

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

VOLUME 14.

NEW YORK, APRIL 27, 1899.

NUMBER 17.

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.)

"THE revealed will of God" is a phrase often used to conceal the will of a bigot.



THE true religion wants nothing which it is in the power of the civil authority to give.



STEEL and lead are not good conductors for an outflowing current of Christian benevolence.



SOCIETY cannot elevate or reform itself any more than a machine can create power to run itself.



THE truly "Christian conscience" seeks not to have men punished for their sins, but saved from them.



THE saloon may be induced to keep Sunday, but this will be very doubtful honor for the "Sabbath."



THE doctrine of imperialism assumes the people of foreign lands to be guilty until they are proved innocent, incapable until they are proved capable.



THE Christian Church wants no help from the State any more than a steamship wants help from the ocean. For the State to get into the Church is as bad as for the ocean to get into the ship.

THE Bible in the one hand of civilization, will not induce the heathen to come near the sword in the other hand.



THE poorest conception of God and his government to be drawn from any source, is that derived from efforts made to enforce God's law by human tribunals.



"Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God," says the law of the Creator. Where does the "civil Sabbath" come in here?



THE way to lift society out of the mire of moral degeneracy is not by piling upon it more legislation and new "reform" organizations. Society has enough of these already. What the reform cause wants is not more machinery but more steam.

What Evangelist Moody Says on the Question.

EVANGELIST D. L. MOODY does not agree with the clergymen who are preaching reform by "Christian citizenship" and similar theories. We hear it said everywhere now that the great need of the church is to secure the alliance of the State. In Pittsburg, for example, a federation of the churches has secured an alliance with a great labor organization, by which achievement it is thought an important step has been taken toward the overthrow of the kingdom of evil and the setting up of righteousness in the earth, or at least in that portion of it. The system only needs to be extended to produce general righteousness in society and government, and it is proposed to extend it; for as one speaker said, "We are going to have one vast confederacy and federation;" and then "Woe to him who stands up against it."

But Evangelist Moody takes no stock in anything of

this kind. He wants to see the church get power from an altogether different source. He says so very plainly and forcibly. Listen to these words addressed to a Chicago audience by the great revivalist a few days ago:—

“Ten great sermons have been preached by the apostles,—sermons that led the way for all the gospel sermons that have come in these later days. The power of God and of the Holy Ghost was with Peter. If that power rested upon the church to-day, we could drive the rum devil from the world. Human nature has not changed in the last 1900 years. Preach a different gospel from that which was successful in the apostolic days? O, bosh!

“There will be riots and revolution all over this land if things go on another twenty-five years as they have been going. What can prevent such horrors? What can save the life of the nation? Only the strength of a quickened church, and the church can only be quickened by a visitation of power such as the old apostles knew! May we get back that old apostolic fire again.”

That is what Brother Moody says on this great question, and we think he knows what he is talking about. We think so because his words are in harmony with Scripture, and with his own experience and the history of all successful reform work since the Christian Church began.

The New-Fangled “Good Samaritan.”

A RELIGIOUS paper of Chicago, exulting at the triumphs of goodness accomplished by the United States as “the Good Samaritan” in the war last year, says: “We have made Cuba rejoice and Porto Rico glad, and we have given the Philippines a chance to breathe.”

It is certain that from several thousand at least of the Filipinos “we” have taken away forever all “chance to breathe,” and there is not much of “the good Samaritan” about that.

Further, this religious paper says: “We have stopped extermination. We can take up our morning papers without reading a daily chapter of Cuban horrors. The Stars and Stripes are now waving where the buzzards used to swarm over the dead.” Alongside of that read the following lines from a letter written by a soldier in the Philippines, Feb. 7, 1899:—

“The natives fought with desperation. Their sharpshooters planted themselves in trees and stayed there until they were shot down. Their trenches were just filled with the dead. But the boys have done their work well, and the insurgents are about fifteen miles out on all sides of the city, and still going. The boys are right after them, however, burning as they go. The skies at night are red with fires. The troops have been allowed to take anything they could find, and as a consequence considerable looting was done. One fellow got \$600 out of a priest’s house. Many have gotten diamonds and precious stones. Of course there has been great cruelty,

but these people needed a lesson. The only way to govern them is by fear. So all the burning and devastation was necessary. I hope it won’t have to go further.”

“Of course, all this has not been accomplished without great loss on our part. Last night the list of the dead had risen to fifty. Thus far about two hundred wounded have been taken to the hospitals. I tell you it is a terrible sight to see the poor boys being taken into the hospitals. It just seems criminal to sacrifice so many American lives on such a country as this is. And the United States paid \$20,000,000 for the privilege. The end has not yet come, and no one knows how long it will take to subdue these people.”

“I sincerely hope that it won’t take long to educate these people, and that they will soon be convinced that to resist the superior power of the United States is worse than useless. But it is a harsh and unpleasant lesson that we are forced to teach these people. And the worst of it is they are fighting for just the same principle which actuated us in our struggle for our independence; that is the right to govern themselves and to conduct their own affairs. They look upon us as invaders, and although we are feared we are heartily hated by the inhabitants. The Filipinos die with curses on their lips and hatred in their eyes, and we are paying too great a price.”

This is the plain truth and the cold facts, just as they are written by one who is on the spot—one too whose heart revolts at it. Such things, of course, are only to be expected of the governments, states, and nations of earth; but when the churches, religious teachers, and religious papers identify themselves with all this and proclaim that in it all “we have played the Good Samaritan,” this presents a condition of things in the professed Christianity of the United States, that poses as the exemplary Christianity of the world, which, to the one who has a regard for real Christianity, is more disheartening than is the Philippine campaign to that honest soldier. What can such Christianity be but a part of that Babylon which is fallen, is fallen, and is making all nations drink of the wine of the wrath of her fornication?

A. T. J.

If you put cold lead into a man’s heart for the sake of trying to civilize him, his children may be pardoned for receiving with only chill cordiality the gospel you undertake to put in their hearts for the purpose of Christianizing them. If Jesus had gone armed, it would have been a confession on his part that the brute force of the visible world is more than a match for the spirit power of the invisible world. You cannot *make* a man believe in God if you do not convince him that you believe in God yourself. Peter, by brandishing his sword, denied the divinity of Jesus. And any other man cheapens God when he goes about to yoke God’s Spirit alongside of carnal contrivances. It is the absence of such carnal contrivance that explains the rapid extension of Christianity during the first three centuries of our own era. God worked mightily because he had no backing. Up to

that time armies and navies were on the side of the pagans. Christianity is never so powerful as when it is unprotected, and evangelization that depends upon soldiers and gunboats has no future.—*Dr. Chas. H. Parkhurst.*

The "United Christian Party."

SUCH is the title of a new organization which has arisen, and is heralded in the press as "a new candidate for political preferment and reformation of the world."

This new reform party is not altogether distinct from other parties that have been longer in the field of "reform." In its essential principles it is in harmony with the great religious organizations which aim to secure moral reform through politics, and upon certain fundamental issues can work in harmony with these, as it no doubt will; while it will all the time work to pull these other organizations toward the line of the realization of the ideal for which it stands distinctively, and which is as complete an embodiment of church and state union as has yet appeared in the United States.

To this end this new party has issued a "call" to "all who are substantially agreed with the declaration of principles" which it puts forth, "irrespective of sex or creed, nationality or previous affiliations." It is to hold a convention at Des Moines, Ia., July 4, 5, "for the purpose of completing a state and national organization." At this convention it "will nominate a governor, lieutenant-governor, judge of the supreme court, state superintendent of public instruction and a railroad commissioner." It is to be thoroughly political from the start.

