

AMERICAN SENTINEL

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

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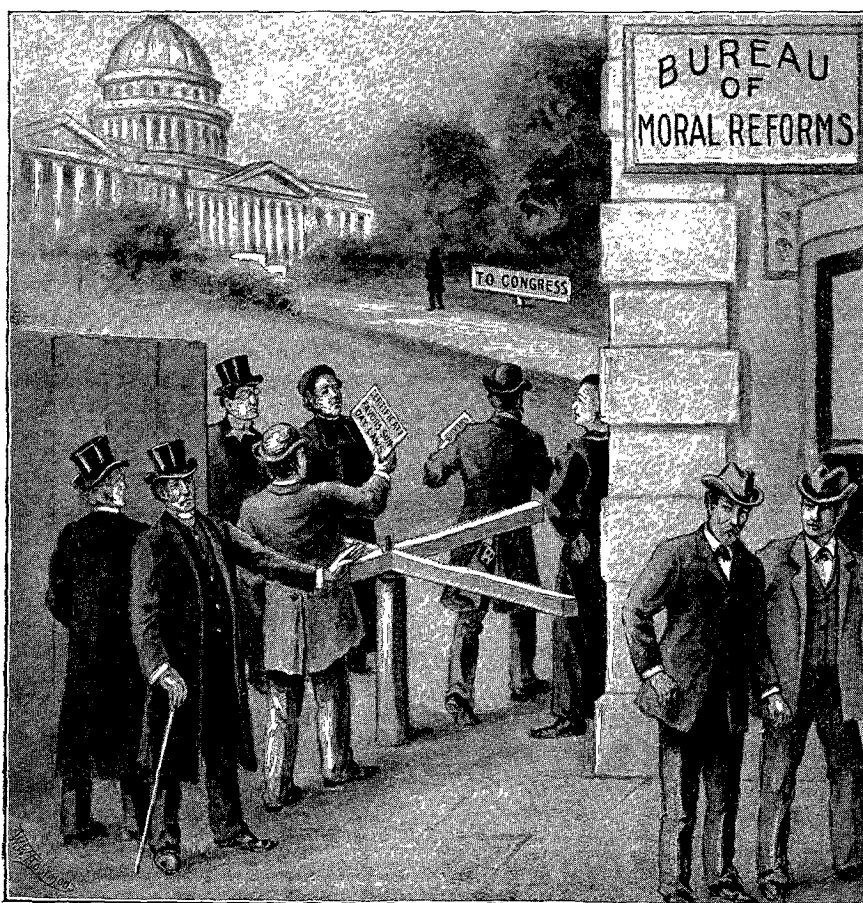
THE "Sabbath of the Lord" has nothing to gain by being Americanized.

THE result of "moral reform" by force is always reform backwards.

TRUTH depends upon its power to convict people; error always wants to employ force.

POLITICAL "pull" for the church is a pull that opens her doors to political hypocrites and knaves

THERE are some men in the pulpits who seem to imagine that a diploma from a theological seminary is a certificate of their ability to manage both the spiritual and the temporal affairs of their fellows.



CIVIL GOVERNMENT AS IT WOULD BE UNDER THE "REFORM BUREAU," AT WASHINGTON.

A "REFORM BUREAU" has been set up at the seat of the national Government, for the purpose of introducing moral issues into national legislation, and instructing members of Congress how they must vote on the same. The central idea of this institution is that the clergy are pre-eminently qualified for statesmanship,—the same idea with which the papacy started in the early centuries. While they seek now to persuade, they would dictate if they had the power. Through the large religious organizations with which these clerical "reformers" are in touch, they would control the popular vote, and so shut out from Congress every person who could not show a certificate of moral character issued by them; in other words, every person who would not declare his readiness to vote for religious legislation,—which, of course, would not debar any knave who was not above being a hypocrite. It is time now if ever in the history of this nation, to bear in mind the warning words of Hon. Richard M. Johnson, in the U. S. Senate Report on Sunday Mails: "All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

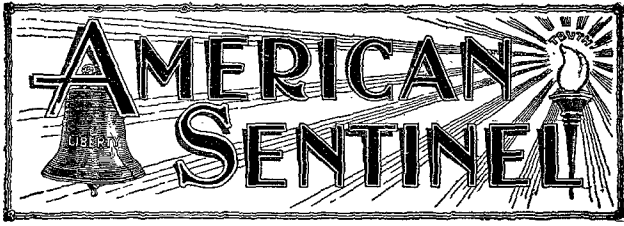
THE man who has a price for his conscience has no conscience that is worth buying.

MORAL reform by law means letting go of the consciences of men to grasp for their ballots.

THE self-made man is a vast improvement on the government-made man. Legislation cannot give a man backbone.

A PROFESSION of righteousness is not moral reform, but it is all that can be secured for an individual or a nation by law.

THE man who cannot find the gospel in the Declaration of Independence has not yet found it as it is in the Word of God.



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.)

More Sunday Arrests in Tennessee.

RELIGIOUS freedom is again denied in that section of this "land of the free" constituting the State of Tennessee. At the town of Sanford, McMinn County, four persons—two men and their wives—are under arrest on the charge of "violating the Sabbath." A letter from one of them, Mr. G. M. Powell, gives the following particulars.

Mr. Powell and his wife, both observers of the seventh-day Sabbath, went to that section of Tennessee about five months ago to work as self supporting missionaries. They secured a piece of land, on which they started a private school,—an enterprise which was appreciated by the people, as was shown by the enrollment of between twenty and thirty pupils. But there were some in the neighborhood who were opposed to Mr. Powell's religion, and whose moral status was such as to cause them to manifest their opposition to religion by becoming enemies of the man who held it, and of all others of like religious views; thus presenting a contrast to Christianity, which manifests only love for all men, no matter what their religious views may be.

Mr. Powell writes that two warrants were sworn out against them for two different charges, of the same nature. "Brother and Sister Bristol, who recently began the observance of the Sabbath, were also arrested, but we were permitted to go on each other's bond, which was \$250 in each case." The trials will be held at the April term of court.

The prospect is, of course, that the school will be broken up; but this will not matter to the advocates of Sunday enforcement. The thing of importance with them is to vindicate the "American Sabbath." Better is it in their view that there should be no educational enterprise in their midst, than that any person should be permitted to conscientiously disregard the claims of this traditional institution.

The Sunday law is the ever-ready instrument of religious intolerance. The whole history of Sunday legislation only reveals it in this light.

The charge brought by the civil authorities against

these defendants is that of "violating the Sabbath." How do the civil authorities in this part of Tennessee, or in any part of the country, know what the Sabbath is, and what is a violation of it? How does any man know these things? The Bible alone gives an answer to these questions. And the truths of the Bible are understood not alone by reading what the Bible says, but by the agency of the divine Teacher, the "Spirit of truth."

What then have the civil authorities in any place to do with the settling of religious questions? And when the civil power assumes to settle the purely religious questions involved in an assumed "violation of the Sabbath," what less can be represented in it than a union of church and state? Whether it be done by a state, or a county, or only a town, or by the whole United States, the principle is the same, and is precisely that which is embodied in and gives character to the papacy.

Some Mormon Queries.

THE opposition which has become manifest to the seating of Congressmen-elect Roberts, of Utah, leads the *Deseret News*, of Salt Lake City, to propound a few questions touching the general principles of the issue involved and the facts to which they are applicable in this country. They are questions which cannot be too often sounded in American ears, and lose none of their force or logic by coming from the official organ of Mormondom.

