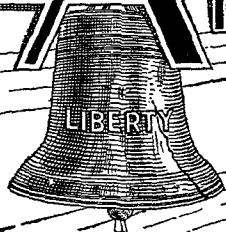


AMERICAN SENTINEL



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

VOLUME 14.

NEW YORK, JANUARY 12, 1899.

NUMBER 2.

THERE are no safe deposit vaults for individual rights.

THE true foundation of a government is not its laws, but the character of its people.

THE hardest and most hopeless task ever undertaken by man is that of effecting a moral compromise with God.

GOOD law is the result, not the cause, of right public sentiment. It can never be the starting-point in true reform.

A LEGISLATURE can pass laws, but it cannot turn out character. Only God can do that, and even he must have the coöperation of the individual.



PREPARING AN AMENDMENT TO THE LAW OF GOD.

THE law of God declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But mortal, fallible men have dared to make an amendment to that law, by declaring that the first day is the Sabbath, and that the seventh day is no longer to be observed. And they have even gone further than this, and are petitioning the legislatures to force this amendment upon all persons, by law! Shall such work have the support of lovers of justice and truth?

Lone should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God! What is proposed?—To make an erasure in a heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of his law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as his power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare alter the testimony which lay within the ark. By the lasting authority of the whole Decalogue with which the fourth commandment is inseparably connected, which is the embodiment of immutable moral law, and by the very words used in framing the command, the Sabbath is shown to be an institution of absolute, universal, and unchanging obligation.—Rev. Geo. Elliott.

THE only safe way to avoid the last step in religious intolerance is to refrain from taking the first.

THE world needs not to be more firmly bound by the fetters of law, but to be loosed from the fetters of sin. It is condemned enough by law already.

LAWs which are designed to coddle men are the worst of all laws, because while they seem to be good, they tend always to weaken character in the individual.

AT the fall of Adam, not the power of legislation, but the power of love, stood between mankind and moral ruin. And the situation is not different today.



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

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

(Entered at the New York Postoffice.)

Papal Advice to the United States.

IN previous issues the SENTINEL has referred to the papal advice—which was in fact a thinly-veiled threat—to the Government, against interfering with the Catholic program in Cuba. The Government was advised that it would do well not to antagonize the priests in Cuba, since the restoration of order and tranquility in the island depended almost entirely upon their will, through the great influence they exercise over the Cuban people. It appears now that the same threat has been made with reference to the Philippine Islands, and that by Archbishop Ireland, the close friend and adviser of the President. A recent interview had with the archbishop in this city, quotes him as saying:—

“Who in America knows anything about the Philippines? The church in the Philippines will, I have no doubt, accustom itself to the conditions under the new regime, as it did under the old. The church will accept the conditions that are to be just as she accepts them in this country. All the civilization that people of the Philippines have, has been received from the priests. They are the representatives of social and civil order in the islands. The people were taught by the priests, and they were taught too much. The priests will uphold this Government as they upheld the government of Spain. That is, as the representatives of order, they will uphold the existing Government. This Government will have to depend upon the priests to a large extent for their moral influence in the interests of law and order.

“This Government will do well not to antagonize the priests. And I will say I know it is not the policy of the Government to antagonize them, nor is there any disposition to do so in any quarter.”

In reply to the question whether his visit to Washington (from which city he had just come) was for the purpose of interviewing the President on this subject, the archbishop said further:—

“I saw the President, but I cannot say what the subject of conversation was. There is no truth in the published report that the Archbishop of Manila has issued a circular of an unfavorable character against the United States. Aguinaldo is jealous of the power of the priests and wants to rule absolutely himself.

“The conduct of the priests will depend entirely

upon the policy of the United States in the Philippines, and that I have no doubt will be the same as in this country.”

“This Government will do well not to antagonize the priests,” because it “will have to depend upon” them “for their moral influence in the interests of law and order.” In other words, if the Government does not accede to the will of the priests, the priests will prevent the restoration of peace and order; and in this way they will make so much trouble for the Government that it will be forced, in the interests of peace, to let affairs be managed in the islands as Rome wants them managed. And if the Government interferes with Rome’s program there, the cry of religious persecution will be raised, and the millions of Catholics in the United States will have it in their power to seriously embarrass the Government at home.

And what must the Government do to avoid antagonizing the priests? How much can it do in the direction of establishing civil and religious freedom in the islands without antagonizing the priests? How much of the papal program is in harmony with such liberty? How much of it has been taught the Philippines during the four hundred years that Rome has ruled in the islands as she pleased?

These questions answer themselves to every person who knows anything about papal history and the papal system. That system and the system of civil and religious freedom set up in America by the men who signed the Declaration of Independence and created the American Constitution, have about as much in common as have day and night. To establish the latter system in the islands would be to interfere directly with the system Rome has cherished for centuries; and who can suppose that this can be done without antagonizing the priests? And the papacy has warned the Government not to antagonize the priests.

Archbishop Ireland asserts that the Government has no intention of doing such a thing; and being in the confidence of the President, he is no doubt well informed upon that point. But how much will the United States be able to do toward relieving the Filipinos from the civil and religious despotism under which they have so long been held, without doing anything to arouse the antagonism of the priests?

The Filipinos know what papal rule is; their bitter and determined antagonism to the priests and the various religious orders in the islands speaks volumes upon this point. They are fighting for their freedom, and they know that this can never be enjoyed under the yoke of Rome.

Spain was the nominal ruler in Cuba and the Philippines, but the real dominion was that of Rome; the essence of the despotism which has oppressed them was the papacy’s. Spain has been driven out, but Rome remains; and she is determined to abate no part of her sovereignty. She has warned the United States not to

interfere with that; and now boldly asserts that the United States will heed the warning.

WITH such tempting plums as Porto Rico, Hawaii, and the Philippines, hanging before the eyes of American politicians, there will be found many who will be anxious to "shake the plum tree" by any means at their command.

"Solely for Humanity."

THE *Tribune* reports Admiral Sampson, when asked the question, "Will the people of Cuba generally prove amenable to the sovereignty of this Government?" as answering, "emphatically":—

"It does not make any difference whether the people of Cuba prove amenable to our rule or not. We are there; we intend to rule; and I guess that is all there is about it."

And that is American liberty and the love of it! That is the "expansion" of the great American principle that "governments derive their just power from the consent of the governed"—of "government of the people, by the people, for the people!" That is how the great, liberty-loving, liberty-exemplifying, American people, deliver people from oppression and from despotic rule. That illustrates how "the people of Cuba are and of right ought to be free and independent," as declared by the American Congress, April, 1898.

Hurrah for free Cuba! *Cuba libre* forever.

THE same day Dr. Depew, speaking in Buffalo, said:—

"We make war against a foreign power, and for the first time in the history of the world solely for humanity. The world cannot understand, and the world stands by to sneer and scoff. To maintain order in Cuba until her people shall be able to maintain a stable government of liberty and law, is humanity. To incorporate Porto Rico in our domain, relieve its citizens from oppression, and give them good government, is humanity."

