

"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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FORCE combined with religion always results in a retrograde movement.



To UNITE religion with politics is not to elevate politics, but to degrade religion.



As the state must always carry the sword of justice, it is plainly disqualified for service in the capacity of a missionary.



The truly Christian reformer will approach the people with the Word of God, and not presume to approach God with the word of the people.



Good laws are the result, not the cause, of right sentiment in the minds of the people. A true reform must begin with the people, not with the laws.



As human law can represent no love but only justice, and Christianity cannot be separated from love, it follows that Christianity cannot be expressed in the form of law.



The Creator gave the Sabbath to all men "without money and without price;" but the Sunday laws have fixed a price upon it, and those who will not pay must be fined or sent to jail.

RELIGIOUS truth has in all ages found its way opposed by the barrier of religious legislation; and religious legislation has always represented an effort to dam up the tide of progress in religious knowledge.



The state cannot be religious. The express purpose of religion—the gospel—is to provide a way of escape for the transgressor; while the express purpose of the state in its laws against crime, its police, and its courts, is to close up every avenue of escape against the transgressor.



FROM its very nature, religious legislation must constitute a bond of union between the church and the world.

"Slaves of What?"

In the "Shelden edition" of the *Topeka Daily Capital* considerable prominence was given to the subject of the desecration of Sunday. In one issue we note the statement made by a railway employee that many employees of railway corporations are slaves. "We are slaves of what?" he inquires, and adds, "Sabbath desecration. It has come to be, violate the fourth commandment or starve."

Now we ask our friends who believe in Sunday observance as a religious duty, How much faith in God does such a statement reveal? A person must "violate the fourth commandment or starve." Who is it that keeps people alive? The Christian will at once answer, It is God. Then God, who keeps everybody alive, including railway employees, will let one of the latter continue to live only on condition that he violates the fourth commandment! That is what this man says, and what Mr. Sheldon's "Christian newspaper" prints as being the truth. Think of it: God will take care of you

and keep you alive while you disobey him; but if you undertake to do what he has commanded he will let you starve to death!

Has this really come to be the orthodox conception of God? It is not the true Christian conception, certainly.

Contrast with this the following statement made by a person who would not violate his conscience touching the fourth commandment for the sake of keeping his position. We take it from the *Union Signal*, in connection with a report of religious services held in Willard Hall, Chicago:—

"Some time ago a brother came to the leader and stated his purpose to give up a good position because he was required to work occasionally on the Sabbath. The other day he came back with his face beaming. 'Well,' said he, 'God has heard the prayers offered for me in Willard Hall. I have a good position with a Christian publishing house and am getting on splendidly.' It pays to serve Jesus."

Why should not every Christian, every individual who feels it a duty to obey the fourth commandment, do as this person did in the matter? And why should Christians expect that any other than favorable results would follow such action, as in this case? And if people who feel bound by the fourth commandment would do this, how long would they remain in "slavery?"

What then is the real trouble in the cases of those who, like this railway employee, feel that they ought not to violate the fourth commandment and yet do so for fear they will starve? He lays the blame upon the church, for its members' patronage of Sunday trains. "The church of to-day," he says, "is partly responsible for myself and a million of my brothers laboring on Sunday at the risk of our souls' salvation." Certainly he and they are in bondage—it may even be said, in slavery—but to what? "Slaves of what?"—to repeat his own query—slaves of the railway company? Oh no; the company does not compel them to labor against their will. They are as free to keep the Sabbath, or the day they regard as such, as was the individual mentioned at Willard Hall. The trouble is in themselves. They are slaves to something in their own hearts. And before they complain of others as being responsible for their condition, they should eject the tyrant from his throne within them, as is in their power, and theirs alone, to do. If they will do this, it will solve the Sunday-rest and Sunday slavery question, so far at least as they are concerned.

Enforcing Trade.

In these days when the national flag has come to be considered by men of wealth and power as a "commercial asset," to be waved over foreign territory merely for the benefit of trade, if no more urgent reason for it

exists, the sentiment expressed in the following is a wholesome one to keep in mind:—

"To me it seems that neither the obtaining nor retaining of any trade, how valuable soever, is an object for which men may justly spill each other's blood; that the true and sure means of extending and securing commerce is the goodness and cheapness of commodities, and that the profit of no trade can ever be equal to the expense of compelling it and holding it by fleets or armies. And I am persuaded that cool, dispassionate posterity will condemn to infamy those who advise it, and that even success will not save from some degree of dishonor those who voluntarily engage in it."

This is not an extract from a political document of recent origin, but is what the American colonists said through Benjamin Franklin in reply to the peace mission of Lord Howe to the leaders in the American Revolution.

Justice Upheld in Mississippi.

THE CASES OF R. S. OWEN AND ROBERT NASH,
ARRESTED FOR BREAKING SUNDAY, PROMPTLY
DISMISSED.

EDITOR AMERICAN SENTINEL: The cases of Josiah Nash and R. S. Owen, for Sunday work, were brought into the Circuit Court at Aberdeen, Miss., March 13. We stated to the court that we had been tried and acquitted before Justice Lantrip, and we requested that the case be thrown out of court. The witnesses were questioned on that point, and testified that this was the same case which had been tried before. On affirming this they were dismissed at once and both cases were discharged.

Trying a case the second time for the same offense after the accused party has been acquitted, is strictly forbidden by the law of Mississippi. A zeal for the law of the land that would thus violate the law of the land, is so evidently inconsistent that its injustice seems to be recognized by all parties; and the effort that has been made in that direction seems now to meet with general disapproval.

R. S. OWEN.

Amory, Miss., March 16.

Plain, yet Perplexing.

REFERRING to the religious problem in the Philippines, *The Churchman*, of this city, says:—

"It has been necessary to deny the political demands of the Filipinos, but it will be a strange thing if the United States, with religious liberty at home, should herself turn loose among these sheep the wolves whom her approach had scared away, and should protect the destroyers against the guardians of the sheep-fold. They have already gathered, partly by force, partly by fraud, partly from superstitious fears, enormous wealth,

and still greater claims on which the courts will have to pass in due season. Just titles to property we must uphold, but it is a manifest iniquity to foist on our fellow-Christians priests whom they hate; and it is also impolitic. It will be a menace to peace and order, to life and property. The matter is a perplexing one, and new to our governmental diplomacy. It must be handled wisely; but it must be handled fearlessly, and it must be handled soon."

But if it is "a manifest iniquity" and "a menace to peace and order, to life and property," to continue the religious orders in power there, why should the matter be a perplexing one? Certainly the perplexity cannot be in knowing what are the demands of right and justice. The perplexity must arise in trying to deal with the matter in a politic way, aside from the plain requirements of equity. Such problems are always very perplexing, and frequently lead only to greater perplexity and difficulty as the attempt is made to settle them by the politic method.

