

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

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IN a really free government all things are subordinate to the individual.



THE church's power for good is not the power of federation, but the power of godliness.



THE man who can't keep Sunday without a Sunday law doesn't want to keep it very much.



A CIVIL government may profess Christianity, but the only religion it can practice is a religion of force.



THE State can depend upon the individual conscience; but the individual cannot depend on the State conscience.



RELIGIOUS error never meets truth without getting very much "disturbed;" but truth is always calm and unprovoked.



A NATION's prosperity is not measured by the might of its armies and navies, but by the number of blessings enjoyed by the people under its government.



ANY Christian who will spend the Sabbath in the company of the Lord will not be disturbed by all the secular business that can be going on in the world.

JESUS CHRIST has shed all the blood that needs to be shed to insure the full success of Christianity.



THE pretended "successors of Peter" have withdrawn the sword which Peter sheathed at the command of Christ in Gethsemane; but Christ's command has never been withdrawn.



NEARLY all the States agree that the Sabbath must be "preserved," but nearly all differ—as the statute books show—in their recipes for preserving it. Would it not be well to determine the correct recipe before carrying "Sabbath" legislation further?

### Ancient History Repeated in Pennsylvania.

THE "federation of churches," in alliance with the Amalgamated Association of Iron Workers, at Pittsburg, Pa., are pushing steadily forward in the joint enterprise of securing Sunday closing in mills and factories. The latest word on the subject comes in a press item from Pittsburg stating that "committees representing the mill men and the local clergy met yesterday afternoon in the office of the Amalgamated Association to devise plans for stopping Sunday work in the mills."

At the mass meetings held recently in Pittsburg to further this project, president Shaffer of the labor union, with other speakers, referred to certain mills in the State which are being operated on Sundays. Most prominent among these are the Carnegie mills and the Johnstown mills. These mills were referred to in terms of severe denunciation. They were to be made the special objects of attack by the church and labor combination.

It has been mentioned as a singular fact that a great labor organization, like this "Amalgamated Association" in Pennsylvania, should undertake to enforce the Sunday laws. It is the first time such a thing was ever known. A correspondent in that State, referring to the

matter, says: "I was a member of different labor unions for twenty years, but I never before heard of one professing religion." It is a strange thing, and as significant as it is strange.

But there is a fact in connection with this that has not been mentioned, but which is vastly important; namely, the mills which are to be severely disciplined by the church and labor confederation are *non-union mills*. Is there any connection between the labor union's alliance with the church force, and the union's desire to discipline the non-union mills?

There is a chapter of ancient history which can be very profitably read in connection with this account. And singularly enough, that, like this chapter of modern history, relates to the enforcement of Sunday laws. That chapter takes us back to the time of the Roman emperor Constantine.

In Constantine's time the professors of Christianity had become a powerful party in the empire. Constantine, who was above all things else a diplomat, saw that this power was essential to his security upon the throne. He determined to profess Christianity. Upon this point Constantine said:—

"My father revered the Christian God, and uniformly prospered; while the emperors who worshipped the heathen gods, died a miserable death; therefore, that I may enjoy a happy life and reign, I will imitate the example of my father, and join myself to the cause of the Christians, who are growing daily, while the heathen are diminishing."\*

In 321 A. D., just before his profession of Christianity, Constantine enacted a Sunday law,—the first Sunday law ever framed, and the beginning of all the Sunday legislation that has been passed through the centuries from his time down to the present. That law commanded people in the cities and towns to rest on "the venerable day of the sun," but left people in the country places free to do Sunday work as usual.

After his profession of Christianity, Constantine added to what he had done as a pagan emperor, in giving his sanction to Sunday observance; and, says the historian, "By a law of the year 386, these older changes effected by the emperor Constantine were more rigorously enforced; and, in general, civil transactions of every kind on Sunday were strictly forbidden."—*Neander*.

The bishops of the church in Constantine's day had become divided over points of doctrine, and there was a violent struggle between the opposing factions for the supremacy. By their disputes, says the historian, they made themselves dependent upon the emperor. Each faction sought alliance with the imperial power. They wanted the help of Constantine and the civil power; and Constantine, on the other hand, wanted the help of the church's powerful influence in carrying out his plans as emperor. Each side saw the opportunity for an alliance which would be to their mutual benefit; and accordingly

the thing was done. Constantine, quite naturally, took sides with the most powerful faction.

This alliance continued after Constantine's death, and grew stronger and stronger; and the legal channel through which the civil power came into the hands of the church was the Sunday laws. Neander, the church historian, after enumerating the Sunday laws and edicts from the first one by Constantine down to a century later, says of them, "In this way the church received help from the state for the furtherance of her ends."†

When the church is allied with the state, state and church have each a purpose of their own to serve by the alliance. That is the way it has always been, and will be until human nature changes.

The secular unions of the present day represent the civil power. They are beginning to ally themselves with the church unions. They will have a purpose of their own in this, and the church will have a purpose of her own. Each lends its aid to the other; and in this way the weapon of civil power will again be placed in the hands of the church.

That is what is coming; and that is the sinister meaning of what is seen to-day in the alliance of church and state forces.

### A Self-Erected Obstacle.

In the *Evangelist*, Prof. Warren Clark writes upon "The Great Obstacle to the Progress of Christianity in Heathen Countries." He declares this great obstacle to be "the inconsistency of Christians." Yet, when we come to read his article, this "inconsistency of Christians" is not indeed the inconsistency of those who profess to be Christians; but that which is counted the inconsistency of the people who are not Christians at all, in their going from what are called Christian lands to what are called heathen countries, and acting there in a way unbecoming to Christians.

He says that "to veterans long on the field [of missionary work in heathen lands] the ingenuity is taxed to know how to answer the questions of heathen converts, as to why these rich and wealthy people from Christian lands are indifferent to all religion." He speaks of having taken from Japan "two of our most earnest Christian converts on a visit to the foreign resident quarter of Yokohama," when "the first thing they saw in front of the English Episcopal Church, was a drunken British 'tar,' assaulting an equally intoxicated American sailor, and both of them were being arrested by a heathen Japanese policeman!" Further, he mentions a Japanese student whom he met in London, and with whom he went around to see "the sights of the metropolis," and, "returning at night along the Strand,

\*Schaff, "History of the Christian Church," Vol. III, § 2, par. 15.

† See Neander's "History of the Christian Religion and Church," Vol. II., sec. 3, par. 2, div. 3.

the evidences of drunkenness and licentiousness were so glaring, as to put to blush anything I had ever seen in any 'heathen' country, and my Japanese companion (whom I had been trying to convert to Christianity) was dumb with surprise and horror. 'Is not this the capital of the greatest Christian empire in the world?' he asked. 'Did you ever see such wickedness in heathen Tokio?' 'No,' was the only answer I could give. 'Then why don't your churches convert these degraded men and women here in London? You need not send missionaries ten thousand miles to find the heathen when they are at your very doors. Before I left Japan,' he continued, 'our consular agent advised me against the immoralities of London, and warned me against the temptations in this great Christian city!'"

