

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

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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.

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No GOVERNMENT can give securities which can be deposited in the bank of Heaven.



WHEN coercion is joined with religion, many people are made hypocrites, but none are made Christians.



A RELIGION which is joined with the State is a friend of the world, and therefore an enemy of God.



HUMAN law cannot enter the realm of conscience without coming in conflict with the law of God.



THE Sunday laws are based upon the decisions of majorities; but Christianity never rested on this basis.



THE wisdom of man nowhere appears in more painful contrast with the wisdom of God than in the provisions of the Sunday laws.



WHEN religion gets into politics, religious bigotry and intolerance disguise themselves in a political garb, and do their work in the name of political necessity.



AS MAN cannot create anything superior to himself, it is certain that the interests of civil government cannot be superior to those of the men who make it.

As no civil government ever yet loved its enemies, and as Christianity demands the love of one's enemies, it is plain that civil government cannot rise to the level of Christianity.



WHEN a civil government professes religion, it is logically bound to coerce dissenters from its religion, as it does dissenters from any of its laws; and to coerce dissenters in religion is to persecute.



As it is true that "out of the heart are the issues of life," and as no human law can reach the heart, it is plainly true that human legislation is powerless to reform the life and save society from moral decay.

Sunday Enforcement in Georgia.

HARDLY a week goes by that does not see the Sunday issue brought to the front in one State or another of this greatest of republican governments. North, south, east, and west, the agitation for Sunday enforcement is in progress, and he who will pause to consider the movement as a whole, will be deeply impressed with its significance.

In Pennsylvania there is a union of the federation of churches, with the largest and most powerful workingmen's association, which is making Sunday enforcement a leading issue there. In Michigan the legislature is considering the question of more stringent Sunday legislation; the same is true of Rhode Island; and now in Georgia, in the leading city of the State, a crusade is in progress for the strict enforcement of the existing Sunday laws. From the *Atlanta Constitution* we gather some noteworthy facts in connection with this crusade.

In the *Constitution* of May 1st we note the following:—

"The police yesterday made a swoop upon all classes,

all colors, all businesses—big merchants, small dealers, ice cream peddlers, bootblacks, showmen, fruit venders, pop sellers,—and all were asked to show cause why they should not be fined in the recorder's court for keeping open doors on the Sabbath. The sellers of cigars and tobacco, cigarettes, flowers, candy, fruit, groceries, and sundries were all told that they must appear in the police court this morning as defendants.

"Fifty names were spread upon the police docket, making, with the regular run of business, the biggest Sunday's work the police have ever done in Atlanta.

"The city ordinance under which the police are working is as follows:—

"SECTION 722.—Any merchant, billiard-table, or ten-pin-alley keeper or other dealer who shall keep open doors on the Sabbath day for trade or traffic on that day, or any person who shall work or in anywise labor or cause work to be done on the Sabbath day (except it be work of necessity) shall be fined in a sum not exceeding \$100 and costs or be imprisoned in the calaboose or common jail of said county not more than thirty days, in the discretion of the court; provided, that the mayor and general council may not punish for violating the State laws on the Sabbath day, and provided further, that the above shall not prevent the sale of soda water on the Sabbath day by those who may have paid for selling the same and who are entitled to keep open doors on the Sabbath day."

The moving spirit which is behind this crusade means that it shall do thorough work, as is evident from the nature of some of the cases brought before the court. The *Constitution* notes that there were some "special cases," and among these makes mention of this:—

"Albert Thomas was arrested for driving his team faster than a walk while passing the First Methodist Church Sunday morning during services."

Also this:—

"While the investigation was going on yesterday an officer saw a watchmaker engaged, as he thought, in repairing a watch on the Sabbath day. The matter was reported to the captain and a case was ordered. When a closer investigation was made it was ascertained that the watchmaker was assorting a lot of fish hooks preparatory to going fishing this morning. He was not disturbed, but he was the only lucky one in the whole batch of Sunday suspects."

These fifty cases were tried before the recorder the next morning, and all the defendants were found guilty, but were not fined, this being their "first offense." The recorder let it be known that the Sunday law was henceforth not a dead letter, and would be strictly enforced. This decision, says the *Constitution*, "carries with it a revolution of the Sunday business in Atlanta."

No side shows in the parks are to be allowed on Sunday, and even the Sunday blacking of shoes by bootblacks is made a crime.

The arrests made included those of "two of the largest cigar and tobacco dealers in the city," who, "with all other dealers, have been selling their goods on Sundays for many years without molestation." With this is

connected a peculiar though characteristic feature of Sunday legislation.

These tobacco dealers were arrested not because they sold cigars and tobacco on Sunday; this is allowed by the law. The offense—the "desecration of the Sabbath"—as regards tobacco dealers, consists in the sale of other articles known as "tobacco dealers' supplies," in which are included such articles as canes and umbrellas. In Atlanta, the law prohibits the Sunday opening of tobacco stores where these "supplies" are kept in stock, so that a sale of them on Sunday would be possible. The tobacco dealers of the city, in view of this, have petitioned the mayor and city council for an amendment which will permit them to open shop "on the Sabbath day" for the sale of tobacco, "provided that they do not sell such canes and umbrellas on the Sabbath day." It is thought this petition will be granted.

We say this is characteristic of Sunday legislation, for the Sunday sale of tobacco is everywhere allowed by the Sunday laws, as an article of "necessity."

Why is the Sunday sale of tobacco considered a necessity? Is tobacco one of the necessities of life?—No; for we know thousands of people who never touch it. We know people who were formerly addicted to its use who now get on much better without it; and we know of people to whom a "necessity" of life was that they discontinue its use. We read almost daily of people who are killed or seriously injured by tobacco indulgence. In the face of such facts no one can say there is any truth or reason back of the idea that tobacco is a necessity.

Tobacco is considered a necessity by the Sunday laws simply because the use of tobacco is so nearly universal that the great majority of the people will not tolerate any restrictions upon its sale. They want their tobacco and they must have it, on Sunday as on any other day. The sale of other things may be restricted; but a restriction upon tobacco is an interference with appetite, and men will not tolerate an interference with appetite. And so public sentiment, upon which human law depends, will not permit any Sunday ban upon tobacco.

And thus it comes that tobacco is permitted to be sold on Sundays as an article of necessity, while food and clothing are prohibited. A thing which is an injury to the human system, which never saves life but often destroys it, and which ministers only to appetite, is put by the Sunday laws above the food and clothing which really are necessities of life, and the sale of which on Sunday night often contribute to the saving of life under various circumstances. And this is done in the name of Christianity—in the name of the "sanctity of the Sabbath"!

Reader—if you happen to be a citizen of Georgia, or if you favor the Sunday laws, whether you live in Georgia or elsewhere—can you feel free to uphold such inconsistency in the name of your religion? Can you believe

that a righteous God approves it? Can you not see, upon a candid examination of them, that the Sunday laws bear the stamp of the human—that there is stamped on them the inconsistency and injustice of fallen human nature, instead of the righteousness of the all-wise God?

