that church-and-state union is seen in its malignant form. It is then that the dissenting body is despised and treated with contempt, and the rights of its members trampled upon and accorded no serious consideration. This is the way it has always been in history, and this world will never become so good that history will not repeat itself in this respect. It should be remembered that the worst evils of church-and-state union were seen under the long reign of the papacy, when only one "Christian" church was known and recognized in the world. It was then that persecution raged most fiercely against the small, weak, unpopular, despised bodies of true Christians.