The great mistake of all this is in speaking of Britain, America, etc., as Christian lands, and of London, New York, and the like, as Christian cities. There is no such thing in the world as a Christian country, nor even a Christian city. Only those are Christians who individually and decidedly choose Christ as their life, their all in all. Whoever does not do this is as certainly a heathen as is any person in any heathen land or heathen city, who does not make such a choice of Christ. But to count these countries Christian countries when they are not such at all, and to give the people in heathen countries the idea that these are Christian countries indeed, according to the Christianity which is preached to them, and which alone they can look upon as Christianity, and then blame these people with inconsistency in not being Christians in those heathen lands when they never thought of being Christians in their own "Christian" land—this is the greatest inconsistency of all. It is an utter misleading of the people in those so-called heathen lands. And when the missionaries themselves so mislead the people in heathen lands, they themselves are the ones who are responsible for this "great obstacle to the progress of Christianity in heathen countries." And they cannot in justice wonder that the people in heathen lands are caused to question the power and virtue of Christianity when the missionaries themselves give the people in heathen lands to understand that these others are "Christian countries," and when they teach those people to expect Christianity in the people of these "Christian countries" and "Christian cities," when in fact the vast majority of these people make no pretensions to Christianity and care nothing for it whatever.

There is a way for the missionaries out of this difficulty; but it is not by complaining of the inconsistency of Christians, when the people of whom they complain are more heathenish than the heathen, and are in no way connected with Christianity. The true way out of the dilemma is to get down to the truth of Christianity upon its true foundation: that Christianity is an individual thing, and that the only Christians that there ever can be, whether in America, in England, in Japan, or in China, are those people who, as individuals, have

chosen, in the true Christian way, Christ as their portion forever; and along with this recognize also the truth that every person who does not do this, is a heathen, whether he be an American, a Japanese, a Britisher, or a Chinese.

This conception of things would also amongst the missionaries and all Christians, break down at once all national lines and race distinctions. Then the people of no country would stand any higher in the estimation of the missionary than those of any other country; because, not having accepted Christ, all being heathen, and the missionaries having a message to all such,—the people being all alike, and the message being one to all people, the missionaries would necessarily look upon all alike.

But the missionaries will all at once say, "It would never do to call the American people *heathen*." Very well, then, why call the Japanese, or the Chinese, or any other people, heathen? And if other people must all be called heathen, and the people of America and other such "Christian lands" cannot be called heathen, when all know that, as a matter of fact, multitudes of these are more heathenish than are those who are called heathen—then it is a mere matter of favoritism on the part of those who do the calling. But why should there be such favoritism, especially toward those who are the worst in the comparison?

We do not say that people in America and other such countries, who are not Christians, *should* be called "heathen." No more do we say that the people in China, Japan, and other such countries, who are not Christians, *should* be called "heathen." The people in America who are not Christians, are simply sinners and lost men; and the people in Japan and China who are not Christians, are simply sinners and lost men; wherever they are, they are all alike; and there is no respect of persons with God nor with those who are of God.

Let all the missionaries, ministers and Christians in the world recognize everywhere the Christian truth that only those are Christians who have chosen Christ as their Saviour and their portion forever, and that all who have not so done are all alike in all the world, wherever they be, and whatever they may be called. Then this "great obstacle to the progress of Christianity in heathen countries" that is here and so much elsewhere complained of, will no longer exist anywhere in the world.

A. T. J.

THE *Literary Digest* says: "Steps have been taken by the Federation of Churches and Christian Workers and the Open and Institutional Church League looking to the formation of a national federation of churches and Christian workers. Letters have been sent to pastors, denominational leaders, and the officers of organizations interdenominational or federative in their character asking (1) their judgment as to the need and feasibility of such a federation, and (2) if one is organized-

whether coöperation may be expected. The secretary of the committee has already received many replies, nearly all favoring the national federation, and in every case promising active coöperation if one is organized."

### The Constitution of American Imperialism.—No. 3.

BY JOHN D. BRADLEY.

THE Constitution of American Republicanism was an instrument of delegated and limited powers. It was the instrument by which the people established the three departments of government and in which they granted to these three departments certain defined, specified, and limited powers. It was a limit upon power, because its object was to protect the weak against the strong. The organization of the Government into three departments was for the express purpose of making it hard to escape that limitation. Each department was to be a check upon the other should it be inclined to go beyond those limitations and violate the Constitution. It was necessary that it should mean exactly what it said, nothing more and nothing less. Every word, every phrase, was selected with the utmost care, for there must be in it no ambiguous expression to be construed as a warrant for unlawful power. Had its language or its principles been capable of anything else but a literal application the very object of its existence would have been frustrated and it might as well have never been written.

The constitution of American imperialism is an instrument of sovereign and unlimited powers. It exists to "consecrate" and to "stamp legality" upon the acts of arbitrary power. It is therefore an "elastic" document, "the most expansive document ever written by the hand of man." "It is like the tent that Saladin gave to Richard." When justice and human rights are concerned it can fold so small that it can rest in a nutshell! When warrant for unlawful power is desired it can expand so that "whole armies [imperial armies] can recline under its shade. . . . Expansive! Why, it is expansive enough to cover the world, if necessary [in the interests of expansion and imperialism]; and it can contract when the time and the occasion demand contraction" [when the rights of the people are concerned].\*

\* Within the last few weeks a very plain and practical illustration has been given of how such a constitution will operate. At the very time that the Filipinos were being driven from Malolos, their capital, great trusts were being formed in this country at the rate of sometimes a dozen a day, for the purpose of "strangling competition in order to raise prices to the consumer"—in order to prey upon the people, both competitors and consumers. These combinations are known to be dangerous to the public welfare. They are known by everybody to be so many gigantic and irresponsible organizations existing for the purpose of robbing the people in the mass. The routing and slaughtering of the Filipinos on the other side of the earth by authority of the American Government is declared to be constitutional by the exponents of imperialism, because the Constitution "is expansive enough to cover the world, if necessary." But it is not expansive enough to cover trusts. The attorney-general, who said some time ago, that "if we can govern ourselves, by that token we can govern others," declares that the Federal Government has no power under the Constitution to deal with "any combination constituting a restraint and monopoly of trade unless such trade is what is known as interstate or international

The Constitution of American Republicanism declared that "the powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively, or to the people." The people withheld all power not expressly and affirmatively delegated in the Constitution. The expounders of the constitution of American imperialism declare that "as to every matter the United States as a nation possesses sovereign power, except only where sovereignty has been reserved to the States and the people," and that "as a nation it possesses every sovereign power not reserved in the Constitution to the States and to the people," and that these powers are the "sovereign rights of the nation upon which there is no limitation, and in regard to which there is no qualification." †

The Constitution of American Republicanism declared that "the privilege of the writ of *habeas corpus* shall not be suspended, unless when, in cases of rebellion or invasion, the public safety may require it," and that "the trial of all crimes, except in cases of impeachment, shall be by jury." We are coolly informed by a leading

trade and commerce." Thus, under an "elastic" constitution, the robbers of America may proceed without hindrance while the so-called rebels of the Philippines must be shot. If the sacredness of the Constitution protects robbery upon American soil, why cannot that sacredness protect even the "robbers," "rebels," and "bandits" of the Philippines? Possible the Constitution does not warrant interference with trusts except in the cases mentioned, but it ill becomes those who say so to stretch the Constitution around the world in order to interfere with people who desire to be left alone. If the authorities must keep their hands off the robbers on American soil, why should they not keep their hands off people on the other side of the earth?