It is not true that this is the first time in the history of the world when a nation made war against a foreign power "solely for humanity." Rome made war against Philip V. of Macedon in behalf of the States of Greece, "solely for humanity"—precisely such humanity as is here extolled. Rome was a republic. Rome was a government of the people. Rome was free. Rome was the great exemplar of liberty in the world. Rome being such a lover of liberty, could not endure to see peoples oppressed. Therefore "solely for humanity" Rome sent her fleets and armies into foreign countries to make war against a foreign power. And when at much sacrifice "solely for humanity" Rome had conquered the oppressor, and had assured the freedom of the oppressed peo-

ples she made the following proclamation "solely for humanity":—

"The Senate and people of Rome, and Titus Quintius the general, having conquered Philip and the Macedonians, do set at liberty from all garrisons, imposts, and taxes, the Corinthians, the Locrians, the Phocians, the Phthiot-Achæans, the Messenians, the Thessalians, and the Perrhæbians, declare them free; and ordain that they shall be governed by their respective laws and usages."

This is more than the Republic of the United States, with all her boasting, has yet done "solely for humanity," or for any other cause, in Cuba, Porto Rico, and the Philippines. Back there, in Rome's work "solely for humanity," the world thought she understood it; and so did *not* stand by to sneer and scoff. The world thought she understood such wonderful, and such disinterested, efforts "solely for humanity," and was charmed with it. The world congratulated herself upon the dawn of this new and blessed era of national sacrifice "solely for humanity," and kings and nations hastened to form alliances with this wonderful, new, liberty-loving, nation; and so assure to themselves the unspeakable boon of liberty which was being so widely extended "solely for humanity."

But very soon, and to her everlasting sorrow, the world discovered that she had not understood. Soon the world bitterly lamented, and for cause, that she had *not* stood by to sneer and scoff at Rome's pretentious efforts "solely for humanity." The world soon found that Rome's little finger was thicker than the loins of all that had gone before her: that where others used whips, Rome used only scorpions. But it was too late. The world had not understood. "He destroyed wonderfully and practiced and prospered; and through this his policy he caused craft to prosper in his hand; and even by peace destroyed many."

And Dr. Depew seems really to think that the world has forgotten all this, and that she can be persuaded now to think that she does *not* understand. Perhaps she can. Nevertheless there will be at least some who will still stand by to sneer and scoff at these pretentious claims of national sacrifice "solely for humanity." For though "you can fool *all* the people *some* of the time, and *some* of the people *all* the time, you can *not* fool *all* the people *all* the time."

A. T. J.

MANY well meaning and conscientious persons declare that our duty to humanity obliges us to take over the Philippines. They say that it is our mission divinely ordered; that the finger of Providence so directs. But how do they reason this? In so serious a matter we are entitled to some proof of their right to interpret the plans of the Almighty. Otherwise their dicta are mere opinions, of no more weight than the next man's; they are pure assumptions; they smack of irreverence, of ecclesiasticism. Far more general is the popular senti-

ment, commonly known as spread-eagleism, which swells the bosom of the unthinking citizen. Under its influence we are to do anything which will make this big country bigger, without regard to consequences. Such sentiment is not reason, and unfortunately it cannot be reasoned with. It is subtle, because it mistakes itself for patriotism; it is dangerous, because it assumes tasks and responsibilities which may be unnecessary and to which it may be unequal.—*Theodore S. Woolsey, Professor of International Law at Yale University.*

We Did Just Right.

It is being denied from Washington that there has been any arrangement or understanding between President McKinley, Cardinal Gibbons, and Archbishop Ireland as to the governmental support of the Catholic Church in Cuba. And some of the readers of the SENTINEL are ready to suggest that in the discussion of that matter we raised a false alarm.

We raised no false alarm. We had thoroughly good authority for all we said and printed in the SENTINEL, and in our first notice of the matter we distinctly gave the *Baltimore American* of Oct. 15, 1898, as our authority; and all that we presented was quoted bodily from that paper.

Now everybody knows that the *Baltimore American* is a reliable paper; and this that we quoted and followed from that paper was not simply a flying report, nor what some irresponsible correspondent might have said. It was an official communication from the Washington Bureau of the *Baltimore American*, and was printed under that head; and we have yet to learn that the Washington Bureau of the *Baltimore American* is given to sending out fake dispatches.

More than this, the communication bears on the face of it distinct evidences that it was written by a Catholic who understands things; and that this was not written as a piece of gossip, but as information.

All this fully justified us in taking it up, and calling the attention of the American people to it, that if possible they might awake to prevent it.

Yet there is much more than this to justify the SENTINEL in believing this communication, and discussing it, and making it public as possible.

1. It is well known that Archbishop Ireland dictated terms to the St. Louis convention; and this upon a direct issue of governmental favor to the church. A resolution had been framed, and was to be presented, opposing appropriations of public money for religious or sectarian uses, or anything tending toward a union of church and State. On receipt of a dispatch from Archbishop Ireland that resolution was killed in committee.

2. Last April the Congress and the people of the United States were for days hung up by the gills, awaiting the delayed message of the President. And a United

States senator, from his place in the senate chamber, plainly stated that the cause of this delay was "the fact that Archbishop Ireland had cabled to the Vatican," and "the President was waiting upon the pope to secure that which American diplomacy had failed to obtain." This statement of a United States senator was never denied by anybody we have yet heard of. In all that time Archbishop Ireland was the official representative of the pope to the United States Government; and it was publicly stated *in his behalf* that on account of "the close and cordial friendship which existed between Archbishop Ireland and President McKinley, and his whole cabinet, . . . made him a fit instrument through which negotiations could be conducted": and by this "close and cordial friendship" Archbishop Ireland enjoyed such unusual facilities for understanding the situation of things in the innermost circles of the administration, that he could send to the pope "hourly bulletins, if necessary, of the attitude of the administration."

3. The fact that Archbishop Ireland is "a close personal friend of President McKinley" has been publicly stated more than once, and has been made much of several times in different connections.

4. Only three or four weeks ago Archbishop Chappelle also, through a published interview, announced himself as "a close personal friend of President McKinley." A little later the pope himself said to William T. Stead, of London, that the United States "is marching with rapid strides into the bosom of the Catholic Church."

Taking all these things together we were entirely justified in accepting as the truth the report sent out from the Washington Bureau of the *Baltimore American*, and in as widely as possible announcing and exposing the essential mischief of it. That report in the *Baltimore American* is in perfect accord with the attitude and work of Archbishop Ireland ever since the St. Louis convention, and especially since April, 1898. The SENTINEL has nothing to take back—nothing to apologize for. We did exactly the right thing. We will do it over again whenever such an occasion offers.

That the report is denied from Washington is not conclusive that it was never true. The original report did not say that the money had actually been paid, nor even actually appropriated. The report stated that as the result of "numerous conferences with Cardinal Gibbons and Archbishop Ireland on the subject," it was the "determination of President McKinley that the Catholic churches shall be kept open, and that public worship shall be amply provided for," and that "to this end sufficient money will be advanced by this Government to support the Catholic Church."