From the following, which is a part of this "call," the reader can grasp fully the character and purpose of this new party:—

"This call is extended, first, to all the denominations of the Christian Church; second, to all other religious organizations; third, to the young people's religious societies; fourth, to the Y. M. C. A.; fifth, to the W. C. T. U.; sixth, to all reform societies or parties; seventh, to the National Reform Association; eighth, to all other benevolent associations not herein enumerated, and to all persons who desire to see the principles of Christ triumph.

"Come and coöperate with us in the greatest reformation in the world's history.

"In the impending conflict between right and wrong, between political righteousness and political corruption, between the power of God and the power of the devil; in the interest of the Fatherhood of God and the brotherhood of man; for the Christian religion, humanity, and the final establishment of the kingdom of God on earth.

"Come! Let us unite in His name and exalt His name together and hasten the time when our swords shall be beat into plowshares; and when every tongue shall confess that God is God and Christ is Lord of all and King of kings.

"The kingdom of Christ is Christ's reign on earth,

and is of a fourfold division, *viz.*: the individual, the family, the church and the state. Each of these divisions are of divine authority, and the salvation of each division is essential for the salvation of the world.

"The state and nation, a divine institution in Christ's kingdom, is the political field rejected by his builders, and can only be reached through political methods, by a union of all Christian forces.

"Not a union of church and state, but a union of Christian prayers and ballots, that legalized wrong may be overthrown and righteous laws established in harmony with the divine law of the revealed will of Christ, as of supreme authority in both church and state, that God's will may be done on earth. 'The zeal of the Lord of hosts will perform this.' Isa. 9:6-7. Then with this motto as our standard of right:

WHAT WOULD JESUS DO?

With the Christian response:

"I delight to do thy will, O my God; yea, thy law is within my heart."

"Thy will be done on earth."

"Then, with the 20,000 Christian voters of our State all united at the ballot box, Iowa will at the next general election become a government from God, through Christ, by the people and for the people.

"To the honor and glory of God, as revealed in the prophecies: Ps. 33:12; Isa. 9:6-7; Isa. 2:4; Dan. 7:18; Dan. 7:27; Rev. 11:15; Rev. 19:16, or, as Abraham Lincoln portrayed the same reign of the Prince of Peace, in his first public speech away back in the Washingtonian temperance movement, in the following words:—

"And when the victory shall be complete, when there shall be neither a slave nor a drunkard on earth, how proud the title of that land which may truly claim to be the birthplace and cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."

The "declaration of principles" of this new reform party is, as might be expected, decidedly interesting. It is as follows:—

"We declare our purpose as a party of reform, to be in favor of whatever tends to make men and women more virtuous, intelligent, and happy, and to be identical with that of the national Constitution thus far to establish justice, insure domestic tranquility, to promote the general welfare, and to secure the blessings of liberty to ourselves and our posterity.

"Knowing that God gave us a foundation for law and a standard of justice through Christ, which is beneficial for all men and women, and that it was the intention of Christ that his followers should be united.

"We hold that all governments derive their just power from God and through and by the consent of the governed, and that the mere right to vote for rulers does not constitute self-government.

"We do therefore declare for the adoption of the system of direct legislation known as the initiative and referendum, together with proportional representation and the imperative mandate that the power of the people may be justly and effectually exercised in government.

"We recognize the fact that there are many great

and important reforms needed, and that none of these can be accomplished until we acknowledge Christ, unite in his name, and the right to rule has been restored to the people. Not a union of church and state, but a union of all Christian votes at the ballot box.

"We therefore present this system of government to the people, in the name of Christ, not as a substitute for other reforms, but as the only method by which further reforms can be accomplished.

"Therefore we, as a Christian party of reformers seeking the welfare of all the people, pledge our entire energies to the work of securing a system which will make reform possible.

"We believe that it will be impossible to secure direct legislation without a union of all Christians and all reformers and reform parties; we therefore ask all of His followers, regardless of nationality, creed or color, sex or previous politics, to join hands with us at the ballot box in making this a government which shall be in fact a government from God through Christ by and for the people.

"Resolved, That we, a body of Christian men and women assembled in the name of Christ, for the purpose of considering ways and means to unite the Christian voters at least one day in a year at the ballot box, and believing that Jesus Christ is the rightful ruler, and his name entitled to all the honor and glory; that there is no need of more than two parties—namely, the Christian party and the devil's party,—do hereby resolve that we will not cast our ballots in any other name than in the name of Christ, and that we will aim and endeavor to be guided by God the Father, the Son, and the Holy Ghost.

"We believe in direct legislation of the people, and in order to make our Government a government from God through Christ, by and for the people, we will be governed in all things, lawmaking included, by this standard, 'What Would Jesus Do?'

"W. R. BENKERT, *Chairman of Committee on Resolutions, Davenport Iowa.*

"J. F. R. LEONARD, *State Chairman, Ainsworth, Iowa.*

"CHAS. W. MYERS, *Secretary, Packwood, Iowa.*"

"What would Jesus do?"—that is indeed a pertinent inquiry in connection with such work as is proposed by this and similar organizations calling themselves Christian. But are they serious in asking it? Do they really believe he would adopt any of the methods of reform which they propose?

What would Jesus do? That can be best answered through the query, What did Jesus Do? Jesus is the same to-day that he was when he lived under the rule of the Cæsars. Would he vote? He never did vote. Would he be the candidate of a political party? He pointedly refused that very thing in Judea. See John 6:15. Would he be a party to any plan to coerce people into obedience to his will? He could have coerced the Jews, but he never did.

Jesus refused to be made a civil ruler. What then can be the result of this scheme to make him ruler to-day by "Christian" ballots? The vote will not make Jesus the ruler, for he will not serve; he is of the same

mind to-day that he always was. But the "Christian" vote will make some one ruler; that is certain. And it is certain that it will not be Christ, or any representative of him. That vote will not set up the kingdom of Christ, for the reason already stated, and which must be constantly kept in mind, that Christ refused to let the people make him a king. What kingdom then would be set up by these "Christian" ballots and who would be its ruler?

As appears from this declaration of principles, it is designed by this movement to divide the political world into two great parties, "the Lord's party" and the "devil's party." All who shall have the temerity to oppose this great combine of "Christian" voters will of course belong to the "devil's party." And from this may be anticipated the coming social and political standing of all such as are resolved to conform in belief and practice to Jesus' declaration before the Roman governor of Judea,—*"My kingdom is not of this world."*

The Constitution of American Imperialism.—No. 2.

BY JOHN D. BRADLEY.

IMPERIALISTS have been clamorous for a recognition of the situation "as it is." They have been impatient that anybody should stop to think and talk of the past instead of addressing themselves to "the question and the situation just as it is," which "has not come through any fault on our part." The men from whom we quoted last week in a certain sense recognize the situation and have addressed themselves to the question *as it is*. So plainly, so directly, and so coolly have they done so that their language is not likely to mislead anyone as to the situation that now confronts the American people. In the light of these outspoken declarations of leading imperialists, the situation is too plain to admit of doubt. He who knows the value and meaning of liberty and free government will need nothing more to bring him to a most lively realization of the situation *as it is*, indeed. And in the realization of what it is, he will realize what *it is not*.