† For a full exposition of this doctrine see the speech of Senator Platt, of Connecticut, delivered in the United States Senate Dec. 19, 1898, and reported in the *Congressional Record* of same date, pp. 321-331. The people have not enumerated in the Constitution all their rights. They have expressly reserved to themselves the right to choose or not to choose a religion, but they have not in express terms reserved the right to choose an occupation in life. They have reserved the right of freedom from slavery or involuntary servitude, but they have not reserved in express terms the right to labor of their own accord. Are they then not sovereign in these things, and does the general government possess "inherent sovereign power" in these matters? Is it true that every right which the people have not named is among the "sovereign rights of the nation upon which there is no limitation, and in regard to which there is no qualification?" Does the Federal Government have the right to enact and enforce every absurd, unjust, and abominable statute that has ever disgraced the laws of any nation ancient or modern, because it has not been prohibited from doing so in definite and express language? The exponents of imperialism say that it has. But the people have spoken differently. They have declared that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people," and that "the enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people." Neither State sovereignty nor national sovereignty is the doctrine of American government. The Doctrine of the Declaration and the Constitution is *the sovereignty of the people*, and the Government has no powers whatever, but those affirmatively delegated by the people. And the people do not possess absolute sovereignty. There are some things in which they are not sovereign; some powers which they can not delegate. The power (we mean, of course, just power, not physical power) to interfere with the inalienable rights of men, they cannot delegate, because they do not possess it. James Madison, in writing on sovereignty, said: "The sovereignty of society as vested in and exercisable by the majority, may do anything that could be rightfully done by the unanimous concurrence of the members; *the reserved rights of individuals* (conscience, for example) in becoming parties to the original compact being beyond the legitimate reach of sovereignty, wherever vested or however viewed." John Quincy Adams said in 1837: "In assuming the attributes of sovereign power, the colonists appealed to the Supreme Judge of the world for the rectitude of their intentions, and neither claimed nor conferred authority to do anything but for right. . . . The people who assumed their equal and separate station among the powers of the earth, by the laws of nature's God, by that very act acknowledged themselves bound to the observance of those laws, and could neither exercise nor confer any power inconsistent with them." Charles Sumner said: "This dogma [of illimitable sovereignty] is distinctly discarded in the Declaration, and it is frankly proclaimed that all sovereignty is subordinate to the rule of right." [Italics supplied in these quotations.]

imperialist that when "interpreted by men supremely great" (that is, when it is transformed into the constitution of imperialism) it is a document of such elasticity that a refusal to extend the privilege of the writ of *habeas corpus* is perfectly constitutional, and that it can "contract to suit the case" when a man is condemned for murder without any pretense of a jury trial! ‡

Imperialists make much of their Anglo-Saxon descent, and especially of what they term their marvelous progress during the last century. The doctrine which they proclaim on the eve of the twentieth century was indignantly stamped into the ground by their ancestors seven centuries ago. Suppose King John, a few days after Runnymede, had informed the barons that the instrument in which they had asserted the rights of all the people of England and by which they had prescribed and limited his powers, was the most expansive document ever written by the hand of man! That it was like the tent which Saladin gave to his brother Richard: when it was folded it rested in a nutshell; when it was expanded whole armies could recline under its shade! That it was expansive enough to cover the world, if necessary; and that it could contract when the time and the occasion demanded contraction! That the principles of the Magna Charta were indeed great, but that they were not capable of literal application! How would it have fared with John Lackland in that case? The incidents of Runnymede leave no doubt on that point. There have been English sovereigns since that time who have dared to say as much, but Macaulay says that some of them found in the day of the wrath of the English people that it would have been better for them had they never been born.

"Great men are not always wise," and "men supremely great" who have substituted the abominable doctrine of arbitrary power for the principles of American constitutional government have committed an act of folly that not only astounds all men who value liberty throughout the world, but which exposes them and their country to the scorn and contempt of what some of them have been pleased to term "the cormorants

of Europe." Mr. W. T. Stead, who visited Russia and other European countries some months ago, says:—

"It would do certain Americans good if they could see the smile with which the Old-World foreign offices read their lofty expositions of the reasons which compel poor Uncle Sam to pocket the Philippines. The sublime unselfishness of the United States reminds scoffing diplomats of the Old World of the Pharisee who went up into the temple to pray—'and remained to prey,' adds the scoffer—who obstinately refuses to see the sublime acme of altruism in a war which has ended in the seizure of all there was to be had for the taking in Asia and in America."

The *Hamburgische Correspondenz*, while the peace negotiations were in progress, said:—

"The United States are conducting the peace negotiations as they conducted the war. The mask of humanity is being gradually dropped, revealing the brutal hand of strength."

At the same time the Paris *Soliel* said:—

"No monarchical government would have dared to conduct itself after the fashion of the Americans, who are forever talking so much of right and liberty. . . . This is the result of the holy war undertaken to insure the independence of the Cubans. What base hypocrisy do these liberals, these democrats, these republicans, show!"

The well known French writer, M. de Pressensé, in an article in the *Contemporary Review*, says:—

"Under the pretext of 'manifest destiny' the great Republic of the western hemisphere is becoming unfaithful to the principles of her founders, to the precedents of her constitutional life, to the traditions which have made her free, glorious, and prosperous. The seductions of imperialism are drawing the United States toward the abyss where all the great democracies of the world have found their end."

These quotations indicate that in the opinion of thinking Europeans, and of even the lackeys of "the powers" themselves, those statesmen who have placed the American Republic "in the front rank of the powers, henceforth to be reckoned with among the very few great nations of the earth," have forsaken the inheritance of the wise for the promotion of fools—have bartered away glory for shame!

IN Atlanta, Ga., recently, Judge Broyles, in dismissing the cases of certain individuals brought before him on the charge of improper preaching on the streets, made the following commendable statement to some "orthodox" complainants: "As to the statement made by some of you that there are men in the city who abuse religion by indulging in debate and the like and preach what is not true religion, I think that the believer of any creed has the right to go upon the streets and tell the people what he thinks. A Jew, a Mohammedan, or the

‡The fact that Mr. Denby cites the cases of Americans tried in China and the case of a man who "committed murder off Japan in a ship that flew the American flag," does not help the matter at all. Mr. Denby says that the refusal of the writ of *habeas corpus* and the denial of the right of trial by jury was constitutional, because "the Constitution contracted to suit the case;" and that "it can contract when the time and the occasion demand contraction." He does not say that there is any place where it can not contract. In fact, he cites these cases for the express purpose of showing that the Constitution may contract at another place from that in which it contracted in these cases. We take it that he means that the Constitution can contract wherever it is, wherever its authority extends, "when the time and the occasion demand contraction." If it is constitutional to refuse the privilege of the writ of *habeas corpus* and to deny the right of trial by jury, how are American citizens upon American soil to secure redress when these rights are denied them? Adherence to the Constitution is all that is required of public servants, and if they do those things that are constitutional, who can call them in question? This is sufficient to show to what desperate lengths it is necessary to go in order to deny to the Filipinos the right of self-government. It requires a complete repudiation of all the fundamental principles of constitutional government. Are the American people ready to surrender these rights that have become fixed in fundamental law only after long centuries of waiting and struggling in order that they may rule the Filipinos?

worshiper of any God has as much right to preach what he thinks as any of you, and if one is allowed such liberty I think it should be extended to the other."