The Sabbath law of God—the fourth precept of the Decalogue—bears the stamp of the wisdom and justice of the infinite mind. Could there possibly be a better Sabbath law than that,—one better adapted to the conditions of human life? Ought not this law to be enforced in preference to any other that can be passed? And is not this Sabbath law actually in force to-day? Has not the Creator power to enforce his own law? and can any but divine power enforce a divine law?

Where the wisdom of God is, where is there room for the wisdom of man? Where the power of God is, where is there room for the power of man? Where the Sabbath of God is, where is there room for the sabbath of man? And the Sabbath of the Lord is everywhere, even as far as the jurisdiction of his law extends.

True Christianity Forsaken.

SO CALLED good citizenship organizations and movements are increasing in number, and professed Christians and prominent clergymen are the most prominent in this work. For instance, Philadelphia has an "American Citizenship Alliance" which is providing lectures "in the various churches throughout the city." The leading objects of this Citizenship Alliance are:—

"1. To unite all religious and moral forces for the suppression of wrong and for building symmetrically our national life.

"2. To inaugurate a system and to utilize existing forces for the promotion of this work.

"3. To encourage intelligent observance of our national holidays.

"4. To cooperate in all social, industrial, and civic improvements with other associations."

In Boston also lately a "Good Citizenship Society" was formed, and noon meetings are held in Tremont Temple to promote the interests of this society whose object is "the better organization of the world;" and one of the leading speakers is also a leading clergyman of New England.

Now suppose that all of these professed Christians and professed ministers of the gospel should be completely successful in their work for the building up of "our national life" and thorough "observance of our national holidays," and advance, to their ideal, "all social, industrial, and civic improvements," and thus secure their object—"the better organization of the world"—what have they then accomplished in the fulfillment of their own proper mission to the world under the profession which they make of Christianity?

Christianity is to call people from this world to the world to come. To be a Christian is to be separated completely from this world, to be chosen out of the world unto God. Christians belong to the other world. To accomplish this, and this alone, is the sole object of Christianity in this world. For this object alone Christ came into the world, insisting while he was here, "I am not of the world," "My kingdom is not of this world." For this purpose he commissioned the ministers of this gospel to go into the world and preach this gospel to every creature. For this purpose to his disciples, he says, "As my Father sent me even so send I you," and of all his, it is written: "As he is so are we in this world;" and "Ye are not of the world even as I am not of the world;" "Ye are not of the world because I have chosen you out of the world." His Word declares that this world is "the enemy of God," and that "whosoever therefore will be the friend of the world is the enemy of God." Such alone is the object and work of true Christianity in this world.

Now, in view of all this, when professed Christians and professed ministers of the gospel, leaving out the other world, turn their attention to this world, to the better organization of it, the building up of national life, the promotion of earthly citizenship, even though they were to attain in this their highest ideal, what would they have accomplished? None of this, nor all of it together, prepares men for the other world. And while they are thus putting forth their endeavors in the interests altogether of this world, thousands of people are perishing all around them, simply because of their not having received the message which these people profess to bear: calling people from this world to the other world.

It is perfectly plain, therefore, that nothing can show more plainly than these movements do, that all of these professed Christians and professed Christian ministers, have lost all their connection with the other world, with the message from the other world, which they profess to bear to this one; and are becoming in their aims, interests, and efforts, altogether of this world. And while these people professing to bear a message from the other world to this one, instead of delivering that message in its sincerity and in its power, forsake it and turn all their attention to this world, and to the things of this world, and to men's interests only as they are in this world, what are men to do for the message which God sends from the other world, which Christ Jesus came to bring, and which poured out his life to make sure to the people of this world?

This is not to say that the message of the gospel and the lives of true Christians in the world, will not benefit this world. This will supremely benefit this world if only Christianity is maintained in its true integrity and in strict loyalty to the other world. But when that is forsaken, or when it is neglected, or when an attempt is made to use it *for the benefit of this world*, every such

effort only robs it of all its power to benefit this world, and deprives this world of that which belongs to it as a benefit from Christianity. The only benefit this world can ever receive from Christianity is by the lives of those who are true Christians and who, as true Christians, are individually separate from this world, as Christ was; and who live apart from, and above, the world, even as Jesus Christ did.

A. T. J.

The Constitution of American Imperialism.—No. 5.

BY JOHN D. BRADLEY.

AS STATED last week the men have never lived and never will live who can lawfully hold the powers that are claimed by American imperialists. To assert arbitrary power over a people is to declare war upon them. Such an assumption is a crime against human rights and is a setting aside of the principles of justice which are the foundation of all government. What is the reason, and the only reason, that is given for this high-handed proceeding?—The great wisdom and beneficence of the men who propose to exercise this power! They are “men supremely great” to whom “freedom is the breath of life, and who would scorn to enslave a country or a race;” they carry with them “all that gives to the flower of life its perfume;” they “cannot be accused of not loving liberty and justice and equality and the rights of men;” they must not be “hampered” in their “mission to relieve the oppressed, to right every wrong, and to extend the institutions of free government;” they cannot understand “why any man, and especially any senator, should wish to detract from, to diminish or belittle, the powers that they assume;” they “can be trusted to do right, and to guarantee to all men who shall come under the government’s beneficent sway the largest measure of liberty consistent with good order and their general well being;” they are utterly at a loss to account for “the great talk of justice and peace, as if we were going to oppress anybody—which we could not do if we wanted to!”

Shortly and plainly stated the matter is thus: “We commit crime, we have the right to commit crime, it is perfectly safe for us to commit crime; because we are too good to commit crime!” This is certainly a marvelous piece of logic, but it is the logic and the only logic, that is presented for the transformation of the Constitution of American Republicanism into the constitution of American imperialism. If this method of defense becomes popular in the courts of the country the time and cost of public prosecutions will be materially reduced. It will be unnecessary to summon witnesses; it will be unnecessary to present arguments; it will be unnecessary to listen to the complete statement of the accused. The first part of the defense being a bold as-

sertion of guilt will render unnecessary the claim that the accused is too good to be guilty.

The goodness that is here contended for is the goodness that is responsible for the discord of the universe. It is the goodness that made war in heaven itself. It is the goodness that has filled the earth with rebellion and iniquity. It is the goodness of which the devil is the most complete representative and because of which he was cast “as lightning from heaven.”

Notwithstanding this goodness it is still true, as stated by Congressman Champ Clark, of Missouri, during the last session of Congress, that “unless we desire to become slaves we would do well to refuse to place the means of our enslavement in the hands of any man.”

