

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

VOLUME 15.

NEW YORK, MARCH 10, 1900.

NUMBER 10

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.)

RELIGIOUS legislation brings both law and religion into disrepute.



THE so-called "civil Sabbath" could not stand a day if deprived of its *religious* support.



THE right of the people to be free is as much a right on Sunday as on any other day of the week.



THE law can justify or condemn, but it has no power to reform. Hence moral reforms are not promoted by legislation.



THE reason why some people do not have a "quiet Sabbath" is that they are too much concerned with what other people are doing on that day.



A RIGHT of conscience is not a right to interfere with the liberty of others, but one affecting only the conscience and conduct of the individual claiming it.



SINCE legislation represents the will of the majority, religious legislation depends for justification upon the utterly fallacious idea that the majority in religion must be in the right.



THE province of religion is not to increase the popu-

lation of the jails, but to add souls to the kingdom of God. At least this is the province of Christianity. Hence it has no need for a Sunday law.



THE rights of all men are equal; and all men, as regards their rights, are equal. One man or class of men, cannot have a right which demands the subversion of the rights of others.



A WEEKLY day of rest is either the Sabbath of the Lord which he set apart at creation, or a counterfeit of it; and as such it must be a religious institution, and the resting upon it must be a religious act.

National Reform and the Rights of Conscience.

ONE of the objections to the National Reform movement which are "answered" by a leading exponent of that movement in a "Manual of Christian Civil Government," from which we quoted last week, is that of its infringement of the rights of conscience. The author of this National Reform "Manual" assumes to answer this objection and to dispose of what he styles "this high-sounding claim," in this way:—

"What are meant by rights of conscience? and what is an infringement of them? Has any citizen a right of conscience to object to the Thanksgiving proclamations by our President and State governors? Has he a right of conscience to object to the employment at government expense of Christian ministers to pray in Congress or State legislatures? A certain citizen doesn't believe in these things: must they be abandoned as an infringement of his rights? The name of God in our State constitutions offends him: is this an infringement of his rights of conscience?"

Any person who would answer these questions in the affirmative, he says, is a "secularist Tartar."

"Yes," we reply, "all these are, in principle, an infringement of the rights of conscience; and because they embody this evil principle, they ought to be abolished."

The principle upon which Thanksgiving proclamations by Presidents and State governors, State chaplaincies, and recognition of God in the State constitutions, rest, is the principle of church-and state union. While in themselves not of much consequence, comparatively, they afford a basis upon which to build a complete church-and-state despotism without introducing any new principle of injustice. Once admitted and sanctioned by the people, they furnish the logic for all subsequent steps of oppression and persecution.

To meet the objection presented by the rights of conscience, however, the National Reform advocate sets up the claim that a secular form of government infringes the rights of conscience of people who want the government to be "Christian." This claim is worth noticing; hence we quote further from this "Manual":—

"But suppose this high-sounding claim of rights of conscience were granted—repeal our Sabbath laws; abolish the oath; banish the Bible from all our schools; hush the devout aspirations of prayer in Congress and State legislatures; discontinue all national and State calls to thanksgiving and prayer—do all this, and more than this, in deference to this plea of rights of conscience, —would the difficulty be ended? would the problem be solved? would no individual rights of conscience now be infringed upon? What about Christian citizens who believe that they have a right to a quiet Sabbath? What about citizens who believe with Washington that the oath is essential to our courts of justice? . . . Is there not an overwhelming majority of our citizens whose most sacred and precious rights would be wantonly and impiously trampled under foot by a government administered on the basis of the godless political creed of modern secularism?"

"And whither would this cry lead us? Roman Catholics claim that our common schools are an infringement of their rights of conscience. Must we therefore destroy the most magnificent system of public instruction on the face of the earth? The war power of the national Constitution is opposed to the conscientious convictions of thousands of our best citizens. Shall we disband our small army, scuttle our iron-clads, and level our forts to the ground? . . . The consciences of multitudes are grievously oppressed by capital punishment. Shall we therefore forbid the execution of the murderer?"

The point to be observed in all this, to perceive its utter fallacy, is that the rights of conscience demand only *individual* liberty. A right of conscience is not a right to say what *some one else* shall do, but only what the individual who claims that right, shall do. This is a broad distinction, and one which the National Reformer purposely ignores. The so-called "right" to say what *other people* shall do, is just the sort of right claimed by these "reformers." They want to be allowed the "right" to mind not only their own business, but other people's as well. They have such a surplus of conscience that

they want to be conscience not only for themselves, but for everybody else.

Thus, "what about Christian citizens who believe they have a right to a quiet Sabbath?" Does their "right to a quiet Sabbath" mean that nobody else has any right at all to the day? The right to rest is not more sacred than the right to labor. These people who want to rest on Sunday ignore the rights of the people who want to work or to engage in recreation. They can have a "quiet Sabbath" if they wish it, either at home, or in the fields, or at church. They are perfectly free to secure a quiet Sabbath in any of these ways, but they demand that other people shall not be left free. They can have a "quiet Sabbath" without disturbing other people; but that is not what they want. They want all work stopped, no matter if they are ten miles away from it. They want all plays and amusements prohibited, no matter how far removed from their sight and hearing. They want to be allowed to say not only how they themselves shall regard Sunday, but how other people shall regard it. And they have the impudence to demand this as one of their "rights." If they would learn to mind their own business, certainly one of the chief obstacles to their enjoyment of a "quiet Sabbath" would be removed.

And so of the other infringements of "rights" which he mentions; they are all infringements of the "right" to say what somebody else shall do; which of course is not a right at all. Let Roman Catholics, and other religious bodies, instruct their children in religion in their own schools. Nobody denies them the privilege. And let religion be kept out of the public schools, in order that no one may be taxed to support a religion which he repudiates. Let every one be free to support his own religion to the fullest extent, but not "free" to say that some one else must support it also. Freedom to dictate what other people must do is not freedom at all, but despotism.

And let those conscientious citizens who do not believe in war, stay away from war. They can claim no right to say what other people shall do in the matter. Likewise those who do not believe in capital punishment, —let them order their own conduct in the matter as they see fit; nobody will interfere with them. And let them leave other people equally free.

The simple rule which governs the whole matter is that no one—not even the National Reformer—has a right to interfere with the rights of other people.

The Only Word for It.

THE vote on the Porto Rican bill means, according to the republicans, that the name United States no longer stands for the American nation as a whole. United States now means only Maine, New Hampshire, Vermont, Massachusetts, and so on through the forty-

five States. A new term must be invented to cover the entire outfit. In England, Germany and Russia they use the word empire. That is the only word available for us.—*Springfield Republican.*

Maryland Sunday-Law Agitation.

THE State legislature of Maryland has, for the past two weeks, experienced some of the perplexities that invariably follow religious enactments.

