

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

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

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THE Sunday laws are built upon the theory that man was made for the Sabbath.



COMPULSION, when exercised in religion, only stirs up unholy and bitter passions in the soul.



God's idea in making the Sabbath was to save men; man's idea in making Sunday laws is to save the Sabbath.



THE Creator's Sabbath is perfectly fitted to the needs of all men; but a man-made Sabbath must have laws for forcing men into conformity with it.



SINCE the fourth commandment which covers the entire week, leaves no place for a "civil Sabbath," it is plain that such a "sabbath" is condemned by the Word of God.



THE state may compel a person to be religious, but it cannot possibly make him a Christian. And only the Christian religion makes people better than they were before.



ONE vital difference between God's laws and man's laws is that the latter have no love in them; and this is one great reason why human laws can have no rightful connection with religion.

God did not create individuals to save the state but he ordained the power of the state to serve the interests of individuals. The state was made only for time; but man was made for eternity.



THE Sunday laws are about the only things that connect the present age of enlightenment with the Dark Ages of mediæval church-and-state times. Why not cut these connecting links instead of trying to make them stronger?



God has his own laws, his own penalties and his own remedies for sin, which are in force to-day; and he neither asks man's help, nor will he tolerate man's interference, in dealing with sin. Man's laws are not to maintain righteousness, but rights. An act may be both a sin and a crime; but human tribunals can deal with it as a crime only.

The Sabbath Was Made for Man.

THE "Lord of the Sabbath" declared that "the Sabbath was made for man, and not man for the Sabbath." This statement embodies two ideas that lie at the foundation of the legislation that has been enacted for Sabbath observance.

One of these ideas is that the Sabbath was made for man. This is God's idea, and the foundation of his legislation for Sabbath-keeping.

The other idea (held by the Pharisees) is that man was made for the Sabbath; and this is the foundation of all human legislation to preserve the day. This of course is disclaimed by the authors of state Sabbath laws; but it is that to which reason and experience testify as being the truth.

God made the Sabbath to be wholly a blessing to mankind, and to put upon him no hardship. It was

perfectly adapted for man's spiritual, mental and physical welfare; and, as God has made it, it is the same to-day. If people do not observe it, they lose the good of it, but they get no hurt from it. If they are against it, it is still not against them. It is for them, whether they observe it or not.

But men have made Sabbath laws from which vastly different results have come. They have used the force of the civil power to fit men to the Sabbath; not the true Sabbath, either, but their human idea of the Sabbath. If men did not want to conform to it, they were forced to do so. Where the human being did not fit to the institution set up by the religious majority, the state applied pressure to the human being until the fit was declared satisfactory.

If men do not observe God's Sabbath as his law directs, that law does not interfere with them. They lose the great good they would have gained from keeping it, but their liberty is not restricted and no penalties are put upon them. They are not coerced into anything. But if they fail to observe man's Sabbath as man's law directs, they are arrested, imprisoned, fined, put in chain gangs, and in other ways punished until they conform themselves to the Sabbath conception which the majority have set up.

God's Sabbath is like a mantle of glory and beauty given to man, which he may put on if he will; but the Sabbaths of the state laws are like a mold into which men must put themselves or be put; and if they do not fit the mold, they are hammered by the law until they are forced into it, at whatever sacrifice or injury to themselves.

All this is wholly contrary to God and to the purpose of the Sabbath. All such laws ought to be abolished. If men will not make the Sabbath a blessing to themselves, let it not be made a curse to them by the mistaken zeal of those who would make their refusal a crime to be punished with the pains and penalties of the criminal code.

PROBABLY the most densely illiberal country in South America is Ecuador. There the priesthood has had absolute sway, and there has been almost no possibility of securing any independent action of any kind; and yet the light is breaking there. The Congress of the republic has prepared a series of laws on religion and the clergy, in which it lays restrictions upon the church which must be rather novel. The delegates of the pope are to have no right of jurisdiction without previous authority from the executive power, given in accordance with the council of State, and no bull or pontifical order is to be promulgated or executed or considered to have any value whatever without the corresponding exequatur from the executive power. Funeral and parish taxes the church is not allowed to collect. There are restrictions on church property, on

ordination, on entrance to the novitiate, etc., which are very, very significant. The light is dawning, after all.—*N. Y. Independent.*

What We Experience in Turkey.

BY Z. G. BAHARIAN.

THE readers of the SENTINEL remember that a minister of the Seventh-day Adventists was recently banished from Malatia to Kharput. As soon as he reached there it was proposed by the government that he should have a commandment brought from Constantinople High Porte to preach in freedom. However, he was left free to work in the city. Under his labors an Armenian accepted the truth, and at once began to open his shop on Sunday. The Armenians were offended because of two things; first, that he began to keep the Sabbath, so that Sabbath-keeping took hold in that city; second, that their Sunday was openly desecrated.

This man was a shoemaker, and had a companion who was learning the art from him. He found that this man's Sabbath-keeping and Sunday working were contrary to his religion, but unwilling and unable to be without him, he devised a way to stop this new thing. Several Armenians called on the authorities to complain against the minister, and became successful in banishing him from Kharput to Eguin. They expected that the shoemaker would go back into his former religion when he was left alone, but it was not so.

As soon as the minister arrived at Eguin, the police proposed that he should give a guarantee not to go out of the city and also not to preach the Sabbath. For several reasons he consented, but a few weeks later, after he had consulted with us, wrote two petitions, one to the governor of Eguin, and the other to the Vali of Kharput. In both of them he presented the principles of religious liberty and the relation of the state to the church, ending with the cutting testimony that he should continue the preaching of the gospel under all circumstances. The Vali of Kharput at once sent word to the governor of Eguin that he must stop the minister's preaching. The police called the minister and presented Vali's answer, and demanded from him a guarantee not to preach even when he is invited to preach in a Protestant church. The minister refused to comply with the proposition, and was put into jail.

We are sure that his bold act surprised the government and made them think about it more soberly. Five days only he was left in the jail. The fifth day the police took him out and committed him to the Armenian bishop, expecting that the bishop's council would withhold him from preaching. The bishop, ignorant of the Bible, told him to refrain from this work. After several minutes' talk, the bishop sent him away in freedom. Now the minister is free to preach, and a good

door is open to him, because Protestants love him very much and have given him their church to preach whenever and whatever he wants.

Constantinople, Feb. 14, 1900.

"A World Power."

BY JOHN D. BRADLEY.

IN repudiating the principles of its Constitution as a republican government, the Government of the United States is distinctly changing its position in the eyes of and with reference to the other nations of the earth. This change is apparent to all. But the meaning of this change is recognized by few. There are many who insist that their country has at last entered the realm of greatness; that now, by virtue of this change, it has "risen to be a world power, henceforth to be reckoned with among the very few great nations of the earth."

However, there are some who know what greatness is, and who are not blind to the meaning of the change that has taken place. The difference between the position held by America before this change and the position which is now held and is to be held by virtue of it, and the character of the "reckoning" once had as compared with that now accorded and had by and "among the very few great nations of the earth," is plainly indicated by Senator Bacon, of Georgia, in his speech of January 30, in the Senate. He said:—

"Again, sir, among the imperialists, those who soar on a loftier wing, are fond of appealing to the patriotic emotions and pride of the American people by the oft-repeated statement that the results of the Spanish war has made the United States a world power, and that they have now become one of the family of nations! Why, sir, one would suppose from these oft-repeated expressions that this nation had for a century been kicked and cuffed around like a mangy cur, and that it had skulked around afraid to pick up the refuse which its master threw it.