The *News* says:—

"If a 'Mormon' elder uses the right of franchise and the right of free speech, in support of a public measure or a nominee for public office, the cry is raised at once that the 'Mormon Church is dominant in politics,' and that 'the church regulates the state in Utah.' But when ministers and dignitaries of any number of denominational churches unite for the purpose of overawing United States senators and representatives and of dictating the course of Congress, no objection is offered by the anti Mormon agitators.

"Why? Have the various sectarian preachers a monopoly of the 'church-and-state' business? Is it life and salvation for a Presbyterian or Methodist bishop to instruct Congress as to its duties, and death and condemnation for a 'Mormon' elder to advocate the cause of a candidate for election to that body? Is it proper for 'Christian' conclaves to instruct legislators what to do, and improper for 'Mormon' ministers to exercise the privilege of citizenship? If so, why?"

The answer to this "why" can never be given by any representative of a denomination which meddles in politics. In principle, every such religious body stands on a par with the Mormons whom it denounces. Religion in politics is the same in principle everywhere.

The *News* attempts to justify Mormon connection with politics on the ground of the "rights of an American citizen." It says:—

"The statements that are being made by preachers in the East and published in some of the wild cat papers,

that the 'Mormon' Church is endeavoring to regulate political affairs in this State, are entirely without foundation in fact. Nor is it true that the leaders of the church have taken a prominent part in recent politics. If any prominent 'Mormon' has said or done anything in this direction he has simply exercised his rights as an American citizen, and voted for and supported men whom he thinks best suited for the positions to be filled. And that right has been used as much in favor of Gentiles as of Mormon candidates for public office. What is there wrong in that? And why does anybody with common sense raise any objection?"

It is in this same way that other churches justify their connection with politics, and the justification is just as good for the Mormon Church as for any other. But other churches can see that it does not hold good for the Mormons; the "rights of an American citizen" do not shut the Mormon Church out of politics, nor prevent the Mormon majority in Utah from getting the political control of the State. Yet these other churches cannot see that their own activity in politics must lead just as surely to a union of religion with the civil power, and that on a wider scale than is possible in a single State.

They do not, or at least profess not, to see this; but it is nevertheless true, and a truth than which there is none more important demanding the attention of the American people.

"To the Clergy."

THE following editorial from the *Outlook*, addressed "To the Clergy," is worthy of the widest circulation possible. It is wise and true in itself, and from that source it is especially interesting. It is most devoutly to be wished that "the clergy" would conform strictly to the principle here laid down. This is the principle for which the AMERICAN SENTINEL exists:—

"The public are apparently most interested in public questions; but far more important than any public questions are those which are purely personal. The minister shares the universal interest in such problems as, What shall be done with the Philippines? Who shall be the next governor? By what legislative method shall the State deal with the liquor problem? He has before him on Sunday morning a congregation interested in these and kindred problems. If he speaks upon them and has anything to say, his sermon will make good copy for the daily press, and will be reported, or misreported. The temptation is strong to fall into the current, to turn his pulpit into a platform, and his sermon into a political or a sociological address.

"The temptation is the more seductive because moral principles are involved in these questions, and it is not always easy to distinguish between the moral principle which it is his duty to inculcate and the political method which it is not his function to urge; between the virtue of temperance and the legislative method of prohibition; the virtue of honesty and the triumph of his own party; the virtue of patriotism and the policy of expansion or its reverse.

"Nevertheless the community as well as the church is a loser when the preacher yields to this temptation, and ceases to be a preacher of righteousness and becomes an instructor in politics or sociology. For the latter function he has no special equipment. His library is not rich in political and sociological departments. He has no expert knowledge and no special information. He is as dependent as his congregation for his knowledge of the facts on the daily papers, and generally also for his understanding of principles. He is either much more or much less than the average man if he is not subject to partisan prejudices, is not a Republican, a Democrat, a Populist, or a Prohibitionist. It is not safe for him to assume that he is superior to those prejudices which are common to humanity; and if he is unprejudiced because he is indifferent, he is unfit to be a teacher. The fact that the press will report his political sermon and no other, is rather a reason against preaching it than the reverse. For the kingdom of God cometh not with observation; and he who preaches for the newspapers rarely preaches with real effectiveness to his own congregation.

"On the other hand, if he turns aside from his specific function of illuminating and inspiring the individual life, there is no one else in the community to take up his work. And his work is by far more important than that which beckons him away from it. It is far more important that the individuals in the community should be inspired by habits of self-control than that the State should have any particular form of legislation on its statute-books; that the citizens of all parties should be educated to abhor that which is evil than that political power should be transferred from one party to another; that Americans should govern themselves with honor in their individual lives than that they should assume the government of a new and distant people. For the solution of all political and sociological problems depends on this spiritual illumination and inspiration of the individual. Without it there will be the grossest licentiousness and self-indulgence in spite of laws on the statute-book; political reforms will only transfer the State from one set of robbers to another, and the expansion of America will be the expansion of selfish and corrupt misrule.

"What more natural than that the minister should make his pulpit instructions bear directly upon these public themes? But we are convinced, and we should like to convince our clerical readers, that they should do so very rarely, if at all. This is not at all because the congregations are divided in sentiment on these questions, nor chiefly because they are wearied with the over-discussion of them in the press, nor altogether because the minister is not generally better informed upon them than most of his people; it is because the people have come to church under the pressure of a different need. Some of them are consciously perplexed by problems of personal duty on which they desire light; all of them unconsciously suffer from some unrecognized atrophy and need life.

"The minister who fails to understand this need and to find in the Gospel of his God a means of ministering to it, whether he turns his pulpit into a lecture platform in order to attract the crowd, or neglects his pulpit altogether and endeavors by social calling to build up a congregation, or suffers his church work to fall into a second place and gives himself to civic reform, law en-

forcement, sociological discussion, and educational progress, misses the opportunity which the peculiar privilege of the pulpit gives to the preacher. This is an opportunity to *add to the sum of life* rather than to direct life into any particular channel.

"To interpret to men their own restlessness, their half-conscious sense of need; to pierce the armor of their self-conceit and awaken in them a divinediscontent where it does not already exist; to set before them in the life of Jesus Christ a type of human excellence and so inspire in them an ambition to be better than they are; to arouse in them a spirit of loyalty to him, obedience to which is the sum of human duty; to recover them from that dull despair whose end is death, by showing them in the free gift of God a power to do all and be all that the highest aspiration sets before them; to put into their exhausted lives a new heart of hope and love—*this is the function of the ministry.*"

They Are Very Likely to "Fall Out."

ENGLAND is anxious to secure an Anglo Saxon alliance; in the interests, professedly, of peace.

England is anxious that the United States should firmly establish its power in the Philippines, in order that English interests in the Orient may be safeguarded by the proximity of a formidable Anglo-Saxon ally.

If this situation should come about, however, would it contribute to the establishment of peace? This is an important question just now, and its importance is clearly defined in the answer given to it by Carl Schurz, the eminent authority on American political institutions from whom we quoted last week. In his speech before the convocation of the University of Chicago, Mr. Schurz said on this subject:—

"A singular delusion has taken hold of the minds of otherwise clear headed men. It is that our new friendship with England will serve firmly to secure the world's peace. Nobody can hail that friendly feeling between the two nations more warmly than I do, and I fervidly hope it will last. But I am profoundly convinced that if this friendship results in the two countries setting out to grasp 'for the Anglo-Saxon,' as the phrase is, whatever of the earth may be attainable—if they hunt in couple, they will surely soon fall out about the game, and the first serious quarrel, or at least one of the first, we shall have will be with Great Britain. And as family feuds are the bitterest, that feud will be apt to become one of the most deplorable in its consequences.