The situation *as it is* and the serious and overshadowing question with which the American people are brought face to face, is not a matter of a few Americans having gotten into Manila and can't get away; it is not a matter of "who will haul down the flag where conquest of arms has placed it;" nor of "who will withdraw from the people over whom it floats its protecting folds;" it is not a matter of committing the free and enfranchised Filipinos to the guiding hand and the liberalizing influences, the generous sympathies, the uplifting education, of their American emancipators;" it is not a matter of "the success of our own arms and the maintenance of our own honor;" it is not a matter of "putting down the rebellion," and of having "our authority acknowl-

edged and unquestioned" by the "rebels," "mobs," "out-laws," "bandits," and "cut-throats" of the Philippines; it is not a matter of "fixing" and "locating sovereignty in the Philippines—taking it out of the air," as ex-senator Gray puts it; it is not a matter of "standing by the peace that has been secured, even if we have to fight for it," as Whitelaw Reid puts it; it is not a matter of "turning timidly away from the duties imposed upon the country by its own great deeds;" it is not a matter of showing "ourselves worthy of the great trust which civilization has imposed upon us;" it is not a matter of "manfully and bravely accepting our responsibilities;" it is not a matter of "keeping pace with what our arms have accomplished;" it is not a matter of "bearing the white man's burden," in the sense that Mr. Kipling puts it; it is not a matter of bringing "8,000,000 rude people in southern seas to desire and acquire bedsteads," as the Secretary of the Treasury puts it; it is not a matter of doing "our share of the world's work," of "playing our part in the great work of uplifting mankind," of holding "our own in the struggle for naval and commercial supremacy," of "grasping the points of vantage which will enable us to have our say in deciding the destiny of the oceans of the East and the West," or of "showing ourselves weaklings, unable to carry to successful completion the labors that great and high-spirited nations are eager to undertake," as the governor of New York puts it; it is not a matter of "shirking or discharging the responsibilities upon us;" it is not a matter of "either Spain or the United States in the Philippines;" it is not a matter of "leaving the Philippines to anarchy and chaos, or of tossing them into the arena of contention for the strife of nations;" it is not a matter of "the great trust to which we are committed under the providence of God and in the name of human progress and civilization;" it is not a matter of "our perils and sacrifices in order to benefit these remote peoples;" it is not a matter of "our responsibility to civilization;" it is not a matter of "pillorying our good name," and of proving "recreant to the instincts of humanity;" it is not a matter of "leaving our work only half done;" it is not a matter of "taking the people of the Philippines kindly by the hand and leading them into the blessed light of freedom," as Mr. Charles Denby puts it; it is not a matter of having "new outposts of defense and influence to place the seal of security upon the designs of peace," and of "holding in trust the liberties of nearly twelve millions of human beings," as the assistant secretary of state puts it; it is not a matter of "having a share in the great work of controlling and civilizing the tropics," and of becoming "a potent and irresistible factor in promoting the peace and civilization of the world," as Joseph Chamberlain puts it; it is not a matter of rising "to be a world power, henceforth to be reckoned with among the very few great nations of the earth," as Senator Lodge puts it; it is not a matter of aiding "in advancing civilization, promoting enlightend and humane gov-

ernment, furthering the progress of the Christian faith, and protecting innocent people from barbarous and inhuman treatment," as the chief of the bureau of equipment for the navy puts it; it is not a matter of "the great development of the great force of Christian civilization on earth," which force "was behind our army at Santiago and our ships in Manila Bay," because "we have been chosen to carry on and to carry forward this great work of uplifting humanity on earth," as Senator Platt of Connecticut stated it in the United States Senate.

No; the situation as it is is not all nor any one of these things. In the plain and direct statements which we quoted last week the froth of imperialism is dispensed with, and the thing itself stands before us just as it is. The question as it is is not to be settled by a campaign of guerilla warfare in the Philippines. It is not necessary for any American to go ten thousand miles from the capital of his country and seven thousand miles from the western seaboard in order to meet the situation as it is. The language which we quoted last week from leading imperialists brings home to every American citizen the real situation, which he can, and does, face as he stands on his own threshold.

The thing with which the American people are brought face to face is this: Shall the natural and inalienable rights of American freemen, which have been recognized and guaranteed to them in the Constitution of their fathers, continue to be upheld by that Constitution, or shall those rights become dependent upon the will and caprice of men who have arrogated to themselves supreme and irresponsible powers, and who propose to "consecrate" and to "stamp legality" upon their acts by means of an "expansive" and "elastic" constitution "interpreted by men supremely great?" Is the American Government to be a government of law or is it to be a government of will by men who know no law but "destiny" and the "inexorable logic of events," and who declare that they are not wise enough and that they know of no one "who is wise enough or sufficiently informed to determine what form of government will best subserve . . . our interests and our well being?" Are the plain statements of the American Constitution to stand as they are written and to mean what they say, or are they to become subject to the jugglery of "stern men with empires in their brains?"*

The question is: Is American law to be corrupted at its very fountainhead; is justice to be thrown into the streets; and is equity to be debarred from the American Constitution? Instead of being a matter of "holding in trust the liberties of nearly twelve millions of human beings," it is a question of striking down the instrument which is the legal bulwark of the liberties of nearly one hundred millions of human beings. Instead of being a question of "either Spain or the United States in the

*That is the exact expression used by Theodore Roosevelt in an enthusiastic speech in favor of imperialism, delivered in Chicago on April 10.

Philippines," it is a question of constitutional government or of an arbitrary system on American soil.

That is the situation *as it is*, and woe unto the American people if they fail to recognize it.

We shall have more to say in regard to this matter next week.

The "Christian" Flag.

BY GEO. B. WHEELER.

A CHRISTIAN flag has been originated and brought before the public, which is designed to be the common standard of Christians the world over. It is now used at Chattanooga, at camp-meetings, conventions, and has been adopted by a large number of churches throughout the country. Its object is said to be that every sect and every nation when on the Lord's business shall carry his colors, and an effort is being made to have it recognized by the Government in connection with religious services in the army and navy. The Christian Flag

Extension Society has been organized for the purpose of securing its adoption by the Government and to introduce it throughout the country. The flag itself is a beautiful one, consisting of a field of white, with a blue square in one corner in which is a red cross.

In the gospel provision for the Christian warfare no mention is made of a Christian flag. It was never used by Christ or the apostles. The flag is always used to represent force. Every nation has its flag, and that flag represents the power of the nation. Thus the Stars and Stripes represents the power of the United States. God is love; his kingdom is one of love. A flag does not properly represent love. This must be done by works which are the result of love. The Christian warfare is not carnal, but spiritual. The Lord says, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

A Christian flag recognized by the Government might easily be made to represent a distinctive form of Christianity, or some institution or doctrine in which the majority of Christians were agreed; therefore to speak against or oppose any such institutions or doctrines would be to speak against the flag, which would be regarded as a treasonable offense. As a flag is the proper

emblem of force, a Christian flag recognized by the Government would naturally represent the power of the Government behind whatever the Christian flag was made to represent; and in view of the great efforts that are now being made to have a distinctive form of Christianity recognized by the Government, there is not much doubt but it would, if adopted, be used for that purpose.

Let not the attention of the world be called to Christianity by means of a flag, but rather by the power of the gospel.

Washington, D. C.

The Sabbath and National Prosperity.

BY BAXTER L. HOWE.

IN an article from the *Christian Herald* is the following statement: "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."