The following language, written by Macaulay in 1825, with reference to similar assumptions on the part of the British West Indian slave owners, is to the point:—

“A vast authority is intrusted to the master—the law imposes scarcely any restraints upon him—and we are required to believe that the place of all other checks will be fully supplied by the general sense of those who participate in his power and his temptations. This may be reason at Kingston, but will it pass at Westminster? We are not inveighing against the white inhabitants of the West Indies. We do not say that they are naturally more cruel or more sensual than ourselves. But we say that they are men, and they desire to be considered as angels!—we say as angels, for *to no human being, however generous and beneficent, to no philanthropist, to no fathers of the church, could powers like theirs be safely intrusted.* Such authority a parent ought not to have over his children. They ask very complacently, ‘Are we men of a different species from yourselves? We come among you;—we mingle with you in all your kinds of business and pleasure;—we buy and sell with you on ‘change in the morning;—we dance with your daughters in the evening. Are not our manners civil? Are not our dinners good? Are we not kind friends, fair dealers, generous benefactors? Are not our names in the subscription lists of all your charities? And can you believe that we are such monsters as the saints represent us to be? Can you imagine that, by merely crossing the Atlantic, we acquire a new nature?’ We reply, *You are not men of a different species from ourselves, and, therefore, we will not give you powers with which we would not dare to trust ourselves.* We know that your passions are like ours. *We know that your restraints are fewer, and, therefore we know that your crimes must be greater.* Are despotic sovereigns men of harder hearts by nature than their subjects? Are they born with a hereditary thirst for blood—with a natural incapacity for friendship? Surely not. Yet what is their general character? False—cruel—licentious—ungrateful. Many of them have performed single acts of splendid generosity and heroism; a few may be named whose general administration has been salutary; but scarcely one has passed through life without committing at least some one atrocious act, from the guilt and infamy of which restricting laws would have saved him and his victims. If Henry VIII. had been a private man, he might have torn his wife’s ruff and kicked her lap-dog. He was a king, and he cut off

her head—not that his passions were more brutal than those of any other men, but that they were less restrained. How many of the West Indian overseers can boast of the piety and magnanimity of Theodosius? Yet, in a single moment of anger, that amiable prince destroyed more innocent people than all the ruffians in Europe stab in fifty years. . . .

“There is only one way in which the West Indians will ever convince the people of England that their practice is merciful, and that is by making their laws merciful. We cannot understand why men should fight so tenaciously for powers which they do not mean to exercise. [Italics supplied.]”

And such a thing is no more easily understood now. There is only one way in which imperialists can ever establish their wisdom and beneficence, and that is by adhering to the laws which are wise and beneficent. Why is it that those who “would scorn to enslave a country or a race” have only scorn for those instruments which declare that no country or race should be enslaved? Why is it that those who “cannot be accused of not loving liberty and justice and equality and the rights of men,” do not love the instruments which are the expressions of liberty, justice, equality, and the rights of men?

When on a world-wide “mission to relieve the oppressed, to right every wrong” and “to guarantee to all men . . . the largest measure of liberty,” why does it become necessary to declare that the instrument which asserts the inalienable right of every human being to life, liberty, and the pursuit of happiness “was made to suit a particular existing condition of things” and “meant simply that the colonies had become tired of the British domination?” Why then be so astonished at “the notion” that the Declaration “embodied a law of application to all inhabitants alike?”

When extending “the institutions of free government” throughout the world, why does it become necessary to throw aside as “nursery rhymes” the instruments which have made the freest government that the world has ever seen?

When “promoting enlightened and humane government and . . . protecting innocent people from barbarous and inhuman treatment,” why declare that “the Constitution must bend,” that “we have outgrown the Constitution,” that “it is not worth while to discuss it,” and that its principles “are not capable of literal application?” Why is it necessary just then to “resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed?”

For years we have been told that the Constitution was a “godless” and “atheistical” document. Are the Declaration and the Constitution also “barbarous” and “inhuman” documents? Are they the enemies of “enlightened and humane government” as well as of God and religion? What acts of barbarism and inhumanity do they require of public servants? Is it not possible to be humane while adhering to them? Does faithful ob-

servance of the oath to support the Constitution stamp a man as a savage and a barbarian, as utterly devoid of the instincts of humanity? What kind of beneficence is that which demands as a pre-requisite the powers of a Nero or a Caligula? which removes the idea of security and protection, and which declares that it is everything and that the people are nothing?

If the American people value the principles which have made their country free, glorious, and prosperous, they will demand answers to these questions at the hands of the men who are talking so much of “honor,” “duty,” “loyalty,” “humanity,” “civilization,” “human progress,” “liberalizing influences,” and “the high sanctions of national and moral obligation and responsibility.” They will see that satisfactory answers to these questions will be home missionary work of such supreme importance, that, if necessary, all foreign missionary operations should cease until this work is attended to. They will demand that the work of establishing “stable” government abroad give way to the work of maintaining constitutional government at home.

This is not partisan language. We have nothing to do with the policy of the government as such, and we do not seek to dictate in regard to the campaign in the Philippines, or with anything else connected with that policy. We are simply dealing with the Christian principles of liberty which were espoused by this nation at its foundation. When we see those principles repudiated and know what that repudiation means, it is our duty, and therefore our right, as men and as Christians by every manly and Christian means, to oppose and to point out that repudiation and to make known its inevitable consequences, in order that all who wish may cling to the principles and escape those consequences.

Church and State—Their Relation to Each Other.

BY JOHN MCCARTHY.

WHEN we oppose the union of church and state, many good intentioned people ask us what is the office of the state, and if it is not to occupy the paternal position to its children or subjects? We answer, that it is not within the sphere of government to fill the “parental position” in matters relating to conscience; that while it is justified in correcting wrong-doers, guarding the rights of its citizens, and withholding the molesting hand of the turbulently-inclined; yet when it crosses the line of demarcation which severs the civil domain from the religious; immediately it invade a territory which lies beyond the realm of its authority; and not only that, but such a government would consciously or unwittingly usurp the prerogative of the Creator.

Now if we consent to governmental piloting of our spiritual as well as our civil barque, what security have we for the continuance of what is now denominated the

"orthodox faith?" We have to confess there is none at all. Suppose to-day we have a Roman Catholic majority in the country, the consequence will be the introduction of the Catholic religion as the *orthodox faith* of the nation. And that which but yesterday was deemed strictly orthodox, is to-morrow condemned as heterodox and heretical. But as governments change with the wane of popular sentiment, let us suppose that a Methodist majority should gain the legislative reins; they would immediately—impelled by their Methodist constituents—undo all the work of their Catholic predecessors, and establish another theological menu, decree all people opposed to their "*orthodox faith*" to be schismatics, and take measures to unify all beneath their authority to accept their religio-politico creed.

The French, German, Dutch, and English histories are full of such cases. The Catholic nation of to-day will be nominally Protestant to-morrow; and the day after to-morrow it will have transformed itself into a cruel, atheistic, tyrannical power.

Now if we admit that the state should be our parent in matters of conscience, we in so doing commit spiritual suicide, cutting away the platform upon which we are standing, by consenting to have no religious convictions of our own, but are willing to be led captive by whatever teachings the legislative powers may choose to decree.

There is, however, no excuse for our remaining in ignorance upon this subject. God's Holy Book authoritatively states the divine will upon this point. Rom. 13: 3, 4, reads: "Rulers are not a terror to good works, but to the evil. Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise of same, for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Thus we see the civil powers are not commissioned to make an incursion into the sacred precincts of conscience to there set up a tribunal and determine moral points. It should be a terror to evil-doers, etc., but a rewarder of those who are subject to its decrees.

