

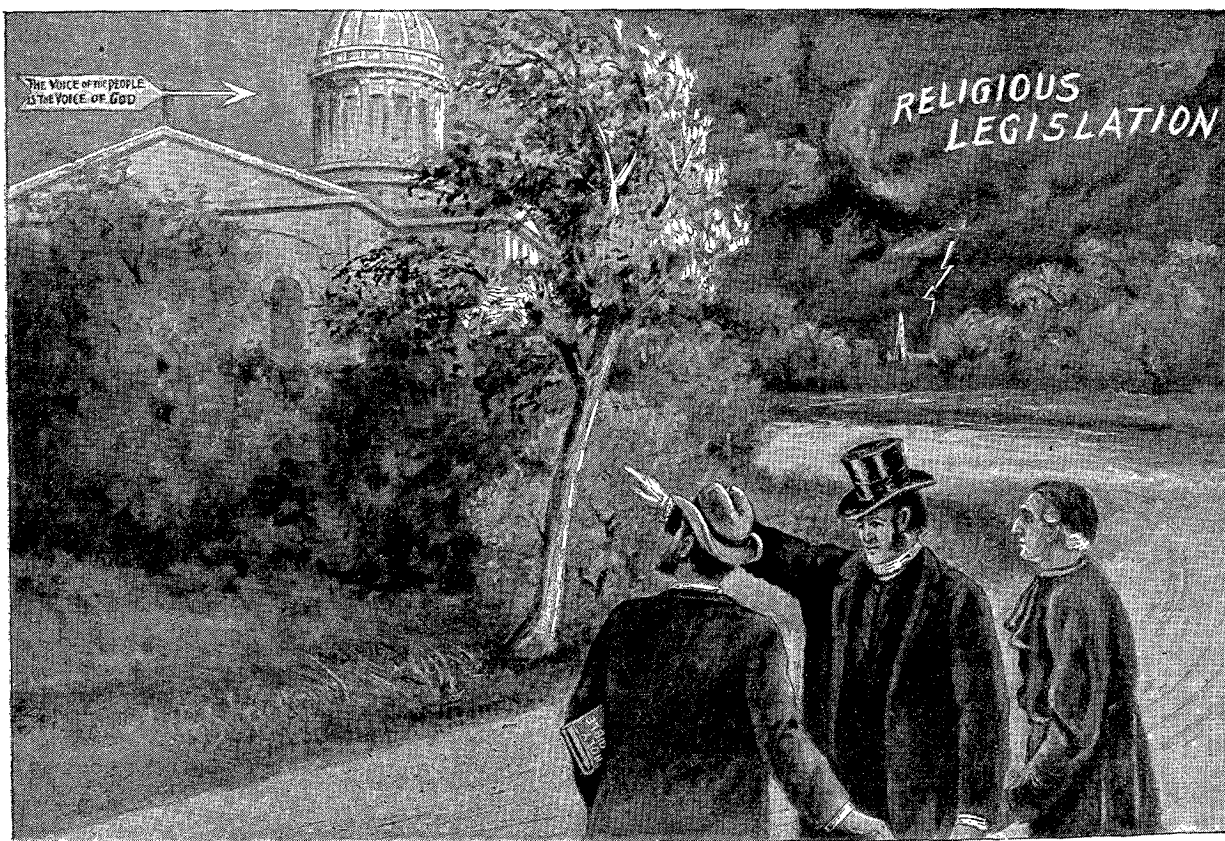
# AMERICAN SENTINEL

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

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THE WEATHER VANE OF POPULAR SENTIMENT.

THE promoters of the movement for religious legislation are energetically seeking to work up a popular sentiment which will give the movement the needed support. When they have secured this they will quote the saying, "The voice of the people is the voice of God." But popular sentiment is only a weather vane; it is constantly changing; it is no safe guide to truth. The safe guide is not a weather vane, but a compass—the compass of eternal truth—the Word of God. When popular sentiment shall sanction legislation enforcing the observance of Sunday as the Christian Sabbath, it will still be true, as it always has been, that "the seventh day is the Sabbath;" and it will not be safe for anyone to observe any other than the Bible Sabbath, however unpopular it may be.

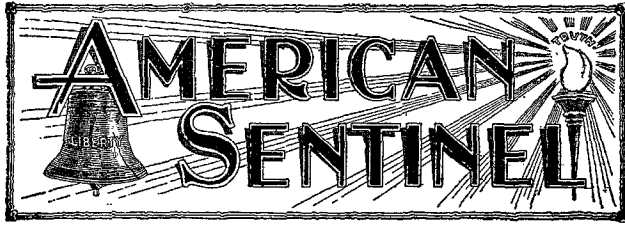
IMPERIALISM has always gone hand in hand with a union of church and state.

TRUTH, unlike sentiment, can never be manufactured.



THE mightiest nation on the earth ought to be careful above all other nations that its course is right.

It is better and safer to approach the people with the voice of God than to approach God with the voice of the people.



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.)

### Human Rights.

THERE is a phase of human rights which with the mighty men who made this nation took precedence even of the governmental principles of equality of civil right and government only by the consent of the governed. That is *Religious Right*. It has been this phase of human right, that more than the other, has made this nation what it has been in true greatness, and the light of the world.

With those noble men, those men of Providence, religious right was rightly set up first of all and above all. The right of a man to perform his duty to the Creator according to the dictates of his own conscience, absolutely untrammelled and unmolested—this was singled out, and discussed, and settled, first of all. The founders of our nation said that that must be settled first; for without religious liberty there could be no true civil liberty.

When they had settled that and spread it among the people of the then thirteen States, *then* they set about to frame a national government; and in that they established as a fundamental principle that the Government must have nothing to do with any man's religion or irreligion; that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; that no religious test shall ever be required; and that the Government of the United States is not in any sense founded upon the Christian religion.

These are the declarations of the men who made the Government,—Washington, Madison, Jefferson,—all the noble patriots who made the Government of that day; and who made it to stand forever *as they made it*. But to-day vast throngs and combines are being compacted together to draw this nation into the very thing which our fathers repudiated to draw the nation into an alliance with what somebody may choose to call Christian religion; to enforce by law somebody's idea of what people ought to do with respect to religious observance; and the taxation of the people for the support of the church and religion. All these things are being persistently pushed upon the Government of the United States,

against the Constitution, against the history that made the nation, against the plain fundamental principles established by those who made the nation.

When our fathers established the principles of this Government they announced them to the world, and actually fixed them in the great seal of the United States, so that when the great seal of this Government makes its impression upon anything it tells to the world that here is "A new order of things;" and that "God has favored the undertaking." Every time the Secretary of State of the United States places that great seal upon paper, parchment, wax, or whatever it may be, it tells to the world that this nation was established to show to the world "a new order of things," and that "God has favored the undertaking" of establishing a nation for that purpose.

When a nation publishes as its fundamental principle the separating the government from religion, leaving everybody free to believe and worship according to the dictates of his own conscience, uninterrupted by any person or power on earth—if that nation separates from that principle and takes the opposite course, setting to the nations the example of religious interference and religious persecution, *then* what is there left for the people of the other nations, who, so far as they have been enlightened at all, have been enlightened by this great principle? They must be swept back into the old order of things, there to perish. What then remains for this nation itself? What then remains for the world?