The God of Battles.

ONE of Lord Roberts' recent dispatches runs as follows:—

"By the help of God and the bravery of her majesty's soldiers, the troops under my command have taken possession of Bloemfontein."

Upon this the *Chicago Journal* remarks:—

"It is curious with what persistency the old idea, that God is on the side of battling armies, sticks in the mind. It is a thing people seem loath to give up, no matter what their cause.

"It is just as strong in the last year of the nineteenth century as it ever was. Oom Paul believes it. He has repeatedly assured his people that if they would be faithful God would give them the victory, and they have accepted the doctrine. . . . It is the habit of people to think that God interferes in their wars. The American people generally believed it in their conflict with Spain, and probably would if they went to war again. The mere fact that God can't be on both sides, though both implore his aid, makes no particle of difference. Probably not until a nation goes to war believing it is in the wrong will there be a change in this particular.

"But the theological theory of war is having a rather disastrous effect on the Boers, it is said. With more simplicity and less ingenious sophistry than their foes they are beginning to believe in the converse proposition to President Kruger's, if we may credit the dispatches. If God gave them victories because he was pleased with them, why does he now give them defeats? 'Obviously,' says the simple, psalm-singing, praying farmer, 'because he is displeased with us.' And if we may believe observers in the field, it has only taken a few defeats to take the heart of the South Africans and shake the faith of many of them in the righteousness of their cause.

"It is part of a large problem, and one that from

the beginning has puzzled more learned men than the Boers. The only way out of it seems to be to conclude that God has some designs he won't permit mortals to spy upon, and understand completely, through ordeal of battle or in any other way."

It seems never to occur to a great many people that it is possible that God does not take either side in some wars.

Nobody ever suggests that God favors the highwayman who is successful in robbing his victim and making good his escape, and that he is displeased with the poor victim who is assaulted and plundered.

Nor do men think that the winner in a prize fight or in a street brawl succeeds because of the divine favor. It is only when nations fight, when the robbery is conducted on a gigantic scale, that God is supposed to be a party to it.

In every quarrel, whether personal or national, there is wrong on one side, and not infrequently on both sides. Nor is there anything in the Word of God to justify even the individual or the nation that is in the right in wreaking vengeance upon the party in the wrong. To do this the aggrieved party, or at least the aggressive party, must be at once accuser, judge, and executioner. But according to the Bible God is judge and executioner, neither does he permit any man to sit in judgment upon a case to which he (the man) is a party.

Doubtless God does often interpose and by his providence restrain or punish the transgressor and deliver the oppressed; but in very many cases both in individual and in national wars, victory is not with the right, but with the physically stronger party. It is time we were done with making God responsible for the wholesale murder of wars made possible only because of human greed of gold.

C. P. B.

Compulsory Militarism.

A GRAND ISLAND, Nebr., journal gives this statement of a case which came up in the public school in that city in February last, involving the question of the right of a public school board to make military drill compulsory upon the pupils. We give the substance of the report made by this journal.

The pupils of the public schools of Grand Island are exercised after school hours in military drill. One of the pupils, E. C. Hayman by name, refused to participate in the exercise, having been instructed by his father not to do so. For his refusal he was expelled from the school. His father sent him back the next morning. The professor told him that he was expelled unless he would agree to take part in the cadet drill, and when the boy refused to leave, the professor called in an assistant and went to police headquarters and swore out a warrant for the boy's arrest. The boy was taken into

custody by the chief of police, and the case came up for decision in the court, where it was argued before a jury.

For some strange reason not stated, the judge ruled that the cause of the boy's arrest should not be stated at the trial; whereupon one of the jurors arose and said:—

"Your honor, I am father of several children; I pay my taxes willingly, and I, as a member of this jury, rise to ask for information. Here is a boy who is ejected from our public schools and traduced into police court on a warrant which reads as though he was one of the lowest criminals, and yet the testimony of the State shows him to be a perfect gentleman in every respect; obedient and of spotless character. Yet the jury is prohibited from knowing a single point which led to the boy's arrest. I say it is an outrage; that this jury has a right to know what this boy is arrested for. If the boy has always been an exemplary scholar in the schools, why should he be ejected and arrested? I say, your honor, that this jury has a right to know what caused this boy to be arrested."

Nevertheless the judge still refused to allow this most essential piece of information to come before the jury.

The boy himself, when called to the witness stand, "stated that he had never been expelled from school before, neither had he any trouble with any teacher and his deportment cards were good; that on the evening of the 8th of February he was expelled from school, but here the court interrupted him from telling what he was expelled for, stating that if he referred to 'that matter' during the progress of the trial, he would be thrown into jail."

At the conclusion of the boy's testimony "attorney Glanville, for the State of Nebraska, addressed the jury to the effect that the orders of the school board should be obeyed, be they right or wrong; and that the justice of the case in question was no concern of ours."

Then attorney Mitchell spoke for the defense. "He stated that he anticipated that the school board had made some ridiculous and foolish ruling which would not stand in court, and which was an attempt to take away parental rights of the parents over their own children; that he as a father and every other man of a family had rights over their children which no board or dictatorship dare molest and advised those who wanted forced militarism to go to Russia where they belong. For his part he was in this country for its freedom, and that if the school board had a right to compel school children to take militarism against the parents' wish there was no longer freedom; that the board had just as much right to compel the scholar to join the football club, the skating club, or any other club, as they had the 'cadets;' that many parents did not believe in monarchy, militarism, or dictatorship, but on the contrary preferred to train their children for something good, something more elevating and more honorable than guns and swords; that guns and swords mean blood;

that blood means murder, and that most parents have a higher ideal of their son's future than such tyranny." The jury retired, and to their credit, after being out three minutes, brought in a verdict of "not guilty."

Unless the paper from which we gather these statements has greatly exaggerated the facts, it is difficult to see how the spirit of arrogant despotism could be carried much further than was done in this case. This is militarism unmasked. This is the spirit of it, which it will surely exhibit when it feels itself strong enough to do so safely. This is what will be in the public schools everywhere when militarism gets into the seat of power.

In this case in Nebraska this spirit met with a rebuke; and the school board voted to rescind the order making military drill compulsory, and to reinstate young Hayman in the school from which he had been expelled. But it was moved "that the military law be hereafter managed by the teachers in a similar manner to all other studies, *i. e.*, allow scholars to attend school without the military drill, but grade them accordingly; or, in other words, when they had reached the period where they are entitled to a diploma in all other studies, the same could be refused on the ground that they did not take the soldier part." And "This passed without modification."