"What a wonderful discovery, Mr. President, that the United States have become a world power! Why, sir, when in the result of the Revolutionary War they made good the great Declaration of July 4, 1776, they instantly became the greatest of world powers; the greatest of world powers, sir, because in spite of the fewness of their numbers and the smallness of their resources, they had not only announced but maintained and secured a *great principle* thereafter to stand as a menace of every tyrant, the hope and inspiration of every people, however humble, who longed for liberty. *This principle, thus maintained and exemplified in the growth of a great and free people, has, in the advancement of the free institutions of the world, been the most potential influence of a hundred years upon the destinies of the world.* Just become, sir, a world power—a nation whose flag has never gone down in defeat! Just become a world power, when for seventy-five years it has stood

as the guardian of a whole hemisphere and said to the whole world, 'Not one step farther on this hemisphere!' and for seventy-five years the world has obeyed the command!

"And this discovery that we have just become a world power is due to a mere skirmish in which we overcame the weak and decayed power of Spain, when in truth we had so recently with our own blood, written the history of the greatest and the fiercest and the bloodiest battles of modern times. Why, sir, within your memory there occurred within eighty miles of this Capitol a battle in which more men were killed and wounded in half an hour than were killed and wounded in both American and Spanish armies and navies during the entire Spanish war. And the highest demonstration that we were a world power was when the division ended, and when there stood again united for all time, the people, who, when divided, had between themselves fought battles under the shock of which the earth quaked and the very mountains rocked.

"No, Mr. President, we do not need to keep the Philippines to prove to the world that we are indeed a world power. There is a meaning to the expression 'world power.' It has been perverted and has become misunderstood. It originated across the water. They did say it about us. What did they mean? Did they mean they had suddenly discovered that a nation with 10,000,000 fighting men had suddenly become a world power, a nation with such a history as we have? No. What they meant by world power and coming into the family of nations was that before that time we had been a peaceful nation, attending to our business, frowning down upon the conquest of any people, however humble and however feeble they might be, holding up for free institutions; differing from all the rest of the world in the fact that they were always ready for conquest, always ready to oppress the weak, always ready to despoil anyone who might be in their power; and when they saw that we had gone across the ocean to pick up a little feeble people, they raised a hurrah that we had also become a *world power among the land grabbers*, and had become *one of the family of nations to oppress and subject the weak and feeble.*"

The Church's Power Not Political.

[In a religious exchange (Melbourne, Aus.) we note the following good advice given to those churches which believe they cannot obtain the power needed to do their appointed work in the earth without seeking to politics:—]

In writing to the Ephesians Paul tells them of the "*exceeding greatness*" of divine power. Eph. 1:19. God is not, therefore, curtailed in his operations for want of power. He is able to give power to the faint, "and to them that have no might he increaseth strength."

The fact that God possesses power, and that he alone can bestow it, is but too often overlooked by the church of God. After telling the disciples that all power in heaven and in earth was given him, Christ commis-

sioned his followers to tarry at Jerusalem until they were endued with power from "on high." Luke 24:49. Power to work for God must come from on high. Power from any other source can but mar and hinder his design.

Had the church of God but been faithful to her mission, the Pentecostal baptism would have followed and sanctified her work through all the ages. She would not then have needed to link herself with any earthly combination of forces, or lean on the arm of any earthly government for assistance.

In the Baptist Union Assembly, held at Leeds, England, Sept. 27, 1899, the president, John Clifford, D. D., made use of the following statement in his address:—

"We dare not let politics alone. They are part of our religion. We should be disloyal to the King of kings if we failed in our duty to the state. The state is dear to us as the God-ordered instrument for the promotion of his rule of justice and peace and brotherhood; and it is one of our duties, first, to make the Parliament through which it acts really adequate for its work, and next, to use it so that the work may be well and faithfully done."

But God has not sent his church on a mission to Parliament. He gave his people command to go and preach the gospel to every creature. The church has nothing to do with fitting the Parliament for its work, or in seeing that its work is well done. God has ordained governmental power, for "the powers that be are ordained of God," so that the church can safely leave the work of putting the government right to the God who "rules in the kingdom of men."

If the church would follow the commission—"Feed my sheep"—and look after the individual, God would surely look after the government. But the spirit in man that is constantly seeking for power, has led the church to cease her work of teaching to become a dictator. In this way she endeavors to dictate to earthly governments in order that they may do her bidding. But this plan is not of God.

When Israel went down to Egypt for help she disconnected herself from God, because the help she sought was not in God's plan. It is so with the church to-day. She has gone down to Egypt for help, but instead of receiving help from earthly powers, she has received a wound. "Not by might, nor by power, but by my Spirit, saith the Lord." "O Israel, thou hast destroyed thyself; but in me is thine help." Hosea 13:9.

Every bid that the church makes for temporal or civil power will only prove a stumbling-block in the way of God's work. It would be much more effective for the church to get on her knees than put on her titles. She would accomplish much more by prayer to God than prayer to Parliament. God has the Holy Spirit's power waiting for the church when she gets ready to receive it.

A Proposed New Sunday Law for Baltimore.

THE following Sunday bill has been introduced in the Maryland legislature by Representative Sanford, and active efforts are being made to secure its passage:—

"SECTION 1. Be it enacted by the General Assembly of Maryland, That Article IV. of the Code of Public Local Laws, title, City of Baltimore, subtitle, Sabbath, be and the same is hereby amended by adding thereto the following sections, to follow immediately after Section 807:

"807 A. No person whatsoever shall do any work or bodily labor on the Lord's Day, commonly called Sunday, and no person having children or servants shall command or wittingly or willingly suffer any of them to do any manner of work or labor on said day, works of necessity or charity always excepted, nor suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting or unlawful pastime or recreation; every person transgressing this section to be punishable upon conviction before a Justice of the Peace by a fine of \$5, to be applied to the use of the Mayor and City Council of Baltimore, provided, that it shall be lawful to do work or labor connected with or incidental to the editing, publication or delivery of newspapers, the carriage of passengers in any car, vehicle, or elevator, the carriage of baggage of travelers, the transmission of messages, the polishing of boots and shoes, the baking of bread and preparation of meals.

"807 B. No person shall sell, dispose of, barter, or, if a dealer in any one or more of the articles of merchandise named in this section, give away on the Sabbath day, commonly called Sunday, any spirituous or fermented liquors, cordials, lager beer, wine, cider, or any other goods, wares or merchandise whatsoever; and any person violating any provision of this section is punishable by fine of not less than \$20 nor more than \$50 for the first offense; if convicted a second time of a violation of this section, by a fine of not less than \$50 nor more than \$500, and by imprisonment for not less than 10 nor more than 30 days, and his, her, or their license, if any were issued, shall be declared null and void by the court.