To make this point clear, we shall make several quotations from the writings of eminent authorities upon this subject, to prove what is the real object of the civil power:—

"Civil government is not spiritual. No one can gain-say this proposition. Inasmuch as civil government cannot enforce spirituality, and cannot make men spiritually-minded, it has no right to require spirituality. 'God is a Spirit, and they that worship him must worship him in spirit and in truth.' A spiritual head justly requires spiritual obedience. He can punish for violations of a spiritual law. Therefore the proposition is proved that civil government has nothing whatever to do with the spiritual law. The law is spiritual, and that which is not spiritual is not to the slightest degree obedient to it."—*Civil Government and the Decalogue*, pp. 6, 7.

Thomas Jefferson, the renowned statesman and philosopher, wrote thus in a letter to Francis W. Gilmer, June 7, 1816:—

"Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce *only* our natural rights and duties, and to take *none* of them from us. No man has the natural right to commit aggression on the equal rights of another; and this is all from which the laws ought to restrain him. Every man is under the natural duty of contributing to the necessities of society, and this is all the laws should enforce upon him; and no man having a natural right to be the judge between himself and another, it is his natural duty to submit to the umpirage of an impartial third. When the laws have decreed and enforced all this, they have fulfilled their functions; and the idea is quite unfounded, that on entering into society we give up any natural right."

Again let us quote:—

"It is not the legitimate province of the legislature to determine what religion is true and what is false. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, *so long* as they do not invade the rights of others."—*Report of United States Senate, 1829.*

"The only proper objects of civil government are the happiness and protection of men in their present state of existence, the security of life, liberty, and property of the citizen, and to restrain and encourage the virtuous by wholesome laws, equally extended to every individual."—*Presbytery of Hanover.*

We might continue at length quoting other celebrated authors upon this theme, but we imagine these—with two or three others we shall now cite—are sufficient to convince any honest-minded individual that the functions of the state are absolutely distinct from those of the church, and should in no way be mixed. The good Theodoric, king of the Ostrogoths, benighted as he was, and ignorant of all the intricacies of theology, boldly maintained the division of church and state. He said:—

"To pretend to a dominion over the conscience is to usurp the prerogative of God. By the nature of things the power of sovereigns is confined to political government. They have no right of punishment but over those who disturb the public peace. The most dangerous heresy is that of a sovereign who separates himself from part of his subjects, because they believe not according to his belief."—*Theodoric; Draper's "Intellectual Development of Europe," Vol. I., p. 354.*

True Protestantism opposes energetically any approximation to a union of church and state. Hear those noble-hearted princes, as they fearlessly stand in the presence of powerful kings and dignitaries of the papal church and read aloud that charter of liberty—*The Augsburg Confession*,—thus:—

"ARTICLE XXVIII.—The civil administration is occupied about other matters than is the gospel. The mag-

istracy does not defend the souls, but the body, and bodily things, against manifest injuries, and coerces men by the sword and corporal punishment, that it may uphold civil justice and peace. Wherefore the ecclesiastical and the civil power are not to be confounded."

Thus they laid down the principle that church and state should forever remain separate, and all true Protestants will do even as they have done.

One more quotation will be in place:—

"Governments derive their just powers from the consent of the governed, and never of right exercise any power not delegated by the governed. Now religion, pertaining solely to man's relationship to God, the duty which man owes to his Creator, and the manner of discharging it, in the nature of things, can never be delegated to another. It is utterly impossible for any person ever, in any degree, to transfer to another any of his relationship to God, or any duty which he owes to his Creator, or the manner of discharging that duty. Man's relationship to God originates not with himself, but with the Lord; it springs not from himself, but from the Lord. The duty which man owes to his Creator, and the manner of discharging it, spring not from himself, but from the Lord. These are not dictated nor defined by himself, but wholly by God. Here man is subject, not sovereign. None of these things springing from himself, but all from the Lord, none of them could he delegate if he would. Even to attempt it would be only to deny God and renounce religion, and even then the thing would not be done—his relationship to God, the duty which he owes to his Creator, and the manner of discharging it, would remain as firmly fixed and as binding upon himself as ever."—*Union of Church and State*, p. 6.

It is thus clear that religion is a matter of conscience, and no man in his right senses should presume to judge the motives of another, since all acknowledge that motives can be judged by God alone. Hence religion being a part and parcel of conscience, when any earthly legislature dares to legislate upon matters of religion, must it not be guilty of stealing the prerogative of God, by seating itself in the divine tribunal, to judge that which lies beyond its power, and to legislate upon that which is far above its authority? We know God cannot brook such an insult to his dignity, and when the final tribunal shall be summoned, then those who have here injured in the least the weakest of God's children, by trampling under foot the rights bestowed upon them by a benignant Father, shall hear an awful voice proceed from the judicial bench, "Inasmuch as ye have done it unto the least of these little ones, ye have done it unto me."

Argentine Republic.

THE gospel never brings an individual into physical, mental, or moral bondage. Its purpose is to set free, not to bind. When man puts his fellowman in bonds professedly in the name of Christianity, his profession is proved to be a fraud.

The Town of Bondage.—No. 3.

BY FRANCES E. BOLTON.

(Concluded.)

"Now WILL you be one with us?" said my guide. "You see what feasts we have. Such fare as this should suit an epicure. Will you come in and feast?"

"Never, by heaven's love. I will go hence, aye, and take captives with me."

"Not so," said he, beckoning the crowd around me. I straightway drew my sword of Liberty, my bright credential, and my safeguard hence, and sprang away. I ran through Bondage Town, singing of liberty. So strange the sound was, that the captives came breathless, and crowded round, they looked from prison windows, and from tombs and bonds. I tore the chain away that bound the Book, I read, "GOD IS LOVE," and the echoes rose and rose from startled voices. I felt the angel guards on every hand. I read—

"Is this the fast that I have chosen?

"A day for a man to afflict his soul?

"Is it to bow down his head as a bulrush,

"And to spread sackcloth and ashes under him?

"Wilt thou call this a fast,

"And an acceptable day to the Lord?

"Is not this the fast that I have chosen?

"To loose the bands of wickedness,

"To undo the heavy burdens?

"And to let the oppressed go free?

"And that ye break every yoke?"

"Then shalt thou call, and the Lord shall answer;

"Thou shalt cry, and he shall say, Here I am.

"If thou take away from *the midst of thee the yoke,*

"The putting forth of the finger, and the speaking vanity;

"And if thou draw out thy soul to the hungry,

"And satisfy the afflicted soul;

"Then shall thy darkness be as the noonday."

"The Spirit of the Lord God is upon me

"Because he hath anointed me

"To preach good tidings unto the meek;

"He hath sent me to bind up the broken-hearted,

"To *proclaim liberty to the captives,*

"And the opening of the prison to them that are bound.

"To comfort all that mourn;

"To appoint unto them that mourn in Zion,

"To give them beauty for ashes,

"The oil of joy for mourning,

"The garment of praise for the spirit of heaviness."

The poor captives gathered thickly as they heard these gracious words, and I heard celestial voices saying, "Loose them, and let them go," and chains fell off, and fetters broke, and the binding grave-clothes rent and men went free. I saw a gracious Presence in our midst.