It was with the hope of so awakening the people on the question, that this determination should be frustrated, that no money should ever be appropriated for such a purpose—it was for this cause chiefly that the AMERICAN SENTINEL sounded the alarm, as is proper for

every sentinel to do. If what the SENTINEL has said has been in any way instrumental in awakening such an interest, we have our reward.

Further, the denial so far made is no more authentic, nor of any more authority, than is the original report published in the *Baltimore American*. All the people have more reason to-day for believing the truth of the report originally made in the *American*, and fully discussed in the SENTINEL, than they have for believing the denial that has been made. The original report in the *Baltimore American* tells what had occurred between Cardinal Gibbons, Archbishop Ireland and President McKinley. It tells this in such a circumstantial way as to bear in itself the evidence of truth. The denial so far published gives the word of *other parties entirely*, not one of whom was mentioned in the original report. Archbishop Ireland has not denied it; Cardinal Gibbons has not denied it; and the President has not denied it. When these three or any one of them shall publish a specific denial, it will be ample time for explanations. And even when the time comes for explanations, it will not be the AMERICAN SENTINEL that will have to explain; it will be the Washington Bureau of the *Baltimore American*. And we say plainly that we do not expect that there will ever be made room for any such explanation.

With Congress to-day there is lodged a long petition composed and signed by Cardinal Gibbons asking for governmental appropriations of money to the Catholic Church in the *United States*—asking indeed for a reopening of the whole question of governmental support of churches in Indian education. And when Cardinal Gibbons will do this in the face of the whole people of the United States, in behalf of the Catholic Church in the *United States*; there is nothing at all extravagant in the report that a like arrangement had been considered and agreed upon in behalf of the Catholic Church in Cuba, where it can be done by the local machinery without any action of Congress. We shall not print in the SENTINEL the Cardinal's petition, as we did the report of the *Baltimore American*; but for the benefit of the skeptics we will state that the Cardinal's petition is printed in full in the *Catholic Mirror* (also printed in Baltimore), of December 17, 1898.

The AMERICAN SENTINEL is not an alarmist in these things. We know that there is an immense combination of the religious elements in the United States to get control of governmental power and patronage. We know that there is an intense rivalry between the Protestant and Catholic elements of this combination, for the lead. It is our duty as lovers of the principles upon which this nation was founded, and as well wishers for the best interests both civil and religious of our fellowmen, to call attention to everything that occurs which is suggestive of governmental favor to churches, whether Protestant or Catholic, or both in combination, under the delusive phrase of "broad general Christianity."

All this is why we did what we did in the matter; and in doing what we did, we did just right. And we are waiting for the next thing to occur to give us another chance.

A. T. J.

Unconstitutional Character of Sunday Legislation.

Speech delivered by Judge Arthur, late of the Supreme Court of Washington, at a trial for violation of the Sunday law, at Centerville, Md.

(Concluded.)

In dealing with this subject the courts should keep steadily in mind as a limitation upon their authority, that fundamental maxim of both the common and civil law, viz., that "That rule of conduct is to be deemed binding which religion dictates."

Mr. Broom in his work on Legal Maxims, citing from the classics of the law, says: "It may, however, safely be affirmed that, if ever the laws of God and man are at variance, the former are to be obeyed in derogation of the latter: that the law of God is under all circumstances superior in obligation to that of man: and that consequently, if any general custom were opposed to the divine law, or, if any statute were passed directly contrary thereto, such a custom or such an act would be void." Also, "Neither are positive laws, even in matters seemingly indifferent, any further binding than they are agreeable with the laws of God and Nature." This last quotation from Fonblange's Equity is particularly applicable to this class of cases; for the claim is made and strenuously argued that it is a matter of indifference which day of the week is observed as the Sabbath, so it is one of the seven. We do not want to be understood as admitting this proposition, but on the contrary, insist that the seventh and last day of the week, and no other, is the Sabbath of the Bible beyond any possibility of successful contradiction. But for the sake of the argument, admitting that it is a matter of indifference, we have the high legal authority last cited to sustain the contention that even in that case positive laws relating to that subject are binding only so far as they are agreeable to the law of God. What is the divine law in any given case is not wholly the province of the court to decide. Personal conscientious conviction being the chief essentials of religious faith and practice, it necessarily follows that each person for himself or herself must be largely and chiefly the judge of what is the divine law of binding force in each individual case, governed in the matter of practice by the principles heretofore laid down. But we find that this just and universally-recognized maxim of both the common and civil law and the principles which underlie it did not originate with either of them, but antedates both by many centuries.

It is always a safe rule to go to the sacred Scriptures for the verification of a principle whether in the domain of the law or any other field of human thought and action, for if true it will surely there be found exemplified. All true principles of law are of divine origin, and when

their application becomes necessary in the course of human affairs God does not leave us in ignorance of them, but as a just God, reveals them to us by precepts and examples, to be found in his Holy Word, if we but make the search with an earnest desire to be enlightened.

If, therefore, the principles we contend for are sound and true, we may turn to the Bible in the full expectation of finding, there, their true source; nor shall we be disappointed. We have but to look into the Book of Daniel, the prophet of God and great prime minister, first of the kingdom of Babylon, and afterwards of that of the Medes and Persians erected upon its ruins, to find the principles of law contended for exemplified in both phases of its application: in one phase, in the case of Shadrach, Meshach, and Abed-nego, and in the other phase, in the case of Daniel himself.

Shadrach, Meshach, and Abed-nego as joint rulers over the Province of Babylon occupied the highest place in the kingdom a subject could attain, except the office of vicegerent, then filled by Daniel. Though highly honored by Nebuchadnezzar as officers of the law, high in authority, and it being their duty to see the laws of the realm faithfully executed, yet they absolutely refused, at the command of the king, to bow down to the golden image which he had caused to be set up to be worshiped, though they had every reason to believe that punishment sure and swift by the way of death in a fiery furnace would certainly follow. They considered it of little moment what the dire consequences might be to themselves, so long as the principle was maintained that no human law must be obeyed when in derogation of the divine law.

Daniel, the companion of their youth and their associate in earthly honors, escaped this trial of his faith because of his exalted position within the gates near the throne as the king's visible representative and vicegerent. His day of trial, however, was near at hand. The mighty kingdom of Babylon was to perish, and from its crumbling ruins was to rise the still mightier kingdom of the Medes and Persians; and with it arose Daniel, again, to a position of the highest trust and honor as prime minister of Darius the king. And though himself the chief officer of the law, he recognized the principle and observed its practice in continuing to pray to the living God in direct disobedience of the king's edict, and when he knew, too, that unless there was direct interposition of divine power in his behalf, condign punishment would certainly be meted out to him.

The ultimate result of these attempts to enforce the civil law was not to substantiate its absolute supremacy, as might have been expected, but on the contrary, to establish this maxim as a recognized principle of the law of both kingdoms, that it was only supreme when not in derogation of the divine law. We have in these two cases a forcible illustration, in the one of an attempt

by civil enactment to enforce the performance of a certain act of religious rite or worship, and in the other an attempt to suppress an act of worship which was being performed in accordance with the dictates of the individual conscience. No distinction is made between the two classes of cases, nor can there be any, each being equally binding upon the conscience.