The journal from which we have quoted, cites for the benefit of the school board a ruling of the Nebraska Supreme Court relative to the rights of parents in selecting studies for their children, that "The parent has a right to make a reasonable selection from the prescribed studies for his children to pursue, and this selection must be respected by the trustees, as the right of the parent in that regard is superior to that of the trustees and the teachers." The journal pertinently adds:—

"The action of the trustees of our city schools in expelling young Hayman for refusing to appear in dress parade and military drill after school hours, can plainly be seen to be in open violation of law and the legal rights of the parent in the premises.

"The latter action of the board, namely, to withhold diplomas until the student or students have taken the prescribed cadet course, is equally illegal, so far as the laws governing our public schools are concerned. The school board, however, may be excused for the action taken on the ground that it was non-conversant as to the Supreme Court ruling in the premises, and the only honorable course now to pursue on the part of that body is to rescind its later action and hereafter conduct itself within the spirit and letter of the law."

THE unprecedented extent of the famine in India was officially confirmed the other day by the Earl of Onslow in the British House of Lords, who said "it was without parallel in the history of the country." During the week ending March 3 there were 4,375,000 people receiving government aid to keep them from starva-

tion. There have been many famines in India in the past; but why should the severest of all come when England had ruled the country for over a century? Is there something fundamentally wrong with the imperialistic idea?—*Springfield Republican*.

Lessons in Religious Liberty from the Experience of King Nebuchadnezzar.*

BY PROF. W. W. PRESCOTT.

NEBUCHADNEZZAR was king over all the earth, and it was a new thing for anyone to dispute his absolute authority. It was to him a case of unbearable insolence when the three Jewish captives from conquered Jerusalem presumed to withstand him to his face.

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace."

The king of Babylon did his utmost. The furnace was "exceeding hot," and from its fiery mouth it breathed forth death to "the most mighty men" that were in the army of the king of Babylon. They were literally slain by the breath of its mouth. Not one of that assembled multitude could say that the flame and the heat were not real, for it was demonstrated that men selected for their power of resistance could not endure to approach near it. To them it was "a consuming fire." And there was no possibility left to the three captives for escaping from the furnace, for they "were bound," and they "fell down bound" into the very center of the flames. Thus did the king of Babylon purpose to inflict summary punishment upon those who presumed to question his right to dictate what and how they should worship; and by making a public example of these few he would effectually check any such tendency to these treasonable sentiments on the part of his other subjects. But he did not know with whom he was dealing, for he had not yet become acquainted with the God whose dwelling is with flesh, and there was no Gamaliel to say to him, "Refrain from these men, and let them alone. . . . lest haply ye be found even to

fight against God." That God who had brought these men to Babylon to reveal his power to save, and whose presence was known to them, would through them make his presence known to all the people.

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

THE GREATEST KING OF EARTH ONLY A SUBJECT.

It was through the direct providence of the God of heaven that Nebuchadnezzar held a universal dominion. Through the prophet Jeremiah the Lord had said: "I have made the earth, . . . and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant. . . . And all nations shall serve him." And in his interpretation of the dream Daniel had said: "The God of heaven hath given thee a kingdom, power, and strength, and glory." It is evident, therefore, that the Lord expected all the people of the earth to be obedient to Nebuchadnezzar. Why then did he work in such a wonderful manner to deliver from death those who had refused to obey the king's decree?

The key to the answer is found in the words of the Lord, "the king of Babylon, my servant." These three Hebrews were servants of the most high God, and they were loyal, faithful servants. The king of Babylon was also a servant, but he was disloyal; and his unfaithfulness could not absolve the faithful few from their allegiance to the God of heaven and earth.

When God gave the dominion of all the earth into the hands of Nebuchadnezzar, he did not resign any of his own authority over the universe. "The Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." "The Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it and his hands formed the dry land." "He is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the

* Dan. 3:19-30.

people, give unto the Lord glory and strength." "O worship the Lord in the beauty of holiness; fear before him all the earth. Say among the heathen that the Lord reigneth." "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us; and his we are; we are his people and the sheep of his pasture."

In the beginning God gave man authority over all the earth, and over every living creature; but this authority was only under God as supreme. As soon as man ceased to be loyal to God, he lost the dominion. Now to Nebuchadnezzar had God given the dominion (compare Ps. 8:4-8 and Jer. 27:6; Dan. 2:37, 38); but Nebuchadnezzar had no power except as he received it from God." "There is no power but of God; the powers that be are ordained of God." Nebuchadnezzar's great dominion was but a proof of the fact, which he ignored, that he was but an instrument in the Lord's hands, with no power of his own. See Isa. 10:5-18. Nebuchadnezzar's obligation to "fear God and keep his commandments" was not lessened, but rather increased, by his being placed in high position. As an individual he owed to God the same allegiance that the most despised Hebrew captive did, and as a king over all the nations of earth there was upon him the far greater responsibility of setting to all men an example of loyalty to the Creator and supporter of all. The disregard of the three Hebrews to the edict of the king was in reality an exhibition of the highest kind of loyalty, namely, to God, the King of kings.

Moreover, the three Hebrews were more faithful to the interests of Babylon than was the king himself. When they were taken captive, God said to them, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ye shall have peace." But peace comes only to those who keep the commandments of God. "Great peace have they which love thy law; and nothing shall cause them to stumble." "There is no peace, saith my God, to the wicked." "Righteousness exalteth a nation; but sin is a reproach to any people." Babylon's safety depended solely on its loyalty to God and his commandments. Its fall was foretold, only because of its sins. Therefore in refusing to worship the golden image that Nebuchadnezzar had set up, the Hebrew captives were showing greater solicitude for the safety of Babylon than its king was.

This is a lesson for to-day for all the dwellers, the rulers, and the captives of Babylon,—the whole earth. In the obligation to be subject to the powers that be, no man is absolved from the obligation to be subject to God, from whom all rulers hold their power. The injunction to every soul to be subject to "the higher powers," includes subjection to the Most High power. All men alike, both high and low, owe to him common allegiance; and if the king whom God has placed or

allowed to be placed in the position of "a little brief authority" forgets his dependence upon God, and presumes to exalt himself above him, by setting at nought any of his laws, then the subject must remember that his duty cannot possibly rise any higher than obedience to God, and he must show the way of life to the disloyal ruler who is jeopardizing the peace of his own dominions.

GOD NEEDS NOT HUMAN SUPPORT.