Our fathers in their day saw this danger and expressed it plainly. When they were asked to legislate in behalf of the Christian religion, they said, "What a melancholy departure is this bill!" If this principle is destroyed, what will the nations do who are looking to this nation for civil liberty and liberty of conscience? They will have to turn their steps away from us, and then where will they find a place on the earth? Where shall freedom find a refuge if that is done in this nation? That document was written by Madison in his own hand. He realized that legislation in behalf of religious observance was a melancholy departure, and was "the first step" in a course of things, of which the Inquisition is only the last step. Accordingly they declared that they would escape the *consequences* by denying the *principle*.

But this principle of our fathers with the others is being ignored and repudiated to-day; and it is time for all the people to begin to think on the question of human rights.

We have said that the thirteenth and fourteenth chapters of Romans are the basis of this study of human rights. In the fourteenth chapter we read: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." This is spoken in a connection in which "the powers that be" are considered. How then does the Scripture stand as compared with that which is

being carried on now all over this land? How does this Scripture comport with the widespread efforts to get the United States Government to legislate in behalf of the observance of a *certain* day. It matters not what any man's *opinion* may be. It matters not what any person's views may be of Sabbath observance,—whether of one day or none at all; there stands the Scripture with respect to the place which man shall occupy, and the place which the powers that be shall occupy with respect to the observance of a day. And none can disregard it except at the peril of the judgment of God. "Who art thou that judgest another man's servant?" All are to be left free. We are not to judge anybody, nor interfere with him, nor question him, as to whether he is subject to his master in the right way or not.

There stands the Scripture; how does it compare with the action of the churches, with the work of those who profess reverence for the Scriptures, all over this land, who are persistently urging upon the nation to establish by law the observance of a day?

Here is the Lord's declaration of human right as to the observance of a day: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." "Whatever is not of faith is sin." If I observe the day to God, I really observe it; if I do not observe the day to the Lord, there can be no faith in it, and therefore I sin in observing it. "Him that is weak in the faith receive ye, but not to judge his doubtful thoughts; to his own master he standeth or falleth." Why should I compel you to observe the day which I observe? I cannot with this scripture in mind. Some observe one day, some observe another, and some do not observe any day religiously. It is true the vast majority observe one special day; but which of these three classes can secure or use law to enforce upon others the observance of the day which *they* regard, *and still be Christians?* Who can do it and recognize human rights as God has defined them and laid them down in his Word? Plainly none.

Again: Is it not written in the Scriptures, "*Let no man therefore judge you* in meat, or in drink, or in respect of an holy day, or of the new moon, or of the **SABBATH DAYS?**" Col. 2:16. And yet all over this land there are "Sabbath laws" on the statute books; Sunday laws, Lord's day laws, or whatever they may be called, and whosoever does not regard that day according to the law is **JUDGED BY MEN** in the enforcement of the law. But the Scripture says, "**Let NO MAN JUDGE YOU.**" Then that scripture requires every person who receives the Scripture as the Word of God, to protest against every law that is proposed, or that ever could be proposed, in favor of the enforcement of the observance of any day for the Sabbath?

"**LET NO MAN JUDGE YOU,** in respect of Sabbath days," saith the Lord. But when I go about to exert my influence with politicians, with legislators, with governors, and other authorities, to secure a law to compel

my neighbor to recognize the day which I observe, and then when he does not observe the law which I have had enacted, he is judged **BY MEN**, is fined, and imprisoned; in that I do the very thing God has said that no man shall do. That Scripture then requires every Christian in the United States and everywhere else to everlastingly protest against anything by which any man can judge another for not observing a certain day, or any day at all, as a Sabbath.

This is not saying that *the Lord* does not require that the Sabbath shall be observed. God has commanded all to keep the Sabbath. He has told all what day is to be observed. He says distinctly, "The seventh day is the Sabbath of the Lord thy God." But the point is this,—it is *God* who has commanded it, and *to Him* alone men are responsible, and *not* to MAN. He alone, and not man, nor any set of men, is the judge.

A. T. J.

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### We Are Not Going Into Politics.

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THE AMERICAN SENTINEL is not going into politics. We make this statement for the benefit of some readers of this paper who see nothing beyond a question of politics in the new national policy of "expansion," and therefore have thought that in opposing this policy the SENTINEL was going off into politics and away from the path of its appointed work.

The fact that this policy has been warmly discussed in the political arena, does not make of it a mere political question. The Sabbath question has been discussed in the political arena, and will be discussed there again; but the SENTINEL has spoken on that question for years without going into politics. The principles underlying this question, and the question of "expansion," are broader than politics; and to contend for these principles it is not at all necessary to stand under any political banner.

The AMERICAN SENTINEL affirms that religious liberty is both Christian and Constitutional. It has affirmed this from the first. But in contending for religious liberty as a Constitutional thing the SENTINEL has never gone into politics. Nor is it, in opposing the "expansion" policy, doing anything else than contending for Constitutional liberty.

The AMERICAN SENTINEL has from the first contended for the principles of liberty embodied in the Constitution and the Declaration of Independence. In the enactment and enforcement of religious laws these principles of liberty have been denied and set aside, and the SENTINEL has opposed such laws as being contrary to the Constitution and the principles of free government. In the policy of imperialism these principles are no less truly set aside; and the SENTINEL cannot contend for them without opposing that policy.

"It doesn't make any particular difference to us"—so

say some readers of the SENTINEL—"whether the United States annexed the Philippine Islands or not." We ask all such whether it makes any difference to them if the United States, in annexing those islands, repudiates those foundation principles of government under which they have enjoyed civil and religious liberty hitherto, and which alone promise them that liberty for the future.

When those principles of republicanism shall have been repudiated—it matters not in what way—republican government in the United States will be at an end, and nothing in American government will be left to which appeal can be made against civil or religious oppression.

The policy of imperialism involves a complete repudiation of the principle that governments derive their just powers from the consent of the governed. Imperialism says not "the consent of the governed," but "the consent of some of the governed." That doctrine is as true in one part of the earth as in another; it is as true in the United States as in the Philippine Islands. If it is practiced in the one place, it must also prevail in the other.

When some years ago a tide of religious persecution arose in this country, through the enactment and enforcement of Sunday laws, a coming crisis was betokened in American government. That was a startling thing, and the AMERICAN SENTINEL was established to endeavor to prepare the people to meet the issue. There was a movement which, if it continued, would finally involve a national repudiation of those principles of free government under which the people of this country had enjoyed civil and religious liberty. But even more startling is it when now, within a single year, that national repudiation of those principles has all but come. We now know, as we did not before, to what extent the nation has drifted away from the principles of freedom toward those of despotism, and how near we are to the complete fulfillment of what has been predicted of it.

We had thought that every reader of the SENTINEL understood that it was the mission of the SENTINEL to contend for these principles, and to warn against the consequences of repudiating them. We are surprised therefore to find there are any readers of the SENTINEL who, when the principle of government by the consent of the governed is directly repudiated, do not see that the SENTINEL ought to say anything about it. We can only conclude that, as concerns their own interests and the interests of others in the issues before them, such persons are *asleep*.