"It shall not be lawful for such person or persons to obtain another license for the period of 12 months from the time of such conviction, nor shall a license be obtained by any other person or persons to carry on said business, on the premises or elsewhere, if the person so as aforesaid convicted has any interest whatever therein, or shall derive any profit therefrom; and if convicted more than twice of a violation of this section, such person or persons on each occasion shall be imprisoned for not less than 30 nor more than 60 days and fined a sum not less than double that imposed on the last preceding conviction, and his, her or their license, if any were issued, shall be declared null and void by the court, and no new license shall be issued to such person or persons for a period of two years from the time of such conviction; nor to anyone else to carry on said business wherein he or she is in anywise interested, as before provided, for second violation of the provisions of this section. One-half of all fines to be imposed under this section shall be paid to the State and the other half to the informer. This

section is not to apply to sales of meals, to be eaten on the premises, or served elsewhere by caterers, nor to the sale of newspapers, cigars or tobacco prepared for use, milk, ice, fruit, flowers, soda or mineral waters, confectionery, drugs, medicines and surgical appliances, in places other than those where spirituous, fermented or malt liquors are offered for sale.

"807 C. It shall not be lawful to keep open or use any dancing saloon, opera house, tenpin alley, barber saloon or ball alley on the Sabbath day, commonly called Sunday, and any person or persons, body politic or corporate, violating any provision of this section, or causing or knowingly permitting the same to be violated by any person or persons in his, her or its employ, shall be fined not less than \$50 nor more than \$100 for the first offense, and if convicted a second time of a violation of this section, shall be fined not less than \$100 nor more than \$500, and, if a natural person imprisoned for not less than 10 nor more than 30 days; and, upon conviction subsequent to the second, fined on each occasion in a sum at least double that imposed on the last preceding conviction, and, if a natural person imprisoned for not less than 30 nor more than 60 days. All fines imposed under this section are payable to the State.

"SEC. 2. That this act shall take effect from the date of its passage."

This measure, it should be noted, is designed not in the interest of stricter Sunday observance in Baltimore, but as a relief measure from the rigorous exactions of the existing law. The *Baltimore Sun* says of it that "Mr. Sanford deserves the thanks of all liberal-minded and progressive people for his earnest efforts to secure the modification of the obsolete and impracticable Sunday laws of the State." Yet this proposed change in the Sunday law, which will repeal "obsolete and impracticable" exactions, and will leave the law fully as severe in its requirements as are most Sunday laws elsewhere, is vigorously opposed by the clergy of Baltimore and of the State. They do not want the "obsolete and impracticable" restrictions of the old law repealed; they want them revived and enforced! What else but this can be inferred from their opposition to this bill?

And if this strictly religious and puritanical observance of the day, is what the clergy of Maryland want, as shown by their opposition to any effort to modify the old law, what must we conclude of the clergy in general who are calling for Sunday legislation? Is it not perfectly fair to conclude that one and all have in view the same puritanical restrictions upon liberty and self-government for which some of them are now so earnestly contending?

The *Baltimore Herald*, which favors Mr. Sanford's bill, says that "the present Sunday law, so far as it secures the population in the enjoyment of opportunities to worship and directs the suspension of toil, so that services may not be interfered with and that the individual may have time to strengthen his moral nature, commends itself to universal support." But how far does the Sunday law of Baltimore, either as it now is or as Mr. Sanford would have it, secure the popula-

tion in the enjoyment of these things? How far are the people indebted to the Sunday laws for the opportunity to worship, for "services that are not "interfered with," and for "time to strengthen their moral natures"? Are the people deprived of these privileges in California, where they have no Sunday law? We have never heard that Sunday is not as generally observed in California as it is in Maryland. Or how is it with those Christians—60,000 or more in this country—who observe the seventh day instead of the first, and have no law at all in their favor? Are they deprived of these privileges?

Since these people enjoy all these privileges—as they unquestionably do—and since the people of one State where there is no Sunday law enjoy them equally with those of another State where such a law exists, it is clear that the extent to which these privileges are secured to the people by the Sunday law may be correctly indicated by a cipher; and to this extent such a law "commends itself to universal support," and no further.

Sabbath Observance vs. Educational Laws and Customs in Colorado.

AN APPEAL BY L. J. CALDWELL, SEVENTH DAY ADVENTIST AGAINST A DECISION BY THE COUNTY SUPT. OF SCHOOLS OF ARAPAHOE COUNTY.

TO THE HONORABLE STATE BOARD OF EDUCATION OF STATE OF COLORADO:

1. Your petitioner, a resident of this State, hereby appeals to your honorable body for redress concerning the action of Warren E. Knapp, Supt. of Schools for Arapahoe County, Colo., at the Teachers' Examination of December 15, 1899, more specifically detailed below: On said date, being the third Friday in December, your petitioner duly presented himself to answer the questions in the branches required, and did answer those in writing, arithmetic, natural science, grammar, orthography and school law. Your petitioner then requested the remaining questions for the purpose of then and there answering them, but was told by Supt. Knapp that they could not be had till the next day, Saturday, December 16, 1899.

2. Your petitioner, being now, and for many years past a conscientious observer of the Sabbath, or seventh day, did not know or offer to answer the remaining questions until sunset of Saturday, when the Sabbath was past. He then answered the questions in U. S. History, Reading, and Theory and Practice, and again requested the remaining questions for answering. This request and Supt. Knapp's reply were as follows:—

Denver, Colo., December 16, 1899, 5:50 P. M.

MR. W. E. KNAPP, COUNTY SUPERINTENDENT OF SCHOOLS OF ARAPAHOE COUNTY, COLO.

Hon. Sir: I hereby demand the remaining examina-

tion questions, viz: Civil Government, Geography and Physiology, unanswered by me at this examination of December 15th and 16th, 1899, for the purpose of answering them.

Yours respectfully,

LOYD J. CALDWELL.

OFFICE OF COUNTY SUPERINTENDENT OF SCHOOLS.

Denver, Colo., December 16, 1899, 5:50 P. M.

MR. LOYD J. CALDWELL.—*Dear Sir:* The questions for which you have made the above demand will be tendered to you together with all the other questions used at said examination in the same manner and for the same reason as to the other applicants, after you have retired from said examination—the purpose for which they are to be used by you being unknown to me.

Very respectfully,

WARREN E. KNAPP.

County Superintendent of Schools
for Arapaho Co., Colo.

3. Now your petitioner claims to have fulfilled both the law requiring Friday and the rule requiring Saturday examination, doing all he could in good conscience to conform to usual custom.

But God's laws says: "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." Ex. 20:10. "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work." Gen. 2:3: "From even unto even shall ye celebrate your Sabbaths." Lev. 23:32.

When one is refused a teachers' certificate because he will not disobey God and violate his religion by taking examination on the seventh day then both the constitution and statute of Colorado are violated, as extracts appended will show:—

CONSTITUTION OF COLORADO, ACT II, SEC. 4.

"That the free exercise and enjoyment of religious profession and worship *without discrimination* shall forever hereafter be guaranteed: and no person shall be denied any civil or political right, privilege or capacity on account of his opinions concerning religion—nor shall *any preference* be given by law to any religious denomination or mode of worship."

Art. IX, Sec. 8, of the constitution provides:—

"No religious test or qualification shall ever be required of any person as a condition of admission into any public educational institution of the State, *either as teacher or pupil.*"

SCHOOL LAW OF COLORADO, SEC. 15, (Law of Mar. 20, 1877.)

"On the third Friday in August, December and March in each year, he [the County Superintendent of Schools] shall examine all such applicants in orthography, reading, writing, arithmetic, English grammar, geography, history, and Constitution of U. S., civil government, physiology, natural science, theory and practise of teaching, and school law of the State. If satisfied of the competency to teach and of the good

moral character of the applicant . . . he shall give such applicant a certificate."