"No nation is, or ought to be, unselfish. England in her friendly feeling toward us is not inspired by mere sentimental benevolence. The anxious wish of many Englishmen that we should take the Philippines is not free from the consideration that, if we do so, we shall for a long time depend on British friendship to maintain our position on that field of rivalry, and that Britain will derive ample profit from our dependence on her.

"British friendship is a good thing to have, but, perhaps, not so good a thing to need. If we are wise we shall not put ourselves in a situation in which we shall need it. British statesmanship has sometimes shown

great skill in making other nations fight its battles. This is very admirable from its point of view, but it is not so pleasant for the nations so used. I should loath to see this Republic associated with Great Britain in apparently joint concerns as a junior partner with a minority interest, or the American navy in the situation of a mere squadron of the British fleet.

"This would surely lead to trouble in the settling of accounts. Lord Salisbury was decidedly right when, at the last lord mayor's banquet, he said that the appearance of the United States as a factor in Asiatic affairs was likely to conduce to the interests of Great Britain, but might not conduce to the interest of peace.' Whether he had eventual quarrels with this Republic in mind I do not know. But it is certain that the expression of British sentiment I have just quoted shows us a Pandora box of such quarrels.

"Ardently desiring the maintenance of the friendship between England and this Republic, I cannot but express the profound belief that this friendship will remain most secure if the two nations do not attempt to accomplish the same ends in the same way, but continue to follow the separate courses prescribed by their peculiar conditions and their history."

Is This Saying Worthy of any Acceptation?

BY JOHN D. BRADLEY.

"If we can govern ourselves, by that token we can govern others."

WITH this sentence, which was evidently regarded as a very wise saying, the attorney-general of the United States recently closed an argument on the capability and aptitude of Americans for the government of dependencies. The occasion was the annual banquet of the New York Chamber of Commerce, and the attorney general "spoke for the administration on the subject of expansion." It is said that these banquets of the Chamber of Commerce, like the lord mayor's dinner in London, "afford occasion for public men to speak in an unofficial way upon the great questions of the day and to indicate the policies of parties or of administrations."

There have been two important epochs in American history in which the question of the government of one people by another has been thoroughly canvassed and discussed, and at the end of each, conclusions were reached on the question and were imbedded in the fundamental law of the Republic. It was the adoption of these conclusions that made the American Government a Republic. In each instance there was a conflict, a great struggle, between the principles of liberty and the principles of despotism. Let us briefly glance at these two epochs that we may see upon which side of the conflict in each instance was found the principle contained in this utterance by the attorney-general.

The first of these epochs produced the Declaration of Independence, delivered the American colonies from the oppression of Great Britain, and established the Republic itself under a Constitution that meant "a new order of

things." In this first conflict who put forth in substance the proposition that "if we can govern ourselves by that token we can govern others?" Surely not the founders of the Republic, for it was not that they might govern others, but that they might govern themselves, for which they pledged their lives, their fortunes, and their sacred honor. Their purpose was not the establishment of their rule over others, but the disestablishment of others' rule over them. Their declaration was one of equality, not of superiority; of *independence*, not of domination. So far were they from holding to the above proposition that they left on record certain self-evident truths that are in eternal antagonism with the doctrine that one people should be governed by another people. It is unnecessary to quote their language. It is firmly fixed in the minds and hearts of those who value liberty, and those who do not, who are ready to turn back into the "hateful paths of despotism," are finding in that language, even as Lincoln declared, a "stumbling block" and "a hard nut to crack."

As everybody knows, it was George III. and his ministers who, at that time, claimed the right to govern others. They reasoned that if they could tax and govern England, by that token they could tax and govern the American colonies. And certainly, if they could rule and rob India, they could, by the same token, rule and rob America. And it will not be irrelevant in this connection to refer to the case of India; for the attorney-general in the course of his speech declared that "we have sprung from a race that has governed India."

At the very time when the fathers found that they could no longer endure alien Anglo-Saxon rule, or remain a dependency of an Anglo-Saxon power, that same rule and authority which they overthrew in America was being firmly fixed and established over the populous countries of India. This case is correctly quoted as an illustration of Anglo-Saxon rule in the interests of humanity, civilization and *trade*. It is in fact the greatest example of such rule. Here were millions and millions of people who, according to their Anglo-Saxon benefactors(?) were unfit to govern themselves. Those who have become entranced with the hallucination that the rule of Anglo-Saxons in such cases is the embodiment and perfection of enlightenment, liberty and justice; that the virtues and blessings of Anglo-Saxons and their civilization are so great that the acceptance by them of the "responsibility" of governing such people without their consent, and even against their will, is on their part an act of such benignity and humanity that it should awaken the unbounded gratitude of the people thus favored and place them under everlasting obligations to their Anglo Saxon benefactors,—we say that those who have become enraptured with these sentiments or their equivalents should study the example to which the attorney-general has referred them. They should allow an Anglo Saxon, and one who knew whereof he affirmed, to break the spell for them.

The benefits(?) and blessings(?) which the introduction of Anglo-Saxons and their civilization brought into India were amply portrayed by Edmund Burke in the following speeches: "On the East India bill of Mr. Fox," in the House of Commons, Dec. 1, 1783; "On the Nabob of Arcot's Debts," in the House of Commons, Feb. 23, 1785; and his speech before the lords, Feb. 15, 16, 17, and 19, 1788. These speeches cover the ground quite thoroughly up to the time of their deliverance, and those who wish to know in advance just what Anglo-Saxons can do in such cases, will find them full of meaning. Precious little will be found in the condition of things there portrayed that will make it worth one's while to talk of having "sprung from a race that has governed India."

Have we reached a time when *American* statesmen find the principles of George III. and of Warren Hastings better suited to their purposes than those of the Declaration of Independence? Evidently that time has arrived.

(Concluded in next issue.)

War For "Expansion."

THE United States began the war with Spain for purposes which had, professedly at least, no connection with "expansion." Now, this nation seems about to undertake another war for the express purpose of "expansion," and that alone.

The scene of the difficulty is the Philippine islands. The Filipinos want to be free—free to govern themselves in their own way. The United States wants them to be free, with "freedom" imported from a foreign shore and administered under the authority of a foreign power. The Filipinos see no difference between this theoretical freedom and actual subjection to this foreign power; and are determined, it is reported, to resist American domination if need be by force of arms.

Advocates of "expansion" have been loudly shouting that any failure to ratify the treaty with Spain, in which Spain "cedes" the Philippines to the United States, will throw the country back into war with Spain. Anything more absurd than this assertion could hardly be imagined. Anybody with the least intelligence ought to know that Spain has neither the disposition nor the power to renew the war, and there would be no war unless it were renewed by the United States. The real truth is that there is every prospect that war will result directly from the ratification of the treaty, in attempting to establish the authority which is "ceded" by it to the United States.

The Filipinos want to set up a republic; the United States is now ready to strike this infant republic a death blow. The Filipinos looked first to this nation for recognition and sympathy. From it first they receive opposition and scorn. Has the United States become

the enemy of republican government, after having so long posed as the champion of every people struggling for liberty?

The Bible, Protestantism, and Papacy.

THE GENIUS OF PROTESTANTISM.

BY S. B. HORTON.

THE New York *Sun*, speaking apropos the subject of Dr. DeCosta's recent sermons, mourning the absence of power toward the unconverted by Protestantism, because of the multiplicity of sects into which Protestantism is divided, has this to say:—

"The division of Protestantism into many sects is made inevitable by its very genius. Its assertion of the right of individual judgment forbids uniformity and produces a multiplicity of divisions, in contradistinction to the unity created by the sole authority of interpretation asserted by the Roman Catholic Church."