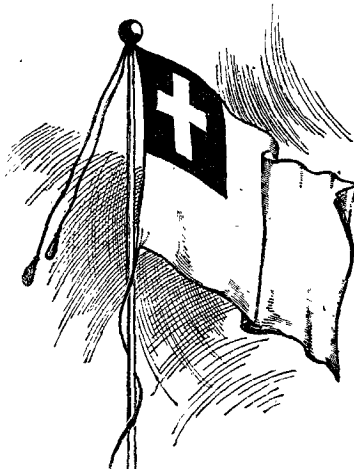
This statement is literally true, as is shown in that great object lesson, the Jewish people. God chose Abraham because he knew him, and he obeyed God's voice, and kept his charge, his commandments, his statutes, and his laws.

When Moses went down to fetch Israel out of Egypt, they had wandered from the way in which their father Abraham walked. A reform was necessary. Moses began by calling them back to the observance of the Sabbath of the Lord. Pharaoh objected to this and said: "Wherefore do ye, Moses and Aaron, let the people from their works?" "Behold, the people of the land are many, and ye make them rest from their burdens." Ex. 5:4, 5.

The opposition of Pharaoh could have been easily met if the people had been willing to obey God. Infidelity and atheism can do but little against reform, if the people are willing to be reformed. Israel of old would not "cast away the abominations of their eyes; neither did they forsake the idols of Egypt." Eze. 20:8. In this chapter the Lord brings the charge against them over and over, "My Sabbaths they greatly polluted."

While they were yet in the wilderness he told them that if they did not reverence his Sabbaths and keep his statutes they would be scattered among all nations. They insisted, however, upon turning again and again to Baal, the sun god, until there was no remedy. The Lord let them go and the people were scattered.

When Christ came those who still held to the true Sabbath had it so buried under their own ideas that the Lord of the Sabbath was not recognized by them. He did not keep the Sabbath as they thought he ought, "Therefore did the Jews persecute Jesus and sought to



The "Christian" Flag.

slay him." John 5:16. Thus they followed him through the corn fields into the synagogue, where the withered hand was restored, and the crooked woman made straight.

They contended with the man whose eyes were opened, and finally rendered their decision: "This man [Jesus] is not of God, because he keepeth not the Sabbath day."

Israel would not obey God. They wanted a king like the nations around them. A king arose who told them where, when, and how they should worship. They turned away to Baal and polluted God's Sabbath. The "bad work" went on until "the revolution" rent the kingdom asunder, and now (in Christ's time) they have dug a grave wide and deep. In it they have placed the Sabbath given by the Creator. Over its bound form they have heaped their traditions high. Still the "bad work" goes on until they mount the godless pile and with the blood of the "Lord of the Sabbath" dripping from their fingers (Matt. 27:25) watch their "sun of national prosperity go down in darkness and blood."

Why is it that the governments of earth will not learn the lesson? From the beginning of earthly governments the "brittleness of clay" has entered into them just to the extent that they have undertaken to direct in the things of God. The civil government and the church of Christ do not "cleave one to another." "The gospel is the power of God unto salvation." The seventh day Sabbath, the Sabbath that was made by the Creator, is the sign of God's power to create men anew. When human governments take God's work in hand, they say to him, "We must save the nation; your work is a failure."

Look at Spain to-day, the mere shadow of her former self. She considers herself the minister of religion to all her subjects. The iron and the clay will not mix.

Stranger than all the work of civil governments is the action of those who profess to believe in Christ yet are appealing to the governments of earth for help. They are calling for the death and burial of God's Sabbath, and want the nations to exalt and establish the Sunday Sabbath. There is not one text in all the Holy Writ to sustain such shameful work.

God has a controversy with all who are engaged in this bad business. He says to them as he did to Israel of old, when they were engaged in a like work: "You have dealt treacherously, and an abomination is committed in the land, among those that profess my name; for ye have profaned the holiness of the Lord [Ex. 31:15, margin] which he loves, and have married the daughter [Sunday] of a strange God" (Baal).

The teachers "have been partial in the law." The Lord "will cut off the man that hath done this, the master and the scholar." Mal. 2:9-12.

Any person who in his own belief and practice abolished God's Sabbath abolishes his own spiritual privileges, becomes a fit subject for "the revolution," and

will in the end see his own sun of self-righteousness go out in everlasting darkness, fire, and blood.

Honolulu, H. I.

A Frank Admission.

"Present Truth." (London, Eng.)

A GENTLEMAN who has recently visited Rome writes as follows in the *Christian World*:—

"Rome would, if she had the power, still force her creeds by fire and faggot. I was talking one day while in Rome with a prelate of the church on the question of heresy. 'As a matter of fact,' I said to him, 'I could not believe many of your doctrines.' They are to me simply unbelievable.' 'Ah, well,' he replied, 'we distinguish in cases of heresy.' 'In what way?' I asked. 'Well,' he said, 'there are two kinds of heresy—there is passive heresy and active heresy. Passive heresy is simply to doubt, but active heresy is to propagate the doubt. In the former case the church is very merciful.' 'But,' I asked, 'suppose you as a church had supreme power to-day as you once had, and suppose I felt it my duty to openly oppose certain articles of your faith. What would the church do?' 'It would stop at nothing to stamp out the heresy,' was his reply.

There is nothing to be surprised at in this, but there is danger that men will regard Rome as having a monopoly of the persecuting spirit. Persecution began with Cain. It was seen in Ishmael, and it will appear in every one who is not born of the Spirit. As then, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." People may think that they will never persecute, but they certainly will unless they be born of the Spirit. Those who do not gather with Christ scatter abroad, and this is persecution. There is no such thing as "passive heresy" against the false doctrines of Rome.

THE proclamation of the United States Government to the Filipinos (and will some one rise and explain why we spell the island with a "Ph" and the islanders with an "F?") is decidedly unsatisfactory. The administration so far has carried the great mass of the American people successfully with it; but a few more screeds like this and the anti expansionist ranks will be filled with converts. The pronunciamento is unfortunate in the wording of its first article, which smacks of conquest. The thing to impress upon those islanders is not that we are determined to subdue them and that "those who resist can accomplish no end other than their ruin," but rather that we are determined to maintain order and peace, by force, if necessary, and thereafter to give them such government as shall secure to them the same liberties and rights we ourselves enjoy. The public opinion of the country should so emphatically disapprove of this ill-sounding utterance that the administration may not be tempted to repeat the mistake.—Rev. Frank Crane, Pastor Trinity Church, Chicago.



THE Bishop of London has spoken in condemnation of the Sunday newspaper innovation in England. He urges churchmen to withdraw their subscriptions from all papers publishing Sunday editions.

* * *

EX-PRESIDENT HARRISON recently, in reply to the proposition of the Christian Endeavor Society for a "war against war, and peace by arbitration," said the following:—

"For myself, and much more for the great body of its citizenship, I express the desire of America for peace with the whole world. It would have been vain to suggest the pulling down of block houses or family disarmament to the settlers on a hostile Indian frontier. They would have told you rightly that the conditions were not ripe. And so it may be, and is, probably, true that a full application of the principle is not presently possible, the devil still being unchained."

* * *

THE conditions will be ripe, then, when the devil shall have been chained. But to chain the devil for the world at large is more than the Christian Endeavor or any other society, religious or secular, can accomplish. The Scriptures tell how this will finally be done (Rev. 20:1-3); but under the present order of things there can be only banishment of the devil from the individual heart, and that by the power of God.