But "Now it is high time to awake out of sleep." Rom. 13:11.

In the clash between the Americans and Filipinos it is reported that 4,000 of the natives were "benevolently assimilated."—*Detroit Free Press*.

## Pope Leo's Denial.

"THE Roman Catholic Church of to-day is not what it was in the Dark Ages," is a belief widely entertained, and a saying oft expressed—in actions if not in words—by modern Protestants. We are told that the Catholic Church has changed; has become liberal, etc. We are assured that even if this is not true of the Catholic Church in general, it must at least be true of that church in the United States.

We call the attention of these Protestants and all others to the fact that all this is now expressly denied by Pope Leo himself.

The pope has written a letter to Cardinal Gibbons on "Americanism." This letter was called forth by a book written by Rev. Walter Elliott, of the "Paulist Fathers," giving an account of the life and teachings of "Father" Isaac Hecker, the founder of the Paulist order. "Father" Hecker was the leading exponent of views to which in general the term "Americanism" came to be applied. Of these the pope's letter says:—

"The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and to tone down the meaning which the church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas, if the nature and origin of the doctrine which the church proposes are recalled to mind."

The letter then goes on to say of "Americanism" that—

"If by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the church in America to be different from what it is in the rest of the world."

The Catholic "Church in America" is not "different from what it is in the rest of the world"—in Ecuador, Peru, or Spain, for example. "Liberal" Protestants, mark that.

And this is not all; the pontiff takes equal care to

assert in his letter that the church in this age is not different from what it was in former ages. He says:—

“We, indeed, have no thought of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth and to an ever-widening scope of public well-being whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the church.”

All liberality, progress, and enlightenment in the Catholic Church “can only be on the condition of recognizing the wisdom and authority of the church.” And what is this “wisdom” and “authority”?—It is that of the “fathers” and the church councils, to the writings and decisions of which the letter makes frequent reference. This is the standard by which what is modern must be measured and judged.

A thing may be called liberal, but it must be in harmony with the teachings of the church a thousand and more years ago; otherwise it is to be rejected. And as the writings of the “fathers” and the decisions of the councils were in existence back in the days when Rome ruled the world and persecuted dissenters to the death—as these very “authorities” and this very “wisdom” were employed by the church in combatting the Reformation—it is perfectly plain that all the modern liberality and progress there is in the church of Rome to-day is such as is in harmony—yea, *must be* in harmony—with the spirit of opposition to every principle of the Reformation by fire and sword, by the dungeon, the rack, the stake, and every other means that Rome ever employed.

And this, by the word of Pope Leo XIII., is true of the Catholic Church in the United States, as everywhere else.

We wish all Protestants everywhere would mark this and not forget it. The Roman Catholic Church in America is “not different from what it is in the rest of the world;” and the church of to-day, in all the world, is not different from what it was in other ages of the world. This is the word of Pope Leo himself. Some Protestants have not been willing to believe us when we have asserted this; we are able now to give them the pope’s own word that it is so.

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### An Importation of Conscience.

So THE editor of the *Presbyterian Record* calls the four thousand Doukhobors, who have landed on Canadian soil and gone to make new homes in the far West.

He says: “They have been welcomed by voice and press, for their clean, healthy bodies, their high-toned morals and their dauntless faith and courage under sore persecution, prominence being given to one or another of these according to taste.

One point may be noted. They have been driven

from their homes, they have lost everything, they have come to our land, all for conscience sake. Conscience is a valuable commodity in any country. Russia has none to spare and her policy is suicidal. Canada cannot have too much of it. Her fields and forests and mines are of great worth, but more essential to her true prosperity is “a good conscience toward God and toward man.” This is probably the largest single importation of conscience in the world’s history, and well may we rejoice that Canada is the recipient of it. May it spread.—*Primitive Catholic.*

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### The Relation of Faith to True Sabbath Reform.

BY C. H. KESLAKE.

IN former articles it has been shown what the true basis of Sabbath reform is; that it must necessarily begin from within, in the heart, by the shedding abroad therein of the love of God by the Holy Spirit; that love—God’s love—is the only power that can possibly be used to bring about the true observance of the Sabbath.

Any observance of the Sabbath effected by any other means, not only fails to glorify God, but it works a positive injury to the person who is thus forced to observe it, and can only result in confirming such in their sin.

Hence it is absolutely impossible for Sabbath reform, according to God’s standard to be accomplished other than by the straight and exclusive preaching of the everlasting gospel, which is none other than the power of God. Rev. 14:6, 7; Rom. 1:16.

But this preaching of the gospel, as well as the receiving of it, is purely a matter of faith. Faith is the only channel through which the power of the gospel is conveyed to the soul.

Faith occupies a field all its own. To add anything to faith, in order that that thing, whatever it may be, shall aid faith in its work, can only result in denying faith, and consequently to negative the power of God in the gospel.

Faith itself works, and it works by love. Gal. 5:6. There is no obedience such as God can accept, but that which is of faith. Hence we find the Apostle Paul writing to the Romans as follows: “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest; and by the scriptures of the prophets, according to the commandment of the everlasting God, *made known to all nations for the obedience of faith.*” Rom. 16:25, 26.

Now as faith works by love, it is evident that it can work nothing but that which is in harmony with love—the love of God—and “this is the love of God, that we keep his commandments; and his commandments are

not grievous." 1 John 5:3. There is no fear therefore but that faith will infallibly lead one to keep the Sabbath, for that is a part of the commandments of God.

We have said that to add anything to faith as an aid to it, is to deny faith, and thus negative the power of God. But this is exactly what is being done with reference to the Sunday-Sabbath reform. While professing to have faith in God, the advocates of Sunday are not content with that. In addition to this they appeal to earthly powers for help to save their sabbath from destruction. In doing so they deny that the power of God is sufficient, and so they contradict themselves in their profession of faith.

How different such a course is from that set forth in the Scriptures. There we read that the preaching of God's servant was not "with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4, 5.

It was true then; it is true now. One's faith is everlastingly to be in the power of God. In the history of the Reformation we find an illustration of this truth. We look in vain for a single instance where Luther sought for help from the State. It is true that the Elector Frederick protected him, and once had Luther seized and carried to the Wartburg. But this was contrary to Luther's wish, and it was not long before he left the Wartburg without the knowledge of Frederick, refusing all protection from this prince, but rather offering him his (Luther's) protection—that which he had through being connected with God by faith.

And so it is with the present-day gospel reform, for Sabbath reform is gospel reform.

Let every soul beware how he espouses the Sunday-Sabbath reform, and unites his voice with the others in asking help from the State. To do so means for him to raise his hand against God's creatures, and do them violence; and sooner or later, to find that he has in this work been fighting against God. It can mean nothing else than persecution. The work is not of faith.

We have before remarked that to compel a person to keep the Sabbath by means of the civil power, can result in nothing else than injury to him, confirming him in his sin.

But this is not all. It will do the same for one who uses the civil power, be he minister or statesman. He not only brings the other man into the most abject slavery; he brings himself into it, even the slavery of sin. This is so because his work is not, cannot be, of faith; and "Whatsoever is not of faith is sin." Rom. 14:2, 3. But "the wages of sin is death." Therefore there is death in Sunday laws for all who have anything to do with them.