The blind groped toward him, and he opened their eyes. The deaf ones heard his voice. The poor old pilgrims came and found a refuge. What shouts of joy went up! And as men praised the prison walls fell down, the temple tottered, and there came forth souls who'd suffered in the torture rooms below. The school-house opened, and the pupils came asking to be renewed in love's sweet image, and an army rallied to the side of Love.

There was great madness in the town of Bondage, for those who heeded not the voice of Love, chose chains and demons, officers and priests. They loved their chains, and would not be set free, and hated those who walked at liberty. ("I will walk at liberty, for I love thy precepts.")

There shone a lightning glory round a cross whereon was seen the LAMB OF SACRIFICE,—the sacrifice of love, not force, that made men free in giving unto God. Love's toil, Love's pain, Love's sacrifice, was sweet. Love used the gifts Love gave, and ever brightened in the human soul the individual trait to shine for God with God.

There came command to leave the town of Bondage, and he who led captivity captive, led his host away. They rose above the walls, a fair white throng, changed into heavenly glory. But as they rose, the cloud above the city grew more black, and flashed with sword-like flames. Peals of loud thunder shook the very earth. The river Death-Doom foamed, winds shrieked, the rocks and mountains crashed. We paused to watch. The hand let all its shafts loose, and o'er the roar and flame we heard the cries of demons and men. Blood rained from heaven, the blood that men had shed within the town of Bondage, and it reached the horses' bridles. A mighty dust and smoke arose, and then a flame as bright as Sodom's and the city of the nations fell to rise no more. The town of Bondage lay in heaps, strewn with the dead, and covered o'er with night. Fowls feasted, and the earth was white with bones.

But lo, the King of glory rose, and with him went the hosts of liberty. Mid throngs of angels we moored near to heaven. The angels sang, "Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." From far-off gates the answering angels sang, "Who is the King of Glory?" And sweet and musical the song of joy arose, "The Lord of hosts, he is the King. He who death overcame, of angels and of powers, the King of glory, is the King of the saints."

We entered in in ranks like snow, crowned by the hand of Love, and o'er the gate was traced in words of gold, "The City of Liberty."

One day amid a field of flowers I came upon a maiden fair and tall; her hands were filled with lillies, and she sang. Her hands were shining, and upon her breast there bloomed one sweet, red rose—the wound transformed; for it was she of bleeding fingers and of broken heart.

There came sweet music with the sound of harps. It was the hearts that sang that once were torn and riven in the world. I found them all,—the poor, despairing-eyed, the hungry mothers, and the slaves new made, but all were glad and satisfied with God. O what a melody went up from untold hosts, as sound of many waters,—“Glory, dominion, praise, and power and love be unto him that sitteth on the throne, and to the Lamb forever.” And I awoke. Alas! I tread the streets of Bondage City still; but I will cry as I cried in my dream, proclaiming liberty, and God will see that all the dream's fulfilled, for 'tis not all a dream.

God Is Love.

N. P. Neilsen, in "The Wisconsin Reporter."

OUR God is love. He is the source
Of love divine. Survey Love's course
And trace it to its fountain head
And you reach God. For John has said
That he is love. His love sublime
Doth reach to the remotest clime.
To worlds on high, to earth's low sod,
Through all the universe of God
This love doth flow. Its thrill is felt
On every shore, in every belt.
The power that moves the heavenly host
Upon the bright celestial coast
To sing the sweet melodious song—
Ten thousand times ten thousand strong;
The power that moves them to obey
Their Maker's will from day to day
Is nothing but this holy love
That rules the mighty worlds above.
This same pure love ruled in the hearts
Of martyrs who would not depart
From God's plain truth. They calmly bore
Reproach, rebuff, and trials sore.
They did not fear the rack nor stake
When asked by demons to forsake
The God of Love. Ah, no! the tie
Uniting them with God on high
Was stronger than the prison cells,
Yea, stronger than the cords of hell.
This tie—the golden chain of love—
Connected them with heaven above.
Firm for God's truth and right they stood
And sealed Love's message with their blood.
O wondrous love! 'Tis power divine!
May it but rule your heart and mine!
O brother, dear, then in God's name
By love the wandering ones reclaim;
Yes, point their sin-sick souls above,
And tell them of the home of Love.

THE victory of a bad principle in national policy is a calamity which all the nation's victories in arms cannot offset.



THE *Atlanta Constitution* notes that "recent social events in New York are of such a character as to challenge fears for the future of the country;" and speaking more particularly of one such recent social event, says:—

"When a multi-millionaire can present a new wife to the world each day, and when later they can reach the point of swapping wives, without shame and without loss of caste, it is certain that we had better employ some of our foreign missionaries at home."

* * *

Yes; some things are evidently "certain" in the light of such events, and one of them is that when high society in the leading city of the North lightly sets aside the claims of social morality, and when the "best citizens" in the leading States of the South uphold the burning of negroes at the stake, and when these features of American civilization are rapidly growing, this civilization needs to be radically reformed before it is imposed on the Philippines or any other country. This is certain, and it ought to be plain to any observing person.

* * *

A CABLEGRAM dated at Berlin, May 7, states that Professor Delbrueck, the eminent German historian, has created some stir by a remarkable article in the Prussian Year Book on the subject of "War and Peace of the Future," in which he says that the czar's peace congress will not lead towards peace, but is bound to lead to war. In his view the best assurance of peace is to be had in strong military armaments.

* * *

No individual's opinion on this question would be worth very much, but the testimony of history, upon which we may safely rely, is that under certain conditions people are always ready to fight whether they are armed or not, and we may safely conclude that disarmament, were it to be realized, would not give the nations any greater love for peace.

* * *

On the other hand, the view that strong armaments constitute a guarantee of peace is without historical support and is contrary to principles which have always governed the conduct of men and of nations. Anciently

nations went to war when the sacrifice of men was certain to be much greater than any modern war has involved; for it is a fact that when armies fought hand-to-hand, the slaughter was vastly greater than is occasioned by the use of the "improved" weapons of to day. War was always a most desolating scourge, but no nation was ever deterred from going to war by the knowledge of this fact.

* * *

Just now the powerful nations are busy dividing up the territory of weaker kingdoms; but when Africa and China no longer furnish them spoils, they will be ready to fight among themselves for the spoils they have taken. Spoliation is the spirit of the age, and everything is sacrificed to the instinct of gain.

* * *

The best and the only guarantee of peace is the love of peace that comes from the principle of unselfishness. This never failed to keep peace between individuals, and if individuals would refuse to fight, there could be no wars between nations.

* * *

It is worth while to note in connection with this subject, that a peace congress has been called by the "Prince of Peace," and that He purposes to secure peace by "disarmament." There is something said on this point in the forty-sixth psalm. It would not be time lost to look up what the Prince of Peace has said on this subject; for there is no uncertainty about the execution of His purposes.

* * *

RECENTLY a French missionary in China, a priest, was imprisoned by turbulent Chinese; and now the French government demands satisfaction. The demand made upon China is the surrender of mining privileges to the value of 1,200,000 taels in the province of Sze-Chuan, one of the largest in China and traversed by the Yangtse-Kiang river. The Chinese are bold enough to say that they consider the demand exorbitant.