4. That there is *discrimination* and *preference* shown toward the keeper of the first day or Sunday in that that day is not employed or required for examination. That this is a point of religion would be quickly shown if a rule were made that all applicants must be examined *on Sunday* or must teach *on Sunday*. Is it right to stretch Friday over to 5:50 P. M. Saturday to accommodate some and to refuse a few additional minutes to another whose religion forbade certain earlier minutes of same day? Is it legal to require Saturday examinations at all?

5. Christ drew the line between civil and religious duties when he said, "Render therefore unto Cæsar [the state] the things which are Cæsar's [civil duties]; and unto God the things that are God's [religious duties]." Matt. 22:21. The apostles said "We ought to obey God rather than men." Acts 5:29.

The Sabbath, like baptism and the Lord's supper, is wholly God's; and no civil law or officer has aught of right to do with them more than to keep out of their way. God can and will collect his own, and condemn all who stand in the way.

Obedience is the highest form of worship. To condition a civil right (as to teach public school) on a religious disobedience (as of violating the seventh-day Sabbath) is high treason both to God and the constitution.

In closing, your petitioner begs to say that he believes the rule requiring Saturday examination was made to accommodate and not to debar any; and that Supt. Knapp decided as he did because of technical adherence to said rule, and not from personal motives.

Respectfully yours,

LOYD J. CALDWELL.

Denver, Colo., Dec. 20, 1899.

THE bill [to erect a tariff barrier between Porto Rico and the United States] violates the Constitution. It imposes upon the Porto Ricans the tyranny of taxation without representation against which our forefathers rebelled. It violates the promise of General Miles to the inhabitants, never disavowed by our Government, that "Porto Rico under the American flag will enjoy the same privileges and the same immunities as the citizens of the different States and Territories of the Union." It makes of Porto Rico a "crown colony" instead of an American Territory.—*N. Y. World.*

"FOR the first time in the history of this Republic a people has been fighting for home and freedom, and the American Congress has not passed a resolution of sympathy and encouragement. What does this mean? What does it signify as to the spirit of those who now control the national Government."

Serious Thoughts About the United States.

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

DOES ITS WEALTH BETOKEN GOOD TIMES?

THE immense wealth of the United States does not, of itself, betoken good times to that nation. The history of past nations shows that, generally speaking, with them, great wealth meant effeminacy and extortion on the part of the rich; dissatisfaction, complaints of injustice, setting forth claims for rights and just dues, and uprisings, on the part of those in cramped circumstances struggling for a livelihood; more vice, more corruption, and more crimes; jealousies of other powers and foreign intervention; impending national ruin.

This was the state of things with the antediluvians just before ruin came upon them. They were buried up with the things of time and sense, and reaching out after wealth until the very day that Noah entered into the ark; and of them the Lord said at that time, "The earth is filled with violence." Gen. 6:13. See also Matt. 24:37-39; Luke 17:26, etc. The same was true of the Sodomites before their destruction. Of Sodom it is written: "Fulness of bread and abundance of idleness was in her, neither did she strengthen the hand of the poor and needy." Eze. 16:49. The same was true of the Jews when God's avenging hand was about to be wielded against them through foreign powers. Even their priests and rulers were greedy after earthly riches, were "companions of thieves," oppressed the needy and turned a deaf ear to their cries. Christ showed his disapproval of such a course by the brisk use of chords as means of lashing guilty speculators. John 2:13-16. Read also Isa. 1:23; 56:10-12; Jer. 7:9; Heb. 2:5-13, etc.

It was when the Medes and Persians rolled in wealth and luxury that 640,000 of them were defeated in battle at Arbela by only 48,000 Greeks, and that the Medo-Persian Empire was replaced by the Greek Empire, the Greeks at that time being less wealthy, more industrious, stronger physically, more hardy and more virtuous than the Medo-Persians. The great wealth of the Roman Empire, acquired through injustice, oppression and cruelty, and perverted in its use, greatly helped to abase it in the scale of morality; and the union of church and state in that empire caused its overthrow.

IS IT A GOOD BASIS FOR CIVILIZING AND CHRISTIANIZING OTHERS?

Nor should civilizing and Christianizing others be made an excuse for departing from right principles. A civilization and Christianization that are the outgrowth of going against principles of justice and equity must be shallow indeed, not to say disgraceful to true civilization and genuine Christianity. The plea of ad-

vancing others in civilization by usurping their territory and depriving them of their natural rights is becoming quite popular with so-called Christian nations; but this plea was never made by Christ and his apostles. Christianity, pure, unadulterated, is the greatest civilization in the world. Indeed, there can be no true civilization independently of the principles of Christianity, which have been embraced in the one plan of salvation ever since its establishment. But true Christianity wins by love and never deprives men of their natural rights nor forces conscience by the use of cruel and compulsory measures. A Christianity that does this is a misnomer. It is based on selfishness, hatred, envy, and revenge, and is the greatest enemy to true civilization. God can carry out his wise designs in spite of it, but he can never approve it. To day it keeps millions of our race who grope their way in the mists of heathenism, from embracing genuine Christianity and advancing in true civilization.

IS IT ANTIPATRIOTIC? IS IT TREASON?

Is it antipatriotic and breathing the spirit of treason, even from the standpoint of true Americans, to stand by the noble principles on which the American Republic was formed? What is patriotism from this point of view? The word patriotism comes from the Latin word *pater*, which means father. In this case, one truly patriotic would be one who would agree with the fathers of the first American Republic, who vindicated the principles of civil and religious freedom and of complete separation of church and state. Therefore for an American to oppose these principles of liberty, would be branding himself as antipatriotic. And is it not strictly true that Americans who by word and deed oppose the fundamental principles of the Republic of the United States are the very ones who breathe the spirit of treason, while Americans who stand by those principles are justly entitled to full and complete exoneration from the unjust charge of breathing the spirit and of being guilty of treason, and should be commended for their unwavering fidelity to the government to which they belong?

Being true to the righteous laws and principles of the government to which one belongs, is the best evidence of true patriotism and of antagonism with the spirit of treason.

Civil liberty goes hand in hand with religious liberty, and civil bondage goes hand in hand with religious bondage; and when a government that has, more than all others, professed and carried out before the world the principles of civil and religious liberty, and has for this reason prospered beyond every other nation under the sun and been admired and praised by lovers of liberty in every land—when we say, a government that has done this and that has thus prospered, so seriously departs from the very principles to which it owes its existence and unparalleled prosperity, goes back on its profession and principles so far as to deny that all men

are created equal, that governments derive their just powers from the consent of the governed, what is to be expected of it? When men make the highest conceivable profession regarding religious liberty and the separation of church and state, and yet go squarely against this profession by passing a bill against perfect religious liberty, as in the matter of closing the gates of the Chicago Exposition on Sunday, what else can we expect than that such a government, continuing in its downward course of apostasy, will finally pass a national Sunday law, the enforcement of which will mean a deprivation of civil rights and a revival of the persecution of the Dark Ages, to those who, from conscientious scruples, will not submit to the oppressive national mandate? See Rev. 13:11-18.