* * *

MR. HARRISON might have added no less truthfully that in the Christian warfare, such as all Christian societies are supposed to wage, there can be no "peace by arbitration."

* * *

In a letter written home by an American sailor at Samoa, where American and English ships of war have been acting in concert against hostile natives, this interesting statement is made:—

"When the 'Porpoise' left for the point our band played 'God Save the Queen' and their band played 'The Star-Spangled Banner,' and cheers were given and returned with a will. The Americans and English are like brothers. The captain of the 'Porpoise' came aboard our ship and grasped Admiral Kautz by the hand, saying, 'Well, Admiral, this is the first time that America

and England have ever fought together, and I am proud of it."

* * *

"THE first time that America and England ever fought together," may well be looked upon as an occasion of importance; and doubly so, in view of the circumstances which now logically bind America and England together as imperial powers.

* * *

A MILWAUKEE (Wis.) court has decided that "a note given on Sunday for a church donation is valid, although a note given on that holy day for any other purpose would be void." This ought to be satisfactory to the advocates of a religious state; though it is another illustration of the fact that in acting for the benefit of religion the state never pays much attention to logic.

* * *

SEVEN thousand of the English clergy, of whom thirty are bishops, are said to be supporters of the Romeward movement in the Church of England. They are pledged to support vestments, lights, incense, wafers, eastward position, and mixed chalice.

* * *

It is asserted by persons claiming to be familiar with the facts underlying the situation in Samoa, that the contest between the rival native rulers represents a contest between Catholics and Protestants for the supremacy; Mataafa being a Catholic, and Malietoa, whom the American and English forces favor, being a convert of the London Missionary Society.

* * *

It has been discovered that there is a Mormon chaplain in the United States army, Elias Kimball by name. He was commissioned in July of last year; but, says the *Christian Advocate*, in making note of the case, "the department did not know that he was a Mormon up to the time of his appointment" and for some weeks afterward. The inference is that if the department had known it, Mr. Kimball would not have been appointed; and the *Advocate* is much surprised at this "official recognition of Mormonism as a religion." But why is not Mormonism as much entitled to recognition from the Government as any other religion? Why are not the Utah regiments in the army as much entitled to a Mormon chaplain as are the Maryland regiments to a Catholic chaplain?

* * *

If the Government would refuse to appoint and pay any army chaplain, but leave this matter entirely to the management of the various churches, it would be much to the advantage of the soldiers and helpful to the cause of peace between the churches.

GOVERNMENTAL recognition is no recommendation for any religion. The only true religion is Christianity; but Jesus Christ was never recognized in his divine character by the civil government, and how can it be expected that his religion will have recognition from the same source? The civil government condemned Jesus as an imposter, and this is precisely the view civil governments have always taken of his religion.

Roger Williams Invited Back to Massachusetts.

THE legislature of Massachusetts has petitioned the General Court, says a press dispatch dated at Boston the 18th inst., "praying that the sentence of banishment for Massachusetts against Roger Williams be revoked." The petition for this relief, it is added, was drawn up at a Baptist conference in Boston.

Roger Williams was banished from Massachusetts by the Puritans in 1635, because he held and taught "heretical" doctrines, one of the chief of which was that the civil magistrate could not rightfully punish a person for a breach of the law prescribing our duties to God. The sentence of banishment decreed that he should never return. Now, however, having served two hundred and sixty-four years of his sentence, it is thought the descendants of his banishers may be satisfied, and be willing to revoke the decree of exile.

We do not see how this petition, if granted, is going to affect Roger Williams personally. He cannot return in person; but it would be a most excellent thing if Roger Williams' spirit—that is, the spirit of toleration, of respect for human rights, and of true piety, which he manifested, would return not only to Massachusetts but to every State in the land.

A New Sunday Bill in Tennessee.

THE *Nashville Banner* (Tenn.) of the 13th inst. makes note of a new Sunday-law bill which has been introduced in the State Senate. It says:—

"Mr. Boyd to-day introduced in the Senate a bill 'to secure a more rigid observance of the Sabbath.' The bill provides 'that every person who shall either labor himself or compel his servant, apprentice, or any other person under his charge or control to labor or perform any work other than the household offices of daily necessity, or other works of necessity or charity, on the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and upon conviction shall be subject to a fine of not less than \$10 nor more than \$25, and imprisonment not less than thirty days nor more than three months, provided that this section shall not prohibit any ferryman from crossing passengers on any day in the week.' The second section provides 'that any person who shall expose to sale any goods, wares or merchandise, except such goods, wares or merchandise be sold for the sick or dead, on the first day of the week,

commonly called Sunday, shall be deemed guilty of a misdemeanor, and upon conviction, fined not less than \$25 nor more than \$100.'"

Tennessee already has a Sunday law under which a number of people have been worked in the chain gang for doing ordinary work on Sunday, although they were good citizens and conscientious observers of the seventh day. What does the State want of a "more rigid" law than that by which good, conscientious people can be worked in the chain gang? If a more rigid observance of Sunday is really aimed at, some severer penalty than the chain gang should be provided, such as solitary confinement or death. And by the way, where will the demand for a "more rigid" observance stop short of the most rigid observance of the day that the severest penalties of human law can secure?

Governmental Fast-Day Proclamations.

THE fast-day proclamation of Governor Rollins, of New Hampshire, has awakened comment and discussion in many quarters, and it appears that not all of those in "the rural communities" alluded to in the proclamation, view with approval the assumption of an ecclesiastical role by the State's chief civil executive. The query is raised as to what proper place religious opinions and exhortations can have in a State document, in a land where church and state are not united. One individual of this class is the Hon. Thomas P. Cheney, of Ashland, an expansion agent, who has taken pains to publish a reply to the governor's proclamation, in which he says:—

"The idea of the governor of a State, 'clothed in a little brief authority,' in a State paper discussing such theological and sectarian questions as 'the efficacy of prayer,' 'evidence of the fundamental truth of Christianity,' 'the problem of the condition of religion in the rural communities,' 'unchristened children,' 'marriages solemnized by justices of the peace,' and 'burial without the benison in the name of Christ.'

"Have we ever seen in these modern days a more puerile and unmannerly piece of officious impertinence and usurpation? I think this belief has been quite general in the poor deluded 'rural communities.' We 'miserable sinners' in the rural communities had supposed that the provisions of Article 4 of the Constitution, which reads, 'Every person has the natural and inalienable right to worship God according to the dictates of his own conscience and reason,' meant what it said, and that meant that if a person did not believe in 'the efficacy of prayer,' he should not be forced to pray, nor publicly advertised, criticised, and anathematized by the governor if he did not pray.

"We unworthy, semi-civilized people in the backwoods of 'rural communities' have been green enough to suppose that we had a right either to join no church at all, or to be members of a church, or religious sect or denomination, which does not require or even permit infant baptism, or the christening of children, and still, for

this heresy we are belabored and denounced by public proclamation, in this age of the world by a supreme civil magistrate.

"As to our 'marriages by justices of the peace' in New Hampshire unenlightened rural communities, I merely remark that such marriages are legitimate and legal under the laws of New Hampshire. If there has ever been in the dreadful 'rural communities' of New Hampshire a 'burial without the benison in the name of Christ,' possibly it was because the friends of the dead were too poor to pay the minister, or perhaps it was a case of small-pox."

Leave religion, as General Grant said, to the church, the home, and the denominational school. These agencies are ample to provide for the religious interests of any community; and if they were not, the matter could not be helped by an intrusion of the civil authority. The civil power never helped religion, but always hindered it, by intruding into its sphere. The civil authority can furnish the true religion with nothing for which the latter has any possible use.