* * *

The "Christian" nations have a great regard for missionaries and their work when it offers them an opportunity to gain money and territory from a weaker power. The demands they make upon the heathen nations in satisfaction for injuries done to missionaries, are of course directly against the interests of missionary work. The natives sense the injustice and hypocrisy of the proceeding, and identifying Christianity with the acts and pretensions of these armed powers, they are brought to hate the religion which before they regarded only with indifference. It would seem that the truly Christian missionary, placing the salvation of the heathen above all else, would take pains to guard against such a possible

disaster to his work, by disclaiming identity with any government or power except those of heaven. When Christian missionary work is established upon this basis it will be successful as never before.

* * *

THE position of negro churches of the North regarding the lynchings in the South, is indicated by the following resolution passed at meetings of African churches in Chicago, April 30:—

“We plead for equal and exact justice. We condone no crime, nor do we wish to shield criminals from the penalties they deserve. All we ask is the rigid enforcement of law. We contend that no man or woman should be put to death except by due process of law. We want every protection possible to be thrown around the home and the highest penalty visited upon the violator of its sanctity. At the same time we hold to the doctrine that ours is a land of liberty and law, and that every person charged with a crime should have a fair trial.”

A Sunday Bill in Rhode Island.

A BILL is now before the legislature of Rhode Island which is entitled “An Act to regulate the observance of the Lord’s day.” Its aim is to greatly increase the penalty for performing secular business on Sunday. The present law of the State provides a maximum penalty of \$10 for every such offense; but under this proposed law a person working on Sunday will be liable to a fine of \$500. A hearing on this bill is to be given Tuesday, the 16th inst.

Section 1 of this Act relates to games and sports, and provides a fine not to exceed \$5 for indulgence in such “on the Lord’s day.”

Section 2 of the Act provides as follows:—

“Whoever on the Lord’s day keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except works of necessity and charity, or takes part in any sport, game or play, or public diversion, except a concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not exceeding fifty dollars for each offense, and the proprietor, manager or person in charge of such game, sport, play or public diversion, other than such concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not less than fifty and not exceeding five hundred dollars for each offense; but nothing in this section shall be held to prohibit the manufacture and distribution of steam, gas or electricity for illuminating purposes, heat or motive power, nor the distribution of water for fire or domestic purposes, nor the use of the telegraph or the telephone, nor the retail sale of drugs and medicines, nor articles ordered by the prescription of a physician, nor mechani-

cal appliances used by physicians or surgeons, nor the letting of horses and carriages, nor the letting of yachts and boats, nor the running of steam ferry boats on established routes, or of street railway cars, nor the preparation, printing and publishing of newspapers, nor the sale and delivery of newspapers, nor the wholesale or retail sale and delivery of milk, nor the transportation of milk, nor the making of butter and cheese, nor the keeping open of public bath houses, nor the making or selling by bakers or their employés of bread or other food usually dealt in by them, before ten o’clock in the morning and between the hours of four o’clock and half past six o’clock in the evening. Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this section for performing secular business and labor on the Lord’s day, if he disturbs no other person.”

The important features of this bill are, its title, its heavy fine for Sunday work, its numerous exceptions, and its exemption clause for observers of the seventh day.

The title is very suggestive—“An Act to regulate the observance of the Lord’s day.” It suggests the query, Why must man take it upon himself to regulate something that he confesses belongs to the Lord? Suppose, for a parallel, the leading men in a village should meet and pass an act “To regulate the use of John Smith’s boat.” What would John Smith say to that? He would say, “That boat is mine, and the use of it is none of their business. I will regulate that myself as I see fit.” And the person using his boat would very properly say, “I will answer to John Smith for the use I make of his boat, and to no one else.” Every candid person must admit that for one person to assume to dictate what use another person shall make of his own property, is an act of gross impertinence; and this would be equally true where more than one person were concerned in the dictation.

This is what would be in a case between human beings. But what must be said when the party against whom such impertinence is directed is none other than the infinite God? In that case must it not be regarded as something far worse than impertinence?

The Lord has himself regulated the observance of his day, and that too for the very people for whom the Rhode Island Legislature is now asked to regulate it. God’s regulations for the day are contained in the fourth precept of the decalogue. Now the legislature of Rhode Island is asked to substitute some different regulations. And this petition is made by clergymen—people who profess to love and reverence the Author of the fourth commandment. The Lord’s regulations for the Lord’s day are in force, and these new regulations are to be in force, and these differing regulations are to be in force at the same time on the same people! And as it is manifestly true that no person can observe differing regulations for the same thing at one time, and as it is manifestly in-

tended every person in Rhode Island shall be bound by these new regulations, it must be intended that no person in the State shall be bound by the Lord's regulations, and that these regulations are to be set aside, repealed by the higher law (!) of man. And since when one power assumes to set aside the law of another power, there is a plain assumption of superiority by that power, it is plain that by this petition the legislature of Rhode Island is asked to set itself above God. Will these legislators do this thing that is asked of them? Surely they will not if they understand the nature of the request.

The bill contains many exceptions to its prohibition of business throughout the day. Numerous lines of business, most of which could be excused only on the ground of convenience, are allowed to go on as usual before 10 o'clock, A. M. and after 4 o'clock P. M. This part of the bill presents it in strong contrast with the law of the "Lord of the Sabbath," which prohibits all secular business during the day throughout its entire length. We are to choose between the wisdom of God and the wisdom of man.

It is true the Sabbath law of God and this proposed law of man refer to different days—one to the seventh day, the other to the first day; but both cover the ground of Sabbath observance; both refer to the observance of the Lord's day. One says, "the Sabbath of the Lord," the other says, "the Lord's day;" and as "the Sabbath of the Lord" must be the Lord's, and there is but one "Lord's day," it is clear that the principles involved in Sunday legislation are not affected by this difference in days; only in commanding a different day from that sanctified by the Lord the principle of usurpation of God's prerogatives is carried to its farthest limit.

The last feature of the bill—the exemption clause—is an evidence of the good will of its framers toward observers of the seventh day, but does not help the bill any from the standpoint of reason and consistency. It is provided that those people shall be exempted from its requirements who conscientiously believe in the seventh day as the Sabbath, and do observe it as such. These must therefore conscientiously observe the seventh day as the Sabbath, or be fined if they work on Sunday. The bill therefore, to them, simply amounts to a requirement that they observe the seventh day of the week. It is meant to require the observance of the first day, and it actually, to many, requires the observance of the seventh. It is meant to regulate the observance of the Lord's day, and it requires the observance of two different days! It is meant to exempt seventh day observers, and it actually requires more of them than of any others, since it requires them to observe the seventh day "conscientiously." People may be conscientious or not, as they choose, in their observance of Sunday; but people who observe the seventh day must do it conscientiously. In addition, they must not "disturb" anybody on Sun-

day; and it requires very little indeed to "disturb" some people on that day.

In view of all this, is it not plain that no such bill as this ought to pass the legislature of Rhode Island, or of any other State? No legislature ought to be asked to usurp the prerogatives of God, or to pass a bill that is unjust, illogical, and unreasonable. We do not believe the Rhode Island legislature wants to pass such a bill, and we hope this body will make this clearly known to all promoters of such legislation when its fate is determined by their vote.