But although Nebuchadnezzar recognized that "there is no other God that can deliver after this sort," he really held himself as still above even that God, by threatening to destroy any who should speak against him. Any god who needs the assistance of an earthly king in order to maintain his standing among men, is certainly not so great as the king, and the king who offers such assistance shows that that is his view of the matter. Nebuchadnezzar was just as much out of his place in seeking to enforce the worship of the true God, as in commanding the worship of his image. God himself does not compel men to worship him. He invites and seeks to win by a wondrous revelation of his own character, and he commissions every man who hears the invitation to invite others, but he does not need and will not accept the assistance of any earthly power to enforce obedience to him. Every such effort hinders rather than advances the kingdom of God in the earth. The state may make man a hypocrite, but only the creative power of God can make a man "a new creature."

The last which we hear of these three men is that they were "promoted," "in the province of Babylon." When they stood before the angry king and witnessed for the true God, they had no assurance that they would not seal their testimony with their lives, but the flame of the furnace was to them simply the light of the glory of God in which their true character was revealed to the king of Babylon, who gave them the place to which their worth entitled them. "He that humbleth himself shall be exalted."

War in the Philippines.

A NEW ENGLAND journal, touching the question of the casualty list on the Filipino side since war began with the United States, says:—

"No official estimate of the number of Filipinos killed and wounded by the Americans since February 4, 1899, is likely to be made public yet awhile, because the figures would shock the country. As a starter, however, it is known that in the first battle around Manila, according to General Otis's official report, the natives lost at least 3,000 men. Since then there has been over a year of warfare, and, according to the *Boston Transcript*, 500 natives were killed or wounded by one regiment in the single month of January, 1900. It is conservative to say that 20,000 Filipinos have been killed

and wounded, while 25,000 would not be an extreme estimate."

This is a larger number than have been killed and wounded on both sides thus far in the South African war, with its months of hard and almost steady fighting and several "pitched battles." Evidently the fighting in the Philippines has been real war.

Religion in the Public Schools.

SPEAKING of the recent effort of the rector of a Roman Catholic church in this city to bring the city government and the churches into partnership for the control of public school teaching, *The Outlook* gives the following summary of arguments for and against religious instruction in the public schools:—

"In our judgment, the issue between the ecclesiastical and the non-ecclesiastical system of education is not one which can be compromised. One or the other must be adopted and consistently maintained. By the ecclesiastical system we mean one in which the education is conducted by and under the control of a church; by the non-ecclesiastical, we mean one which is conducted by and under the control of the state. One system makes popular education an ecclesiastical function, the other makes it a political function. No middle ground is possible; nor is any such partnership as that suggested by Dr. McSweeney, by which the state furnishes the money, establishes the standard, and prescribes the curriculum, while the church selects the teachers and administers the school, either practical or desirable.

"We believe that we understood the arguments in favor of treating popular education as an ecclesiastical function. We here summarize the arguments in a few sentences. They are, in brief, that it is the function of government to govern, and educating is not governing; that democracy especially should remit to private enterprise all matters that can be so remitted, and education is such a matter; that America has definitely decided that religion is not a matter for the state, that education is inseparably connected with religion, and that the same arguments which forbid a state system of religion forbid a state system of education; that if education is left to the state it cannot be kept from politics, and politics corrupts wherever it enters; that true education includes the development of the moral and spiritual as well as of the intellectual nature, and that to omit the former from the schools is to make them godless, irreligious, and so eventually immoral, while to attempt to introduce religion into schools supported and carried on by the state is impossible in a country with such radical differences of opinion in religions matters as exist in America. These arguments must be conceded to be not without weight; they deserve serious consideration; it is not strange that a considerable, though we believe lessening party in the United States are influenced by them to favor a parochial system, either in lieu of or in combination with a state system; and he who would give this question a fair and rational consideration must recognize both the honesty and the intelligence of those who take the ecclesiastical side of the question.

Nor shall we attempt here to answer these arguments seriatim. We shall instead simply state, with almost equal brevity, the cogent reasons which we believe have wrought in the American people an unalterable determination to maintain the state or non-ecclesiastical system without compromise and without partnership.

"I. If nothing succeeds like success, nothing fails like failure; and the ecclesiastical system has been a lamentable failure. The Roman church has had for centuries the control of education in Spain, Italy, and France, and the result is not only a lamentable amount of illiteracy, but also, what is worse, a lamentable lack of independence and intelligence in the common people. The Protestant church has had control of popular education in England for centuries, and it can hardly be doubted that greater progress in popular education has been made in the half-century of the board schools, established and maintained by the state, than in all the previous centuries of the ecclesiastical dominion and the parochial schools. On the other hand, the state both supports and administers the systems of education in Germany and in America, and these are the two countries in which popular education has been developed with the greatest success; these are the countries in which there is the widest diffusion of intelligence as well as of learning among the people. An ounce of practise is worth a pound of theory, and no wise community will abandon because of theoretical arguments a plan which is working well for one which has never worked at all.

"II. The reason for this difference it is not difficult to discover. The ecclesiastical system rests on authority as its foundation, and seeks obedience as its end; the non-ecclesiastical system rests on reason as its foundation and seeks independence as its end. That there are some teachers in public schools who do not understand the free spirit of public education, and some teachers in parochial schools who are neither subservient to ecclesiastical authority themselves nor endeavor to make their pupils so, is doubtless true; but both are exceptions. The tendency of the parochial school is to discourage questioning, of the public school to encourage it. The one teaches its children to accept without doubt what they are told; the other teaches them to inquire for themselves what is truth, and to seek for it in all quarters. The common ecclesiastical criticism on our public schools illustrates and emphasizes this distinction: that criticism is that the public school tends to infidelity. It doubtless does tend to skepticism in all realms; and skepticism is the first condition of intellectual activity. If we want a people who will follow its leaders, we want the ecclesiastical system; if we want a people who will think for themselves, we want the non-ecclesiastical system.

"And these two systems, thus radically differing in their foundation and the end they seek, cannot be united in any kind of a partnership. It is not enough for the state to pay the money, fix the standards, determine the curriculum; it must select the teachers, and inspire the entire system: else that system will become in its spirit ecclesiastical, not independent; will cultivate in its pupils allegiance to authority, not the habit of thinking for themselves. That there are dangers in both directions may be conceded. Independent thinking is often crude, egotistical, erroneous thinking. But this better than not thinking at all, as any form of life has

in it more hope for the future than any description of death.