We cannot agree with the view that "many sects" and "a multiplicity of divisions" are the necessary outcome of *true* and *genuine* Protestantism. We take it that true Protestantism is not simply and solely a revolt against the Roman Catholic Church as such, but it stands for the propagation of a principle underlying individual relations between man and God and between man and man. What does true Protestantism stand for? We quote in reply a part of the celebrated declaration and protest of April 19, 1529, upon which Protestantism professedly stands:—

"Moreover, [and this is the essential part of the protest] as the new edict declares that the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now, seeing that there is great diversity of opinion in this respect; *that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; and that this holy book is in all things necessary for the Christian easy of understanding, and calculated to scatter the darkness: we are resolved with the grace of God, to maintain the pure and exclusive preaching of his holy Word, such as is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us.*" (Italics ours.)

In commenting upon this bold and very necessary declaration and protest, the historian D'Aubigne says:—

"The principles contained in this celebrated protest of April 19, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil

magistrate, and the second the arbitrary authority of the church. Instead of these abuses Protestantism sets the power of conscience above the magistrate; and the authority of the Word of God above the visible church. . . . It lays down the principle, that all human teaching should be subordinate to the oracles of God. . . . In this celebrated act of Spires no doctor appears, and the Word of God reigns alone."

It will be seen from this protest as intended then and as sacredly true now, that the question of teaching any and all doctrine and duties of life as well as the interpretation of the text shall be confined to the Bible and the Bible only,—not as the "doctor" would interpret, but "each text explained by other and clearer texts"; for "it is in all things necessary for the Christian easy of understanding," and "is the sure rule of all doctrine and all life." The "genius" of Protestantism certainly conduces to uniformity and unity. Moreover, this principle is the underlying genius (if we may use the expression) of the holy Scriptures themselves. The Saviour constantly referred to and taught in harmony with them. In his prayer for his disciples (John 17:14-21) he was anxious that they might be set apart for their holy calling by the Word, and that they all might be one. The apostles also appealed to and taught in harmony with the holy Scriptures.

The conclusion must inevitably be reached that true Protestantism forever stands for "the Bible and the Bible only" as against "the tradition of men," "the rudiments of the world," whether advocated by the Roman Catholic Church or any other religious society. This position in the very nature of the demand for an infallible standard or rule of faith (to be found in the Bible, says Protestantism), invites rather than forbids uniformity. In succeeding articles we shall enlarge upon the thoughts herein suggested.

The Holy Spirit and Sunday.—No. 21.

BY C. H. KESLAKÉ.

THE course pursued by the Pharisees with reference to the Sabbath question, and which resulted, among other things, in their attributing the work of the Holy Spirit as being the work of Satan, and so committing the sin against the Holy Spirit, is worthy of careful study.

In the matter of Sunday the whole world is now standing face to face with the same issue that confronted the Saviour. As we have already stated, the only difference is that in his time the question was not what day is the Sabbath, but how should the Sabbath be observed: while now it is not simply how the Sabbath shall be kept, but what day is the Sabbath. And the same results will be reached now as were reached back there, no matter on what side of this question one may be found. If we stand with Christ and accept God's idea of the Sabbath,

it will mean the same for us as it did for Christ—persecution, and imprisonment or death: while if we stand on the other side—the wrong side—it will mean our ultimate destruction.

This is not because there is anything arbitrary in this thing. In the Sabbath question there is the working out of principles that are as old as creation itself, and it is the recognition or the rejection of those principles that will land us finally in one or the other of the positions set forth above.

It was an awful thing for the Jews to put Christ to death because he did not keep the Sabbath according to their ideas. They would not have done this had they known that he was the Lord of glory. 1 Cor. 2:8. Nor would they have done despite to the Spirit of grace had they discerned it. Why then did they do it? The answer is very simple. It was because they rejected God's idea of the Sabbath. And this serves to show how closely the Sabbath is related to Christ and the Holy Spirit. And it is as certain that two and two make four that in the rejection of God's idea of the Sabbath now, is involved the rejection of Christ and the Holy Spirit. Principles are no respecters of persons, and they are the same in all ages.

But the answer to the question asked above suggests the further question, Why did they reject God's idea of the Sabbath? The answer to this question is just as simple as the other. It was because they were not willing to receive God's Word wherein God's idea is set forth.

Had they known the law of the Sabbath they would have known that it was "lawful to do well on the Sabbath days." See Matt. 12:1-13. But could they not have known? Certainly they could. Every Sabbath day the book containing the law of the Sabbath was read in their hearing. And when Christ showed them from this book, which they professed to believe, the truth of the matter, they simply refused to believe or to accept it.

Had they accepted this testimony it would have led them unerringly to see that Christ was "God manifest in the flesh," and knowing this, they would not have crucified him. But "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" 2 Cor. 4:4.

And so it is to-day. Like causes produce like effects. The Sabbath question now means the same that it meant in the time of Christ. Shall God's idea prevail? The same Book that contains the law of the Sabbath is in nearly every home. You, reader, doubtless have it. From it alone we have revealed God's idea as to the day of the Sabbath. As plainly as it is possible for words to express it, the statement is, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. The Lord of the Sabbath is our example, and he kept the seventh day. Thus we have both precept and example

of the highest authority for the keeping of the seventh day. Following these there can be no possible mistake.

In the course of these articles, we have shown that the Sabbath now is the test of one's loyalty to Christ and his gospel. The advocates of Sunday, the first day, freely admit this; and they admit too, as has been shown, that there is no scripture authorizing the observance of Sunday as the Sabbath or Lord's day. Their designating the day thus is purely an arbitrary act on their part. It is purely *man's* idea.

To what will this lead? We do not have merely the evidence of logic, based upon the action of the Pharisees, to give us the answer. We have before us indisputable proofs. Already it has resulted in persecution, imprisonment, work in the chain-gang, etc., to those who, standing upon the plainly-written word of God, keep the seventh day in obedience to the law of their Maker, and as exemplified by their great Pattern. And this is only a beginning. "If they do these things in a green tree, what shall be done in the dry?" Truly, as Gibbon forcibly said: "It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment." "Decline and Fall," chap. 37, par. 23, part 5.

But bad as it will be for those who keep the day that Christ kept, it will be infinitely worse for those who reject it. For as the Sabbath, the seventh day, is inseparably connected with Christ and the Holy Spirit, they cannot reject it without rejecting these, any more than could the Jews. But in rejecting the one do they mean to reject the others? Not any more than the Pharisees intended to reject the "Lord of glory." But that step was in the course that the Pharisees took; and the same is true now. Do they see this? Of course not; and simply because they will not accept the plain statement of God's Word that the "seventh day is the Sabbath." Were they to accept it they would see it just as clearly as the Pharisees would have seen what was in their course had they accepted the Word of God.

And true Protestantism to-day is that which protests against the papal Sunday and those so-called Protestants who are seeking to have this papal institution enforced upon the consciences of the people: through which protest the truly honest will be led to discern the trend of these things, and their results, and above all, that there is no agreement between the Holy Spirit and Sunday.

THE character of a government must be a reflection of the character of the men who make it.



SPAIN lost 80,000 soldiers in Cuba during the last few years of her attempt to govern the island. Most of this number died from disease. This statement is published in Madrid, and is a good one for American expansionists to keep in mind.