"Demands of the National Honor."

PROF. WILLIAM BENJAMIN SMITH, of the Tulane University, of Louisiana, expresses some pertinent truths regarding the Philippine question in the following recent letter to the New Orleans *Picayune*:—

"Under pretense of rights acquired first by war, then by treaty, in the sacred name of humanity, but really in the lust of gold and thirst for commerce, we have invaded and are trying to subjugate by the combined devices of civilized and savage warfare a foreign and unoffending people, who not only have never in any wise wronged us, but who are geographically and otherwise incapable of wronging us so long as we behave ourselves and merely forbear to wrong them. This unprovoked invasion and attempted conquest these brave people are resisting to the best of their poor ability. We admit our deep-dyed guiltiness and yet we persist. We know the right and we approve it, too; we know the wrong and still the wrong pursue. That is indeed a very old story, but it is new, alarmingly new, to hear that the national honor demands it.

"We are burning, looting, ravaging, maiming, slaughtering—not only armed soldiers, but unarmed and defenseless prisoners as well; we are drenching an alien soil with the blood of its own inhabitants—its only rightful possessors; we are spreading want and woe, ruin and wretchedness over a populous region; we are making a solitude—that we may call it peace—of the towns and villages of a people whose only crime is patriotism and love of liberty. All this, we admit, is wrong—terribly, cruelly wrong—but we proclaim to the world that we will never cease from wrong-doing, though it take a hundred years to effect the impious conquest; nay, though we have to exterminate the patriots we cannot subdue, and all because forsooth 'the national honor demands' it! Will you tell us, Mr. Editor, what is this modern moloch, the national honor, that demands in sacrifice not only thousands of American lives, the peace and happiness of myriad American homes, but a whole race of brave, if only semi-civilized, of patriotic and of inoffensive islanders, almost as unrelated to us as the inhabitants of the moon? Is it anything else than headstrong conceit, overweening pride, and inordinate vanity? Is it aught else better than an itching palm, the unholy coveting of fertile plains and metalliferous mountains?

"If not, and if such be the base idol we are worshipping, the sooner broken the better. We are waging one of the most cruel and iniquitous wars that ever disgraced

the annals of history; we are committing a national crime of appalling proportions and of unsurpassed atrocity; is it possible that the national honor demands that we dishonor the nation? That we defame the human race? That we outrage human nature? Never! On the contrary, it is the imperative demand, not only of the national honor, but of our common humanity; of every principle of our polity; of every interest of our civilization; of every precept of our religion—that this unnatural and infamous massacre cease instantly and finally—no matter how much it may humiliate the administration that began and continues it. The American people have no quarrel with the Filipinos; let the President and his cabinet and his commission go to Manila and fight it out.

“It is useless to say that the islanders began the war. We were there in armed force; we had taken partial possession; we had no thought of yielding an inch; we (at least the administration) had proclaimed to the world our fixed determination to stay and keep the islands as our own. Under such circumstances it was perhaps unwise in the islanders to attack us, but the provocation was extreme and we were the real aggressors. If a bully invades your premises, and refuses to leave, and declares he will henceforth manage your property for you as your highly-paid agent, and develop your resources to his own advantage, and will exterminate you if you don't keep quiet, it may be imprudent for you to strike him; but it is not wrong, and neither human law nor divine justice will condemn you or admit his paltry and hypocritical plea of self-defense.

“It is idle to say the islands are ours, because we half-conquered, half-bought them from Spain. They were not Spain's either to give or to sell. The robber has no right to his booty—either to retain or to transfer. At the best, our title was merely that of a receiver of stolen goods. This flimsy pretension, even if it availed in law, would be worthless in morals, but that it has no validity even in law was months ago expressly admitted by that blind but honest leader of the blind, the Rev. Lyman Abbott.

“Pitiable, too, is the pretext that we intend to give the natives good government! It is in truth easy enough to govern corpses, and we are rapidly swelling our list of such obedient subjects, but there is no reason to suppose that we could, even if we would, govern well the living population. Our government of ourselves in the commercial focus of our own country is an intolerable stench in the nostrils of civilization; our hundred-year guardianship of our Indian wards has been a ‘century of dishonor.’ Even the humanest rule of the inferior by the superior is always in the interest—the commercial interest—of the ruler, and is always oppression to which no self-respecting people will submit, except at the persuasion of necessity. But even if it were otherwise; even if we could always supply them with model governors; with pure self-sacrificing philanthropists, . . . yet it is the ground principle of our political theory that even such paragons of virtue are not quite virtuous enough to govern any people, even their own people, much less an alien people, without the latter's consent. To abandon, to repudiate, to spurn with contempt this axiom of democracy is certainly not to protect, but to profane the national honor; to annul the faith of the fathers,

and to make the name of the Republic a byword and a hissing.

“No! There is one, and only one course for the sinner who sees his sin, and that is to repent and turn; to cease to do evil and learn to do well, and that without any delay; not to put it off and wait till a convenient season, when reformation will be cheap and pleasant and profitable, but to reform now and here, even though reformation be hard and painful and humiliating. If we have sinned before heaven and in the sight of men, as beyond question we have, then it is natural and it is right for us to suffer, and the sooner we do penance the better. It is vain and foolish to try to evade the consequences of error by continuing to err; we laugh at the silly liar, who must tell two lies to hide one. Nemesis will surely overtake us, if not in this generation, then still more terribly in the next. Justice may follow with a leaden foot, but she smites with an iron hand.”

A Divine Protest Against War.

“Present Truth” London, Eng.

“THEN Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?”

Jesus had said to his disciples, and to us as well, “I say unto you, That ye resist not evil,” and here he showed that his words are to be taken in their plainest signification. If there was ever a place in the world when right was oppressed by might, here it was. If ever in this world the sword was drawn in a just cause, this was the time; yet Jesus rebuked it. Nothing else can be learned from this occurrence than that there are no possible circumstances under which it is justifiable to use weapons of warfare. Such sentiments as the following we find given very frequent and prominent place in religious journals:—

“In the last resort,—when insult has been wantonly inflicted, when the obligations of honor have been willfully repudiated, and when every resource of peaceful diplomacy has been exhausted,—no self-respecting nation will be found unprepared to maintain its dignity and enforce its rights by appeal to arms.”

Let that serve for those nations and peoples who have no other method of maintaining their honor and dignity than that which is common to the brutes. Jesus showed that there is a better way to maintain one's dignity. He was insulted and abused, yet never did the native dignity of his character assert itself and shine forth more conspicuously, and so victoriously, too, than when he reproved Peter for using the sword. Unarmed, he stood before that crowd of armed men, and demonstrated himself to be their Master. Every Christian who is such indeed, has the same armor that he had. Read Eph. 6:13. For professed Christians, therefore, to take the sword in self-defense, or for any other purpose, is to

admit that they know nothing of "the power of Jesus' name."

A PRESS dispatch states that "according to current report in Roman Catholic circles another important decision is expected soon from Rome," which will speak in condemnation of the doctrine of evolution. This doctrine has been working its way into Catholic teaching in some quarters, and the question has been under consideration for some time by a commission of cardinals, who will, it is said, report adversely upon it. They might also point to this, as to the practice of Sunday observance, as evidence that Protestants do not stand upon their professed ground of "the Bible and the Bible only."