Under our peculiar system of constitutional government, jurists have attempted to draw a distinction between these two classes of cases, claiming that possibly the first named class might come within the scope and protecting force of the constitutional inhibition, while the latter did not. Such contention is illogical, and cannot be sustained upon any recognized legal principle, either divine or human; for as we have just seen, such distinction is repudiated by the examples taken from the revealed Word of God; and the right of the legislative body to enact laws on that or any other subject is based upon natural law,—which emanates from God,—and not upon any authority delegated by a written constitution, the work of human hands and brains. For it must be remembered, that the power of the State legislature is supreme, except where curtailed by the Constitution; differing in that respect from the Federal Congress which possesses only such powers as are delegated by the States in the Federal Constitution, and has no rights under natural laws, except such as necessarily flow from such delegated authority.

Every law that has ever been enacted by any state legislature on this subject of Sunday observance was conceived in a religious atmosphere, and I fear born in the spirit of religious persecution and bigotry; for no matter how we may seek to disguise the fact under the specious plea of legislation of a civil and not of a religious character, such laws have been invariably called into action by the prevailing religious sentiment of this country as a most potent engine of religious persecution. We honor the prosecution in this case for having thrown off all disguise and taken the position that the question involved is the decision of a religious and not a civil controversy.

This admission of the prosecution is a step in advance of the courts, and in the right direction, and if the judges will only be as honest with themselves and endorse it, it will serve to open the eyes of the law-making power to the true spirit and intent of all this class of legislation; and awaken them to a sense of their duty to sweep from the statute books all such laws which can be prostituted to the purposes of religious persecution by the prevailing religious sentiment of any given community. It has been argued that this abuse of these laws for the purposes of religious persecution, is a mere incident of their administration and at times necessarily attending their proper enforcement. If that is true, and they are capable of being so misused, does not that fact furnish a still greater reason why they should not be permitted longer to remain on the statute books as a dangerous menace to the liberties of the people?

Laws should be made for the protection of the weak against the encroachments of the strong, to protect the minority against the oppressions of the majority. This is the aim and purpose of all written constitutions and should be the spirit which permeates all laws, whether based upon a written constitution or not.

The pages of history abound in examples of the terrible persecutions in which the majority of society indulge when unbridled by constitutional restraints of any kind. We have but to turn to the closing scenes of the French Revolution to call to the cheek of humanity the blush of shame and indignation. Is it altogether within the category of impossibilities that these scenes may again be enacted at our very doors under the blighting hand of religious persecution?

Coming again to the cases at bar. As has already been said, the prosecution has thrown off all *disguise*, and does not claim that this law is of a civil character, but is religious in all essential characteristics, and in its execution necessarily invites the decision of a religious question. The claim is boldly made that this is a Christian community, and the right exists in the civil authorities to enforce the observance of Sunday, claiming it to be the Christian Sabbath, not only vesting them with the right to determine the question of manner and mode of observance, but also to decide the question of which day is the Sabbath of the Lord, regardless of divine law. This is indeed a move backward towards the Blue Laws of the early days of this century, and unless checked, will lead again to the fires of religious persecution being lighted all along the line and burning fiercer than ever, and the horrors of those days will be again repeated in all their harrowing details. It is passing strange that persons of experience, intelligence and learning cannot see the natural drift of such legislation, and of the attempt to enforce it, viewed in the light and lessons of history. God has visited with his wrath in time every people who have indulged in such persecutions. We need but to look at the fair and fertile countries of South and Central America, and then recall their history for more than a century, and see an example of a people sealed with the wrath of God for the sins of religious persecution.

The prosecution contends that punishment of these defendants for doing a little work on Sunday is not the important issue involved in the case, but it is to teach this obscure sect that they must recognize the sanctity of the Christian Sabbath (meaning Sunday) and learn not to profane it and offend the prevailing religious sentiment of the community. It is not even the open defiance of the law from a secular standpoint, upon which the prosecution claims a verdict of guilty, but it is contended the jury should find the defendants guilty, viewed from a religious standpoint, and thereby put the seal of condemnation upon the entire religious sect to which they belong.

I have endeavored, however imperfectly, to discharge my duty to God, society and these defendants, and now

leave the case with you. It remains for you to say by your verdict whether you will lend a helping hand to the devastating flood, or whether you will do your part to stem the backward flow of the tide, which threatens to destroy the last vestige of constitutional government, and bury the liberties of the people beneath the ruins beyond all hope of resurrection until the dawning day of the new heaven and the new earth.

It Sounds Strange.

BY T. E. BOWEN.

ONE thinks nothing of reading about the nations of Europe threatening one another, and telling one another they must do this and that, and not do so and so. For years they have been wrangling over the territory on their side of the world until the world has come to look at that as a matter of fact; but to read such utterances as the following, from the once peaceful government of the United States, certainly sounds strange:—

“Formal Protest Made. Uncle Sam Objects to French Extension of China. Washington, Dec. 24.—Instructions were sent by the State Department yesterday to Minister Conger, at Peking, to protest in the name of the United States against the granting by the Chinese Government to the Government of France of an extension of the French extra territory or foreign settlement at Shanghai.”

One brief year ago such a protest by the United States would have been considered very much out of place, even by Americans. But since the acquisition of the Philippines, our once free Republic, has become involved in all the disputes of the Kings of the East; for she has herself assumed to be one. And now she feels at liberty to dictate to those nations what they shall or shall not do.

This means that she stands ready to see that her suggestions are carried out; that instead of war being an almost unthought-of event as it was only a year ago and prior to that, we stand where at any moment our Government (and this means the people, and therefore means you) shall be plunged into the horrors of a foreign war, not with an old decaying power, but with nations drilled and more thoroughly equipped than is this nation.

To a class, inspired with this new infatuation of expansion, such threats smack of courage and valor; but to the true friends of the Republic, those who must pay the taxes and place carefully on almost everything war revenue stamps, such meddling with foreign affairs, such ticklings of the war spirit, such playings into the Eastern vortex of nations, do not smack of true courage, but of a braggadocio that some day may meet humiliating reverses, which may cause somebody to stop and think long enough to entertain the conviction that our Republic has entered upon the wrong road in its national career. True patriotism might not be an improper name for such thinking and acting *just now*.

Newburg, W. Va.



The Pathos of Peace.

G. T. B. Gillmore, in Chicago "Times-Herald."

"Crying, Peace, peace! when there is no peace." Jer. 8:11.

MAD moon-struck Man still mews and moans and maunders
Of times when wars and conflicts all shall cease,
As with unheeding step he further wanders
From paths of Peace.

Rude Russia's ruler rools his roving iris
O'er martial hosts from Kara's Sea to Greece,
The while he murmurs soft, "My chief desire is
Perpetual Peace."

Proud Prussia's puppet pranks his person petty
In martial garb, o'erhung with pure white fleece,
And deigns to honor thus the Holy City,
Proclaiming "Peace."

Big brutal Britain, braggart bravo brazen,
Proclaims her sons the Deity's police,
And thirty thousand "niggers" end their days in
The "Paths of Peace."