Not so is it with those who advocate the seventh day as the Sabbath. It is true that they number less than one-tenth of one per cent. of those who keep Sunday.

From first to last they repudiate the principle that the state can keep the church of Christ—although it may any other church; they deny that it is possible for the Sabbath to be kept by means of any law, even the law of God; that it can be done only through the power of God by the faith of Jesus Christ in the gospel. "And this is the victory that overcometh the world, even our faith." 1 John 5:4.

### "If We Let Him Thus Alone."

"If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and our nation." This was the decision of the council of the priests and Pharisees in regard to the work of Christ. They had just been informed of the raising of Lazarus from the dead by the Son of God, and were constrained to acknowledge, "this man doeth many miracles." They had had evidence upon evidence that he exercised divine power, that he lived a blameless life in harmony with the law of God; yet these men concluded that they were jeopardizing the nation by letting him alone.

He was no malefactor, he was no law-breaker, he was no insurrectionist. He condemned nothing but unbelief, hypocrisy, and tyranny. Peaceably he went about his own business,—laying hands on the sick, and healing them, opening the eyes of the blind, unstopping the ears of the deaf, bidding the lame to walk, the sorrowful to rejoice, and the sinful to sin no more. He healed the broken in heart, brought deliverance to the captive soul, and preached good tidings to the poor. What was there in such a work of mercy and love to call for the decision of the priests and Pharisees, and move upon them to proclaim that it was not safe to let him alone?

When they looked into his pure, compassionate eyes with murderous hate, he asked, "Which of you convinceth me of sin?" And they could not answer him; "for he did no sin, neither was guile found in his mouth." He was no enemy to civil government in the exercise of its just functions, nor did he neglect the ordinances of religion. Their plots to entrap him on both questions had made him manifest as more loyal than his enemies to both religion and civil government. And yet they declared that it was dangerous to let him alone.

What was the fundamental reason of their cruel decision? It was a selfish, satanic reason. His mild and gentle power was undermining the kingdom of self and Satan. By both precept and example he was revealing to men the character of the subjects of God's true kingdom, and souls were turning from darkness to light, from disobedience to holiness, from Satan to God. The rightful Prince of men and the world was manifesting his dominion over hearts and nature, and the Usurper was alarmed, and inspired his subjects with his own satanic fear. All men would "believe on him," and such was the



doctrine he taught, that it would leave them the helpless prey of their enemies, and they would be swallowed up in Roman captivity. This was enough to stir up the world-loving priests and Pharisees, and would yet instill into the selfish mobs, murderous hate, and satanic fury. Jewish patriotism was of the incendiary kind, and it stood for allegiance to the god of this world.

Through all centuries there has been strife between the powers of good and evil to win and to keep subjects for the kingdoms they represent. At the time of Christ's advent to the world, it seemed as if the powers of evil were to win a world-wide triumph, and that the Usurper was to ally all men on his side, and that the true King was to be left without one advocate or witness. Satan had taken the place of Christ, and had organized the state and the church according to his own perverted ideas. He, through priestly representatives, domineered over men's conscience, and compelled them to pay homage in his synagogue through the force of the sword, if not willingly. He sat in the temple of God, showing himself to be God, and the worship men gave, was given to devils.

The powers of hell were stirred against the Redeemer of the world; for he was invading the kingdom Satan wished to secure, and compelled the Usurper to rally his forces that he might banish the disturber, and make fast his subjects. It would not do to come out in candor and display his hellish banner. The grace and truth of the true King made it impossible to appear in his real character, and therefore the Usurper must disguise himself and mask his plans, and stir men against Christ on a false issue. It was he who insisted that it was not safe to let him alone, and that of all enemies to the nation, none were so dangerous as was the humble Teacher of Galilee.

Nursing the fear of hell, listening to the terrors of the devil, men were prepared to go to the lengths of his hate, and take his council through the mouth of the high priest, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." They were reconciled to the cross and the agony of Calvary on the plea of expediency. Thus they found an excuse for crucifying the Lord of life and glory, because in their selfish reasoning they decided that it was not safe to let him alone.

At infinite sacrifice the Father had sent his beloved Son to win back his rebellious, suffering subjects. Divine pity had prompted the great heart of Love to send a Deliverer to his oppressed world, that groaned under satanic dominion. The Deliverer had manifested his superior power, and had broken the chains of sin, sickness, sorrow, and death. No dungeon of the enemy could be barred so that he could not enter and say to the captive "Go free." The Word of God went forth conquering and to conquer, and the ranks of tradition were melting away in weakness before the battalions of God's host.

A divine power attended Christ's ministry; but men had long reigned in the temple of God, and this Jesus was not of their choosing. He had not been educated in the school of the rabbis, nor did he bear the credentials of the Sanhedrim. He was not sent forth trained in the doctrines and traditions of the synagogue of Satan. They were determined to put a stop to his intrusion into their special field of teaching. They would check the work, and hinder men from allying themselves with heaven. This was what led them to decide that it was not safe to let him alone. They acted in the name of both church and state; for he was jeopardizing the nation, and overthrowing the established religion. His doctrine cast contempt on tradition, and exalted the Word of God alone. The cherished observances would be set aside, the priesthood would be brought into irreverence, the Jewish religion would be given up for a new heresy, and when unity ceased, the nation would go to pieces. It was out of the question to leave him undisturbed.

Having reached the decision of the peril of giving to Jesus civil and religious liberty, of allowing him free speech and unhindered action, they speedily completed their plans for cutting off the disturber. False witnesses were secured, a betrayer found, soldiers equipped, the inquisitors set on the scent, and the Son of God submitted himself to the impotent hands of men. He was first brought before the religious teachers and leaders, and by them delivered to a reluctant, man-fearing state official, who found no fault with him, but who, to save himself, crucified the Lamb of God.

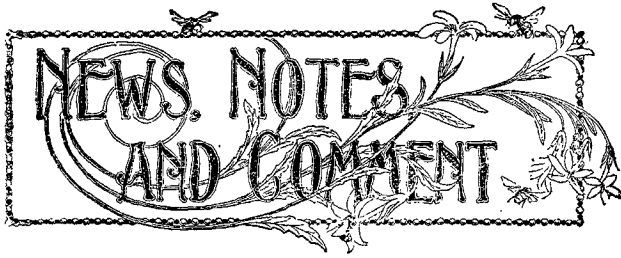
Hearken diligently, even in this day and age of the world; for the old cry is sounding, and again the councils of priests and Pharisees are deciding that it is not safe to let those alone who represent their Lord, and teach the Word of God, setting it in opposition to the traditions of men.

F. E. B.

IMPERIALISM might expand the nation's territory, but it would contract the nation's purpose. . . .

This republic is not a wayward son; it has not spent its substance in riotous living. It is not ready to retrace its steps, and with shamed face and trembling voice solicit a humble place among the servants of royalty. . . . God grant that the crowned heads of Europe may never have occasion to kill the fatted calf to commemorate its return from reliance upon the will of the people to dependence upon the authority which flows from regal birth or superior force. . . .