### Unity in Government Essential.

BY C. H. KESLAKE.

UNITY in governmental affairs is an absolute necessity. Oneness in aim and purpose lies at the very foundation of all government—even the government of God. Without this governments are unstable, and the happiness of the subject ever in jeopardy.

It was the recognition of this principle that led Jesus Christ to pray that his followers may be one even as he and his Father were one. John 17.

Satan recognizes that this is true concerning his own kingdom. He knows very well that lack of union is as destructive of his government as it would be of God's. And he knows perfectly well that Christ spoke the truth when he said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Matt. 12:25.

From the first, Satan, while fighting against God and trying to overthrow divine government, has been as diligent as finite beings could possibly be in trying to secure unity—oneness, for his own. But he is as certain to fail as God is sure to succeed. And the reason for this is that he lacks unity in himself.

"God is One." There is unity only in God, and it is because of this that God will succeed. Only God can govern another, and he can do this because he is the perfect Master of himself. And yet in governing others he does not do so arbitrarily. He does it through the revelation of the divine principle of government. This principle of government is self-government—*government of oneself, for oneself, and by oneself*. This is perfect oneness.

Such a government as this can be secured in the individual only by the recognition of the divine principle and the acceptance of divine power, without which the principle could not be worked out. And it is the working out of this principle thus in the redeemed that will make the kingdom of God eternally secure.

In the recognition of this divine principle there is no danger of one's trying to govern another. Only by failing to recognize it could such a thing be. Through eternal ages the time will never come, in the working out of this principle, when a single soul will feel that he is capable of governing another. He will never rise beyond the power of governing himself.

When the Saviour's prayer shall be answered—as it is destined to be—and perfect oneness exists in the whole body of the redeemed, it will be because this oneness exists perfectly in each individual.

It was the recognition of this principle, so far as it

could be done by earthly governments, that made the United States different from all the other nations of earth. And Lincoln gave expression to it when he said, "The doctrine of *self-government* is right—absolutely and eternally right." He was at the time speaking on the question of slavery. But that does not make it any the less true. Again, he said: "When the man governs himself, that is self-government; but when he governs himself, and also another man, that is more than self-government—that is despotism." And yet again: "No man is good enough to govern another without that other's consent." And he might have added that no man could consent to such an act without ceasing to be a man—without yielding up his manhood.

No surer evidence can be given that a man is not able to govern himself than that he undertakes to govern another; it is certain that such an individual has lost the power of self-government.

But it is just this kind of government—governing others instead of oneself—of which Satan's government is the exponent. Of that type of government his is the ideal. Yet withal there must be unity in it, or it must ultimately collapse. But not having unity in himself the best he could do in this respect would be to bring about a mere semblance of unity, which can be done only through brute force. This being the best that Satan can do it is only a question of time when his government must collapse under its own weight, and be finally destroyed, with all who are connected with it.

### Politics in the Pulpit.

Chicago "Times-Herald."

It may be said that religion has a bearing on every public problem, and this is true, but the moment the pulpit is dragged into partisan politics it loses its sanctity, the priest loses his authority and religion flies out of the window. For the layman, who is perfectly willing to submit to the spiritual guidance of his pastor and to concede that as an expositor of the Bible he has something of a superior character of the prophet, acknowledges in him no superiority as an expounder of politics, is enraged if their views do not coincide, and finally asks the pertinent question why the man should be paid out of his pocket to dope him from the pulpit with political principles that he despises.

Under the circumstances the only safe and the only proper rule for the minister is total abstinence from politics in the church. There should be no exceptions, because once encouraged there will be no end of them. National morals have been read into the tariff and money question, as they are now being read into the Filipino question, and clergymen before this have talked democratic politics to republican auditors or republican politics to democratic auditors upon very slight provocation, and always with the same result—wrangling, dissension and injury to the Christian work. The feeling

will not down that it is essentially mischievous and misleading for a man to use the moral prestige of the pulpit, which comes to him solely as a religious teacher, as the sanction for any kind of political partisanship.

### The State and Sabbath Observance.

THE following observations on the subject of a state-enforced Sabbath are made by the *Jewish Exponent*. They are worth noting and remembering:—

“The rough hand of the state injures the delicate structure of faith. It materializes and secularizes it. It provides a form, and men learn to regard the empty form as the entire substance. It is entirely powerless to breathe a spirit into these forms. It imposes these forms upon a people who are steadily growing further and further away from their purpose; with the result that they become an oppressive burden; a hateful and detested constraint, to be burst asunder if at all possible; or, if not, to be evaded and escaped from until lawlessness ceases to be an offense in the eyes of the people.

“The Christian world does not know what is the matter. It complains of Sabbathlessness, of the holiday-making spirit prevalent on the day, of the decrease in church attendance. It turns hither and thither and attaches the blame upon this and that. It endeavors to make the laws more rigorous, or at least to prevent their modification or amelioration in any way in response to public opinion.

“The truth is, the state cannot make a Sabbath; it can but injure its true observance. Israel is in a measure blessed, that it has no state-imposed Sabbath. Those who observe the Jewish Sabbath do it out of the fulness of religious conviction, from a due recognition of the sanctifying power of the day, not in accordance with fashion, nor under compulsion from the mailed hand of the secular law. We ask no state assistance, we but claim the right to be unmolested and that the sacrifice demanded of us for maintaining this priceless boon for humanity in all its integrity shall not be too severe. Give us an equal chance, and do not compel us, if we observe our Sabbath, to lose our means of livelihood on another day as well.”

THE *Iowa State Register* for March 29, published a long editorial on Sunday labor in Des Moines. It indicates that great stagnation in business has prevailed for a long time in that city; that with the revival of business, certain contractors have continued their work of building on Sunday, for which they have been sharply condemned by local clergymen. The contractors claim that the work is a matter of necessity, and that the men, three sets of them, working eight hours each, are anxious to labor in this way, because they have been without employment for so long; that no one is compelled to work more than six days unless he chooses so to do. The contractors and laborers claim that the Sabbath law requires them to work six days, and that since Sunday is in no sense a sacred day according to the Bible, they do no wrong even if they work seven. It is admitted by all that the workmen thus engaged are in no way disorderly, and that the peace of the city is neither endangered nor disturbed. This incident indi-

cates the general state of public opinion concerning Sunday labor, and the failure of all appeals made by clergymen against such labor on the ground that it is unbiblical or sinful.—*Sabbath Recorder*.

### The Town of Bondage.

BY FRANCES E. BOLTON.

ME thought I dreamed a dream, like the old tinker that lay in a dungeon, and lo, I stepped through a narrow bypath a little on from the town of Legality, because I was curious to see what made the clouds of what seemed a great fire. And I came suddenly upon a warden at a gateway of a certain city.

“What town is this?” said I.

“It is the town of Bondage,” he answered gloomily.

“And may I enter?” I asked.