The screaming scribbler scabbles, scrawls, and screeches,
"To — with Peace! These massacres must cease!"
"Let us have war (and Cuba)," he beseeches,
"For sake of Peace."

A mammoth mound of molding marcid matter,
The moon-eyed Mongol's empire nears decease;
While hungry nations grab, with snarl and blatter,
And call it Peace!

With puling pansophy the preacher plans on—
But population still demands release.
Each man will want the space his neighbor stands on,
And where is Peace?

While whortling World whirls whizzing thro' the whereness,
And hungry human parasites increase,
Their cry will ever ring, in horrid bareness,
"To — with Peace!"

WHEN the principles of free government are discarded abroad by a nation, they will soon be repudiated at home. The policy of "expansion" concerns not alone the people of Hawaii and the Philippines, but the citizens of every state and territory of the Union.

WHILE events are so rapidly occurring which mark the decadence of free government in the land that was thought to be its lasting home, do not imagine that you can afford to stand in the position of a mere spectator. The Almighty is not giving a show for any person's amusement. The interests of all persons are involved in the contest of opposing principles of freedom and despotism. Every successive event is a new call to individ-

ual action. To be wise you must be able to discern the signs of the times, and to recognize and understand the call of duty.

* * *

THE decadence of religious freedom begins always in the hearts of individuals. If the principles of liberty are not cherished by individual citizens, they will not be respected in the laws and practices of the nation. There can be no question but that a new impulse from beneath is moving upon all hearts unfortified by the love of right, to sweep away every principle of freedom from the earth. On the other hand, the author of liberty is sending new power and light to every heart that is open to receive it. You must respond to the movings of the one spirit or the other; from this there is no escape. If you are an idle spectator now, you will be an actor in the drama sooner or later; but every day's delay lessens your chances for stepping in upon the right side of the controversy.

* * *

THE resolution drawn up by Congress and signed by President McKinley, in April last, declared that "The people of Cuba are, and of right ought to be, free and independent."

* * *

THIS was said when Spanish sovereignty was in force in the island—when that was apparently the only thing which stood between the Cuban people and the independence which was declared to be their right. Now that the obstacle of Spanish rule has been removed, it is apparent just how much real freedom and independence for the Cubans this manifesto contained.

* * *

ON the first day of January, 1899, Spanish dominion in the island came to an absolute end by the fiat of that power which had declared the independence of the Cubans before the world. The occasion was a momentous one, and the ceremony of the transfer to a new sovereignty was most impressive. It was the occasion on which the independence that had been asserted for the Cubans, and for which they had so long struggled, became—so far as Spain was concerned—a full reality. But what part in this triumphant ceremony was allowed to the Cubans by the conquering power? The extent of Cuba's share in the occasion was indicated by the presence of a few Cuban officers, who came in the capacity of invited guests. No Cuban troops were allowed to be present, and when the Spanish flag came down from over the Havana fortress, no flag of Cuba libre appeared in its place. That flag was conspicuous only by its absence.

* * *

IN this way did the United States make good its declaration that "The people of Cuba are, and of right ought to be, free and independent. For if they were free and independent, when this declaration

was made, they were certainly so when Spanish sovereignty in Cuba came to an end, and the ceremonies on that occasion must be harmonized with this fact, if the declaration meant anything at all. But harmony between them cannot possibly be established. The ceremonies indicated the sovereignty of the United States as succeeding to that of Spain, and the full subjection of the Cuban people to the new authority.

* * *

NATURALLY, the Cubans were not all quite contented over this treatment by a power which had professed to be their friend. It became evident that some of them were "malcontents." Whereupon General Brooke, the American in command, declared his intention of visiting all such with "absolute annihilation." This suggests nothing so much as the regime of the late Spanish General Weyler.

* * *

THE attitude of the United States on this occasion cannot be justified on the ground that it was solely a triumph of the American arms. During thirteen years out of the last thirty, the Cuban forces have been in arms against Spain, and but for their work in wearing out the forces and exhausting the resources of Spain, it is more than probable that the brief and victorious campaign at Santiago would not be an accomplished fact to-day. The American army was barely able to compel the surrender of the Spanish forces there before being themselves compelled to surrender to the deadly fever, and had Spain been in condition to make a more vigorous defense, the scale might have balanced in her favor. The American forces only struck the final blow, which the Cubans by heroic sacrifice had made possible; and now, to deprive them of participation in the final triumph, after a longer and more heroic struggle for freedom than that by which America achieved her own independence, and force them instead into the attitude of a conquered people, is a proceeding which speaks volumes concerning the amount of freedom and independence which the conquering nation is likely to bestow upon them.

* * *

CUBA at the present time presents a fair field for the enterprising speculator, and with a nation of enterprising speculators ready at hand to take advantage of the opportunities it offers, it is easy to foresee the time when the retention of American authority over Cuba will be imperatively demanded for the protection of the interests of American citizens. In view of all these facts, the day when the Cuban people will be actually "free and independent" as the resolution of Congress declared, is certainly not yet in sight.

* * *

OWING to the friction between the Vatican and the Italian government, the former was not invited to participate in the czar's peace congress. To manifest his

displeasure at this, the pope, it is reported, has refused to allow Archbishop Ireland to be present as the representative of the United States. We hope he will not reconsider his refusal.

Sunday Law Agitation in Montana.

THE State of Montana is agitated by a movement to secure a Sunday-closing law. Petitions are being circulated for signatures, to be presented to the legislature, and an address "To the business men and women of Montana," has been prepared, signed by forty business firms in the State, setting forth "some reasons" why such a law should be had. No doubt a strong pressure will be brought to bear on the legislature to secure the law, and it is not unlikely that the legislature may accede to the demand.

The present Sunday law of Montana prohibits only the keeping open on Sunday of "any play house, theater, dance house, hurdy-gurdy house, prize ring, or race grounds," and "any house or other habitation wherein any game of chance is played," or "any banking game at cards." It is now proposed to include honest and useful employment in the various lines of business enterprise, with these occupations of a distinctly immoral nature.

The address makes a number of statements setting forth the advantages of a weekly day of rest, which are proper enough as an argument for a voluntary observance of the day, but fail entirely to prove the necessity or propriety of a rest enforced by law. An effort is made to show the necessity of an enforced Sunday, in the following statement:—

"The business men in numerous towns of our State, realizing the advantages of a seventh day of rest, have already tried to secure it for themselves by means of local agreements to close all competing businesses. In some places this plan has succeeded fairly well for a little while; but, sooner or later, some one generally breaks the agreement, which usually leads all the rest to open their doors on the rest day, let they lose their trade. Thus the majority are forced to submit to a life of drudgery because one or two disregard the agreement that otherwise would have secured to them all, the liberty of rest and social enjoyment with their families. Hence we need a State law with penalties adequate to insure to us our rights in this matter, with no fear of loss to us by untrue competitors who do not keep a local agreement."

The trouble with this statement is that it leaves out of consideration a most important fact touching this very point of a weekly rest, which has existed ever since the creation of man; and that is, that God himself has provided a weekly day of rest for all men, and that day is the seventh day of the week. "The seventh day is the Sabbath of the Lord thy God."