Being stimulated by the existence of the old re-enacted provincial Sunday Blue Laws of 1696, ("An Act to Sanctify the Sabbath Day") and an apparent desire to coerce conformity to their conception of religious observances, the ministers of the city of Baltimore have successfully precipitated a biennial Sunday crusade for the last ten years.

The present Sunday law of Maryland prohibits all work excepting "works of necessity and charity" and these oft-repeated efforts to enforce the law has tended to antagonism to it, created contempt for religion, and brought forth the following proposed bill as a compromise measure between those who desire a liberal Sunday and those who wish to throw about the day every possible restriction:—

"A BILL

"Entitled an Act to repeal and re-enact, with amendments, Section 247 of Article XXVII of the Code of Public General Laws, title "Crimes and punishments," sub-title "Sabbath Breaking," and to add a certain new section to said Article to be known as Section 247A, and to follow Section 247 of said Article.

"SECTION 1. Be it enacted by the General Assembly of Maryland, That Section 247 of Article XXVII of the Code of Public General Laws, title 'Crimes and Punishments,' sub-title 'Sabbath Breaking,' be and the same is hereby repealed and re-enacted, with amendments, and that a certain new section be and the same is hereby added to said Article to be known as Section 247A, to follow Section 247, of said Article, to read as to the sections, respectively, as follows:

"247. No person shall do, command or authorize, any work or bodily labor on the Lord's day, commonly known as Sunday, unless it be a work of necessity or charity; and all shooting, hunting, and public sports and shows on said day are prohibited; violation of any provision of this section being a misdemeanor, punishable by a fine of five dollars: provided that it shall be lawful to do any work or labor connected with or incidental to the publication, editing or preparing for publication or delivery of newspapers, the carriage of passengers in any car, vehicle, or elevator, the carriage of baggage to or from hotels or inns and railway stations, the baking of bread and preparing of meals, the polishing of boots or shoes, and the transmission of messages.

"247A. All manner of selling, exposing or offering for sale, bartering or disposing of any property or thing on Sunday is a misdemeanor, punishable by a

fine not exceeding fifty dollars, or imprisonment in jail, not exceeding sixty days; but excepted from the provision of this section are the sale of meals, to be eaten on the premises or served elsewhere by caterers, and the sale of newspapers, cigars or tobacco prepared for use, milk, ice, fruit, flowers, confectionery, soda and mineral waters, drugs, medicines and surgical appliances.

"SEC. 2. And be it enacted, That this Act shall take effect from the date of its passage."

This bill was introduced in the House of Delegates by Mr. Sanford of Baltimore, and was reported favorably by the Judiciary Committee February 16, 1900. Just before the third reading of the bill a hearing was granted, and the advocates of the bill and the antis went to the capital in force. The advocates of the repeal wore streamers having the word, "Constitution." The opponents wore large yellow placards in their hatbands inscribed, "No repeal of the Sunday Laws." The State House was thronged, the interest intense; and the sounds of excited discussions and contentions amid a dense cloud of tobacco smoke and the fumes of a brewery should have been sufficient to convince every minister and Christian participating that the discussing of the Sabbath under such circumstances was as much out of place as were they themselves. As an illustration of the nature of the contentions at this hearing we quote from a few speeches made in favor of the proposed bill:—

"I come before you this morning to ask you to secure to us the rights which the Constitution of the United States gives us, and of the full enjoyments of which the Methodist ministers of Baltimore seek to deprive us. The Constitution guarantees us enjoyment of life, liberty and the pursuit of happiness. The ministers' definition of liberty, gentlemen, is: Freedom to every man to do as he likes so long as he does what Methodist ministers approve. Our definition is: Freedom to every man to do as he likes so long as he does not injure others. We say, if you test the arguments and statements of those gentlemen by our definition you will find that their arguments are illogical and their position is untenable.

"This is not the first time that a battle has been fought in Maryland between the forces of clerical intolerance on the one hand and the defenders of liberty on the other. It will be in the recollection of many gentlemen here that, some years ago, a rather severe conflict took place over the people's demand for Sunday cars. The matter was submitted to the vote of the people, and the friends of liberty scored an immense victory. During the course of the campaign that preceded the voting some terrible prophecies were uttered by the champions of the intolerants as to the doom that would befall Baltimore if Sunday cars should be run. It was pictured that Baltimore would become steeped in vice, dissipation and debauchery, and one of the extreme fanatics actually warned the people that if the ordinance passed, Baltimore would ultimately rival in wickedness the ancient cities of Sodom and Gomorrah.

"The ordinance passed, and common sense triumphed, and even the intolerants now use the Sunday cars. But were any of their gloomy prophecies realized?

For answer I reply: There stands dear old Baltimore to-day, in all her pristine beauty! The equal of any city in the world for orderliness and for the enjoyment by her citizens of knowledge, virtue, religion, civilization, advancement and prosperity. She has only one drawback; that is, in having more than her fair share of anatics, who are a drag upon the wheels of progress.

"A few years passed on, and then about eight or nine years ago, a crusade was started similar to the present one. The fanatics induced the Police Board to put in operation the old Sunday Blue Laws. The battle waged fiercely for a few weeks, when it was found that the laws were out of harmony with the spirit of the age, and could not be enforced. Excitement subsided; the ministers ceased from troubling, and the people were at rest. But, as a result, a large number of poor people were ruined, many others were injured, law and religion were brought into contempt, and an antagonism was created to the Methodist religion which has not died out to this day.

"A similar crusade was commenced in Baltimore a few weeks ago. We have had some heavy fighting, and a large number of worthy citizens have been severely injured, but, fortunately, the battle was started while you gentlemen were sitting, and so we come to you for relief. The Sunday Blue Laws are like a bludgeon in the hands of the ministers, a bludgeon that is a menace to our just rights."

"Conrad Zeiger said the ministers were asking the enforcement of a law which had been on the statute books for over 160 years. It had been enforced only once or twice in the last 18 years—eight years ago and now. That it was objectionable was shown by the fact that it lasted only two weeks, and then was again laid on the shelf.

"'You cannot legislate souls into heaven,' said the speaker, 'nor can you legislate people into the churches. Whether a man buys, sells, or smokes a cigar on Sunday, attends church or reads the Sunday paper, is a matter determined by individual conscience. For virtue's sake too much zeal may be had—the course of madness is a saint run mad. I admit some evil may be practised, using the cigar store for a screen, that is a form of hypocrisy not confined to the tobacco business, but exists from the amen corner to the penny shop in the alley, and therefore should not degrade Christianity nor interfere with a legitimate business. Let us disclaim that we all are dominated by that beautiful couplet which was quoted when here last:—

"The little copper penny
And the little silver dime
Make the mighty dollar
We are chasing all the time."

"I might with equal justice add:

"It's the precious greenback
And the fat old envelope
That give the preachers eloquence
And their ideas little scope."