* * *

THE pope has been formally invited by the czar to send a representative to the latter's peace congress. If the pope reconsiders his refusal to participate in a congress containing a representative of the Italian government, the way will be open for the United States to be represented at the congress by Archbishop Ireland, as planned at Washington.

* * *

PRESS dispatches from London state that a ritualistic dissension has arisen in the Church of England, and that the controversy, which relates to confessionals and "high ceremonies," has become very bitter. The Queen, who is greatly disturbed over the matter, has directed Lord Salisbury to effect a thorough understanding between the government and the bishops before attempting any legislation affecting the church. The crusade against "high church" practices, it is added, is assuming a decidedly political aspect.

* * *

RECENTLY a Chicago clergyman wrote one thousand letters to as many representative men in various quarters, asking why so many men are absent from church. Samples of the replies received are: "I can worship alone." "Can be better entertained elsewhere." "No confidence in the churches." "I do not need the church, and I guess it does not need me." "The church is a hospital, and I am not sick." "Indifference." "Lack of religious feeling."

* * *

THESE can be all summed up in two reasons: first, the churches are preaching politics and giving lectures instead of preaching the gospel; and second, "The carnal heart is enmity against God," so that men naturally prefer some place of amusement or of the pursuit of wealth, to the house of God. The church lacks power, as she is confessing by seeking for power through an alliance with the state. Men are always attracted by ex-

hibitions of power, and if the church of to-day had the power that was with the early church after Pentecost, there would be no trouble about getting congregations. And that power was a power which drove out hypocrites so that of these the record is that "no man durst join himself to them;" but "believers were the more added to the Lord, multitudes both of men and women." Acts 5: 13, 14. There is no mystery about the modern phenomenon of empty churches. The church has only to turn to the inspired Word to learn perfectly the cause of the difficulty, and the remedy as well.

* * *

THE representative of the Philippine government in this country, Agoncillo, has addressed a letter to the Secretary of State calling attention to existing conditions which indicate hostility on the part of the United States towards his government, and asking for explanations and an assurance that the United States does not contemplate an attack upon it. The letter closes with the words: "I consider it my imperative duty to call your attention to these disturbing conditions [at Manila], to the end that I may receive such assurances as will satisfy my government that it is not the intention of America to make war upon the new republic of Asia, and which will explain to it the reason why large armies and navies should be dispatched to the Philippine Islands and which will relieve my countrymen of the fear that now possesses them that their liberties are in danger at the hands of the republic whose name we have always associated with freedom, and to which we first come for recognition."

* * *

"THE Filipinos cannot govern themselves," say the imperialists. Perhaps they cannot, but they have the right to try it, and they might come as near it as is done by some nations calling themselves civilized. It would be interesting to know how the criminal statistics in the Philippines compare with those in the country that wants to govern them. How many murders occur in the islands in a year? In the United States the yearly average is about 10,000. How many of the Filipinos commit suicide in a year? There were 6,600 suicides in the United States in 1897. How many persons were lynched in the Philippines last year? In this country the number was 122. In 1897 the sum of \$11,248,084 was lost in the United States by embezzlement, forgery, and defalcation; the Filipinos, it is safe to say, know little about such species of industry. Probably they are not as much addicted to the use of intoxicants as are the people in many sections of this country. And while these figures apply to the United States as a whole, there are sections of it where the showing would be very much worse; yet it is never suggested of the people in any part of this country that they are not able to govern themselves.

Church and State Exemplified in California.

SPEAKING of political occurrences in connection with the opening of the legislative term, the Sacramento correspondent of the *San Francisco Star* makes the following reference to the contest for the office of the State chaplaincy:—

“Religion has also been seriously prostituted during the week. Ministers of the gospel have frequented the barrooms and lobbies of the hotels, begging of drunken politicians the small boon of a four-dollar-a-day job as prayer-maker in Senate or Assembly. It has been a sad sight. The writer was present when one of the ministerial job-hunters was whining for a job from a group of half-drunken members of the San Francisco ‘push,’ whom he evidently mistook for assemblymen. He had asked for their votes, and the following conversation ensued:—

“‘See here,’ said one of the fellows, ‘the legislature of California costs the people of this State fifteen hundred dollars a day. We are in for economy. You ministers take up five minutes a day praying, at a cost of seventy-five dollars’ worth of the legislature’s time. We pay you five dollars for it, which—’

“‘We only get four dollars,’ whined the preacher.

“‘Well, four dollars, then,’ continued the speaker, ‘which makes seventy-nine dollars a day, or over \$5,000 for the session for—fool prayers. It’s an outrage.’

“That minister did not take offense. He was too good a politician for that. Besides, he had been getting similar treatment all the evening. Instead of turning away in disgust, he only smiled at the ‘jest,’ and attempted to explain.

“‘Say,’ broke in another of the group, ‘what do you consider God’s time to be worth?’

“‘Everybody laughed, even the minister. The writer had not the patience to listen further to the conversation.

“‘The reverend gentlemen who are praying at the rate of four dollars a prayer before Senate and Assembly must be extremely good politicians, and have a very long pull, for they had many opponents in the field, who had themselves long pulls.’”

The comment of the editor of the *Star* was: “Read what our correspondent says, and become convinced, as we have long been, that this ‘chaplain’ business is a desecration, blasphemy, and abomination.”

THE czar’s plan for initiating his universal peace movement at the coming peace congress, as outlined in a circular addressed to the Powers by the Russian Minister of Foreign Affairs, provides for the discussion at the congress of the following propositions:—

1. “To agree not to increase naval or military forces and the corresponding budgets for a fixed period.
2. “To endeavor to find means of reducing the forces and budgets in the future.
3. “To interdict the use of any new weapon or explosive of a power fuller than now made.
4. “To restrict the use of the most terrible of exist-

ing explosives, and to forbid the throwing of any explosives from balloons or similarly.

5. “To forbid the employment of submarine torpedoes and similar contrivances.

6. “To undertake not to construct vessels with rams.

7. “To apply the Geneva convention to naval warfare.

8. “To neutralize vessels saving those wrecked in naval battles.

9. “To revise the declaration concerning the laws and customs of war elaborated at Brussels in 1874.

10. “To accept the principle of mediation and arbitration in such cases as lend themselves thereto.”

The circular reaffirms that nothing touching existing political relations shall be discussed. It suggests that the ultimate conference be held at the capital of a secondary power, probably Brussels or Copenhagen.

Sunday Prosecutions in Fort Scott, Kans.

THE following are the leading features of the case of the prosecution against barber J. A. Tite, for shaving on Sunday. The complainants in the case are two professional barbers who have run their shops on Sundays for a long time. A short time ago one of these barbers employed the Ft. Scott planing mill to remove and set up the fixtures of his shop on Sunday, the work amounting to about six dollars; and since swearing to the complaint against J. A. Tite, this barber has shaved two of his customers on Sunday.

In the trial it was in evidence that the complaining witnesses had on Sunday, the 18th of December, walked six blocks through mud and rain to spy out Mr. Tite, to get a prosecution against him. They saw him shave two men. These two men were subpoenaed as witnesses for the State. They both claimed that they had called on barber Tite to shave them on Sunday; that they wished to go to church and that they would feel very uncomfortable to go to church unshaved; that it was a matter of necessity for their comfort.

Mr. Tite, the defendant, was then called to the witness stand. He admitted shaving the two men on Sunday as a work of necessity. In answer to the question whether he had shaved any one else on Sunday he replied that he had shaved a dead man on Sunday. The prosecuting attorney admitted that shaving a dead man on Sunday was a work of necessity to make a respectable appearance; while the defense claimed that shaving a living man was doubly a work of necessity as both respectable appearance and comfortable feeling were involved. The prosecuting attorney stated that he had no further remarks to make.