The business men therefore who have "realized the

advantages of a seventh day of rest," and all others as well, have no need to try to secure it for themselves, since God has already provided it; and more, they have no business to select another day than that one which he has provided. And especially have they no business to force that other day, or any day, upon other people who are amenable to God's requirements in common with themselves.

God designed the Sabbath day to be kept by an individual whether he lost trade by doing so or not. There are sacrifices in the Christian life; but an individual is not to be deterred from obedience to God's requirement by fear of the consequences. He is to leave all consequences in the hands of God, and believe that God is amply able to take care of them. That is the very essence of Christian faith.

The individual who is not willing to obey God without being guaranteed against temporal loss in doing so, thereby declares that he has no faith, and that his profession of Christianity—if he makes one—is a sham.

God's Sabbath law covers the whole field of a weekly rest for every individual on the earth; and there is no room for further legislation in the matter. Any such legislation by man is an intrusion into the sphere of individual duty towards God; for every individual is to-day in duty bound by that precept which commands rest upon "the seventh day." Such legislation therefore can be productive only of evil.

Man made laws for Sabbath observance have always been productive of evil, and of that only. History furnishes convincing testimony upon this point.

American Colonial Government Exemplified in Alaska.

AMERICAN colonial government, which is to be set up in the territory taken from Spain, will not be a new experiment. For thirty years the territory of Alaska has been practically a United States colony, and from its government one may fairly judge of the character of the government which will prevail in the new colonies, under American rule. It happens that the bishop of the Russian church in Alaska has just retired from his connection with the church in that territory, and has taken the occasion to address to President McKinley an appeal in behalf of his people there, asking relief from the evils they have suffered in consequence of the gross misgovernment which has prevailed up to this time. The memorial is a timely production, and gives food for profitable thought to every advocate of "expansion." It reads as follows:—

"MR. PRESIDENT: Called away by the will of the highest ecclesiastical authority in Russia, I am about to leave forever America and my ministry here, and, in wishing all heavenly and earthly blessings to yourself and to the country of which you are at present the rep-

resentative, I consider it my duty once more to address to you a few words on a subject not unfamiliar to you, owing to former communications from me, in the hope that these words of mine may find their way to your heart and induce you to take action in a cause dear not to me alone but to all Russia.

"Alaska stands in need of radical reform in all directions. This I wrote to you in a former memorial; this I repeat to you now. It is not enough that certain rights were secured to the country in the Treaty of 1867, by which it was ceded to America by the Russian government; those rights should be protected with firmness by the law and the authorities. A limit must be set to the abuses of the various companies, more especially those of the Alaska Commercial Company, which, for over thirty years, has had there the uncontrolled management of affairs, and has reduced the country's hunting and fishing resources to absolute exhaustion, and the population to beggary and semi starvation. A limit must be set to the abuses of officials who, as shown by the experience of many years, are sent there without any discrimination and exclusively on the recommendation of Alaska's unmovable guardian, Sheldon Jackson. And lastly—Alaska must be delivered from that man. By his sectarian propaganda he has introduced dissension, enmity and iniquity where those evils did not before exist. It was the Orthodox Church which brought the light of truth to that country; why then try to drive her out of it by every means, lawful or unlawful?

"In the name of humanity, of justice and freedom—of those very blessings for the sake of which you declared war against Spain—I make these requests. Will you be acting consistently if while waging war for the liberty of Cuba, Porto Rico, and the Philippines for their human rights you ignore all these things at home, in a part of your own country which has been waiting thirty years for the blessings promised to it? And are not we Russians fully entitled to demand of you for Alaska that in the name of which you have taken up arms against Spain? I have been for seven years the head of the Orthodox Church in America—and, Mr. President, I speak not from hearsay, but from my own observation and experience—knowing, besides, the history of past years anything but superficially. Whatever abnormal facts were pointed out to me by government agents—facts which were generally the product of the abnormal conditions in which our clergy are placed—I uncomplainingly corrected. Now, by the grace of God, there is nothing there, I believe, that could be laid to our charge.

"The only thing which may possibly be brought up against us is that we profess the true faith and have not yet divested ourselves of our sympathies for Russia, the land of our own faith. But is that really sufficient ground for blame and persecution? There is no danger whatever in that to American rule in Alaska, as some persons would perhaps have you believe—if only from the reason that our church never meddles with politics, and our clergy never busied itself, either at home or anywhere else, with intrigues of that sort. We should not be placed on one footing with the Jesuits. Our church allows us only to remonstrate with the highest authority on behalf of the oppressed and innocently suffering, which I have done repeatedly in this case, but never allows us to incite citizens to sedition or treason.

"And at this moment it is exclusively from a sense of duty, not from any other feeling, that I, as the late arch-

pastor of a country subject to your jurisdiction, Mr. President, address these words to you. I should feel that I had not fulfilled my mission, my duty before God and my flock, were I to leave my post in America without unburdening my heart to you of what oppresses it at this moment.

"And so, Mr. President, be indulgent and gracious to poor, hapless Alaska, and show to the Orthodox Church there the respect to which it is entitled, if not by its whole record in that country, yet at least by Articles 2 and 3 of the Declaration of 1867.

"Calling down the blessing of God upon you and your country, I beg you will receive the assurance of the respect with which I always have regarded and regard your excellency's person, and with which I sign myself,

"NICHOLAS,

"A Bishop of the Orthodox Church, late of Alaska and the Aleutian Islands."

THE American press is full of talk about the trouble the Government is having with the Philippine "rebels." How did the Filipinos earn that title? Spain has no authority over them, and never had any by right; nor has the United States any right in the islands save that of conquest, which is not recognized as any right by the principles of American government. To assume that the Filipinos are rebels because they do not want a foreign power to conquer and rule over them, does not reflect creditably upon the conceptions of justice and liberty which prevail in this reputed "land of the free."

Ex-President Cleveland on "Expansion."

To a press representative, recently, ex-President Cleveland gave his views on the subject of annexing the Philippines. We commend them to all expansionists, not excepting the clergy:—

"I do not care to repeat my views concerning the prevailing epidemic of imperialism and territorial expansion.

"Assuming, however, that my ideas on the subject are antiquated and unsuited to these progressive days, it is a matter of surprise to me that the refusal of certain natives of our new possessions to acquiesce in the beneficence of subjecting them to our control and management should in the least disturb our expansionists.

"This phase of the situation ought not to have been unanticipated, nor the incidents naturally growing out of it overlooked.

"The remedy is obvious and simple. The misguided inhabitants of our annexed territory who prefer something different from the plan for their control which we propose or who oppose our designs in their behalf should be slaughtered.

"The killing of natives has been a feature of expansion since expansion began, and our imperialistic enthusiasm should not be checked by the prospective necessity of destroying a few thousand or a few hundred thousand Filipinos.

"This should only be regarded as one stage in a

transcendentally great movement, a mere incident in its progress.

"Of course some unprepared souls would then be lost before we had the opportunity of Christianizing them, but surely those of our clergymen who have done so much to encourage expansion could manage that difficulty."

The Possibilities of "Expansion."