Other nations may dream of wars of conquest and of distant dependencies governed by exterior force; not so with the United States. The fruits of imperialism, be they bitter or sweet, must be left to the subjects of monarchy. This is the one tree of which the citizens of our republic may not partake. It is the voice of the serpent, not the voice of God, that bids us eat.—*William Jennings Bryan.*



NINE persons are reported to have been arrested recently in Toronto, Ont., charged with "unlawfully practicing sorcery, witchcraft, and enchantment in attempts to tell fortunes." The law under which these arrests were made is an act passed during the reign of George II., and if convicted the parties are liable to a year's imprisonment and a fine of one hundred pounds. It is stated that these nine individuals are phrenologists, palmists, clairvoyants, and spiritualists.

Of course, it is not within the province of civil law to deal with sorcery and witchcraft. That was attempted in Massachusetts back in colonial days, and one of the darkest chapters in American colonial history was the outcome of it. Witchcraft and sorcery are forbidden by Scripture—by the law of God; and if it were proper for the civil power to administer the law of God and punish people for its violation, it would be proper to put people to death now for being sorcerers and wizards, as was done in Salem in the days of Cotton Mather; for death is the penalty which God's law provides. This, indeed, is the penalty for every transgression of the divine will; and therefore the attempted enforcement of the law of God by the civil power would only result in the extermination of the human race wherever the civil power could reach them; since "all have sinned," and "sin is the transgression of the law." The civil law can only protect rights; it cannot enforce righteousness.

A "SOLDIER who ate beef" during the late campaign in Cuba, has written to a paper in this city stating some facts about the experience of himself and his comrades with that article of army diet. He says that the soldiers "made a horrible attempt" to eat it, and that "eating it whisks and all was a little difficult"—an allusion to the fungus growth termed the "beard" which appears on decaying meat. When their supply of "fresh" meat was driven up before them at Santiago, the surgeon-major, sniffing the air and uttering an exclamation, said "Have they a corpse in that wagon?" In this remark the surgeon-major touched the root of the whole difficulty. There was a corpse—or a part of one—in the wagon; and it is in the nature of a corpse to decay, and become altogether unfit for food. From the experience the troops have had in this matter, the Government may well find reason to pause and consider the question

whether corpse is really the best food for the men who are fighting its battles. Certainly no such results as those reported would have followed the use of any other food than corpse, and no such scandal would have arisen to taint the military department of the Government.

THE great hindrance to the preaching of the gospel all over the world, said the Archbishop of Canterbury, recently, in speaking before the Church Institute of Foreign Missions, is the irreligious life led by so many of the people who are carrying commerce to other nations. In other words, the greatest hindrance to the spread of the gospel in heathen lands is the unchristian character of the average representative of the "Christian" nations.

REPORTS from the Philippines make it plain that that far-distant section of *terra firma* is at best a poor place for American husbands and sons. The climate is deadly to foreigners, and 4,000 of the 20,000 men under General Otis are reported sick from small pox, fever, and other diseases. A soldier writing from Manila sends this news:—

"Manila is getting Americanized. Before I left I saw a sign printed in English, which said: 'Americans, Attention!—Gin, 1 cent.'

"But the boys do not like the place. An enthusiastic California volunteer said to me: 'I would rather be a lamppost in San Francisco than governor general of all the Philippines.' That represented the general opinion of the boys. They were all thinking of home."

IN North Carolina, by recent action of the legislature, the negro has been practically disfranchised. This has been done by a constitutional amendment which prescribes educational, property, and tax qualifications which comparatively few negroes in the State possess. That the amendment is aimed against the negroes and not against ignorance and the lack of property, is evident from the fact that a provision is added in it allowing any person to vote who was entitled to vote on January 1, 1867, or at any time prior thereto, or whose ancestors were so entitled to vote. The negroes in North Carolina not having been entitled to vote prior to that time, they are of course excluded under the present provision, in contrast with the whites. And besides this, an amendment to the educational laws is also proposed under which, it is stated, negroes will be deprived of their present educational opportunities to a considerable extent.

THIS action by the legislature of North Carolina is indirectly in defiance of the national Constitution, which provides that "No state shall make or enforce any law which shall abridge the privileges or immunities of citi-



zens of the United States; nor shall any state . . . deny to any person within its jurisdiction the equal protection of the laws" (Amendments, Article 14, Sec. 1); and also, "The right of the citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude" (Article 15, Sec. 1). The full significance of this disfranchising measure can not be appreciated without remembering that negro enfranchisement was one of the important fruits of the Civil War; and that no greater single step than their disfranchisement could be taken in the direction of a return to the conditions existing before that war was fought.

\* \* \*

ALL this only emphasizes the fact that the white race in America is no longer disposed to deal with those of different color in the spirit of the Constitution and the Declaration of Independence. The news from North Carolina harmonizes perfectly with that from Manila. While the nation is acquiring subjects abroad, it is quite consistently making subjects at home.

\* \* \*

REPUBLICANISM as it is in France, with its great burden of militarism, is illustrated by the following facts and figures relative to the daily mail of the French president. The average number of letters sent daily to this individual at the Elysée is 700. Of these, 250 are begging letters, 150 petitions on criminal affairs, 100 petitions from criminals, 100 complaints against various functionaries, 80 anonymous insulting letters, and 20 containing threats of assassination.

\* \* \*

AT Buffalo, there is to be held in the year 1901 a "Pan-American Exposition," and the question has been discussed whether or not it shall be open on Sundays. This question came up recently in the State Senate at Albany, in connection with the consideration of the bill providing for an exposition incorporation and appropriating money for a State building. Senator Raines, of Raines law-hotel fame, who announced recently an intention of showing certain of the people that "there is a God in Israel," offered an amendment to the bill providing for Sunday closing. But his amendment was voted down, and the bill, containing no provision against Sunday opening, was passed by forty votes against four. Thus the New York State Senate has placed itself on record against this form of Sunday legislation.

\* \* \*

AT a banquet in Boston not long ago Rear-Admiral Sampson gave it as his opinion without qualification, that the increase in territory subject to American authority outside of the Union, will increase the chances of

the United States for war at least one hundred per cent.; and asserted that the navy must be increased in the same proportion. There is no exaggeration, certainly, in this statement; for between attacking the American continent, and attacking some distant outlying American island, the difference is more than a hundred per cent. in favor of the latter. Sooner or later the people of the United States will be made to realize the full meaning and cost of maintaining isolated possessions across the sea under the very shadow of the war clouds of Europe.

### A Hearing on the California Sunday Bill.

A DETERMINED effort is being made by the forces that stand for compulsory Sunday observance in this country, to swing the great State of California into line with other States of the Union, in the matter of Sunday legislation. For a number of years, as probably most of our readers know, California has had no Sunday law. This fact has been a sharp thorn in the side of the Sunday-law party, and the repairing of this breach in the legal wall they hope to build around the nation, has been a purpose constantly kept in view. After repeated efforts which have met with failure, they have this year succeeded in getting a bill for a Sunday law before the State legislature, a hearing on which was granted February 10. As this effort will, if successful, have an important effect upon the Sunday-law movement in general, and as a very determined effort is being made to insure its success, the outlook in California is one of more than usual interest for the friends of religious freedom.