The attorney for the defense argued at some length on the plea of necessity, stating that to make a respectable appearance at church or among his friends and to feel comfortable, it was an absolute necessity for a man to put on a clean shirt, have a fresh shave, a fresh-washed

face, and have his hair newly combed, on Sunday; that one of these was just as much a work of necessity as the other.

The two complaining witnesses testified that they saw Mr. Tite shave two men on Sunday but did not testify that it was not a work of necessity. The other two witnesses for the State both testified that it was a work of necessity.

Had the jury made up their minds in the case from the testimony, it would not have taken them five minutes to agree on a verdict of acquittal; but as it is, it seems that six of them made up their minds from their religious views instead of the testimony offered, as after twenty-four hours of deliberation they stood six for acquittal and six for conviction.

Two of the leading barber shops in Ft. Scott have been open every Sunday and will continue so, and probably in a short time the complaining witnesses will also open their shops again on Sunday.

G. STOCKMYER.

Has Spain Conquered the United States?

CERTAINLY the Spaniards themselves have not conquered this country, but if Spanish ideas and principles are to prevail over those hitherto embodied in American government, as real a conquest will have been made here as if a foreign army had landed on these shores and established its supremacy over the military forces of the Government.

This was the theme of a lecture recently delivered by Professor Sumner, senior professor of political economy at Yale University, in New Haven. He pointed out that imperialism had resulted in the demoralization of the Spanish empire, and that a like policy must be followed by a like result in the United States.

Alluding to the false and prostituted idea of patriotism which has come to be prevalent, the professor said:—

“At present the whole periodical press of the country seems to be occupied in tickling the national vanity to the utmost by representations about the war which are extravagant and fantastic. There will be a penalty to be paid for all this. Nervous and sensational newspapers are just as corrupting, especially to young people, as nervous and sensational novels. Patriotism is being prostituted into a nervous intoxication which is fatal to any apprehension of truth. It builds around us a fool's paradise, and it will lead us into errors about our position and relations just like those which we have been ridiculing in the case of Spain.

“There is a set of men who have always been referred to in our Northern States, for the last thirty years, with especial disapproval. They are those Southerners who, in 1861, did not believe in secession, but, as they said, ‘went with their States.’ They have been accused of moral cowardice. Yet within a year it has become almost a doctrine with us that patriotism required that

we should hold our tongues while our interests, our institutions, our most sacred traditions and our best established maxims have been trampled under foot. There is no doubt that moral courage is the virtue which is more needed than any other in the modern democratic State and that trucking to popularity is the worst political vice. The press, the platform, and the pulpit have all fallen under this vice, and there is evidence that the university also, which ought to be the last citadel of truth, is to come into it likewise.”

The steps by which the Spanish conquest of the United States would be completed, were enumerated by Professor Sumner as being “War, debt, taxation, diplomacy, grand governmental system, pomp, glory, a big army and navy, lavish expenditure, political jobbery,” all of which were summed up in the one word “imperialism.”

Professor Sumner concluded his lecture by referring to the saying that “Americans can do anything.” “Many are willing,” he said, “to run into a hole, trusting to luck and cleverness to get out. There are some things that Americans cannot do. Americans cannot make 2 plus 2 equal 5. You may answer that that is an arithmetical impossibility and is not in the range of our subject. Very well. Americans cannot collect \$2 a gallon tax on whiskey. They tried it through many years and failed. That is an economic and political impossibility, the roots of which are in human nature. Americans cannot govern a city of 100,000 inhabitants so as to get comfort and convenience in it at a low cost and without jobbery.

“The Fire Department of this city is now demoralized by political jobbery. Spain and all her possessions are not worth so much to you and me as the efficiency of the Fire Department of New Haven. The Americans in Connecticut cannot abolish the rotten borough system. Americans cannot reform the pension list. It is very doubtful indeed if Americans can keep up an army of 100,000 men in time of peace. Americans cannot assure the suffrage to negroes throughout the United States. Worse still—Americans cannot assure life, liberty, and the pursuit of happiness to negroes inside of the United States.

“When the negro postmaster's house was set on fire in the night in South Carolina, and not only he but his wife and children were murdered as they came out, and when, moreover, this incident passed without legal investigation or punishment, it was a bad omen for the extension of liberty to Malays and Tagals by simply setting over them the American flag. Upon a little serious examination, the off-hand disposal of an important question of policy by the declaration that ‘Americans can do anything,’ proves to be only a silly piece of bombast. The laws of nature are just as valid for Americans as for anybody else, and if we commit acts we shall have to take consequences just like other people.

“My patriotism is of that kind which is outraged by the notion that the United States never was a great nation until in a petty three months' campaign it knocked

to pieces a poor, decrepit, bankrupt old state like Spain. To hold such an opinion as that is to abandon all American standards and to put shame and scorn on all that our ancestors tried to build up here, and to go over to the standards of which Spain is a representative. The reason why I am opposed to expansion and imperialism is that I am not ready to throw away American notions and to accept those of Spain."

Sunday and Republicanism.

THE *Christian Herald*, of this city, sounds a note of alarm over the increasing desecration of Sunday. It repeats the familiar assertion that if Sunday desecration continues the Republic will go down, and points to France and Spain as warning examples. We quote the *Herald's* words for the sake of calling attention to the truth of the matter, which the *Herald* in its devotion to Sunday overlooks:—

"Effort on all sides is being made to banish the Lord's day, or turn it into a scene of pleasure. When the Sabbath goes down, the Republic goes down. Men who are not willing to obey God's law in regard to Sabbath observance, are not fit to govern themselves. Sabbath-breaking means dissoluteness, and dissoluteness is incompatible with self-government. What is the matter with republicanism in Italy and Spain? No Sabbath. For ages they wanted a republic in France. After a while they got a republic; but one day Napoleon III. with his cavalry rode through the streets, and down went the republic under the clattering hoofs. They have a republic there again; but who would be so bold as to prophesy its continuance for twenty years. France never will have a permanent republic until she quits her roystering Sabbaths, and devotes one day in every week to the recognition of God and sacred institutions. Abolish the Sabbath, and you abolish your religious privileges. Let the bad work go on, and you have 'the commune,' and you have 'the revolution,' and you have the sun of national prosperity going down in darkness and blood. From that reign of terror may the God of Lexington and Gettysburg deliver us!"

"What was the matter with republicanism in Italy and Spain?" "No Sabbath," says the *Herald*; and that is true, but not as the *Herald* means it. Italy and Spain were and are to-day countries dominated by the papacy; and the papacy is that power which, in the belief and practice of men, changed the Sabbath from the seventh day to the first day of the week. That meant "no Sabbath" to the countries which she ruled, for the first day of the week is no Sabbath in any real sense whatever.

That also was the trouble with France. For centuries what religion France has had has been the papal religion; and the papal religion is contrary to republicanism in every principle. It is no wonder that republicanism cannot flourish where that religion prevails. It would be an unaccountable thing if it could.

Where Protestantism has prevailed, there has been no trouble about the establishment of republican government; for Protestantism and civil freedom are in perfect harmony with each other. But as Protestant countries lose their Protestantism—which they are now doing, the United States not excepted, by legislating in support of religion, and that too in behalf of the very sign of the papacy, Sunday—they lose their capacity for republican government; and the republic will go down as surely as the movement for such legislation attains success.