"III. The first objection seems to the American a conclusive reason for not transferring the education of our youth from the state to the church; the second objection seems to him also a conclusive reason against attempting to commit the education to a partnership between state and church; the third objection is equally conclusive against any scheme which assortsthechildren of the community in different schools according to the religious prepossessions of their parents. Any such assortment runs denominational divisions down to the cradle, and so intensifies the religious prejudices which are too often fostered, sometimes consciously, sometimes unconsciously, in the home and in the church. In Canada, where the children of Roman Catholic parents are taught in Roman Catholic schools and the children of Protestant parents are taught in Protestant schools, the division between Protestants and Roman Catholics is as deep and the controversy as bitter as it was half a century ago. In the United States, where Roman Catholic children and Protestant children grow up together in the same school, joining in the same sports as well as in the same studies, religious prejudice is steadily disappearing; . . . there is neither a Roman Catholic vote nor an Orange vote, and it is not likely that there ever will be. The religious problem is one of the most serious which confronts our Canadian brethren. We have no such problem on this side of the line, nor shall we be likely to have such a problem so long as we maintain for the education of all our children an unsectarian public-school system wholly free from every form of ecclesiastical influence."

A Unique Country.

"Springfield Republican."

THERE are difficulties ahead for the class in geography if the name of this country means only the forty-five States which send senators and representatives to Congress. The imperialists give that meaning to the term. The full official name of this country is "The United States of America." The articles of Confederation said: "The style of this Confederacy shall be the United States of America." And the Constitution says: "We, the people of the United States . . . do ordain and establish this Constitution for the United States of America." If the name refers only to the States no Territory outside of them is in the country proper. New Mexico belongs to the United States, but is not of it nor in it.

The results from the standpoint of the party in power may be very satisfactory, yet, from the standpoint of the class in geography to be found in every school in the land, they are somewhat confusing. The school children must be taught these facts:—

The District of Columbia is not in the United States.

The city of Washington is in the District of Columbia.

Hence the capital of the United States is not in the United States.

Extending the higher criticism of the Constitution, the children must be made to comprehend also these propositions:—

The United States is the only country in the world whose Congress does not meet in it.

The United States is the only country in the world whose President does not live in it.

The United States is the only country in the world whose Government is not in it.

This may seem paradoxical and absurd, yet the school children should be taught those things if the imperialists overthrow the opinion of the Supreme Court by John Marshall, when it said that the term United States embraces not only States, but the territory of the United States.

Washington, Jefferson, and Lincoln Repudiated.

THE following from a press report of recent proceedings in the United States Senate, makes a point that is worthy of note:—

"Senator Pettigrew is revenged. It was Mr. Sewell of New Jersey who denounced him as a traitor in the Senate. The other day Mr. Pettigrew innocently began reading some extracts from addresses which he wished to have printed in the *Record*. The sentiments sounded treasonable, or anarchical, and the Hawleys and Lodges began pricking up their ears. Finally Sewell jumped up. This thing had gone far enough. He objected to such stuff being printed at the expense of the Government. Pettigrew's eye gleamed; his hour had come, and the Senate was informed that the extracts, every one, were taken from the works of Washington, Jefferson and Lincoln."

"THE Philadelphia Conference of the Methodist Episcopal Church," says a Philadelphia dispatch, "to-day [March 21] unanimously adopted a resolution presented by the Rev. Dr. T. B. Neeley commending the national administration for the acquisition of the territory in the Pacific.

"The Rev. Dr. Lippincott started to make some objection to the phraseology of the resolution, but there were so many cries for him to resume his seat and for a 'vote' that the paper was adopted. The resolution provided that the church take advantage of the providential placing of the islands of the Pacific under control of the United States by forming an expansionist army of 500,000 people who will contribute \$1 a year for spreading the gospel in the islands.

"A resolution was also adopted condemning the national administration for the failure to abolish the army canteen and calling upon the President to exercise his authority to suppress the sale of liquor to the soldiers under Government sanction."



TWO SALOON-KEEPERS, of Pemberville, O., have been fined \$150 and \$200 respectively, for violation of the Sunday-closing law.

ONE of the chief causes operating at present to force interference on the part of the "Christian nations" in the affairs of China, is the necessity that is felt for giving governmental protection to Christian missionaries laboring in that country. This supposed necessity is especially felt at this time, because of the active hostility of a Chinese organization known as "the boxers," who aim to drive out or kill all the missionaries and "foreign devils" within their reach. As the missionaries are in many instances several hundred miles inland, the problem of giving adequate protection without landing troops on Chinese territory is a difficult one. A Washington dispatch says on this point:—

"The state department is in a quandary to devise means to render effective protection to the American missionaries at Shan Tung. The difficulty lies in the fact that the missionaries have in most cases gone as far as 200 miles inland, and are thus beyond reach of any aid that can be extended from a war ship. Minister Conger's advices show that the situation is further complicated by the fact that the location of the present troubles is so far inland as to make it difficult to determine whether or not the 'boxers' are operating in Shan Tung, or across the border in Pechili province."

Protection to the missionaries, it would seem from this, may be the plea under which military occupation of Chinese territory will be accomplished by the United States.

A BILL recently introduced in the Massachusetts legislature aims to repeal the laws against fishing and shooting game in that State on Sundays. A hearing was given on the bill, of which we find this mention in the *Springfield Republican* of March 21:—

"There was a large delegation before the committee of fisheries and game this morning in opposition to the bill of Representative MacCartney to allow Sunday shooting. Rev. M. D. Kneeland of the Sabbath Protective League made the point that the census officials have stated that in three-fifths of the country's area game was being annihilated. Rev. W. H. Albright of

Dorchester claimed the workman could get away from work on secular days if he was enough interested. Even if he lost his wages it was no worse than for other people to lose their time. Other speakers were William Shaw, treasurer of the United Society of Christian Endeavor, Representative Robinson of Springfield, and A. B. F. Kenney of Worcester."

What decision, if any, has been reached in the matter we have not yet learned.

ACCOUNTS have been received from Chesterfield County, South Carolina, of the murder by burning and torture of a young white woman, unaccused of any crime. The motive behind the terrible deed, so far as any appears, was jealousy growing out of the girl's preference in the matter of her male acquaintances.

There is every reason for believing that such shocking occurrences are the natural result of familiarity with scenes or descriptions of torture and the infliction of "cruel and unusual punishments" put under ban by the Constitution as characteristic only of a savage race. Such scenes unfortunately belong to the history of recent events in some of the Southern States. On such occasions more harm is done to the community than can be offset by any possible good secured by the acts of vengeance. Such occasions can only be demoralizing in the highest degree. Not only do they substitute anarchy for law and government, but they arouse and encourage passions against which civilization everywhere has erected legal barriers. These passions, at first exercised for the protection of white women, appear now to be reacting with precisely the opposite effect upon this very class. Nothing can be more effective in providing safety for a community than regard for law and order.