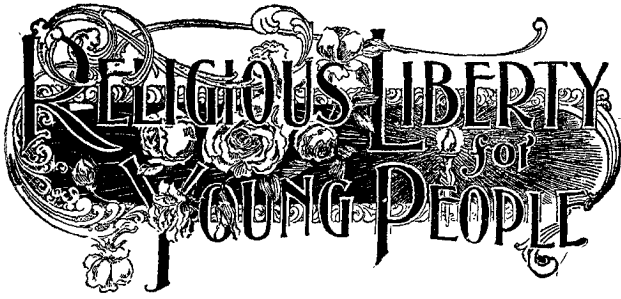
SOME idea of the natural tendency of the expansion policy to keep on expanding indefinitely, may be gathered from the following editorial in the *Minneapolis Tribune*, of December 10, last. It appears under the heading, "Do We Want Venezuela?" but the question might appropriately have been, Do we want the western hemisphere, and as much more of the earth as we can get? The *Tribune* says:—

"A New York gentleman who recently returned from Venezuela says he was surprised to find a strong sentiment among prominent Venezuelans in favor of annexation to the United States, and that if this country wanted that South American republic, it would have no difficulty, in the present state of feeling existing there, to bring about annexation. He adds: 'With the ownership of Porto Rico, it may be found necessary after a while for us to take in the countries bordering on the Caribbean Sea. This is all the more worthy of serious consideration when we reflect upon the longing with which European powers regard the countries of South America. Germany plans for future domination in Southern Brazil; Italy already has strong colonies in the Argentine, while Great Britain has made Chili next to a commercial dependency. In view of all these things, it will not do to say the time will never come when the United States will disdain the idea of pushing the Stars and Stripes further southward.'

"An examination of the map will show that Venezuela faces Porto Rico and possesses a fine coast looking northward towards the United States. It is one of the finest of the South American countries, both in its surface and resources, and in the character of its people. Under American auspices its development would be rapid and it would be the source of untold wealth. From the base furnished by Porto Rico, it would be within easy communication with the United States, and its possession would tend to the building up of an important ocean marine trading to southern waters.

"If the people of Venezuela want to come into the United States and would be content to remain for a probationary period of say 25 years in the territorial condition, the annexation would be mutually advantageous. Within that period the emigration from the United States to Venezuela and the establishment of American enterprises there would so thoroughly Americanize the country that it could safely be admitted to statehood with a restricted suffrage, something like that which is proposed for Hawaii.

"If the policy of expansion is adopted, the way to expand is to expand. Ultimately the United States must control both American continents. Venezuela would be an important stepping-stone to the rest of South America."



Studies in French History.—54.

"It was quite an unfortunate thing," began Professor Carman, "that Louis the Sixteenth was born to be a great king. The one thing that he was really fitted to do, was the work of a locksmith. He did not at all enjoy doing his kingly duties, and it was quite as unfortunate for the people as for himself that he was not more of a king."

"Was he a royal looking man?" asked Milly Brown, at which everyone smiled—because she rarely forgot to ask that question.

"No, Milly; he was not even kingly looking. He had a very plain face—unlike his royal grandfather—and his manner of walking and carrying himself was quite clumsy and odd. Yet the king really did have a kind heart, and would have been glad to make his people prosperous and happy, if he had known how."

"Couldn't his minister help him?" asked practical Jack.

"The first minister, named Count de Maurepas, was no help to him or to France; but the king did better when he appointed Turgot as Minister of Finance. This man was really one of the greatest statesmen of the eighteenth century. But the queen became displeased with him because he insisted upon strict economy even in the royal household, and poor Marie Antoinette was not at this time accustomed to economizing; little did she think that the day was not far distant when she who so loved luxury and pleasure would have no place to lay her head save within the four walls of a well guarded prison."

"O I am so anxious to hear all about her!" exclaimed Julia March. "When will you give us a little account of her, professor?"

"When we come to the study of the 'Revolution,' we will hear more about her; but I am thinking that we will have a rest for a few weeks before beginning this," smiled her teacher.

"Well, the come out of it all was that this excellent man Turgot was dismissed from office, at which the rich lords were very much pleased. A man named Necker took his place. He was a good financier,—he was a banker from Switzerland—also, and seeing at once that there was much of the people's money squandered by those who had been placed in petty office, he wisely did

away altogether with these, and lest some might think he was saving money simply to enrich himself, he refused to receive any payment at all for his services."

"He must have been a very unselfish man," remarked Charlie White.

"Yes; more so than most men are nowadays.

"It was about this time that the war of the American Revolution was begun. And as the poor French people were having such a hard time of it, they began to wonder why, if America could resist England, and be independent of royalty altogether, *they* might not also refuse to endure any longer the terrible injustices that had been heaped upon them."

"I wonder if it wasn't this feeling of sympathy which made France so kind and helpful to us," suggested Max Smith.

"I think so; and besides our Congress seemed to imagine that France would espouse the cause of freedom, and so sent the grand old patriot Benjamin Franklin over to see if they would be willing to join us. Of course you all know how it turned out. Although the king was disinclined to have any trouble with England, he could not refuse the united desire of the people; so he sent some ships over here,—and finally in 1778 espoused our cause by acknowledging that we were independent. Who can name some of the French commanders who were of great help to America in that dreadful struggle?"

"Of course General La Fayette ought to be mentioned first," said Ed. Barnaby.

"Yes, and then there are De Grasse and Rochambeau and D'Estaing," said Edna Phillips.

"Good. Well, when Franklin appeared before the vain court of France, among the ruffles and embroidery and powdered wigs and jaunty three-cornered hats, he must have looked very plain and old-fashioned to the fine lords."

"What did *he* wear?" asked Milly.

"A good, warm, fur cap, for one thing, and there was nothing silly or vain in his dress. Yet the French ladies petted him a good deal, and if he had not been so old and so sensible, they might perhaps have turned his head."

"I think America ought to be real grateful to France even yet," said Will Barnaby.

"I do not think she has ever ceased to be thankful," replied the teacher. "Of course England and France at once went to war on the account. But finally peace was declared between the three countries in 1783."

"I'd like to ask," said practical Jack, "if Queen Marie Antoinette had learned to be a little less extravagant by this time."

"I was just about to speak of her," answered Professor Carman, "and I am sorry to tell you, Jack, that the historian assures us that she continued to grow more extravagant—at least she and her fine friends used so much money that the treasury was quite empty. Necker was doing his utmost to replenish it all the time, but to

no purpose. Finally he was refused a seat in the State-council, simply for the reason that he was a Protestant."

"That's something like Americans refusing to put a man in office because his religious belief doesn't suit them," said Joe Palmeter, and he added very earnestly, "I don't see what religious convictions have to do with the affairs of the State."

"They should have nothing to do whatever with them," was the reply of his teacher. "So M. Necker thought, and he decided to go back home to Switzerland. Then a reckless man took his place, named M. de Calonne, whose senseless extravagance was the last drop in the bitter cup, which brought on the crisis of the bloody revolution. He proposed to help the nation out of debt by *borrowing*; but as in private affairs, one debt cannot be paid by incurring another. At last it was decided to recall M. Necker, and finally, after innumerable troubles, it was proposed that the States-General, which had not been summoned for 175 years, should assemble and see if the unhappy and tax-ridden people could not find some redress and some way out of their troubles. The first meeting was on the fifth day of May, 1789, when the French Revolution may be said to have begun.