DR. CHAS. H. PARKHURST, of this city, has addressed to the President the following protest against the forcible subjection of the Filipinos now apparently determined upon by this Government:—

"As an American citizen I respectfully protest against any slaughter of the Filipinos as false to the spirit of our religion, false to the American doctrine of liberty, false to the spirit of the pledge given by Congress on April 19 and false to the assurance stated in your own words when you said: 'I speak not of forcible annexation, because that is not to be thought of, and under our code of morality that would be criminal aggression.'"

Good Citizenship.

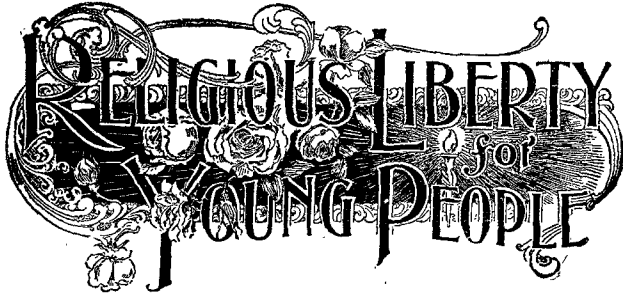
"*Watchword and Truth*," Boston.

THE movement to make the world better by educating men so as to have them discharge their duties to civil government with greater intelligence and with more conscience, has so much that is commendable that we have hitherto said nothing about it. There are, however, so many dangers lurking beneath it that not to warn Christians to beware would be wrong.

A great leader in this movement recently said, "God's ministers are appointed to administer in civil as well as religious things." Now that is unscriptural, and only a repetition of the sin of Rome in a Protestant form. That is what the Jesuits teach, and they are moving heaven and earth to bring it about. But they are "God's ministers," who are divinely appointed to "administer" in civil and religious affairs. Against this, our "good citizenship" people rebel with indignant defiance. They will never submit to the rule of Romish priests, and why? Because they wish to rule themselves. Aye, "there's the rub." The truth is, Christ is now rejected in the world. Christians cannot go into that place of rejection without being disloyal to their Lord. The church must not seek to reign where Christ is cast out.

Good citizenship on earth is a beggarly substitute for a nobler citizenship which is in heaven—the reform of the kingdoms of man is but a deception when compared with the introduction of the kingdom of God, which never needs reforming. "Let the potsberds strive with

the potsherds," but let ministers give themselves "continually to the prayers and to the ministry of the word." "Let Jack stick to his last."



The War of Principle.—No. 15.

"PAUL soon had a taste of his own medicine," said Cecil. It says, 'He spake boldly in the name of the Lord Jesus, and disputed with the Grecians, and they went about to slay him.'"

"How strange it is that men of all nations are so sensitive in regard to a difference in religious opinion," said Aleck. "It seems that the Grecians were as bitter persecutors as the Jews."

"Yes, that's about the sum of the whole matter. I wonder if there really is any toleration in any body's heart for a man who honestly differs with him? Aleck, to be right up and down honest, don't you think people are tolerant simply because they are powerless to be intolerant? Is it not the testimony of all history that every sect that has become of influence, and has had civil power to back it up, has been a persecuting sect?"

"As far as I know, Cecil, I believe that is so. But a persecuting sect is an apostatized sect, and is two-fold more the child of hell than a man who makes no profession. Christ is the only example for his followers. He had power on his side; but never once used it to enforce his doctrine. You remember when John suggested calling down fire on the Samaritans because they did not receive him, he said, 'Ye know not what manner of spirit ye are of.' Christ provided that his church should have no civil power to back it up; but should depend solely on the power of God, manifested through his word, his spirit and his providences. Wherever a church or an individual has acted contrary to this divine dependence, he has fallen away, gone back to the beggarly elements of the world, and is in a position to be used more successfully by the arch fiend than ever before. Wherever you find a church or an individual seeking earthly power for the enforcement of religious observances or doctrines, you may know that Christ is not in it. It is the out-working of apostasy, the development of the papacy, the beginning of persecution."

"There is a vast difference surely, then, between the profession and the possession of Christianity."

"Indeed there is; but where God is, love is."

"But, Aleck, to outward appearances, the church is left in a rather forlorn position. By what manifestation of power were men won over? Was there nothing to inspire evil-doers with awe except the threatening of judgment to come?"

"Indeed there was. Signs and miracles were to follow those who believed. What could have been more awe-inspiring than the death of the two dissemblers, Ananias and Sapphira, who came with a lie on their lips, declaring they had sold their property for less than they received for it? What could have been a greater testimony to the manifestation of power than the healing of the palsied Æneas, and the raising from the dead of Dorcas?"

"Surely these things are wonderful evidences of supernatural power; but, I suppose, men were as skeptical then as they are now."

"O yes, and yet they will be without excuse; for many were convinced by these evidences, and may know to-day their divine authenticity."

"It seems that Peter was of the intolerant order, even after he had received the Holy Spirit," said Cecil, turning over the leaves of his Bible.

"True; but God who had begun a good work in his heart, did not leave him to go on in intolerance because of his blindness to the divine plan. The Jews of all people had seemingly more cause for intolerance than other people, because they had been educated to look upon themselves as the peculiar chosen people. They did not see that their election was in Christ, and that he is a Jew who is one inwardly, and whose circumcision is in the heart. But Cecil, you have the story of Peter's change of mind. How did God teach him his mistake, and lead him to see that divine love embraced all men?"

"Peter was on the roof praying about dinner time, and was very hungry. Then he fell into a trance, and saw a vision—a white sheet let down by the four corners in which was all manner of unclean beasts and creeping things. He was commanded to 'kill and eat;' but true to his Jewish prejudices, he refused, saying, 'Not so Lord, for I have never eaten anything common or unclean!' Then Peter heard a divine rebuke, 'What God hath cleansed, that call not thou common.'"

"Well, what application would you make of this, Cecil? I have heard it literally applied to prove that it was right to eat all manner of abominations."

"The sequel shows the application; for while Peter was having this vision, a gentile, Cornelius, a man who was truly God fearing and man-loving, had been instructed by an angel to send for Peter, and find out still further what God required of him. If Peter had not been thus prepared, he doubtless would have dismissed the messengers as dogs and unclean beasts. As it was he went with them, without argument, and recognized Cornelius as a man, even as he was."

"You can see in this narrative the same principles we have been discussing right along. Naturally Peter

would have depended on tradition, would have excluded the gentile as a dog; but now he lays aside his prejudices, is convinced by the word of God, and obeys, relying on divine power. Cornelius, also, had to lay aside his gentile prejudice, and submit, too, to God's word. What unity this Word ordains for men, breaking down the middle wall of partition between soul and soul, that the prayer of Christ may be answered, 'that they may be one in us.'"

"There is a verse here that is truly sublime in its declaration, as Peter's conclusion, drawn from his vision and the sequel. He says: 'Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted of him.'"

"What further evidence did Peter receive that demonstrated this principle?"

"Why, further on in the chapter, it is said that the Holy Spirit fell on Cornelius and his household, and that they heard them magnify God. Peter was fully convinced, and said, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?'"

"His test for discipleship was not the observance of some Jewish rite, enforced by law. Divine power witnessed to the fact that Cornelius was a child of God. How much better that God should witness by divine power than that men should declare who is and who is not righteous by the test of mere outward act, insisted on by civil power!"

"Perhaps everyone would not have recognized the work of the Holy Spirit, and for failure to observe the rite, would send to prison and to death, those whom God acknowledged."

"That's the very point, Cecil. The very reason why the devil wants to put civil power in the hands of a fallen church is to persecute those who depend on God."