"As ONE result of American occupancy of Manila," says the *Wine and Spirit News*, "the liquor business has reached enterprising proportions, and is now considered as one of the leading, as well as one of the respectable, kinds of business. Says one correspondent: 'On the Escolta, the principal street, only a quarter of a mile long, there were but two places where intoxicating liquors were sold when we entered the city, whereas now there are eighteen. There are three hundred licensed places in the city where liquors may be obtained, licenses costing \$3 per year. The income of the largest, the Alhambra, is stated on good authority to be \$700 per night. Already the street cars are topped with large signs detailing the exquisite qualities of certain whiskies. One quarter of the daily issue of the principal English newspaper published is devoted to extolling the perfection of a brand of beer, while the largest drug store in

town devotes a whole column to advertising its fine line of liquors, with no mention of its medicines."

Possibly the *Wine and Spirit News* has been misinformed, but a journal devoted to the interests of the liquor trade may usually be taken as reliable authority in a matter directly pertaining to that business.

A WRITER in the *Catholic Mirror* says of the "duty of a citizen in war time," that "The decision of Congress fixes the duty of every American citizen." When Congress has declared war, then "whatever he may think of it" as being right or wrong, he has no "right to refuse his aid in giving it effect."

Such sentiments are not out of place in a Catholic journal, because the Catholic system is altogether different from republicanism, and is based on the principle of submission in all things to human authority. But this is not the doctrine of free government nor of Christianity. Congress does not fix duty for any citizen in the matter of killing people, or in any matter covered by the moral law. The Bible says, "Fear God and keep his commandments, for this is the whole duty of man." Congress can neither add to this nor take from it. The commandment says, "Thou shalt not kill;" and to say that any body of men can by a vote make it the duty of men to kill their fellow-men, is to say that man can repeal the law of God; which to the Christian is the height of error, however it may appear to the atheist or the believer in papal claims.

The members of Congress are not chosen to prescribe duty for the people who put them in office. They are chosen to represent the people in the business of government, which in this country is to take such action as is necessary to preserve the rights of the people. The representatives derive all their authority from the people, and the people themselves are their own rulers. The sphere of civil government is the preservation of rights and not the defining or enforcing of moral duties.

A WRITER quoted in the *Union Signal* makes a plea for the application of Christianity, in the place of the club of law, as a cure for the spreading evil of Mormonism:—

"Mormonism constitutes one of the most urgent problems of the day. Utah and the common Mormon people have great possibilities of good; the Mormon system is satanic. The common people are very largely sincere, deluded persons, blinded by priestcraft; yet they have minds, feelings, capabilities, and an endless destiny like our own. They will never be clubbed into a

better system. Strong law must be had for lawbreakers; but the real question is that as to whether Christianity's life, light, and love shall replace the dark superstitions of a revived paganism."

GENERAL LEW WALLACE, the well-known American soldier and statesman, proposes the following as a Sixteenth Amendment to the national Constitution:—

"ARTICLE XVI.

"SECTION 1. The United States shall not in any manner acquire, hold, maintain, provide for or exercise jurisdiction or sovereignty over any island, territory or country now foreign, except with the consent of the people of the United States first had.

"SECTION 2. In cases of territorial expansion hereafter proposed the will of the people of the United States, required by the foregoing section, shall be determinable at elections, to be provided by Congress, and in every instance the President shall proclaim the result; whereupon, if there be a majority for the proposition, the Constitution shall, from the day of the proclamation, extend to the island, territory or country admitted, and to its inhabitants."

Sunday Agitation in Chicago.

THE Sunday agitation in Chicago has reached another stage. A call has been issued by the Illinois Journeymen Barbers' Protective Association, in which the west side boss barbers are to have the use of the rooms of the association, at 118 5th avenue during the afternoon of Sunday, May 6, the west side bosses May 13, the north siders May 20 and the downtown barbers May 27. It is expected that the Sunday-closing proposition will be discussed and a vote taken as to closing shops. If this is decided on the bosses must ballot regarding making the closing permanent or only putting it in force during the summer season."

Business agent J. Lucas of the association, said in a recent interview:—

"It is not the intention to enforce the State law as to Sunday closing without due notice to the bosses. The boss barbers of each part of the city shall decide among themselves. There will be a contract that the bosses are expected to sign, and a violation of its terms means a fine of \$5 a chair for each offense."

The fact is that the State Sunday law is a mere wreck, and that is the only reason why appeal has not been made to it long ere this to force Sunday observance on all the people because it is desired by a part of the people.

There is nothing in all the catalogue of things claiming to be moral that has less conscience in it than the Sunday agitation. It is true that a great many people have real conscientious convictions concerning Sunday; but there are many more whose convictions are so weak that they are unwilling to risk anything for the sake of

those convictions. They will keep Sunday if they can do it without loss, otherwise they will not keep it.

It is sheer nonsense to talk of such service being Sabbath-keeping. It could not be that even were the Sabbath of the fourth commandment observed instead of the Sunday, a day for which there is no divine authority.

He only keeps the Sabbath or any other day, who observes it "unto the Lord;" and he only observes it "unto the Lord" who is willing to sacrifice, if need be, for the sake of keeping it. C. P. B.

Governor Rollins Proclaims a Fast Day.

GOVERNOR ROLLINS, of New Hampshire, retains unshaken faith in the virtue of fast-day proclamations and the like issued from the executive mansion at the State Capital, and has issued another proclamation to the people of that State appointing a fast day April 19, the anniversary of the "battle" of Lexington, which is "Patriots' day" in Massachusetts. He appeals to the people of New Hampshire for such an observance of the day as shall coincide with the practise of the fathers in earlier times. He says:—

"When the country was in its infancy and dangers surrounded it on every hand, our ancestors felt the need of a protecting and guiding power, and sought it prayerfully, leaving us this annual rite as a sacred inheritance. Now that we have attained a strong and lusty manhood, now that we are a vigorous, wealthy people, having safely passed the perils of our youth, we are apt to forget the strong arm upon which our forefathers leaned. Instead of abolishing fast day as a worn out and useless custom, I would call our people to a renewed observance and a better appreciation of the real significance of the day. I would ask that large body of men who seldom, if ever, cross the threshold of a church, to kneel once more where they knelt as children, and see if the church has not some message for them. I believe that a single honest attempt to cast off the blinding and depressing influences of doubt and materialism and to look at life once more through the clear, earnest eyes of youth and in the light of the faith of our fathers, would bring a solace and satisfaction 'like the benediction that follows after prayer.'"