From a California paper we copy the following report of the hearing given on this bill:—

"The principal speaker in favor of the bill, a well-known clergyman of California, presented no new argument, but placed particular stress upon the idea that this proposed Sunday law is in the interest of the laborer. He presented the oft-repeated statements that employers are very exacting of those they employ, requiring them in many instances to work full seven days in the week. And what is wanted, so he said, is a law that will compel these employers of labor to give their hands one day of rest in seven.

"Another point he made quite prominent is the fact that California is the only State in the Union without a Sunday law, and he thought that this State should follow the example of the others.

"When he was concluding his remarks the chairman asked him if it was intended that this law would stop the railroads and street-cars on Sunday. 'O, no,' replied the speaker, '*it is a settled fact that the railroads, the street-cars, and many large manufacturing and mining establishments have to run seven days in the week! These things would come under the works of necessity that must be done on all days of the week alike.*'

"A few reflections upon the foregoing statements

will be in place. If Sunday laws work such good for the States that have them, why are not the conditions in those States much better than they are in California? Why do we not find labor enjoying freedom from the oppressions of despotic employers in all the other States, and California standing alone in the so called enslavement of the toiler who is compelled to work seven days in the week? As a matter of fact, California, without a Sunday law, gives just as great freedom to those who toil as is given by any of the States where the Sunday law exists. For there is no State in which the railroads, street-cars, and other corporations that employ large numbers of men may not be found quite as busy on Sunday as on any other day.

"But the minister who was delegated to appear before the Senate Committee to urge the claims for a Sunday law said that it was not the intention to stop the railroads, street-cars, and large manufacturing and mining establishments. He classed these among the works of necessity that have to run every day in the week. Now if these are to be exempted, what will be left for a Sunday law to operate upon? The railroads, street-cars, manufactories and mines cover nearly all the places where men labor for wages. And by what laws or basic principles can it be shown that large manufacturing plants should be allowed to run on Sunday and the smaller ones be required to close down? And what tribunal will decide just where the line should be drawn between the large and the small factories? The very fact that the advocates of Sunday laws are continually involved in so many contradictory and absurd positions should open the eyes of those who think, and who desire to be on the right side.

"And again, what right has even a minister to state what is the intent of a Sunday law? If a law is good, the *intent* of it is stated in plain language. It is as open as the day. It does not require any one to tell what it *means*, for it *says what it means and means what it says*. Now if the proposed Sunday law for California is intended to exempt railroads, street-cars, and large factories and mines, why not say it in just so many words in the law itself? One section of this law before the California legislature reads as follows:—

"Nothing in this act contained shall be construed as to prohibit, or render unlawful, on the first day of the week, ordinary manual labor performed by a member of the denomination called Seventh day Adventists, or Seventh-day Baptists, or Hebrews, who conscientiously and religiously observe and keep the seventh day of the week, or Saturday, as sacred to rest and to religious worship; *provided*, they do not by such work disturb Christian assemblies in their religious services or other religious duties on the first day, sabbath."

"But if the railroads, etc., are to be among the things that can be kept running on Sundays, the above section should be amended. Another clause should be added, saying:—

"Neither shall anything contained in this act be construed to prohibit, or render unlawful, on the first day of the week, the running of railroads, street cars, or large manufacturing or mining establishments."

"If the law is not intended to stop these lines of industry on Sunday, it should say it plainly. And those who are asked to pass the law should be careful to consider that once a law is passed, the ministers who drew it up cannot always be present to tell what it means. And then they are not sure to agree upon the subject anyway. It is indeed to be doubted whether all the ministers in California would have said 'Amen,' when their brother clergyman told the Senate Committee that their Sunday law was not intended to apply to railroads and so on.

"Any law that is right needs to exempt no one. And when ambiguous and indefinite exemption clauses have to be added to a statute, else it will work oppression and hardship upon some, it is quite substantial evidence that such a law is not needed."

### The State-Church Controversy in England.

THE Ritualistic controversy in England still goes on as bitterly as ever. The party in the Church of England—the established church—who want to conform to the practices of Rome, are the cause of the controversy, and the state now threatens to turn this party out like a disinherited heir. Sir William Harcourt, speaking for the government, alludes to them as "a body of men who are dismissed by the nation on account of their lawless conduct," and who therefore need not expect to be "treated with liberality and generosity." "They need not," he explains, "lay the flattering unction to their souls that they are going to carry off the Protestant plant of the National Church in order to carry on their Romish manufactures. They are not to be allowed to occupy the parish churches or the cathedrals in which to erect confessionals and celebrate without restraint their high masses. They are not to be secured by life incomes as commutation and compensation in the work of accomplishing the 'Conversion of England' out of the Protestant Establishment. These are considerations on which the bishops and the clergy may with advantage reflect. Their time is short, their sands are running out; if they continue pusillanimously to shiver on the brink, their impaired authority will be finally extinguished, and the existence of the church they have so ill-tended will be, and is indeed to-day, at stake."

And to this the *Church Times*, organ of the "high church" or Ritualistic party, replies that Sir William and those opposed to the Romish ritualism, "have sown such distrust in the lay mind that there is talk already of withdrawing support from the charitable and philanthropic work of the church. They have threatened coercion as a remedy for disorders which might easily have

been removed by the exercise of Episcopal tact and intelligence. They have given a tremendous filip to despairing radicalism, and inspired in dissenting minds the hope that the ascendancy of the Nonconformist conscience in English politics may shortly be reasserted."

The ascendancy of the church "conscience" in English politics is at the bottom of the whole controversy; and if the "Nonconformist conscience" gets into the place of the "conformist" or Church of England conscience "in English politics," there will simply spring up another shoot of controversy out of the tap root of the evil. A church which is united with the state will inevitably drift into conformity with Rome; for such union made the papacy in the first place, and must continue to make imitations of the papacy as certainly as that like causes must produce like results.

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### National "Good Citizenship" Convention.

WE have received a Bulletin sent out by the Good Citizenship League, which has headquarters at Washington, D. C., giving the call for the third annual convention of the League, to be held at Cincinnati, May 2-4, 1899. "The proceedings, general discussion, and program of addresses," it is stated, "will be in accordance with the aims and objects of this movement, which briefly stated are as follows:—

- "1. Unification of reform forces.
- "2. Promotion of the study and practice of good citizenship.
- "3. Eclectism at the primary caucus and convention—selection of the best and most competent in nominating candidates for public office.
- "4. Direct legislation through the Initiative and Referendum.
- "5. Proportional Representation.
- "6. The Imperative Mandate."

All this is in order "that the nation may be saved from peril, our homes be rescued, our sons and daughters saved to all that is best in the Republic, and that there may be a realization of the hopes and desires of those who have ideals of truth, freedom, and justice."

The Bulletin calls attention to the hopelessness of any effort for reform through the political organizations, and states that this convention will be for "all genuine reformers," and the only credentials required for admission will be "the possession of a desire to see honor and purity, virtue and justice, the Golden Rule and the majority rule applied to politics."