Against this oppressive, antirepublican, antichristian work comes from a merciful God this prophetic warning of world-wide application: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

This warning being world-wide in its application, the danger of worshiping the "beast" and his "image" by receiving the "mark of the beast" and of papal authority, when enforced by strong legal enactments, will exist in every land; for to "every nation, and kindred, and tongue, and people" is the three-fold message containing this warning to go. Rev. 14:6-14. The language of the warning is not, "If any man worship the beast or his image," etc.; but, "If any man worship the beast *and* his image," etc., which shows that both the "beast" and his "image" will be worshiped at the same time and by the same act of receiving the "mark" of the "beast."

How can this be done on the territory covered by the "beast," when the image is formed, not by the powers covering the territory of the beast, but by the United States located in America? Simply on this principle: The United States, notwithstanding its mild profession of religious freedom, takes the lead in this final work of extolling and enforcing Sunday by strong legal enactments; other nations catch the spirit and follow the example of the United States. In doing this they not only worship the papacy that brought about the change of the Sabbath as set forth in these prophetic words: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws" (or the law, Heb. Dan. 7:25); they also worship the image of the papacy formed by the United States, saying, Let us

do as the United States are doing in the matter of enforcing Sunday by strict Sunday laws well guarded by strong penalties, even the death penalty. Rev. 13:15, etc.

The wrath of man and nations can, by grace divine, be endured, as it has been in past ages; but who can submit to endure the unmingled wrath of God, when the probation of men and nations shall have ended, and mercy's sweet voice shall no more be heard forever? Prov. 1:24-33; Rev. 22:11, 12 14:9-13; 15:1:16. Oh let us give unmistakable proof that we heed the heavenly warning for this time, by taking to heart and conforming to these words found in the last gospel message to a fallen world: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus!" Rev. 14:12.

What Some Eminent Men Have Said About War.

"Whence come wars and fightings among you?" James 4:1.

SENECA, the tutor of the Emperor Nero, and put to death by that tyrant, about A. D. 65, says in his 95th epistles:—

"We punish murders and massacres committed amongst private persons; what do we respecting wars and the glorious crime of murdering whole nations? Here avarice and cruelty know no bounds. Barbarities are authorized by decrees of the Senate and the votes of the people; and enormities forbidden in private persons are ordered and sanctioned by public legislatures.

"Things, which if men had done in their private capacity, they would have paid for with their lives—the very same things we extol to the skies, when they do them in their war accoutrements."

Such was the testimony of a virtuous heathen.

John Wickliffe, the great reformer, was particularly disgusted with the ambition which induced rival popes to assert their claims to St. Peter's chair, at the expense of torrents of human blood; for he not only considered the whole trade of war to be utterly unlawful for Christians, but thought it wrong, on the principles of the gospel, to take away the life of man upon any occasion. Respecting conquest, he said, "the title of conquest is utterly worthless and untenable, unless the conquest itself be expressly commanded by the Almighty."

Thos. Scott, D. D.—"War, in every case, must be deemed the triumph of the harvest of the first great murderer—the devil."

Bishop Porteus.—"One murder makes a villain—millions a hero."

Bishop Watson.—"When the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, war will cease throughout the Christian world."

Frederick the Great.—“When sovereigns are determined to come to a rupture, they will not hesitate concerning materials for a manifesto.”

Secker (Archbishop of Canterbury).—“War in all cases is accompanied with dreadful evils; of which we are apt to consider the heavy expense as if it were the only one, and forget the sufferings and miserable deaths of such multitudes of human creatures, though every one of them is a *murder* committed by the authors of this calamity.”

“Let Us Be Honest.”

From the “Washington Post,” (Imperialist) January 14.

Why can we not be honest in our utterances touching the territories we have recently acquired? Really it would save time and trouble, to say nothing of life and treasure, to come out frankly with the announcement that we have annexed these possessions in cold blood, and that we intend to utilize them to our profit and advantage? All this talk about benevolent assimilation; all this hypocritical pretense of anxiety for the moral, social and intellectual exaltation of the natives; all this transparent parade of responsibility and deep-seated purpose; all this deceives nobody, avails nothing, helps us not an inch in the direction of profit, dignity and honor. We all know, down in our hearts, that these islands, groups, etc., are important to us only in the ratio of their practical possibilities. We value them by the standard of their commercial usefulness, and by no other. All this gabble about civilizing and uplifting the benighted barbarians of Cuba and Luzon is mere sound and fury, signifying nothing. Foolishly or wisely, we want these newly-acquired territories, not for any missionary or altruistic purposes, but for the trade, the commerce, the power, and the money there are in them. Why beat about the bush and promise and protest all sorts of things? Why not be honest? It will pay.

As a matter of fact, we are not concerned in the ethical or religious uplifting of the Filipinos. After all, the difference between a breech-clout and a starched shirt front is a mere matter of climate and personal opinion. Dishonesty, untruth, crime and general wickedness are here in our midst—present with us as part of our daily life and growing with our growth. We need not go to the West Indies or the Philippines in search of material for moral rescue. Our own slums abound with opportunities for missionary zeal. Why not tell the truth and say—what is the fact—that we want Cuba, Porto Rico, Hawaii and Luzon, together with any other islands in either ocean that may hereafter commend themselves to our appetite, because we believe they will add to our national strength, and because we hope they will some day become purchasers at our bargain counters? We might as well throw off the pious mask and indulge ourselves in a little honest candor. It will cost

us nothing, and it may profit much. At any rate, we shall have the comfort and satisfaction of being honest with ourselves and the privilege of looking into the mirror without blushing.

The Roman Church and Human Thought.

“Springfield Republican.”

THE pope, says the dispatch about his birthday reception, spoke of the honors paid in Italy to Giordano Bruno,—the dedication of his statue in Rome being one of those honors,—as instigated by the devil. This is so beautiful a specimen of medievalism that it is almost a pity to add a word of comment. Yet the word is really necessary to call the attention of the public to the fact that the Roman Church is dogmatically and in discipline precisely where it was in Bruno’s day, 300 years ago. So much has been said about “American” Catholicism, so much about the wise concessions of Pope Leo XIII, that there is a general impression that the world is in some way changing the old church, bringing it to toleration of, if not to a conformity with modern advance of knowledge and practise. Now this remark of the pope to the Italian deputations that gave him their congratulations on his 90th anniversary, shows that the only modification in the papacy is in Joachim Pecci’s personal wisdom and temperamental tact; and at the same time the case of St. George Mivart shows that there is absolutely no change in the attitude of the church toward thinkers since Bruno’s day. The church to-day will not burn St. George Mivart at the stake, but the church of A. D. 1600 would have burned him, without question. So Giordano Bruno, though it would suspend him from the sacraments, and no doubt eventually excommunicate him, would live his life out if he were living in this age to express his superior knowledge. It is not the Roman Church, but its circumstances, that have been so changed.

It is the outside world that has made the difference. While popes, councils, congregations, the hierarchy, are dwelling in the same dogmatic bounds which Bruno broke, to the inspiration and nurture of philosophy and science, the absolute acquirements of the world have gone onward and left them far behind. It is impossible for the progress of knowledge to stop of itself, and it is impossible for the church to stop it. But such slurs as even so enlightened a pope as Leo casts upon Bruno, and such disciplinary treatment as Cardinal Vaughan visits upon Mivart, unmistakably indicate that the Roman Church is what it was three centuries ago, and only the temper of the age, which it does not govern, has compelled it to change its methods.