“What would you in the town?” he said. “You see these high walls upon whose towers the sentinels stand. He who enters, goes not out save by a secret way, that is unknown even to me, and none of our officials have yet discovered it. Yet once in a while they have heard the shout of one who was delivered. Will you risk it?”

“I have credentials to carry me safe to the city of Liberty,” I answered. “No doubt these will be respected in securing me exit.”

Then the great gate creaked on its rusty hinges, and I entered the town of Bondage. For a moment a great dread came upon me: for on every side men worked in chains, and there was a sound of groaning and of dripping tears. I looked on their face with pity and horror; for they were wan and despairing, and had marks of cruel usage. The garments of many were wet and stained with blood, and their footprints were marked in blood. The walks themselves were slippery and black, as though thousands of bleeding pilgrim feet had left their stains thereon.

When I could turn away my eyes from these sorrowful toilers, I looked to see the buildings. They all had the look of prisons, with mighty portcullis, draw bridge, and barred windows. Some were in process of building; and, behold, as they mixed the mortar, I saw it was mixed with tears, and the cement was made with blood. Above the town was no trace of a blue heaven. A heavy cloud smothered out the light, and a dark crimson color made it angry looking, and methought I saw a hand holding dark bolts, and sword-like flames. Yet was the hand and the vision dim.

Presently I was met by one whose eyes stood out for fatness. He bore a great chain of keys, and said, “I perceive that thou art a stranger. What wouldst thou here?”

“I came, sir, in curiosity at first, to see what made you awful darkness. Your warden permitted me to enter. And I would see the wonders of your city. Is it a prison place?”

"It is, indeed, save to those who love bondage. For me it is a paradise, and furnishes me with opportunity that suits ambition well."

"Whose town is this?"

"It is my Lord Azazel's, and he's a master that is well enough, if souls are full submissive to his will."

"What aileth the men who toil in chains, and bleed?"

"They sigh for liberty, and long to leave this city, and yet despair."

"Can they not leave it, then?"

"Not without help. We keep no help to help," he laughed. "Those who have help, need be well balanced, or they will be as slaves."

I clutched my bright credentials; but he smiled, and looked a devil's malice.

"That by and by," he said. "Others have come as sanguine, and have made out to stay in spite of love of liberty. You'll choose to stay or go to prison, or worse."

A sound of thunder made us start and look, and lo, the cloud had streaks of vivid color.

"There seems a Presence in yon cloud," I said.

"Hush! hush!" he said, "we long have doubted it. Some say the rightful king of all our subjects dwells therein, and sometime thinks to visit us with vengeance; but we have said 'twas but a foolish dream."

"Come see our warehouse."

With that he opened narrowly a door, and I stepped in, but O, what sighs, what moanings, what despair!

"Is this a mad house?"

"Worse!" he said. "These know their pain, and mad men dream they dream."

"Here is a curious case; now watch."

A frail, drooped maid, with saddened face and older than her years, stitched on a garment, and beside her others stitched and sighed and wept. Their tears fell on the robes they made, and as I watched, I saw her fingers bleed, leaving a stain upon the robe she sewed. I saw her press her side, and suddenly she raised her robe, and lo, a wound was in her side, that bled.

"What is it, sad one," said I. "Why bleed your fingers so? Why bleeds your breast?"

"My fingers bleed for beauty, and my heart has broken while they bleed."

"What means she?" said I to my careless guide.

"She is an artist maiden from the hills of Summerland, and loved her art and country well, aye, and her God."

"Why came she here?"

"We brought her on the plea of service to her God. 'God would have sacrifice,' we said to her, and bids you leave the natural things you love, crush out the instincts of your heart, and press your feet in thorns. She came to us as nuns go into convents. Her garments are the robes of sacrifice."

"But look, each robe she sews is stained with her own blood."

"So be it. The garments are for blind souls; they will do."

"And these others who weep so, what of them?"

"Yea, they too, have left a God-made hope, and serve as slaves to win a love they have, yet know not of it."

Next came we to a room where old, wan souls were housed. They spiked their sandals, and looked faraway with hungry eyes.

"What's this?" I asked. "What means that far-off look?"

"They think of their lost homes."

"Why left they homes? They are too old for toil, for such is rest."

"We brought them here. We took their homes away and gave them toil, and promised thus to win them homes in heaven. Yet we have made their way so rigorous in the name of love, that now they doubt of heaven and sigh for what they've left. Look! With that he lifted up the coat from one bowed back, whose flesh was seamed with scourging.

"Who doeth this cruelty?" I asked in grief.

"They bid us do it, because they sigh for natural rights, and yet have been persuaded by us that 'tis sin. This eases pain by pain, and seems less hard than long-ing. So they have both. Ha! ha!"

We next found mothers wailing for their babes, while weaving nets for other's bondage.

"Where are their babes?" I asked.

"They wail; listen!"

I listened and I heard the children wail in want of food, of warmth, of medicine and mother care. I heard them shriek as though some cruel hand was placed upon them. A great lamenting filled the mother's room, and then the scourge man entered, and beneath his lash some fainted and some died.

Next came we to a room where men were gagged, and blood dripped from their tongues.

"And what means this?"

"It means that they would speak, condemning what they see, and say this bondage is not God's, but Azazel's."

"Yet is it not Azazel's?"

"Aye. Yet were it known as his, we'd have revolt where now we've self-made slaves, who think by sacrifice to win at last the city you are set for—'Liberty.' But we pretending here to be the representatives of Love, make them to doubt of such a place at all, and erelong grind their hope out on our wheel."

"And love you pain and blood?"

"Ha! ha! I fatten on it, and my lord Azazel. We must have blood. Heart's blood is best, and best of heart's blood is the blood that drips through pain's slow torture."

*(Continued in next issue.)*





EVENTS which have happened the past week in Palmetto, Ga., have been the subject of talk and newspaper comment throughout the civilized world. We refer to them here only because of the lesson which they teach.

SOME weeks ago, at this place, a mob took from jail several negroes accused of stealing, and shot them. The justification of this, as of other "mob law" proceedings against the southern negroes, was that the latter could only be kept within proper bounds by some more powerful deterrent than was provided in legal measures against crime. They must be restrained by the awful object lesson of mob law vengeance.

THE negroes of the place were of course enraged; and now the whole country is stirred over the news of a most barbarous assassination of a white man at Palmetto by a negro in his employ, and of the events which followed. The white man was supposed to have been a leader of the mob who shot the negro prisoners.

THE negro assassin was pursued, and after some time, was captured; he was charged with and believed to be guilty of a more revolting crime committed in immediate connection with the assassination. With this belief in mind, the fury of the people knew no bounds. The prisoner was brought back to the scene of his crime, and there burned at the stake, meanwhile being subjected to every kind of torture that could readily be applied. Another negro whom the assassin had charged with complicity in his crime, was taken by the same mob, tortured, and hung, although the only direct evidence against him was the word of a man whom the mob considered not fit to die a legal death.

THE circumstances attending the death of these negroes are without parallel in the annals of crime; for not only were the most unusual tortures inflicted, but the remains of bone and flesh left by the fire were carried away in pieces by the crowd to be treasured as mementoes; and such ghastly relics were, it is said, put on sale in Atlanta at a good price. Neither of the aboriginal savages of this or other lands, or the more refined sav-

ages who managed the Spanish Inquisition, is it recorded that they ever carried the spirit of hatred and revenge to such limits.