"It is deplorable that so much enthusiasm should be aroused on the Sunday law, and so little concern manifested even by the ministers in the interest of measures of vital, moral, and religious importance which lie not only at the foundation of our city and

State, but the entire nation. Why not preach and wax eloquent in the interest of a uniform divorce law, the protection of children who are sweating and retrograding in factories. Abolish your choir-singers and praise God freely, liberally, and with devotion."

"Edward Kines concluded the speech-making. He acknowledged he had been engaged as an attorney to represent the friends of modification. He held that the preachers had no more right to dictate as to what he should do on Sunday than they had to dictate the cloth he should wear. The city of Baltimore was orderly, because the present law had never been enforced. Enforce it, and the people would become scoffers at religion. The law prohibits the editing or sale of newspapers, and yet there was not a minister within the reach of his voice who had not invited a reporter to his church to take down his sermon. (Laughter.)"

The bill was made a special order for the hour following the hearing, but the lawmakers seemed to be confused and desirous of "washing their hands" of the whole matter. A thousand men about equally divided standing over them—in some instances on their desks and in their chairs—each faction demanding legislation favorable to their side of the question. Doubtless to avoid the rabble and probable trouble, the bill was made a special order for two days later. The perplexity seemed to increase with time, and the "washing" process was culminated in a vote "to table," and the Sunday law left as it was before.

Many of the delegates in explaining their votes favoring "tabling" the bill expressed a willingness to vote for a liberal Sunday law for the city of Baltimore, and Mr. Sanford gave notice that he would introduce a local Sunday bill for Baltimore in a few days.

D. W. REAVIS.

Why Sunday Laws are Wanted.

IN *The Defender*, a New England magazine which advocates the enforced observance of Sunday, the Rev. A. H. Plumb, D. D., states this as the purpose of Sabbath rest:—

"What is meant by 'not any work'—'In it thou shalt not do any work?' Is 'not any work' the end, or the means to the end? Rest is good, but it is a negative good. It is not good enough to be the sole, or the chief, or more than a subordinate end of such a Word of God as the fourth commandment."

Rest being then only a subordinate end, what is the primary end which is served by the securing of rest. He says:—

"A civil rest-day in itself is a great good, even for those who desire and get nothing more; but it is chiefly desirable because it gives better opportunity to keep the day holy unto the Lord."

Now *The Defender* advocates the securing of Sunday rest by law; it wants Sunday rest enforced upon all the

people. But Sunday rest, it says, is only a subordinate means to the chief end to be secured. "It is chiefly desirable because it gives better opportunity to keep the day holy unto the Lord." What, then, is the chief purpose of the Sunday laws for which *The Defender* and its party are calling? Plainly, the law being to secure Sunday rest, and Sunday rest being "chiefly desirable" as a means to keeping Sunday holy, the chief end and aim of the Sunday law is the keeping holy of the day. They are trying to make men religious by law.

They always deny this, of course; but by their own words they make it perfectly plain that such is the real truth of the matter.

"We want the Sunday law to secure Sunday rest. We want Sunday rest chiefly in order that the day may be kept holy." Therefore, the Sunday law is chiefly to promote the "holy" keeping of the day. That is fair; it is logical; and it is the truth.

Serious Thoughts About the United States.

HOW A CLOUD OF WITNESSES VIEW IT.

BY D. T. BOURDEAU.
(A Frenchman.)

A CLOUD of candid witnesses, both in the Old World and in America, have noticed and criticised the following recent departures of the United States from its profession, regarding them as sad omens for that nation:—

(a.) Taking and possessing territory east of the Atlantic, and in the Old World, thereby going against its famous Monroe doctrine.

(b.) Acting toward the inhabitants of its newly-acquired possessions in the Orient in a manner more than savoring of imperialism, and antagonistic to these famous "self-evident" truths in the Declaration of Independence: "All men are created equal," and "are endowed by their Creator with certain unalienable rights," among which "are life, liberty, and the pursuit of happiness," and "governments are instituted among men, deriving their just powers from the consent of the governed."

Under this head remarks like the following are made by thoughtful persons of every land, who have admired the profession and fundamental principles of what they have regarded as the model Republic:—

"Were the inhabitants of this acquired territory treated as if God had created all men equal? Were they treated as having the same right to liberty and independence that Americans originally had? Did the United States in this case derive its just powers from the consent of the governed? Did it not rather force those with whom it had to do to consent to be governed by itself? Again, were the precept, 'Love thy neighbor as thyself,' and the Golden Rule, 'All things whatsoever

ye would that men should do to you, do ye even so to them,' which are applicable to nations as well as to individuals composing them, and on which depends the republican doctrine of equal rights, strictly regarded by what had been hitherto considered as the model Republic? What a noble example this favored nation would have given to the world in favor of liberty, had she made the inhabitants of her Oriental possessions a free and independent nation, according to their urgent pleas, instead of sacrificing so many precious lives, and expending such large sums of money to be refunded by an increased taxation of Americans!

"Would not liberty and independence have been as precious to the inhabitants of those islands as they were originally to the United States? If the people of those islands had previously belonged to the United States and had been breaking away from that Government and endeavoring to overturn its republican principles, or if they had been one with Spain in declaring and waging war against the United States, and had not been struggling for independence and sweet liberty, the case would have been different. Were not that people as justly entitled to liberty and independence as were the thirteen original States of the great American Republic when they declared themselves independent? And would they not have been more disposed to bless the United States as their benefactor, receive her counsels, and, as it were, welcome the friendly touch of her fashioning hand, had she granted them what she originally claimed for herself, than they will be under present circumstances?"

(c.) Agreeing not to disturb slavery in the Sulu Islands, thereby militating with the Thirteenth Amendment to the Constitution of the United States, which declares that "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."

Here it is pertinently asked, "If this change of tactics on the part of the United States Government is justifiable, why might not slavery be restored and left undisturbed in any part of the United States?" And to the excuse, "It is only a temporary thing, a compromise for the present, until the thing is abolished;" and, after all, it is a "very mild form of slavery," the following response is returned: "What need is there of abolishing it at all, if it is so mild a thing? It is either right or wrong. If it is right, why talk of abolishing it later on? If it is wrong, is not a compromise out of place? Is it right to pursue a wrong course that good may come out of it?"

(d.) Granting the pasha of the Sulu Islands a yearly salary of \$4,000. Is not this worse than catering to monarchism? Who is this pasha? In "Chambers' Encyclopedia" pasha is thus defined: "A title used in the Ottoman empire, and applied to governors of provinces or military and naval commanders of high rank. The name is said to be derived from two Persian words—pa, foot or support, and shah, ruler—and signifies the sup-

port of the ruler [the sultan]. . . . The pasha is in his own person the military leader and administrator of justice *for the pleasure of the sultan!*"

Whatever may be the present relations between the United States and Turkey, one thing is certain, which is that in case the sultan declares war against Christians and decides they shall be massacred (a thing which he has frequently done and is likely to do again in the near future), the pasha of the Sulu Islands, will most assuredly act "for the pleasure of the sultan," and of course the sultan will stand by him. And there is no end to such complications resulting from departures from both profession and principles on the part of the United States.