COMMENTING on the recent decision made by a Milwaukee (Wis.) court, 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," the *Chicago Israelite* says:—

"Supposing, for instance, that a Jew should make a note on Sunday for the benefit of a synagogue, how, then, would the Milwaukee court rule? Or if a Christian should make a note on Sunday for the benefit of a Jewish congregation? Or if a Freethinker should do the same thing with an association of agnostics as the beneficiary, how, then, would the Milwaukee dictum work? It fairly makes us dizzy to contemplate the possibilities which hinge upon this decision should it be accepted as a fundamental principle of law."

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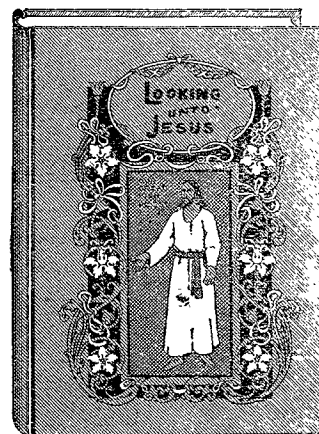
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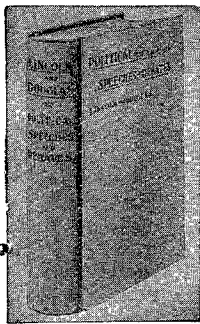
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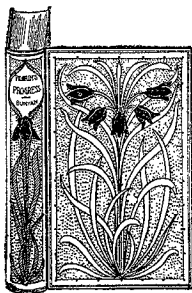
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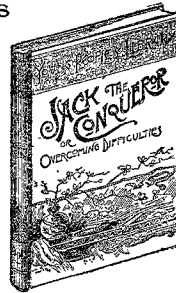
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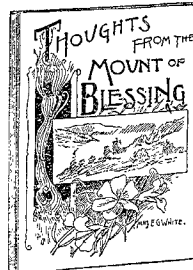
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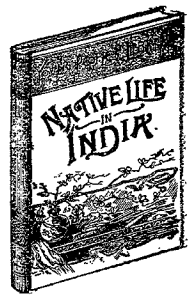
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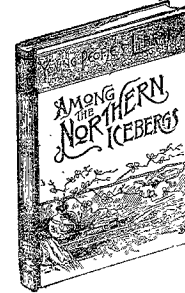
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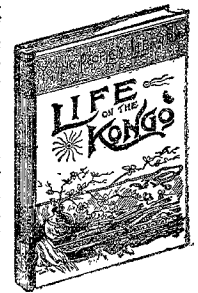
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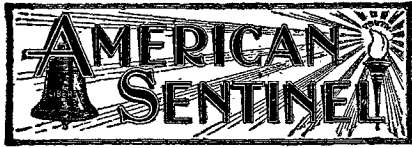
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NEW YORK, MAY 18, 1899.

THERE is a revival of Sunday-law enforcement in Georgia, and bills for a similar purpose are before the legislatures of Rhode Island and Michigan. This does not mean that the spirit of religious intolerance is dying out.

IN Rhode Island the promoters of Sunday observance by law purpose to make any person who works on Sunday contrary to the manner which they prescribe, liable to a fine of \$50, and some liable to a fine of \$500. See article on page 312.

BEFORE the next issue of this paper reaches its readers, we shall probably know the result in the case of the trial of Mr. A. J. Waters for Sunday work, at Gainesville, Ga., which is set for the 15th inst. The Georgia Sunday law has a very severe penalty, and the developments in the case are likely to be interesting. An official of the Religious Liberty Association will be in attendance.

THE fight against Sunday papers in London is being kept up, but without apparent hope of success. To a deputation which recently waited on the Home Secretary, Sir Matthew Ridley, to protest against Sunday papers, the secretary replied that he was "afraid the government could do nothing in the premises," though he was personally in sympathy with their petition.

THERE is a scheme on foot in Italy which may result in the realization, on a small scale, of the papal dream of a restoration of the "temporal supremacy." The Vatican, as is well known, is the enemy of the Italian government, because the latter stands directly in the way of the

pope's temporal sovereignty. Its opposition to the Italian government is determined and active. It is now reported that the Vatican would cease this opposition if it could secure a small strip of territory on the north bank of the Tiber, and extending to the sea at Civita Vecchia, as an independent state. This would of course include the Vatican. It would be a small kingdom, truly; but abundantly large enough to secure the recognition of the pope as a temporal sovereign, and thus of a principle which to the papacy is of vital importance. A big principle may be obtained in a very small thing.

THE Arkansas legislature has performed a commendable act in passing a law which imposes a fine of from \$25 to \$50 upon any person who is found guilty of killing birds for use in millinery and like purposes, or who shall wear the feathers of birds so killed, or shall expose such feathers or skins of birds for sale.

A FRIEND of religious freedom who was present at a hearing given recently on the Sunday bill pending in the Michigan legislature, speaks of it as follows:—

"If you could have been with me last Tuesday evening at the 'hearing' in the House of Representatives on the Sunday-closing bill, and have seen how the truth of God, his law, and the principles of freedom, justice and liberty were trampled under foot; and have noted the spirit of some of those who urged the passage of the bill, I believe you would have realized that it is time to pray: 'It is time for thee, Lord, to work; for they have made void thy law.'

"It was stated by a presiding elder of the Methodist Church that every member of his church would favor the passage of that bill, unless he was utterly false to the vows he had taken. That means that unless a Methodist favors religious legislation he will be regarded as fallen from grace. The same minister stated that the most of the Romanists were in favor of the bill. Thus Protestants are reaching hands across the gulf.

"One Detroit minister urged that the representatives should not ques-

tion as to whether the law would be constitutional or not. The bill will no doubt be brought before the House."

"WHY is it that those who 'would scorn to enslave a country or a race,' have only scorn for those instruments which declare that no country or race should be enslaved?" This pertinent question is asked in the article, "The Constitution of American Imperialism," page 306. Read it.

SPAIN is making haste to acquire a new navy, and provide fortifications along her coasts. She has shown herself a weak nation, and it may be is bearing in mind that such a showing is accounted a crime by the great powers, to be atoned for only by the surrender of territory.

ROMAN CATHOLIC journals report that the pope has authorized the archbishop of New York to open negotiations with the Government for the disposition of Catholic Church property in the islands taken from Spain; that the well-known politician, Bourke Cochran, will be attorney for the church in the negotiations, and that he has gone to Rome to consult with the papal authorities.

A CATHOLIC exchange says that "Public conscience, so much prated, is a figment of the imagination. It is a pretty sentiment swallowed by the unthinking many." The papacy has existed for centuries and is thoroughly acquainted with the nature and value of public sentiment; and when a papal organ speaks thus of the "public conscience," there is every reason for believing that it tells the truth.

Every individual must rely on his own conscience, guided by the higher light of inspiration. He must say, as did Luther before the emperor and cardinals, "It is neither safe nor right to do anything contrary to conscience"—not the conscience of other people, but his own.