IN Adrian, Mich., the Sunday law is rigidly enforced upon all classes of traders; and even street-car and hack-line service is suspended.



THE papal church in Brazil has made an open demand for the overthrow of the existing institutions and laws in that country favoring civil and religious liberty, and a return to the system of complete church-and-state union. A dispatch from Rio Janeiro, dated March 5, says:—

“The Brazilian bishops have issued a collective pastoral to the clergy and laity, demanding the union of church and state and the suppression of liberty of conscience, civil marriages and secular cemeteries.

“The pastoral also proposes a programme to combat the existing state of affairs.”

* * *

This is the program of the papacy for Brazil; and the only reason this is not its program for the United States, is that it knows such an attempt would be hopeless here. The papacy's wishes and purposes are everywhere the same; but its methods vary according to circumstances.

More About Knoxville's Sunday Laws.

THE following is taken from the *Evening Sentinel*, published in Knoxville, Tenn., March 5:—

“HE SOLD CANDY.

“G. W. CARDEN VIOLATED SUNDAY ORDINANCE.

“G. W. Carden, a merchant doing business at 122 Georgia Street, was arrested Sunday by Patrolman Finley, for selling confectioneries, thereby violating the Sunday ordinance.

“This was the only arrest made during the day. Taking into consideration the short time the present department has been in office, and the opposition shown by some dealers against the ordinance, the police department is to be complimented on its efficiency in enforcing the law.

“Carden will be tried this afternoon.

“At first there were some protests against it, but citizens are already accustoming themselves to it. Comparatively few protests were heard this second Sunday of enforcement.

“Those who were determined to get a smoke found it. Throughout the day Sunday, John Smith, who runs a fruit and cigar stand at the south end of the Tennessee River bridge, in connection with his restaurant, just smiled and sold another cigar. John is a genial fellow who attends strictly to his own business. Early Sun-

day morning he noticed the demand for his perfectos was unusually large, but he thought nothing about it until in the afternoon when a purchaser told him it was impossible to buy a cigar in the city. John did a good business and a resident of the city who desired a smoke, had but to walk across the bridge.”

The stores are closed tight on Sunday. Only drugs can be sold. A Sunday newspaper, *The Tribune & Journal*, is published and sold. Freight trains are switched in the yards and are run through the city. Passenger trains are run, and electric railway service is the same on Sunday as other week days. Why should a discrimination be made against candy and fruits, and in favor of steam and surface railways?

CYRUS SIMMONS.

Knoxville, Tenn.

Sunday Closing in Reading, Pa.

SINCE Rev. Wilbur F. Crafts visited the city of Reading about three weeks ago, many things are being agitated; foremost, Sunday closing and Curfew ordinance.

The Ministerial Association, W. C. T. U., Y. M. C. A., and the Barbers' Union, have “joined hands” and closed all barber shops except a few, and if they will not come to terms they must take the consequences.

The Barbers' Union have reduced the rates in favor of such as are not yet in the Union, and so if they will join and co-operate in the Sunday closing, many unpleasant things may be avoided.

The druggists are talking Sunday closing too; some wax quite hot in advocating the scheme as being a panacea for many ills.

GEO. F. B. UNGER.

Calcium, Pa.

Sunday Legislation in Iowa.

RECENTLY a bill was introduced in the Iowa legislature to strike out from the phraseology of the Iowa Sunday law the words “except that of necessity or charity,” which define the exception to the work prohibited by the law; thus making all labor on that day subject to prohibition. From the wording of the law, which we quote below, it will be observed that atheists, who do not “conscientiously observe the seventh day,” or any other day as the Sabbath, have no exemption from its penalties, save such as can be secured under the plea of “work of necessity or charity.” In now seeking to remove this slight ground of defense against the law, the clerical element which are behind this bill leave us to infer that in their view there can be no such thing as a “work of necessity or charity” where people of a class obnoxious to themselves are concerned, but that all

work by atheists and others they do not like is necessarily bad and ought to be prohibited.

The effect of the bill, of course, was to arouse a deeper antagonism to religion in the minds of those most in need of its priceless blessings. Here is what one of this class says of it in a letter to the *Free Thought Magazine*:—

“The following is a copy of the present puritanical ‘Sunday law’ of Iowa. There is now a movement on foot to make this law enough worse to be worthy of fourteenth century legislation. Here is the present law:—

“Sec. 5040. If any person be found on the first day of the week, commonly called Sunday, engaged in carrying firearms, dancing, hunting, shooting, horse-racing, or in any manner disturbing a worshipping assembly or private family, or in buying or selling property of any kind, or in any labor except that of necessity or charity, he shall be fined not more than five nor less than one dollar, and be imprisoned in the county jail until the fine, with costs of prosecution, shall be paid; but nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day as the Sabbath, or to prevent persons traveling or families emigrating from pursuing their journey, or keepers of toll bridges, toll gates, and ferry-men from attending the same.”

“You will readily see that, as the law now stands, it can be used to harass, fine, and imprison people who have done no one a wrong and who have disturbed no one. You will see that it recognizes the conscientious scruples of Jews and Adventists, but not of the larger and more intelligent class known as Liberals, Agnostics and Freethinkers. We can therefore say that the law is unjust, puritanical, and partial. But self-appointed meddlers in other people’s private affairs are not even satisfied with this outrageous law. On Jan. 25, 1900, Senator Hazelton introduced a bill in the Senate (Sen. File 124), to strike out the phrase, ‘except that of necessity or charity,’ in the present law. If the reactionists can pass that bill they will have no trouble in finding a pretext to worry and fine every Freethinker, Agnostic, and Liberal in the State, for it would be almost impossible even to live and care for our families and domestic animals without in some way violating this law. It is pretty safe to say that preaching would be about the only occupation not prohibited by this law. The law in its present form has been used by those who ‘love their enemies,’ to harass and worry those who love their friends and are just to their enemies, to make them see the great beauty of godliness and piety.”

Sunday Enforcement in South Carolina.

In Spartansburg, S.C., an agitation has been started for the enforcement of the Sunday law, and definite steps to this end are expected to be taken at the March term of court, which is now in progress. The situation is set forth in the following from a Spartansburg Journal, the *Free Lance*:—

“Again we have been urged to continue to call public

attention to the fact that work is being done on Sunday in the machine shops of our cotton mills. Only last week a mechanic told us that he worked six days in the machine shop and on Saturday he was told to report for work on the following Sunday morning; that he did not want to work on Sunday, but should he refuse, he would lose his job. He further stated that at one mill in the country the boss machinist had said that at that mill there was Sunday work for the next six months.

“These statements are startling and call for serious consideration by our people. Work on Sunday is not only forbidden by the Bible, but it is prohibited by the statute law of South Carolina, and we are derelict of our duty if we wink at these violations of both divine and human laws, simply because the one who forces this work on Sunday is a big corporation.

“The *Free Lance* is a secular and not a religious paper, but as most of the preachers of the county, we are glad to say, are readers of its pages, we hereby tender to these noble men the use of our columns so that they may enter their solemn protest against this flagrant disregard of the fourth commandment and against the desecration of the day set apart by all civilized and Christian people as a day of rest. Work on Sunday is either right or wrong—there can be no middle ground; and this commandment is universal in its application. The observance of the Sabbath is binding alike upon the rich and the poor, the farmer and the merchant, the factory president and the mechanic in the repair shop, and the saving of a little time or of a few dollars should have no place in determining whether an act is right or wrong. . . .