What striking changes are coming over the United States Government, hitherto regarded as the pearl of nations, because of its exalted profession which, in a great measure, it exemplified before the world! Before the high profession and heaven-born principles lying at the very foundation of this Government, tyrants and oppressors once quailed, and lovers of freedom once rejoiced, being favorably affected by the powerful logic of eternal truths practically carried out and by visible, unmistakable tokens of rich showers of heavenly blessings resting on a nation largely exceptional as to its doctrine and practise.

Under such circumstances, both tyrants and lovers of liberty united in calling the United States a happy and blessed nation. Other nations, as if drawn to the right by an invisible, supernatural magnet, aimed, as far as possible, to copy and utilize the noble principles of the American Republic. From the force of circumstances, they voiced the sentiment of these words with regard to the Israelites, uttered by an ancient seer: "The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. They said, "This nation has plenty of good territory on which to expand and prosper and on which to exemplify the principles of civil and religious liberty: and surely, true to their profession, she will not grasp after territory east of the Atlantic."

But how changed the course of the great Republic, and how changed the language of those who once lauded it and held it in admiration! Their language now is: "That nation is departing from its profession and principles; and what will be the end of such a course?" How applicable to this nation are becoming these words with regard to the Jewish nation, uttered in anguish by the weeping prophet: "How is the gold become dim! How is the most fine gold changed!" Lam. 4:1. Even now there comes from some religionists in the United States more than an intimation that Sunday legislation should assume such a phase that it can be possible legally to inflict the death penalty upon violators, even on those who cannot conscientiously keep Sunday. Thus we see in the United States a gradual but sure going back on the doctrine that all should be allowed

to worship God according to the dictates of their own conscience, and on the Bible doctrine that, so far as religious duties are concerned, the power of choosing or refusing to obey, should be left free and untrammelled.

And doubtless some readers of the SENTINEL will here call to mind the following pertinent question asked by discerning Frenchmen at Chicago in 1893, upon seeing the gates of the Chicago Exposition closed on Sunday according to the Sunday bill then recently passed by the Congress of the United States: "Is this the American liberty for which Lafayette, Washington and others ventured their fortunes, their lives, their all?"

Love the Test of Religion.

BY W. S. RITCHIE.

THE test of a religion is whether it "works by love and purifies the heart." A religion that works by force does not purify the heart but only changes through fear the outward actions. There is no love in these actions, and as there is no love there is no keeping of the law, for "love is the fulfilling of the law."

A person never loves to do what he is forced to do, for if he did he would do it before and without being forced to do it.

A thing good in itself if done in love amounts to nothing if done without love. Authority for this is Paul's statement that if he gave all his goods to feed the poor and his body to be burned and have not love, he is nothing. The same rule will apply to church attendance and many other such things.

False religions in all times have always discovered their true character by using force instead of winning by love after the manner of Jesus and of the apostles after they were converted.

So well do the propagators of false religions know that using force is a sure indicator of the falsity of their teachings, that they try in various ways to hide it and to appear to be working by love after the manner of Christ. But if the way of apparent love or charity does not cause people to submit to them they sooner or later lose all self-restraint and break out in anger and force against those who resist them. But "what would Jesus do" in such a case? He *wept* over Jerusalem when no hope remained that they would listen more to his teachings. He did no more. He did not use force to *make* them follow him or do right.

We have heard it said that "might makes right." We may say further by the same philosophy that "will makes right." "Where there is a will there's a way" to do wrong as well as right. It is wonderful how many good reasons can be thought of for doing a wrong thing when the mind and heart are set that way. Some boys once went down to look through the orchard fence at

some apples that they were forbidden to touch. One thought of one reason and another mentioned another good reason why it would not be wrong to take those apples. One encouraged the other, and this was easy to do, for each one wanted an excuse to take the apples and was glad when an especially good reason for an excuse and quieter of conscience was advanced. In this way restraint was finally overcome, and the boys rushed pell mell into the orchard.

Corona, Cal.

Ruin Sure to Follow Apostasy.

BY H. F. PHELPS.

IN the two great republics, ancient Rome and the United States, has been exemplified, before all the nations of the earth, the principle of self-government, as far, perhaps, as is possible in earthly governments. But self-government is a principle of Bible truth. Ancient Rome imbibed this principle in spite of paganism. And with her paganism and with the principle of self-government, was to be found perfect freedom of worship, with but one restriction,—there must be an acknowledgment that the gods of the Romans were the superiors of all other gods. Her apostasy from the principle of truth which she possessed was her ruin.

Certainly there can be no room for question but that this last republic is in advance of that ancient republic just to the extent that she is in possession of more Bible truth. And to the extent that this is so, it can be said as of other peoples and cities: "It will be more tolerable in the day of judgment for ancient pagan Rome than for thee." For with all the history of the career and downfall of Rome before us, written both upon the pages of prophecy and history, this nation is going over the same road of apostasy and disintegration. And what then can be before her but total ruin?

Having the principles of truth in greater perfection than Rome, in the very beginning of her history as a nation, she declared that "No religious test shall ever be required as a qualification to any position of trust under the United States." Thus an advance step was taken in not demanding a recognition of even the Christian's God as superior to all others, that there might be the most absolute freedom in all matters of conscience.

Having more light than her ancient sister republic, this nation adopted the principles of Protestantism and republicanism, absolute civil and religious liberty. This was done because the framers of the national Constitution recognized the rights of all men to govern themselves in all matters both civil and religious.

But now that the nation is repudiating the principles of Protestantism and republicanism, and thereby

losing the power of self-government—the light of truth becoming darkness—the question arises, Will the art of self-government die out of the earth? Not at all, we reply. In the very midst of all this apostasy and general ruin that is so sure to follow, the principle of self-government will be exemplified as never before. And the people in whom this principle of truth will be manifested is the church of the living God. Not through sectarianism, but by the power of the "everlasting gospel," which is "the power of God unto salvation to all that believe."

EXPANSION has taken hold of men's minds, said Congressman Bartholdt, of Missouri, in the House a day or two ago, "and if existing constitutions do not cover it they must give way." That is the spirit of the whole thing. If it is opposed to free government then perish free government.—*Springfield Republican.*

Bill to Abolish Slavery.

A BILL to abolish slavery in Hawaii has been introduced into Congress. The bill in general relates to the government of Hawaii, and the part providing for the abolition of slavery is in the form of an amendment secured by Senator Pettigrew, of South Dakota, who was recently denounced by a New Jersey senator as a traitor. We trust the bill with this amendment will be passed; for as has been noticed in these columns, there is actual slavery in Hawaii, in territory subject to the jurisdiction of the United States.