F. E. B.

TO OUR SUBSCRIBERS: There has started with the new year a great movement all over the country on the Sunday question, and an immense amount of literature in favor of Sunday laws is being placed in the hands of the people. Petitions are being circulated, and in almost every State bills for the enactment of religious laws are already under discussion. Do YOU not want to do something in this crisis to get the SENTINEL into the hands of the people in your community? If you do, now is the time to do it.

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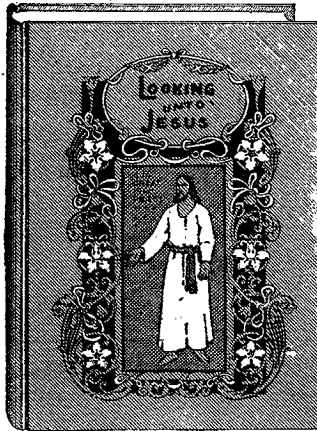
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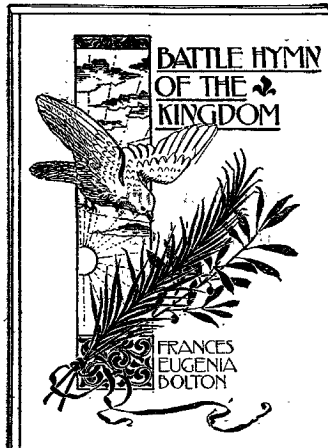
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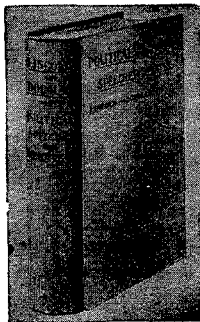
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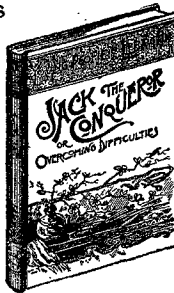
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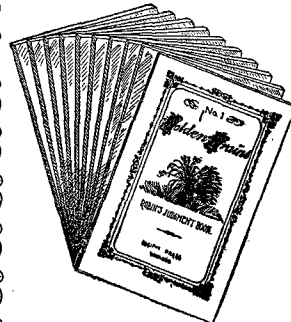
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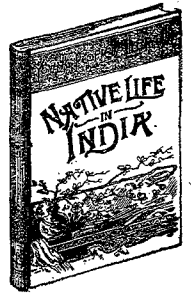
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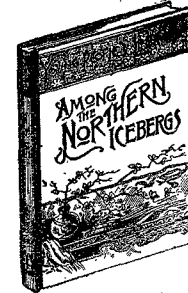
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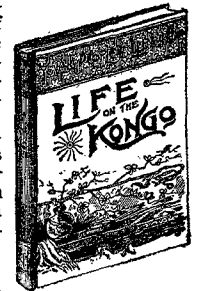
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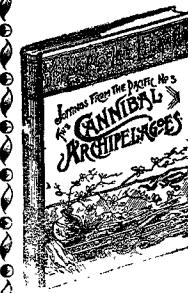
A comprehensive history of that portion of Africa drained by the Kongo and its tributaries, together with numerous missionary incidents and experiences. The author, Rev. Holman Bentley, writes from personal observation, and gives much interesting information concerning this much-talked-of country.

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TWO CANNIBAL ARCHIPELAGOES

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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NEW YORK, FEBRUARY 2, 1899.

TO EXPAND in less than one year clear across the Pacific Ocean, is not healthy national growth, but the worst kind of inflation.

IF there are any interests to be served by the annexation of the Philippine Islands, other than those of the Roman Catholic Church, we have yet to see a clear statement of what they are.

READ what we quote in this issue from that eminent political seer, Carl Schurz, on the subject of the bearing of an Anglo-Saxon alliance upon this country's prospects for peace. See page 68.

IN Tennessee they now propose to put *women* in jail for the "crime" of "violating the Sabbath," in having kept the seventh day of the week instead of the first day! See page 64. Reader, does this suggest to you anything worthy of serious thought?

God has the power to compel all people to observe the Sabbath, yet he compels none. But in the face of this, frail, erring mortals are not abashed to try to force those equal with themselves, to the observance of Sunday! Truly do "fools rush in where angels fear to tread."

THIS is what that well-known London journal, the *Saturday Review*, says of the meaning of American imperialism, as exemplified in the annexation of the Philippine Islands:—

"The American commissioners in Paris are making their bargain—whether they realize it or not—under the protecting naval strength of England. And we shall expect, to be quite frank, a material *quid pro quo* for this assistance. We shall expect the States to deal generously with Canada in the matter of tariffs; we

shall expect to be remembered when she comes into her kingdom in the Philippines; above all, we shall expect her assistance on the day, quickly approaching, when the future of China shall come up for settlement. For the young imperialist has entered upon a path where she will require a stout friend, and lasting friendship between nations is to be secured, not by the frothy sentimentality of public platforms, but by reciprocal advantages in their solid material interests."

It is one thing to shout "Hurrah for American expansion!" and quite another thing to sit soberly down and count the cost. Few Americans seem now to be doing the latter.

HAVE you noticed how new definitions are being given to "patriotism," "treason," and such terms, and new meanings found for the Declaration of Independence and the Constitution, all within the space of a few months? Things are moving rapidly these days. Are *you* moving? or are you standing still?

EVER and anon we get a criticism from some good friend whose zeal is just a little in advance of his knowledge, to the effect that the SENTINEL is doing itself just what it preaches that Christian people should not do. For example, a critic writes: "On the first page of to-day's paper you declare, 'Jesus Christ never attempted to dictate to Cæsar,' etc. Now this paper is almost full of anti-expansion, or in other words, dictation to Cæsar."

We are sorry there are any readers of the SENTINEL who do not see that liberty—the liberty of inalienable human rights—is as the SENTINEL asserts, both Christian and Constitutional. We think they will see this if they will investigate the subject a little further.

It is not true that the SENTINEL has ever attempted to "dictate to Cæsar." If those in this country who want to reform the public morals by civil law will never try to dictate to Cæsar, save in the way the SENTINEL has done, we shall have no

fears of an American union of church and state.

The SENTINEL contends for American principles of government because they are Christian as well as Constitutional. It therefore opposes "expansion" and imperialism; because the principles of these are opposed to the principles of human freedom and those unalienable rights which are the gift of the Creator. It is an eternal principle of God that all men—the Filipinos and all others—are by divine right free men; and when civil government denies the rights of any man, the act has a religious as well as a political significance.

That the American Government should now deny these sacred rights and before all the world reject the divine principle of government by the consent of the governed, is an act of the utmost significance, and one which this paper cannot fail to challenge, if it would be an AMERICAN SENTINEL in truth.

SOME imperialists in this country are so fatuous as to think this nation can carry out an imperial policy with an army of less than 100,000 men; and they are as loud in decrying the proposition for such an increase in the army, as they are in demanding that the nation retain the "spoils" of war. But General Brooke calls for 50,000 men in Cuba, and 30,000 are called for in the Philippines, with Porto Rico and Hawaii yet to be heard from, to say nothing of the men that will be needed in arms at home. Evidently, it would be a great blessing to the people of this country just now if they could be given a good object lesson that would impress upon them some idea of what imperialism will cost.

WE are all out of No. 2, January 12, but have a few of Nos. 1, 3, and 4 still on hand. Our friends have responded nobly. Let the good work go on. Will send above papers in bulk at one cent per copy, and address wrappers and mail to individuals at the rate of one and a quarter cents per copy. Send along your orders.