The trouble is that the people of to-day do not have the religious spirit that was characteristic of the fathers, and this cannot be put into them by a governor's proclamation. If the success of fast days in the olden time had depended upon official proclamations, they would have been as much a failure and a farce then as they are to-day. The fathers came together in the observance of fast-day not because the governor had exhorted them to do so, but because the spirit of the observance was alive in their own hearts. To-day that spirit is dead; and only the letter of the institution remains, and that a dead letter, necessarily. The governor's proclamation may have some effect, but it cannot put life into what is dead.

Of course, such a proclamation is altogether outside the province of the governor's office. His office is purely political, and as a governor, he is authorized to issue only political proclamations. Hence his fast-day and other religious proclamations, while evincing a praiseworthy interest in the religious welfare of the people, are devoid of any legal force; and being able to borrow no force from religious fervor in the minds of the people, become a farce in every sense of the word. Under such circumstances there is no reason why they should be issued at all.

IN Portugal at present religious liberty is making some progress. The laws prohibiting priests, who have renounced their orders, from remaining in the country, excluding Protestants from service in the army, and forbidding public celebration of Protestant services, have been repealed. The Protestant schools are attended by a large number of children, and a state school-inspector has publicly announced a Protestant school to be the best in the country. Many young men are aspiring to become Protestant clergymen. The middle classes especially are said to be affected. Persecution has ceased, and it has been stated by persons wielding a large amount of influence that no Portuguese shall suffer for his religious convictions. There, too, the light seems to be dawning, just as it is dawning in its neighbor country, Spain.—*Lutheran Witness*.

Jews Fined in Chicago for Working on Sunday.

THERE is trouble between Jews and "Christians" in Chicago because of "disturbances" occasioned by the former in transacting business on Sundays. The *Chicago Tribune* of March 20 prints the following:—

"Religious warfare has broken out in the ghetti over the failure of the Jewish merchants to rest on Sunday. The members of Christian churches in the district declare they are annoyed while attending church by noises occasioned by auctioneering. Captain Wheeler and the police of the Maxwell Street Station have taken a hand, and several arrests have been made. Three men, John Demetrik, Andrew Brown, and Joseph Belap, were taken before Justice Dooley yesterday and fined the costs for disturbing the peace by conducting horse sales in Maxwell street. Their place of business, near Halstead street, was in the immediate vicinity of two churches, and the parishioners complained.

"Jewish residents of the district say the arrests are the climax of a series of petty persecutions. They declare that on Saturday they are as much interfered with by the Christians as are the Christians by them on Sunday."

Of course, the Jews and seventh-day Christians are "disturbed" as much by the noise and confusion of secular business on Saturday, as the Sunday observers are by secular business on Sunday; and more so, because the volume of business is vastly greater on the

seventh day than on the first. But of course the seventh-day people do not need any protection against such things! Not that they are differently constituted from other people, but they observe the seventh day instead of the first, and therefore their interests don't need to be considered! The minority don't need protection against the majority; it is only the majority that must be protected against the minority! Such are some of the principles involved in this agitation for the legal protection of Sunday. The seventh-day people ask for no "protection" for their rest on the seventh day, and feel no need of any; and the Sunday people, in asking this for their day, only expose the weakness of their cause.

Labor Troubles in Chicago.

SIGNS are not wanting which show plainly that Chicago is in all probability destined soon to be the scene of serious labor troubles.

There is a growing bitterness between capital and labor here, and both parties to the controversy are actively engaged endeavoring to gain some advantage.

Of course one cannot believe all the reports that are current, but it is said that sales of arms and ammunition usually light during the winter season have been unusually heavy. "In this circumstance," remarks an evening paper, "many persons are beginning to foresee preparations for an outbreak such as preceded the anarchist riots of 1886."

Some dealers attribute these increased sales to the general "good times," while on the other hand attention is called to the fact that the "good times" that have brought about such a demand for weapons and explosives have been felt particularly since the early part of the year, when trouble began to brew between employers and employees in many lines of industry.

Another significant fact is the increased activity of the avowed anarchists. Evidently they are only waiting their opportunity which they expect to find in the gigantic strike, which, judging from all appearances, is very soon to be inaugurated here.

A prominent representative of labor from another State, who visited Chicago a few days since, said in a recent interview: "A spark dropped there [in Chicago] might precipitate a condition for which we do not want to be held responsible. Every nation and every grade is represented. We have not forgotten the 'black road' riots of 1886. Those people are organizing, but we have nothing to do with it."

In short, the whole situation is summed up by a morning paper in these words:—

"Representatives of both sides admit that the situation is critical. They say that no labor trouble in Chicago since the great railroad strike of 1894 has been so widespread or so replete with elements of danger."

C. P. B.

A Victim of the Labor Trust.

THE following letter recently received illustrates the fact that despotism is not all on one side in the conflict between labor and capital; and the "trust" evil is not confined to the side of wealth. There is a "labor trust" among the other numerous combines of this character, and the tyranny of this trust is quite as marked as in the trusts controlled by wealth:—

"EDITOR AMERICAN SENTINEL: I was mining coal a year ago, and as crop time came on I rented some corn ground near the coal mine, about twelve miles from home and went back and forth every week; therefore I took no change of clothes. The miners' federation had a rule that if any one died each miner would have to go to the funeral or be fined one dollar. Instead of checking off the dollar they came to me and wanted me to sign a contract that I would sanction the rules of the federation. I told them that their rule was wrong, that it would be taking my rights away from me; that they could check off the dollar if they wanted to as a fine, but I would not sign the contract.

"Matters went along thus for about two weeks. The coal company said they would see that I got work; but when they saw that to keep me they might have to close the mine, they let me go. The miners said they would not bear with me any longer.

"Now as the miners are organized all over the United States, I have not the privilege of working in the mines. The labor trust is a power in the earth.

"The Constitution says that every man is created with equal right to life, liberty and happiness; but we see that the principles of free government are being repudiated by the people.

"Respectfully,

"LEWIS SAUCERMAN.

"Farnsworth, Ind., March 12.

Locomotive Engineers and Firemen on Sunday Work.

THE following statements by locomotive engineers and firemen, regarding their attitude toward the movement for the suppression of Sunday work, are published in *The Defender*, the organ of the "New England Sabbath Protective League." They certainly do not sustain the impression generally sought to be given by agitators for Sunday enforcement, that railway employees are all anxious for the success of the Sunday enforcement crusade:—

"There is a certain amount of Sunday work that is necessary; for example, the transportation of perishable goods, and probably a majority of the men would prefer to work Sunday and obtain the pay for it; but there has been so much Sunday work lately that many are getting a little tired of it. Theoretically, no man having conscientious scruples against Sunday work is required to work, but there is an unexpressed feeling that it would not do a man any particular good if he

absolutely refused to run his locomotive on Sunday. No vote declaring the wishes of the engineers' union on this subject has ever been passed, to my knowledge.
 "(Locomotive Engineers.)"