A Washington despatch relating to the matter says:—

"Slavery in Hawaii will be abolished if the bill now pending in the Senate for a government for the islands is made a law. Senator Pettigrew has secured the adoption of an amendment to the bill which provides that 'all contracts made since Aug. 12, 1898, by which persons are held for services for a definite term, etc.,' shall be declared void.

"Mr. Pettigrew, in support of his amendment, said that since the annexation of the islands more than 30,000 Asiatics had been brought into the islands as contract laborers. He showed by the report of the Hawaiian Board of Immigration that the importation of Japanese coolies had increased more than 100 per cent. since the annexation, and that they were now brought into Hawaii at the rate of 3,000 a month.

"These laborers, he said, are bound by contracts to serve from three to ten years. Their average monthly pay is \$12.50, out of which they are compelled to board themselves. Each month \$1.50 is deducted by the Immigration Commission of Hawaii to pay their passage home after completing their terms of service, and there is a system of fines by which their earnings are still further reduced, until they get only about \$6 a month."



MR. GOSCHEN, first lord of the British Admiralty, is authority for the statement that since The Hague peace conference more gigantic naval programs have been put forward by the powers than ever before had been conceived. The conference is only six months off.

In California, where church property has for some time been subject like other property to taxation, a movement has been started by the clergy to secure exemption for such property as is granted in other States. We are informed that "at a recent meeting of ministers and church members in San Diego a 'plan of campaign' was laid out, and a resolution adopted to levy an assessment on the churches to pay the expenses. The *San Diego Daily Union* states that the amendment was passed by both houses of the last California legislature, and will be submitted to the votes of the people at the election next November."

THE movement begun in this city by Roman Catholics to introduce religious instruction into the public schools, is, says the *New York Christian Advocate*, a scheme that "needs to be watched." And the *Advocate* adds: "There is no place in which to unite church and state in a republic."

The *Advocate* is right; but is it any worse, or any more a union of church and state, to teach religion in the public schools than to embody religious dogmas in the law of the land—as for example the dogma that Sunday is a sacred day which it is wrong to "desecrate" by the doing of secular work?

"EXPANSION," says the *New York Journal*, "can survive open opposition, but it cannot survive treacherous conversion into imperial exploitation." It says this with reference to the tariff imposed upon Porto Rico. Yet the *Journal* has all along been an ardent champion of the principle of which the Porto-Rican tariff but represents the putting into practise. The *Journal* has all along contended that the people of Porto Rico had no right to independence—no right against forcible annexation by the United States, yet now it contends just as vehemently for the right of the Porto Ricans to free

trade, under the Constitution. This is about like saying that a man has no right to live, but has a right to a meal of victuals.

TROUBLE over the question of permitting Bible reading in a public school, is reported from New Antioch, Ohio. An exchange says:—

"The school board directed the teacher, one Miss Pulse, to suspend Bible reading, but she refused to obey. The board then applied for an injunction to restrain her, but the judge decided that the power lay not with the court, but with the board itself, to restrain Miss Pulse, and he dismissed the case. Upon this the board discharged the teacher and closed the school until another could be engaged who would obey orders and omit religious services from the program."

AN exchange mentions that "several taxpayers of the town of Greenfield, N. Y., have employed Judge J. L. Scott as attorney to apply to the Supreme Court for an injunction to restrain County Treasurer Grippen from paying to the Ballston Spa W. C. T. U. the \$100 appropriation made by the board of supervisors in December for the purpose of paying expenses for holding religious service on Sunday in the almshouse. The taxpayers rightly hold that the supervisors cannot spend county money for religious services, and that if the women of the Christian Temperance Union desire to send a missionary to the almshouse they must do so at their own cost."

So far as Rome is concerned, it is evident the Cubans are not to have home rule. They must accept as their spiritual ruler a foreign bishop, Mgr. Sbarretti, who is so odious in their eyes that a general movement of opposition has been started against him in the island. It is even asserted that if the protest of the people fails, they will organize their own church independently of the wishes of Rome. But independence of Rome means the rejection of the Catholic religion. This the Cubans do not see, and until they do see it they will remain bound without knowing where the chains are that hold them in bondage.

ADMIRAL DEWEY has declared that the American navy needs to be largely increased, and his views on the subject, as might be expected, are indorsed by other governmental authorities. In a statement before the House Committee on Naval Affairs, the admiral said:—

"We need a more powerful navy than we have at present for a number of important reasons. We need a navy large enough at all times to adequately protect our growing foreign commerce and our colonies and our coast lines from hostile nations.

"The greatest strength of every country to-day lies

in its navy. Our present fleet of ships and the number of officers and men in the service are too small to meet the growing demand upon the country's sea power."

His recommendations, which are likely to be adopted by Congress, are: four first-class battle-ships; three armored cruisers of 13,000 tons each; six smaller cruisers; eight to twelve gunboats.

* * *

SECRETARY-OF-WAR ROOT has gone to Cuba to investigate the situation, and, according to report, to feel the temper of the people on the subject of annexation. With the experience of Porto Rico before their eyes, the Cubans will not be likely to favor annexation without a guarantee of free trade with the United States; which, of course, would be just as objectionable to certain of the money powers in the United States as it is in the case of Porto Rico.

A Call for the Inquisition.

In a recent issue of a local paper printed in Greenwich, Ohio, appeared the following:—

"AN OPEN LETTER."

"I meant all I said as to minors, and am ready to circulate a petition to-morrow praying the State of Ohio to give us a law compelling minors to attend at the church of their choice the Lord's day school; giving the marshal of our municipality the responsible duty to see it executed, assigning to their nearest school those who have no choice, and making it a misdemeanor for any one to hinder or oppose the full execution of the same, with fines and imprisonment.

"Sickness or removal the only excuse for not being present at roll call every Sunday, making all parents guilty of a crime and misdemeanor who do not do all in their power to send their children to Sunday school; making the municipality furnish needful clothing to the needy ones.

"Am ready to discuss the same with any one who desires at any time or place.

"Respectfully submitted,

"H. T. MEAD."

The ordinary reader will discover at once that back of these words lies the inquisition in full. Without it how could it be determined when a child was too ill to attend Sunday school; or whether parents did all in their power to send their children to the same.

We are surely nearing the fulfillment of the prophetic words of the Patmos seer concerning the lamblike power which should speak as a dragon: "And he exerciseth all the power of the first beast [the papacy] before him, and causeth the earth and them which dwell therein to worship the first beast [or papacy], whose deadly wound [the loss of power to enforce its worship] was healed." —Rev. 13:12.

The spirit is already working in the hearts of men;

and all that remains is a little more time in which to mold public sentiment. Then we shall see and feel all the force of the prophet's words.

H. H. BURKHOLDER.

Bellville, Ohio, February 20.

Methodists Attempt Persecution in Arizona.