A Western Governor on "Expansion."

DEMANDS RETURN OF MEN.

Governor Lee, of South Dakota, Sends President McKinley a Warm Letter.

Associated Press Telegram in "Kansas City Times," April 14, 1899.

PIERRE, S. D., April 13.—Governor Lee has written to President McKinley, demanding the return of the South Dakota volunteers from the Philippines. He recites the facts of enlistment to fight for humanity against Spain, declares that "the South Dakota volunteers have fulfilled every obligation which they owe to their country and its flag," and should be allowed to return home. He says: "We view their present or future detention as unconstitutional and a violation of the law which called the organization into being, and feel sure they will not be retained against their will, against the law and against the moral sense of the people of our State without offering some subject reason for so doing."

He declares the present course "repugnant to the fundamental principles of this Government, a violation of the Declaration of Independence, a repudiation of the theory upon which we engaged in the war with Spain, and utterly inconsistent with your excellency's splendid announcement respecting the policy to be pursued toward Cuba."

He says the people are "unable to countenance the present attempt of this Government to enforce title with bayonets to a nation of brown men purchased from a disgraced and vanquished despot and regard the further sacrifice of our soldiers, in a conflict waged against liberty and in the interest of exploiting capitalism, as totally incompatible with the spirit of our institutions."

Repartee!

Emma D. Dunham, in "The Ram's Horn."

SHE tripped along a wooded path,
A maiden, young and gay;
Quite free from any self-reproach,
She hummed a roundelay.

A little boy comes running by,
With heart that's just as light,
A bird's nest held within his hand,
With eggs of purest white.

"You cruel, naughty boy!" she cried,
And caught him by the sleeve;
"How could you pain the mother bird?
"How could you make her grieve?"

"Now, Miss, to tell the honest truth;
I do not cause her pain.
The nest the mother bird has left;
She will not come again."

"How do you know, you wicked boy,
Why do you tell me that?"
"Because—because—" the lad replied,
"You've got her on your hat!"

Making Business a God.

A LONDON, Eng., religious journal, makes a noteworthy comment upon the attitude of some of the church people toward the Sunday paper innovation. It says:—

"The complaint against the Sunday newspapers, which are about to be issued, and to which we referred last week, grows in volume. One man writes the following pitiful letter to a religious journal:—

"As a bookseller and a large newsagent, I feel it difficult to know what to do. I know what Jesus would do, but I have to consider my business—my only means of livelihood. What effect will these Sunday papers have on my business? I have had several applications to supply the papers, and if I am not prepared to send the Sunday edition, I am *not* to send it on the other days, my customer will get them where he can get his Sunday edition, the result to me is probably a great loss in business and possibly bankruptcy."

"Again, I shall be debarred from work in the Sunday-school. I shall be unable to get to a place of worship—at least on Sunday mornings; I shall be compelled to keep my shop open and send out my paper boys with the papers, and thus my influence as a Sunday-school teacher is destroyed."

"The present test is the best thing that could come to this man. He thinks he is a Christian, and working for the Lord, but his business is his god. He will follow where that calls him to go even against his conscience. Such a teacher can have no real influence for good, for acts speak louder than words. 'I know thy works, that thou hast a name that thou livest, and thou art dead.' God does not ask men to honor Sunday. 'The seventh day is the Sabbath of the Lord,' but those who do not

obey the first commandment will not keep the fourth— even though they see clearly that it has never been changed.”

Russian Tyranny in Finland.

“*Lutheran Observer.*”

We have repeatedly called attention to the recent determination of the Russian government to Russianize the inhabitants of Finland, and of their efforts and protests against the tyrannical measures to deprive them of their rights and liberties. While among the most loyal of the Czar's subjects, they have from time immemorial been free to conduct their own local government. But all this is now prohibited by an imperial manifesto. The Finns in America have protested against this despotic movement, and the following letter and appeal from a Finnish lady will convey some idea of the feeling that prevails in Finland in regard to it:—

“Terrible things have happened to poor Finland. We are crushed as a free nation—our *Constitution is crushed and annihilated*. The Czar . . . had sworn to keep our laws undefiled, and yet he has broken his Imperial word. We cannot utter a single word in our defense; newspapers are, by utterly severe “censure,” condemned to silence—not a groan of despair may rise from our ranks. The Imperial Manifesto, making an end of our most precious national treasure, could not be published in due order by our official papers on account of the printers' refusal to print that which is our death doom. Russian printers, knowing a little Finnish and Swedish, had to do it! The people are mourning as only our nation is capable of doing—deeply, silently, utterly hopeless as our state is!

“And why has this been done to us, who always have been the Czar's most loyal and obedient subjects? Just now, when Europe is invited to participate in the Peace Congress in St. Petersburg, and Mr. — is arranging his ‘Peace Crusade’ to glorify the author! How we wish that Britain, always ready to help the oppressed, would speak in our defense! Mighty England could help us, not with army or navy, but with its moral support, and by its influence upon the public mind. The eyes of Britons ought to be opened to see what the Czar means in his renowned manifesto of peace, by *the free development of minor nations!* We should like you to see the gulf between theory and practice, now made manifest in Finland. Do what you can, speak to every one about our national misfortune. Do help us! Statesmen, clergy, all ought to know what a wrong has been committed in silence against a peaceful nation, which has lived its happy, lawful (law abiding) life under the scepter of the Czar, and now is doomed to perish! . . . All Finnish ladies are wearing black now.”

Some years ago the Evangelical Alliance interposed its influence with the Czar against the persecution of the Stundists in that country; and we respectfully submit that this persecution of the Finns furnishes a similar occasion for its interposition. It is true that the persecution of the Stundists was a *religious* persecution; but

as the Finns are Lutherans, the movement to deprive them of their rights of education and worship is also really a *religious* persecution, and comes within the sphere of the Alliance for its action in behalf of religious freedom.

We therefore respectfully submit the case of the Finns as a proper one for the interposition of the Alliance.

Chaplains in Congress.

SOME early history of the opposition to chaplains in Congress, in which the merits of the question were clearly set before that body, is given in the pamphlet “A Conspiracy Against the Republic,” noticed before in our columns. The author quotes from speeches made on the floor of Congress, and reported in the *Congressional Globe*. These speeches are worthy of note because they form a part of Congressional history, and because they are equally pertinent to the situation to-day.

The opposition to chaplains in Congress, says the author of this pamphlet, “appears to have first made itself known at the first session of the 26th Congress.” Continuing, he says:—

“On the 27th of December, 1839, a motion was made in the House to reconsider the vote by which the resolution of the Senate relative to the appointment of chaplains, was concurred in.

“Mr. Cooper, of Georgia, said he believed the House had proceeded in this matter without just and proper authority. He believed the effect of the employment to be evil. Who is the chaplain? Is he an officer of this House? By what authority do you appoint him? If there was any authority, he wished to be pointed to it. What are the effects of the practice? they seemed to be evil. The resolution, to be sure, proposed to elect two chaplains of different denominations, but notwithstanding this, he objected to it, because this matter of religious denominations should not be agitated in this House. This matter of sectarianism might create no difficulty for some time, but a time might come when it would.

“It is not two hundred years since a king of England was required to make a formal declaration of religious tolerance. It is not one hundred years since a man in this land of liberty dare not think religiously as he pleased; and it is scarce fifty years ago when, by the adoption of our Constitution, it was found necessary to declare that no religious tests should be required.