The "Good Citizenship League" sees the urgent need of reform; that need is everywhere apparent. But it is one thing to see the need of reform, and quite another thing to get hold of the means by which this need can really be supplied. In this effort good people are groping in the dark. The old effort of human nature to reform itself by good resolutions, has its counterpart in

these efforts of society to reform itself by political organization. It is all "of the earth, earthy." A man cannot lift himself by taking hold of himself. Neither can society lift itself by taking hold of itself.

The man—and society—must take hold of something higher than self before there can be any uplifting—any reform—above the level of existing conditions.

The people are almost wholly adherents of the great political parties. These parties were all started for the purpose of saving the country, preserving liberty, applying the Golden Rule and the majority rule to politics, etc. If the people cannot secure these ends through these political organizations, how can they hope to secure them through another political organization? If they cannot control any of these for their purposes, how can they expect to control another established on precisely the same principles? For the principles of politics are the same everywhere. Those principles constitute no barrier against the evils which "good citizenship" seeks to prevent.

Reform that is to be beneficial must be individual reform; and that cannot be secured through politics.

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### The Coming Federation With Great Britain.

—  
 VIEWS OF A YALE PROFESSOR, WHO FAVORS  
 "EXPANSION."  
 —

AT the session of the Wisconsin Historical Society, at Madison, on Washington's birthday, George B. Adams, professor of history at Yale University, spoke the following relative to the subject of Anglo-American federation:—

"A single word of ours, like the word which, we are told, England spoke for us at the beginning of our war, would suffice by its single speaking to create the unity of the English-speaking races before the world, for the world would then know that danger to the least land of our kinship or to any protected land would bring the whole race forward in its defense, and this is all that is needed.

"A federal government is not necessary, nor even a formal alliance. Only a determined resolution, backed by a ready power of action, that in the age which is now coming on, when the frontiers of the races draw together and a struggle between them, if it comes, will be the last and the decisive one of history—a determined resolution that in such an age our race shall act as one in behalf of civilization which is one.

"There is no determination which has grown so rapidly and so strongly in this nation in the last generation, and I believe the same to be true of England, as the determination to do justice ourselves as to other men, to protect the weak, to check wherever possible the merely rapacious, and to hold our institutions, our civilization, and our religion in trust for all men.

"With this resolution at heart the nation may make mistakes, it may be badly led, it may not always be able to distinguish between the mere scheming of the politician

and the line of true policy, nor know how to do what it does know should be done; it cannot in a generation free itself from selfishness and greed.

"If we embark upon empire we shall not do as well even as England does, and we shall suffer, and those we rule will suffer in consequence. But we shall learn and we shall at no distant day do well."

It is proposed to abolish polygamy in the United States by amendment to the national Constitution. The proposed amendment would be the sixteenth in number, and has been recommended by the House Committee (of Congress) on the Election of President and Vice-President, in the following form:—

"SECTION 1. Polygamy shall never exist within the United States or any place subject to their jurisdiction.

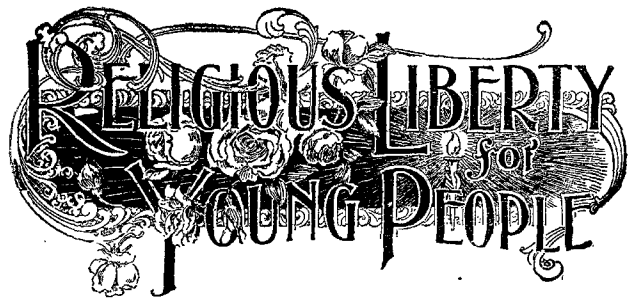
"SECTION 2. Congress shall have power to make all needful laws to enforce this article and punish its violation."

An advocate of Sunday observance has referred to the Sabbath as the pearl of days. Now, the pearl of days is a gem that man cannot attempt to improve, nor alter, without destroying its value. Other gems may be cut and polished and thus be made more beautiful, but the pearl must be taken as it is found if its value would be retained. How apt an illustration is this of the law of God, as a whole, or of the Sabbath as a part of that law! The Lord's Sabbath is the seventh day, and is indeed the Pearl of Days. As for Sunday it is no pearl at all. It is an imitation, and all the tinkering in the world can make it nothing more.—*South African Sentinel.*

### Save the Birds.

A NATIONAL law is now assured which will extend the authority of the Commission of Fish and Fisheries over "game birds and other wild birds useful for man." The rapidity with which birds have disappeared from the settled portions of the United States has been as unfortunate as it has been unnecessary. In some cases it has been due to the destruction of their coverts and food through the development of agriculture and the reclamation of marsh lands.

Most reprehensible has been the destruction of birds in the interest of the cruel fashions which have prevailed in connection with ladies' hats. After having stripped our Atlantic coast, the whole of Florida and the Gulf coast of egrets, terns, and thousands of other birds acceptable to the milliners, the plume hunters are now at work along the coast of Mexico and Central America, Lower California, and even upon the headwaters of the Orinoco and Amazon. Statistics show that the decrease of bird-life in thirty states and territories reaches a maximum of 77 per cent. in Rhode Island and a minimum of 10 per cent. in Nebraska, the average being 46 per cent.—*Sabbath Recorder.*



### Human Automaton.

"O, HARRY!" exclaimed Willie Hunter to his particular friend whom he met on his way down town; "have you been to see the automaton? come on; I'm going again, though I've been once."

"Automaton? well, you've got me this time; never heard of such a thing; guess you'll have to tell me what you mean."

"I never did, either, till this exhibition came along. Why, there are thirty or forty little bits of images that look just like the little men we read about last summer in 'Gulliver's Travels,' and they act like little men too, as well as look like them. Why, they—"

"They don't walk, do they?" interrupted Harry, while his bright blue eyes opened very wide.

"Walk? I should say they did, and some of them dance; and O Harry! one little old man climbs up a ladder and then climbs down again, and—"

Harry was too excited by this time to listen to his friend's description any further, and he bounded away, shouting back at Willie:—

"I'm going to see if Uncle Frank knows about it. I think I'll coax him to take me to night."

Uncle Frank was Harry's favorite uncle, because he always joined in his boyish plays, and told him stories of the time when he was a boy.

So it came to pass that a very happy lad walked close by Uncle Frank's side that evening to see the wonderful sights at the exhibition.

"Do see that little old woman, uncle, she is striking that funny old man with her umbrella; isn't it queer! I should think she would be tired by this time, she hasn't stopped a minute since I first noticed her."

"No, Harry, she will not stop until the machinery runs down. She is made to do just that one thing, and she cannot stop. Do you see how naturally those little women pull the oars of that pretty boat? You see they are made to do it by some machinery which is hidden from our sight."

"See that tiny man stand on the other man's back. Why! he is moving his arms and legs. O Uncle Frank, there goes a little train of cars into that dark tunnel! Hark! we can hear them whistle down brakes!"

That evening as they were walking home, Harry chattered continually about the wonderful things they had seen.

"Wouldn't it be nice, Uncle Frank, if boys were only made like those automatons? Then we wouldn't find it such hard work to split wood and do chores and run errands,—why, our legs would go without a speck of trouble."

"But, Harry, that's not the way the Lord makes men. Suppose he made a man in such a manner that, in spite of himself, ever so often through the day, his knees would bend and his mouth would utter a very fine prayer. Do you think the great Creator would be pleased with such worship?"