EDITOR AMERICAN SENTINEL: We begin to see the need of religious liberty literature here. A short time ago the Methodist minister and the Methodist bishop of this district tried three times to have some of our brethren [S. D. Adventists] in Solomonville arrested for Sunday work and for holding meetings in a public building there; but the judge finally got tired of them and asked them if the Adventists had molested them in any way. They said, "No." Then he asked them if the Adventists had interrupted their services or religious meetings; and they said, "No." Then he said, "You go home and mind your business and let them alone."

Nevertheless, they came into our meetings and demanded to know who was responsible for holding them, as they were going to have him arrested. The reply, given by the congregation, was, "It is all of us; arrest us all." So you see that the enemy, who "was wroth with the woman and went to make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus," has not forgotten us here in Arizona.

C. D. M. WILLIAMS.

Tucson, Arizona, Feb. 23.

Sunday Enforced in Knoxville, Tenn.

In the *Knoxville (Tenn.) Sentinel*, February 26, an account is given of the enforced observance of Sunday in this city. Among other things it says, "For the first time in many years the Sabbath(?) was yesterday passed in Knoxville with nearly every business feature of the day closed."

Saloons, soda fountains, cigar stores, fruit stands, and in fact, almost every place where a nickel could be spent presented a "cold shoulder"—a closed door—to the would-be purchaser.

This condition of affairs which rendered the observance of the holy(?) day quiet and peaceful, resulted from a special order, issued by Chief of Police J. J. Atkins, Saturday afternoon. The order provides that the State law, which closes places of business on Sunday, must be enforced.

The enforcement of this law means that not even a cigar nor a package of chewing gum can be purchased on Sunday, and drug stores are allowed to sell nothing but drugs.

The police made vigilant efforts to detect violations

of the law. During the day two cases were made against Monroe Howard's Imperial Hotel stand by Lieut. W. P. Chandler. These were the only cases of any character recorded during the day, which shows that the law violators were apparently not in evidence.

Howard was fined \$10. In the *Journal and Tribune*, February 27, this announcement is made: "The Ministers' Union warmly endorsed the strict administration of the Sunday-selling ordinance on last Sunday, and at the meeting of the union yesterday morning resolutions concerning the matter were passed. Remarks made were all complimentary to the officers for performing their duty."

The resolutions passed were as follows:—

"WHEREAS, The Sunday laws and ordinances of the city were strictly enforced yesterday; therefore

"Resolved, That the Ministers' Union most heartily commend this action on the part of our mayor, board of public works, chief of police and policemen; and that we earnestly request our city officials to *persevere* in the good work which they have so auspiciously begun.

"Be it further resolved, That we request all citizens to co-operate with the civil officials in their endeavor to enforce our Sunday laws, and to give them all due encouragement in the faithful performance of all their official duties."

Our Government, though lamb-like in appearance, is assuming every day more clearly the voice of the dragon. The states and the municipalities, encouraged by public sentiment, are becoming bolder to enforce coercive observance of Sunday laws. Popular education of religionists is trending that way.

CYRUS SIMMONS.

Absurdity of Sunday Laws.

If anything were necessary to show the absurdity, to say nothing of the essential wickedness, of Sunday laws and their exemption clauses, it was furnished a little while ago by a Paterson, N. J., justice.

Within a short time of each other, two arrests were made for violating the Sunday law. One of the offenders was a barber, charged with shaving a customer on Sunday; the other was a butcher, charged with selling meat upon that holy(?) day. Both offenders sought to avail themselves of the exemption clauses, and maintained that their work was a work of necessity.

The learned justice decided that shaving on Sunday was a work of necessity, and therefore wholly justifiable; while he decided that selling meat on Sunday was not. The ground of his decision in the first case was the fact that he found it necessary to shave himself on Sunday, and that being so it was perfectly right for others to do the same; and as it is well known that all people cannot shave themselves, and some feeling that

a shave on Sunday is a real necessity, they must, perforce, seek the aid of the tonsorial artist.

Just why the justice decided that selling meat was not a necessity did not appear in the reports. But it is fair to infer that the justice did not regard it as necessary on the ground that he did not eat on Sunday. How could it be otherwise, without showing himself to be unfair in his judicial renderings? As he justified shaving on Sunday because he regarded it as a necessity for himself; so to be fair he must have justified the butcher for selling meat on that day, if he had regarded eating on Sunday a necessity.

It is a law of nature that ordinarily hair will grow on a man's face on Sunday as well as on other days of the week. It is also true that many people, in spite of anything they might do to prevent it, cannot help getting hungry on Sunday, as well as on other days. As a rule people who are hungry will eat, even on Sunday; many *must* eat when hungry, or be made ill as a result. But no matter, however; the justice's decision makes it wrong for people to get hungry on Sunday, and if they do, the butcher must stand the consequences.

It was of course fortunate for the barber that this justice's beard did not suspend its growth on Sundays, for he would then have been made to feel the strong arm of the law; although in the butcher's case it was unfortunate for him.

But what shall be said of a law that makes it possible for a judge to capriciously decide that shaving, which really is more a luxury than a necessity, is right when done on Sunday, while the selling of food, which is an absolute necessity, is wrong when done on that day?

This incident shows clearly that Sunday laws, with their exemption clauses, are both wicked and absurd, and can result only in untold harm.

C. H. KESLAKE.

New Brunswick, N. J.

Saloon Sunday Closing in Kansas City.

THE question of Sunday closing of the saloons is being strongly agitated in Kansas City. The agitation is being pushed by the anti-saloon league of the city, who are calling upon the Police Board to enforce the law in the matter; which the Police Board seem rather indisposed to do. In the discussions that have resulted some rather curious arguments for Sunday closing have been advanced by the league.

The chairman of the league committee, for example, "said that a saloon keeper was required by law to be of good moral character, but those who keep open on Sunday are deliberate law-breakers, and no law-breaker can be said to be of good moral character."

That is to say, it is not the conducting of the saloon

business that stamps a man as immoral, but the violation of the Sunday law. The saloon-keeper who closes on Sunday is moral, but the one who disregards the Sunday law is immoral. From which it necessarily follows that breaking the Sunday law is a worse thing than running a saloon!

Another argument of the Sunday closers was that an open saloon on Sunday constituted a "disorderly house," the keeping of which was contrary to the law. How this could be true on Sunday any more than on Monday or on other days, was not explained; and the implied distinction is altogether too fine to be discerned by an ordinary unbiased mind.

Certainly the cause of temperance and of law and order has nothing to gain from the use of such arguments. It has nothing to gain from Sunday-closing laws.

This is so because such laws are rarely and only spasmodically enforced, while they throw a legal wall of protection around these nefarious institutions during six days of the week. The saloon Sunday-closing law is a law for opening the saloons six-sevenths of all the time, when temperance and justice declare they ought not to be opened at all. The saloon is a law-breaker (being an inciter to every crime), yet it is protected by law (where there is a Sunday-closing law), which is not true of any other law-breaker. The saloon is a natural outlaw, and should be recognized as such in the criminal code. It should not be allowed the opportunity to hold up its head as a law-abiding institution.