ALL this was done for a reason; and the reason was given in a placard nailed up at the place of execution, which read, "We must protect our white women." Upon this ground the deed was justified by the people.

BUT what ground of justification is this? What protection do such proceedings afford? When the negroes were taken from prison and shot, that did not protect the community against further violence. On the contrary, it only excited a thirst for revenge which led to a greater crime. And what else could be expected? The spirit of hatred and revenge is always a prompter of crime; and when this spirit is roused, the community is in much greater danger of suffering from crime than it was before. The terrible vengeance meted out by the mob to negro criminals may inspire terror in the negro mind, as it is meant to do; but while this may be done, it is certain that it will also develop a spirit of hatred against those by whom it is done. And this spirit will be manifested in deeds of violence whenever the opportunity is deemed favorable to do so.

THIS whole matter is one which touches the very foundation principles of government; that is what makes it so serious. It is given out that mob vengeance must be resorted to in this country for protection. That is the meaning of every act of lynching, and there are several hundred cases of lynching in this country every year. That is what the people in many sections of the country are coming to believe.

PROTECTION is the very purpose of civil government. As the Declaration of Independence states, all men have certain rights, and "to preserve these rights governments are instituted among men, deriving their just powers from the consent of the governed." But "mob law" is the very opposite of government; it is anarchy. Is anarchy the most efficient preventive of crime? If it is, let it be substituted for the criminal code and the courts of law.

If the mob ever did right in punishing a criminal, Washington, Jefferson, Hancock, Hamilton, and the rest did wrong in founding this Government; for the one is directly contrary to the other. The mob never "takes the law into its hands" without violating the fundamental law of this Government. If mob methods should be generally resorted to, the Government would cease to exist.

A MOB execution, therefore, is a direct blow against the Government. Whether meant to be such or not, that is what it is. It is a direct menace to all that which the people enjoy under the Government. It is a destroyer by nature, and not a protector. It is not a watch dog, but a wolf.

\* \* \*

MOB rule promotes mob rule, and that only. By the fundamental laws of justice, mob rule is crime. Crime is the setting aside of law, and is therefore anarchy. The negro assassin in Georgia committed a terrible crime. That was anarchy. Then the mob, to cure such anarchy, became anarchists themselves! Crime prevented by crime—anarchy cured by anarchy! As well talk of putting out fire with fire, or of stopping a flood with water. Crime can be checked only by its opposite. Darkness can be driven out only by light. Evil must be overcome with good. That is Scriptural, and it is the truth.

\* \* \*

THIS is not a sectional question, either. The people of Georgia, on the average, are not a whit worse than the people of the North. No one State of the Union can look down upon another from a height of moral preëminence. Northern people who are inclined to think otherwise should remember the draft riots in New York City in 1863. On that occasion, in this representative city of the North, a white mob attacked the negro orphan asylum, and negro babies were thrown to death from the windows and murdered in other ways. The North has no reason to look down upon the South on the ground of regard for law and order and the instincts of humanity. Northern journals admit this truth in discussing the occurrence in Georgia, and one leading daily in this city, after citing facts which reflect similar discredit upon England and Germany, makes the suggestion "that the North, the South, Germany and England, elect delegates to a convention to consider this question: 'Why is it that under certain conditions we are all savages?'" Then it inquires, "How many more millions of years will it take us to become civilized through and through?"

\* \* \*

IF "under certain conditions" we are all savages, it must be true that "we" are savages by nature. For circumstances do not change nature, but only give nature a greater or less chance to show itself in its true light. A person who is not by nature a savage will not be a savage "under some circumstances" or under any circumstances. And of this class of persons, Jesus Christ is the type and perfect example. He was subjected to every form and degree of provocation, but under no circumstances was he a savage; and his sincere followers will imitate his course. "As He was, so are we in this world."

THE admission that "under certain circumstances we are all savages," is an admission that civilization is not a cure for savagery, but only a veneer beneath which it is hidden until "certain circumstances" call it out; that not civilization, but Christianity, draws the line against savagery in the human heart.

\* \* \*

A GREAT many rely upon the power of education for a solution of the race problem in the South. But since human depravity is at the bottom of this question, it cannot be that education can furnish the remedy. If it could, man could educate himself out of his natural depravity and become his own saviour. The voice of history is eloquent upon this point. No nation was ever saved by education—by mere learning. Salvation from immorality demands *power*; and as has often been pointed out, in the sphere of morals knowledge is not power. Egypt was once the seat of the world's civilization and learning; but Egypt became the wickedest nation on the earth, and perished in its own corruption. Then Assyria arose, and Babylon, and Persia, and Greece. These were in turn the centers of civilization, and each in turn fell before other nations and tribes which had not learned so many ways in which to be immoral. And finally Rome arose and ruled the world for hundreds of years; and Roman learning and civilization are made a chief study in the "higher education" of today. But when the rude barbarians poured down from the uncultivated North and swept the Roman empire off the earth, they found, says the historian, a state of moral rotteness at which they blushed.

\* \* \*

No; learning, knowledge, is not moral power. The devil himself has more education than any person can hope to gain in this life, but he is the devil still. But "the power of God unto salvation" is in the world, and free to all; and whoever will receive it can be reclaimed from his innate savagery the selfsame hour so thoroughly that he will not be a savage under any circumstances. In this power lies the only hope of the world.

### The Curfew Law in Maine.

A LITTLE tidal wave of "reform" is sweeping over certain communities of Maine, the watery deluge this time taking the form of agitation for curfew laws for the cities. The clergy of Lewiston and Auburn are seeking to secure such a law for these cities.

Bangor was the first town in the State to adopt a curfew law, and it is pronounced by its promoters to be a great success, though it has only been in operation since February 14. The law was supported by persons most influential in religious, social, and educational af-

fairs, and passed with only three negative votes—one alderman and two councilmen.

The law provides that children under sixteen years of age shall not be upon the streets after 9 P. M., from May 1st to October 1st, or 8 P. M. during the other months, unless accompanied by a parent or legal guardian; it being desired by the advocates of the law that the term "legal guardian" be interpreted "liberally." It has thus far exiled one hapless youth to the House of Correction for sixty days.

It so happens that the youth of these cities—Lewiston and Auburn—have acquired the habit of frequenting the street-corners in the evening. The clergy, shocked and terrified, proposed to range the curfew-law gun on these juvenile sinners, and in the name of the civil authority give the command, "Disperse, ye rebels."

Now the clergymen should be interested in the dangers which threaten these young lives. But have they considered what will be the feelings of these boys and girls toward them, the representatives of Christianity, as they find themselves forced to retire to their stifling rooms on a hot summer's night, when God's free air would be so refreshing after the day of toil in the sweat-shops and factories? Will these "offenders" be inclined to listen to the preaching of the Word by these men who dictate the nature and extent of their principles?

Again, do not the clergy know that men who attend their churches and contribute handsomely to their support, are in large measure responsible for the conditions of those who labor to produce their wealth—responsible in a degree for the poverty which compels the toiler to dwell in such surroundings that the street corner offers a most desirable change?