“All history tells us that this matter is one which never failed to force itself on every government, and to connect itself with every organic movement, for the purpose of carrying out its objects.

“Does the devout man come here to make merchandise of his calling? Here, then, if I am not misinformed, is the place where men in high places meet to drive bargains. Here, too, he may have his contract signed, sealed, and delivered, whereby, for and in consideration of a certain number of prayers, suitably short, a given number of sermons not too long, singing excepted, by him the said chaplain uttered and delivered,

we, the members of this House, do agree to be and appear in our seats on such occasions, devoutly, and in order to listen, and after a certain time to pay him \$500. [This sum was afterward increased.] . . .

"It is, sir, to avert this deleterious example, and prevent the insinuation of religious denominations by sects, into this House, that I urge a reconsideration, that we may not exercise powers not granted, and may prevent a union of church and state."

"Mr. Rice Garland was glad the motion had been made, as it would give him an opportunity to record his vote against the resolution for the appointment of a chaplain. He had seen enough in this hall to prevent him from ever supporting a resolution for the appointment of a chaplain for this House. He had seen the claims of ministers urged upon this House upon the ground of political predilection, and one had been selected upon the sole ground that he was a friend of the President of the United States.

"There is a regular system of electioneering for the office of chaplain, and the general inquiry is, 'Does he make short prayers?' the person making the shortest prayers being the greatest favorite. Besides, while the chaplain is making his morning prayers, a large portion of the members are reading newspapers, or walking about the hall. In fact, the service is nothing more than a solemn farce, and I trust that the House will dispense with the chaplain."

"Mr. Wise was supported by Mr. Nisbett and Mr. Slade.

"Mr. Crabb said he was one of those opposed to the appointment of chaplains for that body. He thought they had no right to appropriate the public money for such a purpose.

"Mr. Cooper: 'I ask gentlemen to put their hands on the authority by which they would take the money of their constituents and pay it over to a chaplain. Tell me, where is your authority for appropriating the money of the people in this way? Believing, as I do, that such power would be dangerous, I would be the first man to persuade the people to take it away, and thus sever all connection between church and state.'

"Mr. Craig spoke in favor of maintaining chaplains.

"On a call for the previous question, but twelve votes were recorded against the chaplains.—[*Cong. Globe*, 1st session, 26th Congress, pp. 83 to 85.

"But the moral influence of these twelve votes, and of the speeches which had been made in their justification, was great, and laid the foundation for stronger opposition thereafter.

"In the meantime, the disgraceful squabble over the chaplainship, in order to secure the \$500 per annum, was continued.

"On the 7th of December, 1840, Mr. Cooper, in the House, asked leave to introduce a bill to repeal the laws then in force fixing the salary of chaplains. Leave was refused; but the vote against the chaplains was now increased from 12 to 21 . . .—[*Cong. Globe*, 2d session 26th Cong., p. 38.

"At different times, especially in the 29th Congress, remonstrances were presented against the election of chaplains.

"Mr. Pettit claimed that the chaplain was an unconstitutional officer.

"Mr. Chapman said whenever he was called on to

act, with the Constitution on one hand, and his personal safety on the other, he had but one alternative. If any gentleman could show him any authority, either constitutional or otherwise, to vote the people's money to such a use as that contemplated in this resolution, he was prepared to vote for it most cheerfully; but until then, neither to promulgate the gospel nor any other creed, would he take the money of the people and apply it to any unconstitutional purpose.

"He knew very well that in this case precedent might be pleaded, and gentlemen might refer to the uniform practice of the House; but with him precedent did not weigh one straw. The Constitution was his guide; and though it could be shown that the House had been perpetually in the breach of that instrument from the very foundation of the Government, he was ready to take all the consequences of refusing to vote.

"He was excused from voting. The resolution was adopted, the House refusing to order the yeas and nays.—*Cong. Globe*, vol. 15, pp. 40, 41.

"In the House, on the 22d of December, 1845, thirteen nominations for chaplain were made. Election on third ballot.

"On this occasion, Mr. Pettit made the following protest:—

"It is clear by the Constitution of the United States that this House of Congress cannot legislate on the subject of religion. I therefore believe that it is a direct and palpable violation of the Constitution to foster in any form or manner any religion whatsoever; or to pay out one dollar, ay, one farthing of the public money on that object. Believing so, I ask to be excused from voting."

"Mr. Sawyer, of Ohio, desired, also, to be excused from voting, because, he said, he had conscientious scruples, and did not believe that he could vote, consistently, with the oath he had taken. Both were excused.—[*Cong. Globe*, vol 15, p. 92.

"Petitions and remonstrances against the practice continued to be presented.

"March 22, 1850, in the Senate, Mr. Underwood, of Kentucky, presented petitions, asking Congress to abolish the office of chaplain, and henceforth to refrain from all legislation on religious subjects. A portion of one of the petitions was read.

"The petitioners said, among other things, 'A national chaplaincy, no less than a national church, is considered by us emphatically an "establishment of religion."'

"In the House, Feb. 28, 1860, Mr. Millson, having offered a resolution to proceed to the election of a chaplain, stated it was a resolution offered to complete the organization of the House.

"Mr. Burnett said: 'I would be glad to know where the gentleman from Virginia gets his authority. If there is anything in the Constitution, anything in the laws, anything in the rules of this House, authorizing the election of a chaplain, and making his election necessary for a complete organization of this House, I have never seen it.'

"March 5, 1860, in the House, Mr. Millson offered a resolution for the election of chaplain, claiming it as a question of privilege.

"Mr. Houston said: 'It cannot be a question of privilege, unless a chaplain is by law a part of the

organization of the House. There is no law for the election of a chaplain. Is the chaplain an officer of this House? Where is the law for it? Where is the Constitutional provision for it? By what authority is he an officer of this House?"

"An exciting discussion followed, in which there were many interruptions on points of order, etc., in the course of which Mr. Houston said:—

"I see there is a determination that we shall not have a fair vote on the contesting propositions, but that chaplains are to be foisted on the people."

"Finally, a vote was reached on the motion to lay the resolution for the election of chaplains on the table. The vote stood: Yeas, 61; nays, 116.]—*Cong. Globe*, 1st sess. 36th Cong., p. 944.

"Here it will be seen, that the vote against chaplains, which was 12 in 1839, and 21 in 1840, had, in 1860, risen to 61.

"For the last thirty-eight years, but little has been said about chaplains in Congress."

ON the day following the announcement of the recent illness of the pope, 28,000 telegrams of inquiry were received at the Vatican.

WIRELESS telegraphy is a great invention; but it has been pertinently suggested that a greater boon would be conferred on civilization if some one would invent a system of wireless politics.

A BOSTON exchange, taking its cue from the practice of the world's "Christian nations," suggests that "when a burglar breaks into a bank he should not necessarily be accused of seeking to rob. He may be only looking for a 'sphere of influence.'"

THE claim is made that the Cubans are incapable of self-government because the political leaders of the island are divided into so many factions. On the same showing it may be said that New York needs a protectorate.—*The Globe-Democrat*, St. Louis.

FROM Bombay, the center of the plague-infected district of India, comes the statement that "an official estimate of the total mortality caused by the bubonic plague since its outbreak places the deaths at 225,000." It is added that this is probably much below the total mortality, since deaths were in many cases concealed by the natives.