While thus strengthening the saloon, the Sunday-closing law, as stated, does little towards securing even the fragmentary seventh part of temperance for which it is ostensibly passed. Commissioner Gregory, of Kansas City, says the report, "said that in the twenty odd years of the existence of the metropolitan police the saloons had been closed only about ten Sundays. Many had been arrested, but none convicted." And this is substantially the experience had in the matter of Sunday closing in other cities.

One thing, however, the Sunday-closing law does secure. It sets apart Sunday as a day different in character from other days of the week; for why should a Sunday-closing law be advocated more than a Monday-closing or a Saturday-closing law, if Sunday is like any ordinary day. And this recognition of Sunday as an extraordinary day is due to the religious belief that Sunday is the Christian Sabbath, and is therefore a sacred day. But civil enactments are not designed to affirm and fortify religious beliefs; and in so far as they do this, they promote a union of church and state.

The chairman of the Kansas City anti saloon league declared that public sentiment there was overwhelmingly in favor of "the respectful observance of the Sabbath"; and the indications are that the Sunday-closing movement will be quite vigorously pushed by the religious element which is behind it.

A Perilous Scheme.

ROMAN CATHOLIC PROPOSITION TO SECURE RELIGIOUS TEACHING IN THE PUBLIC SCHOOLS.

New York "Sun."

A PROPOSITION comes from Roman Catholic sources to all Christians and Jews to unite to secure religious education in the public schools, by demanding time and opportunity for the religious guides of the children to supplement the secular education with religious instruction. That is, as we understand it, the religious teaching provided for under this plan would be strictly according to the prejudices and convictions of the parents and not for any proselyting purpose, the Roman Catholic, Protestant and Jewish pupils each receiving the instruction under their own spiritual guides.

This seems on its face entirely fair and we do not doubt that the intention of those making the proposition is honest and sincere; but any division of the schools or of the pupils in the schools according to the religious belief of their parents is both undesirable and impracticable. If it was attempted, more especially in a great community like New York, it would result in breaking down the school system. The war of creeds would be sure to enter in and virulent religious controversy over the school instruction would be provoked. Moreover, a very considerable part of the parents at this time resent religious instruction of any kind whatsoever, as was indicated recently by a father's withdrawing his son from a public school simply because he was obliged to listen to the reading of the Bible.

The schools being public institutions supported by general taxation, and there being here no State religion, it is obvious that they must of necessity be practically secular in their instruction, for there is no system of religious teaching which would command general assent or which would not provoke widespread resentment. Proselyting might be debarred from it by regulations made in the strictest terms possible and it might be honestly disavowed by all the religious teachers as an animating purpose, but the suspicion of it would never be quieted; the impulse to it would be unrestrainable in teachers feeling that they had a commission from God.

Undoubtedly it may seem hard that Roman Catholics who esteem education without religion a veritable curse—making, as the Rev. Dr. McSweeney declares, "clever unbelievers"—should be compelled of themselves to support in the boroughs of Manhattan and The Bronx sixty schools, with more than forty thousand pupils, in order to secure religious instruction for their young; but there is no other way in this Republic. They must voluntarily bear the burden, if they feel that they cannot throw it off conscientiously, just as they bear the burden of supporting their churches. Parents and priests who want religious education for children must provide it in

schools distinct from the public school system or as a supplement to the secular instruction which alone can be furnished by general taxation. Nor is this as great a hardship as it appears at first glance. It simply imposes on parents a religious duty which they ought willingly to bear if they feel that its performance is requisite to the salvation of the souls of their young. They do not expect the state to assist in the provision of such instruction in their churches, and why have they any more reason to ask for it in the case of schools for their children?

As the public schools are a prime necessity to our civilization, the maintenance of our popular government, nothing which will interfere with their essential service can be allowed to enter into them, and there is no conceivable plan for the restriction of religious education which would not constitute such a disturbance or which could counterbalance by any possible advantage the disastrous consequences of the controversies which would inevitably result from it.

One of the most beneficent offices performed by our public school system is in assimilating our great multitude of immigrants. It gives their children the English speech and rapidly transforms them into Americans in thought and feeling. That is a public duty, a necessity of popular government, and whatever interferes with it, even if it was the honest desire to impart religious instruction, would be no less than a great national calamity. The field for religious effort is outside of these schools and it is in no way restricted by them. If a church deems education without religion a terrible evil it must supply the omission in schools of its own, as the Roman Catholics are now doing on so large a scale, or by inculcating the obligation of parental religious training at home.

A National "Christian" Political Ticket.

THE "United Christian Party," mentioned recently in these columns as having been developed from a religious conference or convention held in Willard Hall, Chicago, intend to put a political ticket in the field for the coming national campaign, and the following is reported as the idea of one of their leaders:—

NATIONAL CHRISTIAN TICKET.

"**RIGHTEOUSNESS.**"

For President,
A CHRISTIAN.

For Vice-President,
A CHRISTIAN.

For United States Senators,
CHRISTIANS.

For Representatives in Congress,
CHRISTIANS.

"Wouldn't you nominate any infidels or atheists?" was asked him. "Not one. I would appoint them to consulates in Turkey and darkest Africa, with instructions to argue the religious question out with Satan, the sultan, and the chimpanzees."

There is righteousness and "righteousness," and there are Christians and "Christians." And there are Christians who know very little about the business of running civil government, and non Christians who are well qualified in this respect. The only result of the success of this "United Christian" political scheme would be that politicians would have forced upon them a strong inducement to profess Christianity and stand well with the church. Hypocrisy would flourish and the church would be more and more leavened with the spirit of worldliness. The ideal state of the church is that described in the Book of Acts where the hypocritical class were all afraid to join the church, having the fate of Ananias before their eyes, and only the sincere believers were added to it, and these in great numbers.

What They Think of The Sentinel.

A FEW EXTRACTS FROM LETTERS OF PEOPLE WHO APPRECIATE THE WORK OF THE AMERICAN SENTINEL.

I CONSIDER the AMERICAN SENTINEL the one true exponent of popular government in this country. No republic can long exist where church and state are blended, or where religion interferes in politics. The Catholic Church is using the many so-called Christian political organizations with which to draw first blood. This is the expressed sentiment of one who belongs to no church, but will never endorse the encroachments of religious organizations upon religious liberty. May the SENTINEL long continue in the good cause. I am ever ready to lend a helping hand so far as my ability will permit.

J. D. HAMMONDS, M.D.

La Mesa, Cal., February 17, 1900.

I SHALL not stop giving support to the SENTINEL so long as I am able to pay for it. I feel a deep interest in its work for liberty and justice. In working for our fellow-men we are working for the Master. May right prevail.

WESLEY PULVER.

Stoddard, Wis., February 22, 1900.