Come, brothers, begin at the other end of the line. And not only so, but likewise abandon the policy of force, which at best but ineffectually restrains, and adopt the gospel of love, which effectually constrains.

H. E. OSBORNE.

### Alaska as a Colonial Warning.

THE SENTINEL quoted some time ago a letter written by the retiring head of the Greek Church in Alaska, directed to the President, calling his attention to existing evils in the administration of government in Alaska under the United States, and praying for redress. The letter was very pertinent to the subject of "expansion" and the acquisition of colonies across the sea, Alaska being virtually in the position of an American colony.

To this letter there is now added the testimony of president David Starr Jordan, of Leland Stanford University, who is a recognized authority on the subject of Alaska and its people. He was appointed by the Government some years ago to visit that territory to investigate the condition of the seal industry, and while there took occasion to observe the condition and habits of the

people, and the effect of American government upon the country. The results of his observation, says the *Literary Digest*, "throw an interesting light on the past colonial methods of our Government." In view of the especial value of this light at the present time, we refer again to this subject of American government in Alaska, giving some extracts from president Jordan's testimony, as printed with accompanying comment in the *Literary Digest*:—

"When the United States bought Alaska from Russia, thirty-one years ago, Alaska had a native population of about 32,000. To-day, says president Jordan, 'starvation is inevitable along the whole line of the southwestern coast. . . . Some time ago it was reported that at Port Etches the native population was already huddled together in the single cellar of an abandoned warehouse, and that other villages to the eastward were scarcely better housed.' These 'reconcentrados' are, according to the United States courts, American citizens.

"President Jordan's description of the slaughter of seal, sea-otter, and salmon, which has been the ruin of Alaska, need not be quoted here. He asserts that the disastrous waste and confusion in that unhappy territory arise from four sources: 'Lack of centralization of power and authority, lack of scientific knowledge, lack of personal and public interest, and the use of offices as political patronage.' 'She is only a colony,' he says, 'or rather a chain of little colonies; and a colony, to Americans as to Spaniards, has been in this case merely a means of revenue, a region to be exploited.'

"The spoils system has not left even this desolate part of our country free from its touch:—

"Finally, the demands of the spoils system have often sent unfit men to Alaska. The duties of these officials are delicate and difficult, requiring special knowledge as well as physical endurance. Considerable experience in the North, also, is necessary for success. When positions of this kind are given as rewards for partisan service, the men receiving them feel themselves underpaid. The political 'war-horse,' who has borne the brunt of the fray in some great convention, feels himself 'shelved' if sent to the North to hunt for salmon-traps, or to look after the interests of half-civilized people, most of whom cannot speak a word of English. A few of these men have been utterly unworthy, intemperate, and immoral; and occasionally one, in his stay in Alaska, earns that 'perfect right to be hung' which John Brown assigned to the 'border ruffian.' On the other hand, a goodly number of these political appointees, in American fashion, have made the best of circumstances, and by dint of native sense and energy have made good their lack of special training. The extension of the classified civil service has raised the grade of these as of other government appointments. The principles of civil service reform are in the highest degree vital in the management of colonies.'

"Laws exist for the regulation of salmon fishing, seal, and otter hunting, for the exclusion of intoxicating liquors, and for the suppression of crime; but the Government has neglected to provide adequately for their enforcement. The salmon company, for example, must arrest and punish itself, or go unpunished, for there is

no one else to do it. If a Government inspector arrives, he is dependent on the company for food, shelter, and transport; and if he wanted to destroy an illegal dam, he would have to borrow the company's boat for the purpose. 'Whisky,' says president Jordan, is 'the greatest curse of the people of Alaska—American, Russian, and native.' 'In 1878, it is said, a schooner loaded with "Florida water" came to the island of St. Lawrence, in Bering Sea, and the people exchanged all their valuables for drink. The result was that in the winter following the great majority died of drunkenness and starvation, and in certain villages not a person was left.' Yet only one conviction for illegal sale of liquors has ever been obtained in Alaska, so far as president Jordan knows, 'and it was understood that this was a test case for the purpose of determining the constitutionality of the law.' All these evils, in president Jordan's view, are primarily due to neglect. He says:—

"We try to throw the burden of self-government on people so situated that self-government is impossible. We impose on them statutes unfitted to their conditions, and then leave to them the enforcement. Above all, what is everybody's business is nobody's, and what happens in Alaska is generally nobody's business. No concentration of power, no adequate legislation, no sufficient appropriation—on these forms of neglect our failure chiefly rests."

There is no theory, no sentiment, about all this; it is a statement of plain facts. And while rhetorical expansionists are telling us what *will be* under American government in the Philippines, these facts stand as an unimpeachable witness of what *is* under American government in Alaska.

And in the light of such facts, what intelligent person can be expected to have confidence in the glowing promises of good government by which the imperialist policy is sought to be justified? What is the difference between American duty toward the people of Alaska and American duty toward the Filipinos? If the duty to give a "wise, just, stable, effective, and economical administration of public affairs" has been so utterly neglected by the United States in a territory almost bordering the Union, how will the Government perform that duty in a territory many times more remote?

### "Manifest Destiny."

WE are told that "destiny" is pushing us on—destiny, the power of which we cannot withstand. Manifest destiny! That cry has played a sinister part in the history of the republic before this. I remember the time when the slave power talked of "extending the area of freedom" over Cuba, meaning, however, to fortify itself in Congress by the acquisition of more slave States, and thus to strengthen the slave power—strengthen the slave power by the pretense of extending the area of freedom, because an irresistible "destiny" demanded it. This was manifest destiny then. When San Domingo was to be purchased from the hands of its treacherous presi-

dent, ready to sell his country for cash, manifest destiny was invoked again as the irresistible power compelling the completion of the bargain. But in both cases the sound sense and the moral instincts of the people interposed and manifest destiny slunk away. And now once more it is the omnipotence of manifest destiny that appears on the scene, to force us to commit a flagrant breach of our national faith, and to do that which President McKinley himself branded as an act of criminal aggression. Is it more irresistible, more omnipotent, now than it was then? Will it not hide its deceitful head again when the honesty and good sense of the people rise up once more to interpose a veto? Destiny? Why, nothing is destiny that can be prevented or changed by the human will. That deceptive "manifest destiny" cry has more than once been used in our country to cover foul schemes and to dull the national conscience with the plea that it must be accepted as irresistible, and thus that the people yielding to it would be relieved of all responsibility. It is like the plea of moral insanity used by lawyers to excuse theft or murder.—*Carl Schurz.*

### Christians Escaping Persecution.

*"Sabbath Recorder."*

AMONG the minor treasures of history which Egypt is yielding to the spade, is a certificate by which one charged with being a Christian escaped punishment. It is well known that Christians who were persecuted in the third century could escape death by flight, by offering sacrifices to the gods, or by securing a certificate of conformity to the state religion. Such a certificate has been recently brought to light in the Papyrus collection found at Fajjum in Egypt. It runs as follows: "The sacrifice commission of the village of Alexandra Nesos from Aurelius Diogenes. Latabus of the village of Alexandra Nesos, seventy-two years old, has a scar on the right eye-brow. I have constantly offered sacrifice to the gods and also now in your presence I have offered sacrifices and libations and tasted of the flesh of the sacrifice, all according to the requirements, and beseech you to certify me accordingly. Farewell. I, Aurelius Diogenes have handed in this writing." Then follows in another handwriting the certificate of the proper official. The whole is dated June 26, 250, A. D.