“This matter is now up to the Grand Jury and to Solicitor Sease, and the parties in interest want to know what will be done about the matter at the March term of court.”

The Sunday law of South Carolina, as applying to secular labor, was a very mild affair so far as its penalties went, up to the year 1899. It read thus:—

“No tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord’s day, (commonly called Sunday), or any part thereof, (work of necessity or charity only excepted); and every person, being of the age of fifteen years or upwards, offending in the premises, shall, for every such offense, forfeit the sum of one dollar.”

The law was, however, severe upon corporations running railway trains in the State on Sunday, this form of labor being prohibited under a penalty of \$500.

Last year the legislature amended the law by adding to it the following:—

“That on and after the approval of this Act, in addition to the penalties prescribed against tradesmen, artificers, workmen, and laborers who shall do or exercise any worldly labor, business or work of their ordinary calling upon the Lord’s day (commonly called the Sabbath) or Sunday, or any part thereof, any corporation, company, firm or person who shall order, require or direct any work to be done in any machine shop or shops on Sunday, except in cases of emergency,

shall, upon conviction, be deemed guilty of a misdemeanor, and shall be fined in a sum not less than one hundred dollars and not more than five hundred dollars for each offense."

Of course, if this law is enforced, the cotton mills (which are closed on Sundays) will be seriously hampered by the frequent necessity of shutting down for repairs. Heretofore repairs for the week have been made in the repair shops on Sunday, while the mills were closed. Whether the religious element who want this law enforced will prevail or not against the interests represented by the mills, is the question now to be settled.

"Worship God Contrary to Law."

PAUL had come to Corinth. He labored hard for his own countrymen, but when they blasphemed, he turned to the Gentiles. He went into a certain man's house, named Justus, "one that worshiped God, whose house joined hard to the synagogue."

This inspired account shows that close by where the Jews worshiped, was a heathen (as they regarded him) who was a worshiper of God. But the Jews "had a law," and unless men worshiped God according to that law, they felt very sure that God did not accept such service at all. And so because this good man believed on Jesus Christ, with many others, a thing they supposed altogether unnecessary according to their prescribed "law," they raised an insurrection, and had Paul arrested and dragged before the judgment seat of the Roman official, Gallio. The only thing they could accuse him of on the warrant was that "This fellow persuadeth men to worship God *contrary to the law.*"

Had this been truly contrary to God's law, then there might have been some force in the claim; but it was simply contrary to their human traditional law, which they had placed above God's sayings.

It is sad to contemplate that this same spirit is at work to-day. Men must worship their God "according to the laws of the land," and all who do not are looked upon as no worshipers at all. Perhaps God would be a better judge in such matters. He tells us that *he* is seeking worshipers who will worship in spirit and in truth. Finite minds cannot understand the operations of the Spirit fully. And again, spiritual things are understood only by spiritual minds.

What a good example was set rulers by Gallio. He says, "If it were a matter of *wrong* or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of *your* law, look ye to it; for I will be no judge of such matters."

Who can say this representative in civil affairs did not take the right stand? He drew a clear-cut distinction between religious and civil matters. He said he was no judge of the former, but in case it were a matter

of uncivil conduct, he would give the case a hearing. He thus saved himself much trouble, and served God's gospel tellingly, for because of his decision Paul stayed there a long time after this happened and accomplished a good work.

God is not served by men getting the false burden that they must make everybody worship God according "to the law."
T. E. BOWEN.

Plea for Sunday Freedom.

CONVENTION HALL, in Kansas City, where a national political convention is to be held this summer, is under the control of a board of directors, who have decided that no secular entertainments shall be allowed in the Hall on Sundays. This decision has provoked much discussion upon the question of its propriety, and some important truths pertaining to the subject of enforced Sunday observance have been stated before the public. We note in the *Kansas City Journal* of February 26, the following pertinent remarks by the Rev. Dr. J. E. Roberts of that city:—

"The right to go to church is no more sacred than the right to go to a theater. If the Convention Hall directors had adopted their recent resolution two years ago it is doubtful if that great hall would have been built. If the sanhedrim and the high priests have the welfare of the people at heart they could do no finer, nobler thing than to inaugurate a series of Sunday entertainments in the Convention Hall."

"When some men get religion they get ugly. Well meaning men consider themselves the special policemen of the Infinite. There are others who think that God is entirely competent to execute his own laws. Helping God manage his affairs has been one of the most pernicious of religious followings. It reduces the Omnipotent to the level of a police magistrate.

"The principle is every day becoming more generally recognized, that the function of the law and penalty is the protection of people from injury. It isn't to make men moral, it isn't to punish them for wrong-doing, it is to protect society; it is to keep men free. The only laws of that kind that still remain are those relating to the keeping of the Sabbath day. These linger longest and die hardest. Sabbath discretion, so-called, affords opportunity for pulpit oratoricals and spectacular effects; it also gives some secular organizations a fine opportunity to pose as sponsors of the spiritual welfare of the community. . . . Those suffering from this malady have the peculiar hallucination that they must compel someone else to be good.

"It was while under the influence of such a hallucination that the directors of the People's hall resolved that Convention Hall shall not be rented on Sundays for performances of any kind; at that time the paroxysm was at its height. A little later when its rigors had begun to subside, this line was added: 'This is not to apply to meetings of a religious character, or to high order of musical entertainments or lectures.' Then came the mental depression which accompanies the paroxysm,

and then this last part was added: 'There is to be no deviation from this rule, except by authority of the board of directors.' If that resolution had been promulgated eighteen months or two years ago, it may be fairly doubted if that great hall ever could have been built. It was not built for week day use, nor Sunday use; it was built for use by the people. It was built without reference to religion, politics, creed or sect, and the people who built it have the right to demand that it be kept sacred to their uses and free from restrictions imposed by any class. If its use is to be restricted on Sundays to please Christians, why should it not be equally restricted on Saturdays to please Jews, that is their day of worship; and why should its use not be restricted throughout all of Lent to conform to the ideas of Catholics? That resolution was a sorry tribute to the church people.

"For one, I cannot believe that they wanted it, or expected it, or do now approve it. I cannot think them possessed of such illiberality and such flagrant disregard for other people's opinions and rights as to wish to impose their own individual and peculiar ties upon the management of a public property. The hall directors erred when they presupposed the narrowness of the church people, and they erred still more grievously, if they imagined that their action would pass without protest. The Commercial Club indorsed that action; but the Commercial Club did not build Convention Hall; it helped to build it. Surely men of their breadth and sense of justice will not seek to override the rights and opinions of the humbler men who also helped to build it.

"When was the Commercial Club constituted a Sanhedrim to exercise its conscience for the spiritual guidance of the community; it does not contribute to the making of Kansas City a good place to live in to have a commercial Sanhedrim tell us how we shall and shall not spend our Sundays. There are some things in reference to that unprecedented performance that the public would be greatly interested in knowing.

"How many members of the commercial Sanhedrim are there?

"How many were present and voted when they indorsed the action of the Convention Hall high priests?

"Was notice of such impending action duly served upon each member of the Sanhedrim, and in ample time to allow of his being present?