"Why, what a funny idea! Of course not. How did you ever think of such a strange thing?"

"Well, there are some people who dislike to go to church or to pray, just as badly as you dislike to run errands, or to split wood. But the Lord did not choose to make people mere automatons. He will not force men or boys either to serve him. He does not take any pleasure in the prayers of people who pray to him, or go to church, just because others do so, or because it is popular, or even because they are afraid of the laws of men."

"Why, uncle, I should think it was a queer thing for men to try to force other men to go to church. I didn't suppose any one had a right to do that."

"No one has a right, my boy. Even God himself does not do that. He has made men capable of choosing the good or the evil, that they may serve him intelligently and from the heart. No other service is pleasing to him. In some sections of the country there is a great deal of talk about making laws to force people to keep a certain day of the week as the Sabbath, and in some places they are actually doing this. Now suppose I go to church on that day and bow my knees, pretending to worship God, just to avoid being shut up in jail, what do you think I ought to be called, Harry?"

"Why, you would be an automaton, uncle."

"Indeed, I would; and I should, besides this, be a wicked hypocrite; for I would be pretending to be what I was not."

"I heard grandma say this morning that there were lots of people over on the other side of the world who keep Friday. How would those fellows who make such laws feel if they were over there and were forced to keep *that* day or go to jail, I wonder?"

"And yet it would be no more unjust. Human beings were not born automatons, and if even their Maker does not think forced worship of any value, why should men be so unwise as to think to make of their brother men mere *automatons*?"

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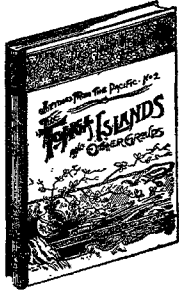
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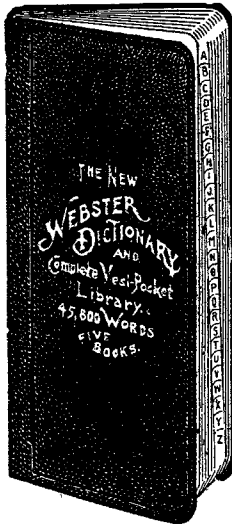
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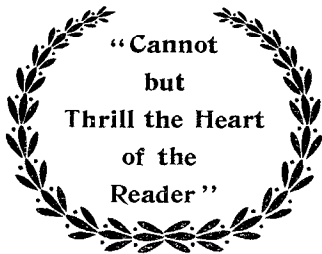
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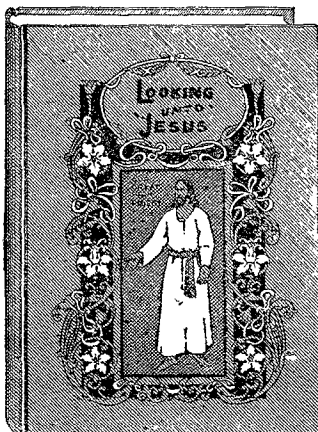
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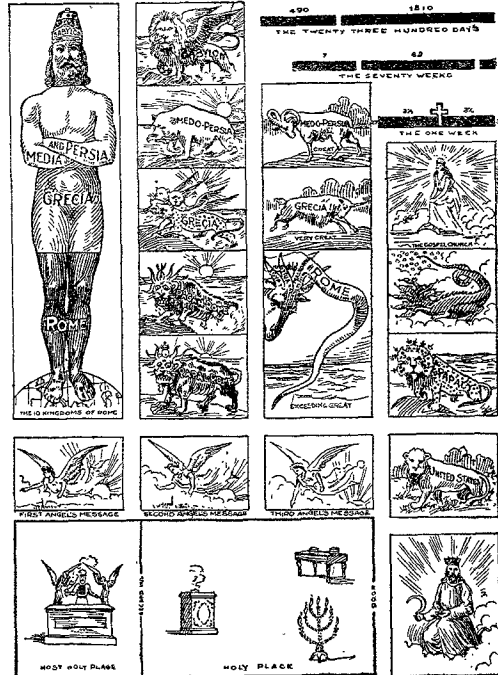
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A LITTLE over a century ago, Washington, in a memorable address, gave his farewell to the people of the United States. Now, the people of the United States are saying farewell to Washington.

THE pope, in a letter to Cardinal Gibbons, on "Americanism" has expressly denied that the Catholic Church in America is "different from what it is in the rest of the world," or that it is more liberal to-day than it was a thousand years ago. See page 148.

HE who sees in "imperialism" only a question of politics, is in danger of seeing only a political question in state measures touching religion.

GENERAL KITCHENER, who has been given almost supreme authority in the regulation of affairs in the Soudan, has forbidden missionary enterprises being started in that district for the present, and meanwhile will foster the Mohammedan religion and government as being best suited to

meet the requirements of the situation and restore peace and happiness to that great territory. Of course, General Kitchener's dictum would have no great authority in excluding Christian missionaries if he were not backed up by the British government; and the British government would not have backed him up in it if that government did not maintain a union of church and state. So that the English union of church and state is now keeping Christianity away from the Soudan and fostering Mohammedanism.

FOUR bills relating to Sunday observance have been introduced in the Connecticut legislature. They are aimed at the repeal of existing Sunday restrictions. One provides for "the running of railroad trains any hour on Sunday." Another relates to Sunday restrictions upon other public conveyances. A third calls for the repeal of the existing "Lord's day" law of the State, and a fourth aims at an "open Sunday." The New England Sabbath Protective League are of course stirred up over these bills, and against this opposition they are not likely to become laws.

ITALY has demanded a naval base and a "sphere of influence" in China; and what is very significant about this is that Italy consulted Great Britain before making the demand, and Great Britain has interposed no objection since the demand was made. As the "sphere of influence" stands for a policy directly opposed to the "open door" policy hitherto contended for by Great Britain, this circumstance is interpreted by statesmen as indicating that Great Britain has abandoned her "open door" policy, and that the doom of the Chinese empire is sealed; for the obtaining of spheres of influence by the Powers means the partition of China. And now the question is raised as to where the United States will come in for its "sphere of influence" which there seems to be no question will be demanded by this Government. The

United States must demand it or lose its trade in "the East," to secure which it has taken possession of the Philippines.

If it be true, as statesmen believe, that Great Britain has abandoned her policy of keeping the Chinese empire intact, then, as the *Sun* (N. Y.) observes, "the far East may be the scene of a most dramatic political tragedy during the closing hours of the century."

Events are moving rapidly, indeed. But do you see to what issue they are moving, and are you getting prepared to meet it?

It should not be forgotten, while reading the news from Manila, that the United States has really purchased the Philippines on the installment plan—a poor way to buy anything. The \$20,000,000 to Spain was only the first payment. There will be an indefinite number of others.

### Notice.

WE have a good supply of the February 16 SENTINEL still on hand. This is the number with the illustration "The New Temptation on the Mount," and it is a splendid paper for use just now. Send in your orders and circulate this paper while the issue is before the people. One cent per copy.

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THE "Vest Pocket Dictionary" is a real gem, and the Pacific Press Publishing Co. can recommend it to the readers of the SENTINEL as being all that is claimed for it. See advertisement on page 158.