I WITH pleasure renew my subscription for the AMERICAN SENTINEL. I think I never saw a paper that voices my sentiments in every particular like this wonderful little paper. May it always dare to speak the truth, and uphold the foundation of American principles in both church and state, is the sincere prayer of the writer.

A. E. FRANK.

Canton, N. Y., December 26, 1899.

I AM a missionary Baptist of the strictest sort, but am in hearty sympathy and accord with the SENTINEL in its advocacy of religious and civil liberty. I have, for many years, recognized the tendency toward imperialism, centralization and destruction of the liberties of the people and the downfall of the Republic. Friends, who then laughed at me as a pessimist are beginning now to see the breakers and realize the danger. Long may the SENTINEL guard the rights of the common people. I have no sympathy with the agitation nor respect for the judgment of Sunday fanatics. Yours truly,

C. M. SHERROUSE.

New Orleans, La., January 30, 1900.

FOR the enclosed dollar, send me some copies of the SENTINEL. I am not very particular about dates. It is always new if not entirely up to date. I keep a real estate office. Have a great many comers and goers. I want to give each one a SENTINEL. . . . I consider the SENTINEL a power in the earth.

Yours very truly,

H. FERRETT.

Logan, Kansas, January 15, 1900.

I THANK you for sending me the SENTINEL as you have. It is with great pleasure that I get the paper every week. I could not keep house without it.

C. B. BECKWITH.

Rochester, Vt., January 14, 1900.

EDITOR SENTINEL, New York City.

Dear Sir:—THE SENTINEL is a welcome visitor to my study, and although I have only yet seen a few numbers, I have derived much benefit from its reading.

Yours very truly,

T. E. LEWIS.

Duenweg, Mo., February 2, 1900.

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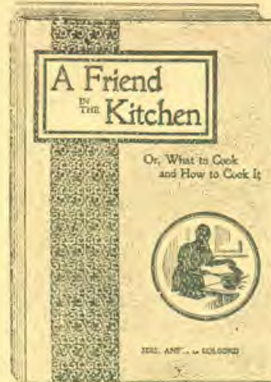
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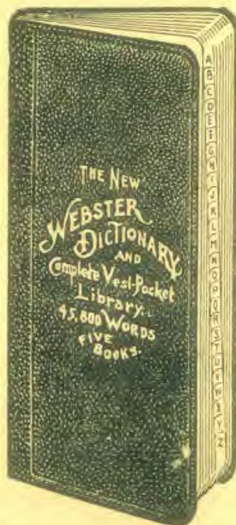
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of the ivory palaces, whereby they have made thee glad.

9 "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in

^a Heb. an high place for us.
^c Cant. 6, 8.
^b 1 Kin. 2, 19.
^d Ps. 68, 5.

7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

8 Come, behold the works of the Lord, what desolations he hath

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NEW YORK, MARCH 8, 1900.

WE publish this week an interesting report of proceedings in the Maryland legislature relating to the enactment of a new Sunday law. See page 146. A vast amount of interest and even excitement over the question of Sunday enforcement was manifested by the people at the Capital and by crowds who came up from Baltimore to attend the hearing on the bill, and the matter is not yet ended. So we shall present another report later on.

WE publish on another page a few extracts from letters by friends of the SENTINEL, who appreciate the importance of the matters to which it is calling attention and the timeliness of its work. We are receiving such letters constantly, and we may know from them just how the SENTINEL would be appreciated by many others everywhere, if only some one would bring it to their attention. Reader, cannot you do something to this end in your locality?

RELIGIOUS LIBERTY, as meaning that which can be affected by the law of the land, is only a part of civil liberty. It is civil liberty in religious matters. Hence a person's civil liberty cannot be denied without affecting his religious liberty; and a denial of the right of self-government is as truly an assault upon religious freedom as is the enactment of a Sunday law. The person whose civil rights are not respected, will in vain look for any deference to be shown to his religion. This is logical, and this is the way it has always been in history.

MAN, as a prophet, is a dazzling failure. Yet the world to-day is full

of would-be prophets who assure us there is a better time just ahead, and whose predictions find ready acceptance with the people. Here is an illustration which we find mentioned in an exchange. A Frenchman, M. Bloch, last year wrote a book showing that war is impossible, on account of the marvelous efficiency of the modern army rifle. Soon after its publication came the Transvaal war. And now the author has reissued his volume under a different title, and shows in it that with modern weapons the civilian is as good a fighter as the regular soldier; thus proving as our exchange remarks, that "the more effective and deadly the weapons, the more general will war be; and that is what anybody might have known beforehand."

THE State Board of Education of Colorado, in the case of L. J. Caldwell (Seventh-day Adventist) which came before it recently on the latter's refusal to take an examination on Saturday, decided that the State "nowhere compels the observance of Sunday as a religious, but only as a civil, institution." Also, "that there is no ground for the observance of two Sundays in the State, and that there can be only one."—(*Denver News, Feb. 27.*)

It is decidedly curious, in view of this, that if there is plain ground for the "civil Sabbath," as an institution separate from religion, there should be ground for it only on Sunday. "There is no ground for the observance of two Sundays in the State," hence the civil Sabbath must always coincide with the religious Sunday, yet it is not at all a religious institution! There is nothing like the Sunday Sabbath to illustrate a "distinction without a difference."

THE Sunday laws exalt idleness above honest labor, make tobacco a greater "necessity" for people than bread, distinguish between a forenoon "shave" and an afternoon "shave" on the same day, and pre-

sent endless similar inconsistencies and restrictions upon honest industry and individual freedom. What is the necessity for such laws? Why not class them with the outgrown relics of church-and-state times, where they belong, and drop them from the statute-books of the nation? Why not allow that the people have the right to be free on Sunday the same as on other days? Why treat them as capable adults six days in the week, and as children who must be kept under surveillance the remaining day? Will some advocate of the Sunday laws please tell us?

WE note this item in the London, Eng., *Present Truth* of February 15:—

"Quite recently a Wolverhampton barber was convicted under the Sunday Trading Act of Charles II., which prohibits tradesmen, artificers, workmen and laborers from pursuing their ordinary calling on Sunday. He appealed, his counsel contending that he did not belong to any one of these classes, and the Court of the Queen's Bench sustained his appeal, holding that the Act did not apply to barbers. What a strange condition, to have a law on the statute books, which puts all fair-minded judges at their wits' end to evade it!"

THERE is a "vague alarm" in Great Britain, dispatches say, over the foundation which seems apparent for the belief that Europe intends to interfere to prevent England from conquering the South African republics. Added to this is the fact that Russia is distinctly threatening England on the latter's Asiatic frontier, and has already a "stronger grip on Persia" as the result of the war. England is not likely to brook any interference in Africa, and the prospect for a general European war has not for many years been more vivid than it is now.

It has been often said by those favoring Sunday legislation, that observers of the seventh day should be willing to regard the loss of Sunday as a sacrifice made to their religion. But who will seriously claim that the state can say what an individual shall sacrifice to his religion?