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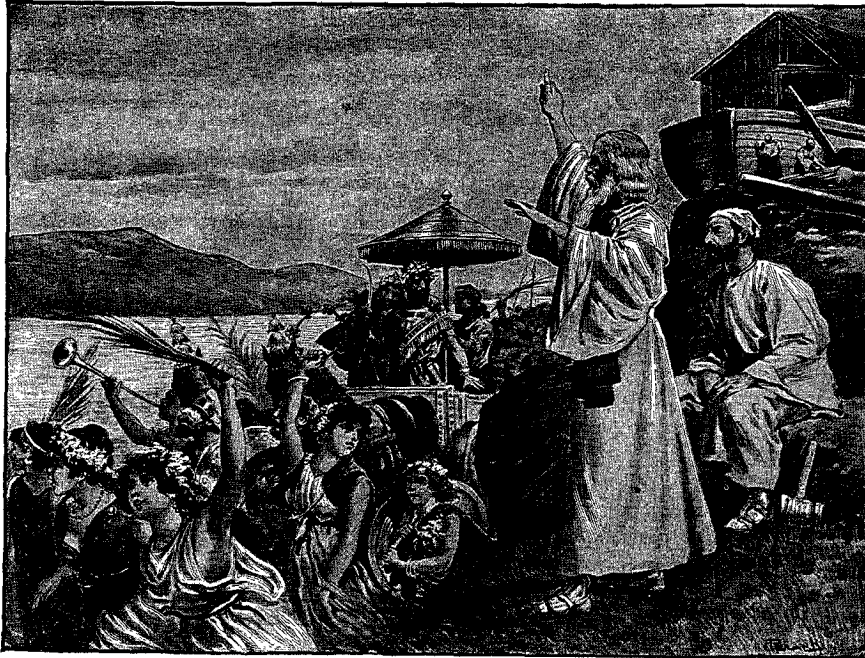
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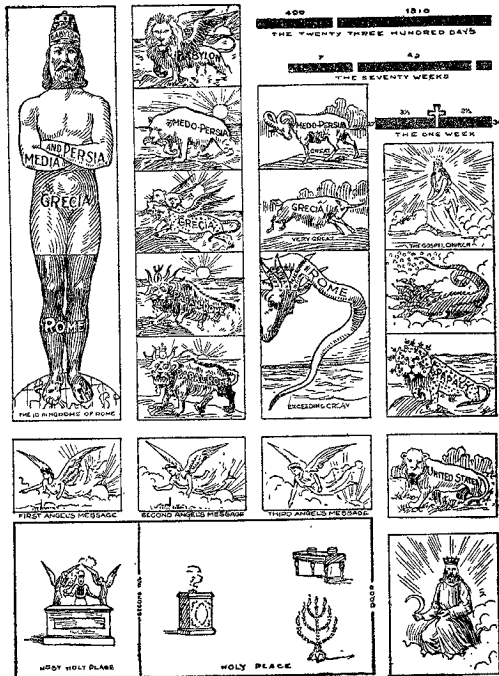


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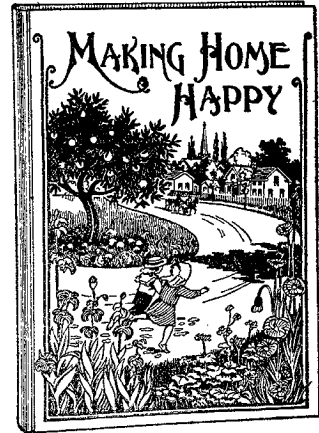
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NEW YORK, APRIL 27, 1899.

HAVE you ever asked the question, or heard it asked, "What can save the life of this nation?" That is answered in this SENTINEL by Evangelist D. L. Moody. Read it.

It cannot be too carefully borne in mind, and therefore too often repeated where it is liable to be forgotten, that in the field of morals *knowledge is not power*. There can be no moral reform without *power*; and no moral power without God.

WHAT a great problem it is to find out how the world, or society, can be reformed without *starting* with a reform in the individual heart! From earliest times reformers have been working on the solution of this problem, and to-day they are still at it. But the solution is still undiscovered.

"COMBINES" are getting to be almost as popular in the religious world as they have become in secular affairs; and they promise wonderful things. See the article, "The United Christian Party," page 259. In secular affairs the principle of such combines is recognized as bad and dangerous to the prosperity of the country. What then must be said of religious combines whose power is to be exercised in governmental affairs?

MARCH 20, the birthday of Neal Dow, the eminent temperance advocate, is proposed in W. C. T. U. circles as a day for collecting a freewill offering to be used in furthering the work of Dr. Crafts, of the "reform bureau," at Washington. With the money to be raised in this and other ways, it is proposed to "sow the whole country knee deep with litera-

ture of reform work." Reader, don't forget that whether you are doing anything to spread religious liberty literature or not, the other side are at work, and will keep at work till they have sowed the country "knee deep." Now, *now*, is the sowing time.

A DISPATCH dated "Washington, April 17," says: "A Catholic chapel on the Government reservation at West Point is now assured. Acting Secretary of War Meiklejohn on Friday last issued a license under which the structure will be erected. This action was taken after Archbishop Corrigan had talked with the President and Mr. Meiklejohn concerning the matter, and is in pursuance of the authority granted to the War Department by Congress in an act approved July 8 of last year."

Some of our readers may remember that Attorney-General McKenna, a Catholic, rendered an adverse decision in the matter of allowing a sectarian establishment on the West Point grounds, which put a stop for the time to such proceedings. But, says this dispatch, Father O'Keefe, for the Catholics, has been "especially active" in seeking the desired permission from the Government, and with full success. The Catholic authorities can be depended on to be "especially active" always in getting their religion recognized by the Government.

THE projected peace conference is already sailing through troubled waters. There is, it is said, a "complete change in the attitude of the Dutch people" toward the delegates, who in consequence "will assemble in a hostile instead of a friendly atmosphere." The reason of this change is, first, the czar's oppression of Finland, with which the Dutch nation has a strong affinity; and second, the exclusion, at England's demand, of the Transvaal and Orange Free State from participation in the congress. "The confidence of the Dutch people in the good faith of the whole

affair," it is stated, "has disappeared." It is safe to say that other nations are not more credulous. But from all this some valuable lessons may be learned by thinking people.

SUNDAY newspapers in England are to be boycotted, if nothing worse. The archbishop of Canterbury, the head of the Established Church, has called a conference of bishops to assemble May 10, to take steps for the suppression of Sunday journalism, to which the archbishop refers as "the growth of the pernicious system of breaking the Sabbath by publication of newspapers." This same church allows the English saloon to flourish seven days in the week with scarcely a protest.

The Established Church, it would seem from recent events, needs to be itself delivered from the devil of ritualism before it can properly undertake to cast out the devil of the Sunday papers.

THE secretary of the Anti-Imperialistic League, Mr. Erving Winslow, in reply to the charge of treason made against his society, points out that, as regards the present campaign against the Filipinos, "it is not pretended that this war was declared by Congress, or that it had been approved by Congress, in which body alone, under our Constitution, the right to declare war exists."

TROPICAL countries are not valuable acquisitions from the standpoint of trade interests. Recently, before the Academy of Political Science it was shown that Great Britain exports \$15.34 per capita to her non-tropical colonies, and only .56 per capita to her tropical colonies. The Treasury Bureau of Statistics has shown that "if we had all the trade of these dependencies, they in requital having, of course, free access to our markets, the balance against us would be over \$100,000,000 a year."