"Now, girls and boys," continued Professor Carman, "we will discontinue our 'Studies' for a few weeks, and have a rest, when we hope to be ready to begin the thrilling study of THE FRENCH REVOLUTION."

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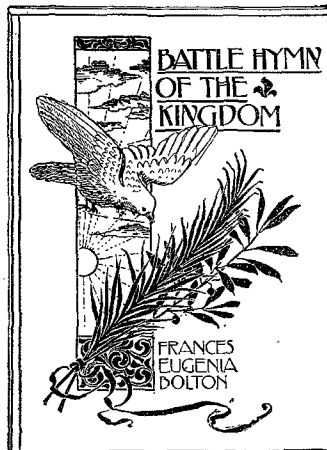
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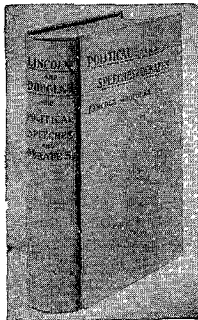
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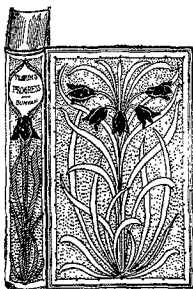
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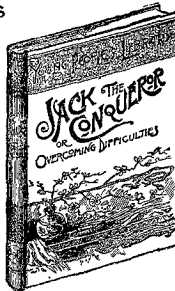


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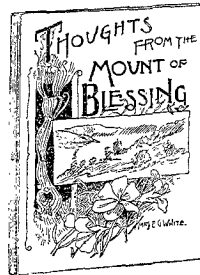
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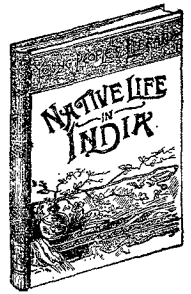
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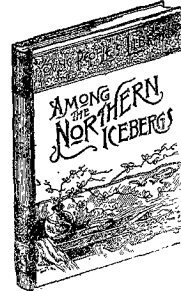
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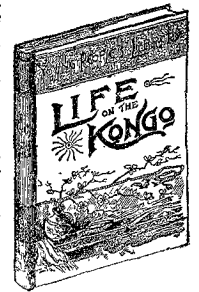
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Here John Williams, Rev. G. N. Gordon and wife, J. D. Gordon, and others met death at the hands of the natives. Here dwell the Rubiana people, whose mania is the collection of human heads. Even here, this book informs us, the Gospel has made progress. This is illustrated by two scenes in one village—one as the missionaries found it, the other after its inhabitants had received Christianity. Cloth, 60c.

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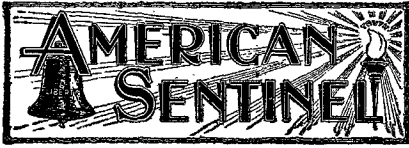
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NEW YORK, JANUARY 12, 1899.

THE proper petition for Christians begins, "Our Father, which art in heaven;" not, Our legislature, which art on earth.

THE States are quite rapidly falling into line in the matter of passing upon the validity of Sunday legislation.

WITH this issue the "Studies in French History" cease for a time, after which it is expected they will be resumed, taking up that most interesting and important epoch in modern history, the French Revolution.

AFTER thirty years of American colonial government in Alaska, that country, says the retiring Bishop Nicholas, of the Russian Church, "stands in need of radical reform in all directions." See article on page 26.

"SUNDAY laws mean enforced idleness for the non-worshiper; hypocrisy for the man that goes to worship at their bidding; persecution for him whose religious convictions require him to observe another day; while they are perfectly worthless for him whose conscience leads him to recognize Sunday as holy time."

THE United States is determined to take possession of the entire group of the Philippines, because of its victory over Spain at Manila; although Spain, as is well known, did not have any hold at all upon a large part of the territory which the islands comprise. In pursuance of this determination the President has issued a proclamation to the Filipinos, telling them that the mission of the American army and navy to their shores

is a purely benevolent one, and is for their "greatest good."

"It will be the duty of the commander of the forces of occupation," says the proclamation, "to announce and proclaim in the most public manner that we come, not as invaders or conquerors, but as friends, to protect the natives in their homes, in their employments, and in their personal and religious rights."

And if any of "the natives" should be so unreasonable as not to want to be protected on their lands by a foreign power with a big army and navy, then they are to bear in mind that "all persons who, either by active aid or by honest submission, cooperate with the Government of the United States to give effect to these beneficent purposes, will receive the reward of its support and protection;" but "all others will be brought within the lawful rule we have assumed, *with firmness if need be* [italics ours], but without severity so far as may be possible."

Of course, if the Filipinos are so foolish as not to see the beneficence of the Government's mission—if they have no sense of how nice it is to be told what to do and how to do it by a nation so great and strong as the American Republic, they will have no excuse. They will show themselves to be incorrigible, and people upon whom no sympathy should be wasted. For are they not all familiar with American history, and do they not know that the great power which has come to them is a free republican government? Have they not read the Declaration of Independence and the American Constitution, and do they not know that the American Government is founded on the principles these documents set forth, and strictly adheres to them in all its practice? And have they not, moreover, heard the thunder of Dewey's guns in Manila Bay, and seen the remains of the Spanish fleet which got in Dewey's way, as he sailed in that May morning on his mission of benevolence? In view of all this, and more that we might mention, what possible excuse can the Filipinos have for refusing to want to be governed

by the great American nation across the sea? Who will say that they ought not, in case of such refusal, to be treated "with firmness," until they are convinced of the benevolent intentions of the superior power?

Certainly the world ought to be convinced, by this time, that the war with Spain was undertaken "solely for humanity." And yet the world only scoffs at the idea.

A CORRESPONDENT in Fort Scott, Kansas, informs us that a decision on the Sunday law of that State is pending in the courts there, in the case of a barber arrested for following his trade on Sunday. Until recently the barber shops did business on Sundays without molestation; but finally one barber who wanted the patronage of people who advocated Sunday closing, gave notice that he would prosecute all barbers keeping open thereafter on Sundays; and all the shops were closed, with one exception. The prosecution, we are informed, would not risk this case before either of Fort Scott's justices of the peace, knowing they would decide the proceedings to be unconstitutional; so the case was taken to the district court, and is expected, in case of an adverse decision, to be taken to the Supreme Court of the State.

THE demand for extra copies of the SENTINEL, of almost every issue, has been so great, that we have decided to print each week a sufficient number to meet if possible all calls for them. Last week's, and the present issue, are excellent for missionary purposes, and our friends should see to it that every lawyer and judge in their respective localities be supplied with these two numbers, which contain the important article from the pen of ex-Judge Arthur. These will be sold at the rate of one cent per copy. Wrappers directed and mailed from this office at a cent and a quarter per copy.

THE true religion is intolerant of evil; false religions are intolerant of men.