"The majority it is believed are opposed to working on Sundays, although no vote, to my knowledge, has ever been taken in the union. Still there are many firemen who wish to work, usually men who have families, while the single men, as a rule, would prefer to have the day to themselves rather than get the pay for working. It may be doubted whether legislation is necessary or practicable to restrict Sunday work. No satisfactory legislation concerning railroad Sunday labor has yet been proposed. The companies and the men can best adjust differences, there are so many varying conditions existing which require special arrangements. Some trains must be run Sundays to meet the public demand.
 "(Firemen.)"

Rome Ever the Same.

"Lutheran Witness."

It has already been reported that Justice Brewer, of the United States Supreme Court, said lately in an address, that the two ancient foes, Protestantism and Catholicism, were getting closer together, and that the twentieth century would see their ultimate agreement. If this description of the trend of affairs is true, it is only because Protestantism has become less Protestant. Rome has not changed and will not change. This truth has lately been emphasized by the article which the Jesuit Clarke wrote in the *Fortnightly Review* against the recalcitrant and rationalist Prof. St. George Mivart. The Romish writer says among other things: "In the Catholic Church every dogma is essential and fundamental, and must be believed by every Catholic under pain of eternal damnation. This is the Catholic faith, which unless a man believe faithfully and firmly he cannot be saved; whether any dogma was defined by the Apostles' Creed, or by the Vatican Council, or by one of the long roll of popes speaking in his character of doctor and teacher, of the universal church, makes no difference whatever. It carries with it the same authority, whether it was declared to be a part of the faith in the first century or the nineteenth, and he who refuses to accept it is just as completely an alien from the commonwealth of God in the one case as in the other." Here there is no mincing of words and even the weakest of Protestants should be able to recognize the sign of antichrist.

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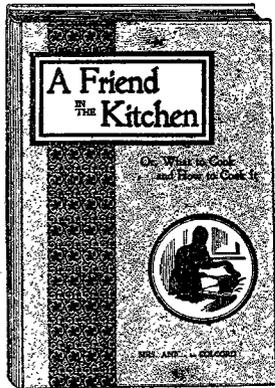
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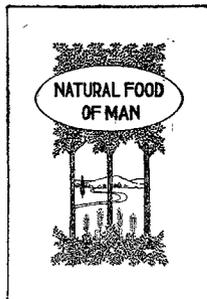
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of the ivory palaces, whereby they have made thee glad.

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

² Heb. an high place for us.

³ Cant. 6. 8.

⁴ 1 Kin. 2. 19.

⁵ Ps. 66. 5.

⁶ Is. 2. 4.

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 made in the earth.

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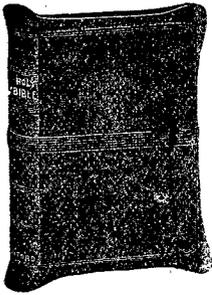
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NEW YORK, MARCH 29, 1900.

Bound Volumes of the SENTINEL for 1899 are now ready for delivery. Prices as formerly. Cloth with leather back and corners, \$2.50. Heavy manila paper, \$1.50, postpaid.

READ the article in this issue by Prof. W. W. Prescott, on religious liberty, as taught by the experience of the greatest king of ancient Babylon. The events are ancient history, but the lessons they teach are as applicable now as they were then.

THE effort, in Mississippi, to put two seventh-day observers on trial a second time for the same "offense" after they had been acquitted, in the interests of Sunday observance, met with speedy and complete failure. See p. 194. The people of that State do not countenance such an unjust proceeding, and in any other cause it would probably not have been attempted.

SUCH accounts as that published on another page relating to a youth in Nebraska who was expelled from the public school for refusing to participate in military drill, and then arrested and dragged into court as a vicious character, although his deportment as a pupil had been uniformly excellent, are not calculated to cause right-minded people to long for the extension of the military spirit and system in this country. As men lose the love of justice, liberty and peace, however, it is but natural that the opposite spirit should take its place.

It is being seriously argued to-day even by prominent journals that be-

cause the Constitution did not (in the days before the war) of its own force extend *slavery* into the new territories of the United States, therefore the Constitution does not now of its own force extend *freedom* to the new territory taken from Spain. Such an argument is altogether fallacious. Slavery did not represent the Constitution or the Government; it was a blot upon the Government. Freedom, on the other hand, is the very essence of the governmental system which the Constitution embodies; and when the Government is extended, freedom, by the force of the Constitution, necessarily goes with it. When men fix their gaze too intently on technicalities, they generally lose sight of the principles which lie at the foundation of the whole subject.

THE Sabbath was ordained to give man something more than merest; for on the seventh day God "rested and was refreshed." All that the Creator designed in giving the Sabbath is secured to man through the gospel; but the restraints imposed by legislatures and courts can provide neither rest nor refreshment.

SELF-GOVERNMENT is a simple art in itself, but civilization has made of it a complex system, altogether beyond the intellectual grasp of the inferior races. But because these people cannot govern themselves after the American system, we need not conclude they cannot govern themselves in any way. Governments are instituted among men to preserve rights and any people who respect human rights are qualified to make a success of self-government.

THE Russian government, it is reported, is about to issue a decree for the abandonment of the old-style Julian calendar and the adoption of the Gregorian calendar in its stead, which has long been in use by other civilized nations. There is a difference of twelve days between the

two systems of reckoning; nevertheless the change from one to the other will not in any way affect the days of the week, notwithstanding the many and emphatic assertions we have heard that the Sabbath must have been lost at the reforms of the calendar instituted by Julius Cæsar and Pope Gregory.

ACCORDING to the returns from the religious census lately taken in Philadelphia, as published in *The Independent*, out of 239,631 families visited, only twenty-two persons reported themselves as atheists or agnostics. Doubtless Philadelphia contains fewer people of this class proportionately than many sections of the country; yet we are obliged to conclude from these figures that real atheists and agnostics are not numerous anywhere in the United States. A vast number of people do not go to church and seem indifferent about religion; yet they believe in the existence of God. Is the fault theirs? or does it lie at the door of the church?

SOME excellent thoughts by *The Outlook*, relative to the controversy over the question of admitting religious teaching into the public schools, are presented on another page. This question is being widely agitated at the present time, and is one upon which people everywhere need to become well informed.

THE news from Kentucky shows that the faculty of self-government continues to be a lost art in that section of the United States. There seems to be no logical reason why that State should not be benevolently assimilated.

THE argument that the "United States of America" is a designation applying only to the States and not to the territory under the Government's authority, is one that proves altogether too much. See p. 200. And "that which proves too much proves nothing at all."