This illustrates the true nature of a state church, after the Pagan model, and of the grounds on which Christians were condemned. The state prescribed religious forms and faith. If one refused to follow the faith thus made legal, he was punished just as he was if he broke any other legal enactment. Those who still clamor for the remnants of the Pagan State Church, as they appear in our Sunday laws, would need some system of certificates now if the laws were not dead.

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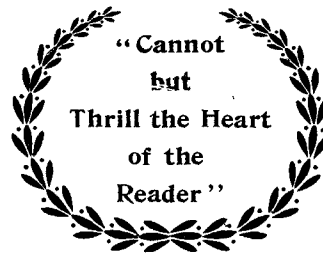
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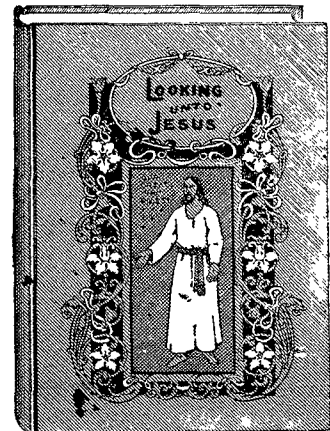
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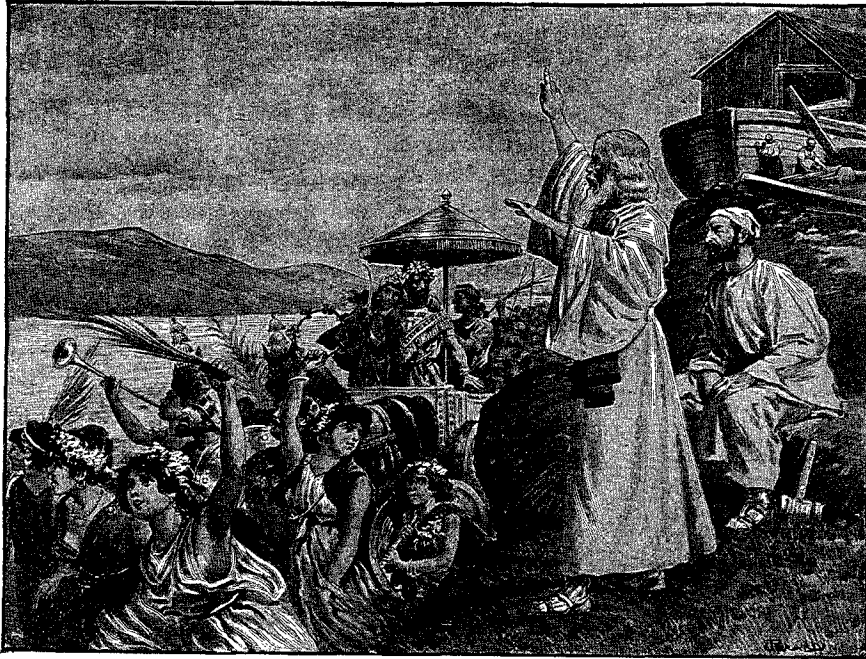


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NEW YORK, MAY 4, 1899.

WE publish this week the first of a series of three articles on "The Town of Bondage" by a well-known contributor. They teach an important truth, which will be evident upon a careful reading.

It is now reported that the pope is to be represented at the czar's peace conference, after all; but before consenting to allow such a representative, the conference authorities exacted of the pope the promise that he would not raise the "Roman question."

THE most probable successor to the office of the speakership in Congress, lately vacated by Mr. Reed, is Congressman Sherman, of New York. There are many candidates for the office, but the *Philadelphia Record* mentions Mr. Sherman as the most likely to gain the place for the reason that he has the support of the Roman Catholics.

IN view of what "civilization" is now doing in China, the Chinese minister to the United States, Wu Ting Fang, has asked the question: "What is civilization. Does it mean solely the possession of superior force and an ample supply of offensive and defensive weapons?" This question he asked in all seriousness in an address before the Academy of Political and Social Science at Philadelphia.

In answer to this question it may be said that whatever civilization means, it does not prevent the great nations of the earth being supremely selfish, and acting the part of a cannibal towards their weaker fellows. No amount of explanation and reasoning can dispel this impression from the minds of Wu Ting Fang and his countrymen across the sea.

"PRIVATE advices from Rome," says a "special" to the *Chicago Times Herald*, indicate the coming appointment of a "cardinal in curia" to represent the United States at the Vatican. Such officials are "important functionaries in the diplomatic intercourse of the Vatican." "It is said," reads the dispatch, "the authorities in Washington have been indirectly approached in the matter," and it is hinted that when Archbishops Ireland and Keene return "something more definite will be available on this point."

ABRAHAM LINCOLN said that while you couldn't "fool all the people all the time," you could "fool a part of the people all the time," and "all the people a part of the time." And this is how it will be in the movement for Sunday enforcement. Public sentiment would not sustain such work all the time; but it can be so "educated" that it will sustain it for a while; and just this is being rapidly accomplished now. All the people—or a great majority—will be fooled a part of the time into thinking Sunday enforcement a necessity; and in this part of the time, when dissenters to the movement are being vigorously suppressed, the mischief will be done. There can be, and will be, in this way, a revival of religious persecution, and a conformity in government with the principles of the papacy, which will hurt the nation beyond remedy.

THE *Chicago Record*, speaking of the lynchings in Georgia, says: "It is particularly humiliating to the United States at a time when it is occupying such a conspicuous position before the world as a champion of the oppressed, to have such barbarous, inhuman, and uncivilized outrages taking place at home."

That is very true; for "actions speak louder than words," and the United States cannot complain if the nations of Europe judge it by this rule. At the very time when this nation is putting forth the loftiest pro-

fessions ever made by any nation in modern times, its vaunted civilization exposes to the world a malignant cancer eating at its very vitals. It is safe to say there is not a nation in all Europe that has any confidence whatever in the professions by which this Government seeks to justify its policy of foreign conquest.

THE W. C. T. U. of Morris County, N. J., have taken up the matter of the running of Sunday trains on the D. L. & W. Railway, and in a resolution passed on the subject at a recent meeting, set forth that this road "was built in 1836 by those whose desire was to honor and obey the law of God," and that the union most strongly objects "to any lowering of old standards," and does "earnestly protest against this pronounced desecration of the Sabbath."

And yet the law of God plainly says nothing at all about the sinfulness of running trains or doing any other work on the first day of the week.

LEADERS of the opposition to Sunday newspapers in London recently made an appeal to the government and asked that legal steps be taken to stop this desecration of "the Sabbath." Whereupon the government leader, Mr. Balfour, replied that "her Majesty's government has no intention of interfering in the matter."

IN reply to questions asked by the Industrial Commission sitting at Washington, the chiefs of the leading railroad organizations drew up a report which was recently presented, and in which they expressed themselves in favor of the abolition of Sunday trains.

"WHAT would Jesus do?" is a question often heard in connection with the "reform" agitation of this day. If you really want to know what he would do, go and find out what he did do. You can read that for yourself from the gospel narratives.