"Previous to taking this action were any efforts made to ascertain what were the opinions of thousands of other joint owners of the hall?

"The Commercial Sanhedrim is made up of men of means. Many of them have spacious homes and grounds; most of them have horses, carriages and servants; they have books and pictures and music at home; they can press a button and a liveried servant drives a carriage to the door; they can drive with their family to the country, Sunday, which brings to them rest, variety, recreation and enjoyment.

"What of the tens of thousands who must toil early and late, who live in crowded houses, for whom Sunday is merely a change from the monotony of the shop or factory or store to the monotony of dreary homes, who have but little of variety, recreation and pleasure? The rich members of the Sanhedrim do not need the Convention Hall on Sunday; they do not even need the high

class musical and literary entertainments which the high priests of the hall, made gracious, deigned to allow; but the poor people need that hall; and if the Sanhedrim and the high priests have the welfare of the city really at heart, they could do no nobler, finer, better thing than to inaugurate a series of Sunday entertainments in the hall, cheap enough to be within the reach of all, and good enough to give pleasure and profit to all. The rich members of the Commercial Sanhedrim drive to church on rubber tires and worship God in velvet pews; they drink from silver goblets lined with gold, and wonder why so many poor devils go to the saloons to drink beer. I will tell them why. It is because they have no other place to go.

The man who goes to the saloon instead of to the church, goes there because he prefers it. A nickel buys him a glass of beer, and in addition fellowship, fraternity and equality. He could not buy as much in a church for less than \$10,000 a year, and now the good people are trying to close the saloons on Sunday, and the superlatively good Sanhedrim has already sealed up the Convention Hall, and both are trying to serve God and incidentally make this city a good place to live in. Let me tell them, one and all, no city can be a good place to live in unless the people are happy and contented. No people can be happy and contented when made moral by mandates and religious compulsion; the people must be free. One man's freedom ends only where another one's begins. The right to go to a church is no more sacred than the right to go to a theater. It is in the liberty to go, not in the place."

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What Is Christian Patriotism?

The question often arises as to what is the proper relation of the Christian patriot to his government. The true principles are, of course, to be found in the Bible, but a new booklet has just been prepared by Alonzo T. Jones, entitled "CHRISTIAN PATRIOTISM," that plainly and forcibly points out the right position for all to assume.

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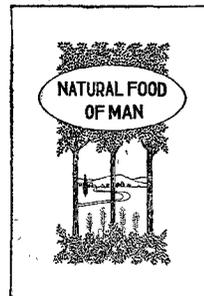
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of the ivory palaces, whereby they have made thee glad.

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

² Heb. *an high place for us.*

^a Cant. 6. 8.

^b 1 Kin. 2. 19.

^c Ps. 66. 5.

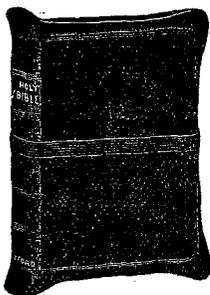
7 The LORD of hosts *is* with us; the God of Jacob *is* ² our refuge. Selah.

8 ^c Come, behold the works of the LORD, what desolations he hath

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NEW YORK, MARCH 15, 1900.

WE are informed that the National Reformers at Washington have in hand five amendments to the Constitution which they are ready to push upon the attention of Congress; and some of their measures have been already introduced. This is not the time for the friends of liberty to go to sleep.

FOR over half a century this nation has been saying to all the great powers of Europe, "Hands off this hemisphere; no planting of offshoots of European monarchies in this quarter of the globe;" and not one of Europe's crowned heads has dared to disregard it. And yet some "eminent statesmen" in this country have just discovered that the United States is a "world power;" and that because it vanquished the decrepit kingdom of Spain! See p. 163. Some people have strange conceptions of national greatness.

WE print on another page an appeal made by Mr. L. J. Caldwell, of Colorado, against a decision of the county superintendent of schools of Arapahoe County, Col., which deprived Mr. Caldwell of the privilege of taking an examination for a teacher's certificate without violating his conscience, the examination having been held on the seventh day of the week, which he observes as the Sabbath. As the constitutional law of the State plainly specifies that no privileges offered to any class of its citizens shall be denied to any by law on account of differences in religious belief, and as Mr. Caldwell has been denied the privilege of qualifying for a public instructor by a decision which operated against him solely through his

religious belief, it seems clear that the county superintendent's decision in the case is unconstitutional. The State Board of Education, however, have refused to sustain Mr. Caldwell's appeal; and the latter says that he does not intend to carry the matter further on his own behalf.

WE are informed that Messrs. R. S. Owen and Josiah Nash, of Amory, Miss., the former a Seventh-day Adventist elder, are threatened with the penalties of the Sunday law of that State. Mr. Nash, at the last report, had been arrested, and Elder Owen had been notified to appear before the circuit court. These men are not put under arrest because they have been molesting their neighbors or interfering with any person's rights; for no one brings such a charge against them. But they have been doing violence to the religious sentiment of the majority where they live, by refusing to honor Sunday as the Christian Sabbath. Even this might not have brought the law upon them; but they have brought in a *rival religion*, which exalts the seventh day of the week in place of the first; and so the religious majority have seized upon the favorite weapon against such—the Sunday law—and intend to put them down. It is not these men, but their religion, which they are trying to arrest.

IN South Carolina the man who works on Sunday is liable only to a fine of one dollar; while in Georgia the man who does the same thing is liable to a \$1,000 fine and one year in the chain gang. How much better Georgia must be than South Carolina in the matter of Sunday observance! What a contrast the one State must present with the other in this respect! Does it? Is Sunday kept any better in Georgia than in South Carolina? If not, as we think many Southern readers of this journal know, then what virtue is there in human laws to promote Sabbath observance?

IT is almost universally conceded that the old "Blue Laws," in which class the Sunday laws are placed, have been outgrown; they are not supported in this day by the sentiment of the people. This should be a plain sign that the time has come to remove such laws from the statute books. But instead of this, the effort is generally made to enforce them as if they were the outgrowth of modern necessities and sentiment. Why not sever these dead branches from the tree of progress instead of trying to nourish them again into life? The tree cannot be benefited, but only injured, by such endeavors.

BOTH sides in the South African war appear to be confident that God is in their favor, and will bring them to the end of the conflict victorious. The British leaders point to their present success as God's answer to the prayers of the nation in the darker days preceding, and President Kruger on the other hand exhorts the Boers to fight on and God will surely deliver them; but his "faith" has not prevented him from making overtures to Great Britain for peace. Meanwhile occasion is furnished for the scoffer to repeat the old saying attributed to Napoleon, that "God favors the heavy battalions," which has apparently been justified by the outcome of most wars. But the purposes of God do not depend for accomplishment upon the work of armed hosts. They are being wrought out in other ways than by battle, and by other agencies than soldiers and cannon. President Kruger and his pious followers are doomed to disappointment.

THE pessimist, says the *Union Signal*, is "the man who professes to believe that evil sits enthroned in the human heart and in the world," and such a person "is, to say the least, a very superficial thinker and observer." We wonder if the author of this statement has ever observed and thought about this declaration of Scripture: "The heart is deceitful above all things, and desperately wicked"? or others which speak of the devil as the "prince of this world"? Not to have observed these plain texts is superficial observing; and not to believe them shows both superficial observing and thinking.