

"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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THE law of man is a law of restrictions; the law of God is a "law of liberty."



THE civil authorities have no right to gather a tribute which belongs to God.



NO MAN is in any danger of losing the Sabbath so long as he maintains faith in God.



LAW and conscience are both essential in their places; but neither one can be substituted for the other.



A PERSON can be an observer of every law of man, and at the same time a violator of every law of God.



CHRISTIAN warfare means death to self; carnal warfare means death to whatever gets in the way of self.



SO LONG as a legislature cannot promulgate spiritual laws, so long will it be powerless to deal with spiritual evil.



THE best thing in the world needs only to be perverted from its proper use to become the worst thing. This is true of perverted religion, and religion is always perverted when it is joined with the compulsion of the civil power.

THE gospel provides that every man shall govern himself, and so declares that every man, civilized or savage, has the *right* to self-government and liberty.



SELF-GOVERNMENT is a demand of Christianity; hence self-government cannot be denied to a people without the assumption of a right to set bounds to the gospel.



THE man who is "compelled" to work on Sunday for fear of losing his job, is not a slave to his employer, but to his fears.



HE who loses life to preserve conscience, saves both conscience and life; but he who parts with conscience to preserve his life, has surrendered both.

Christ's Laws and the Laws of Society.

HOW BAD could society in this country or elsewhere become and still be as good as the law of the land demands?

Let us suppose society in a condition where the only attention paid to the demands of morality was such as the law of the land actually compelled the people to give. Nobody committed murder, yet everybody hated everybody else, and when one died everybody else was glad of it. Nobody stole anything, yet everybody coveted the possessions of his neighbors, and only the most sleepless vigilance made any possession safe. Nobody swore falsely against his neighbor, yet nobody had any regard for the truth. Nobody committed adultery, yet everybody wanted to; nobody doing anything for which the law could take hold of him, yet not a spark of love, not a grain of mercy, not a trace of principle, in any breast. Would such a condition of society be expressive of righteousness? or of total depravity?

We are led to make these reflections by such words as the following from the *Union Signal*:—

“Christian citizens everywhere should give real honors to Christ, the King, by seeking to make his laws the laws of society. To that end, let individuals and deputations from churches and Christian societies, especially preachers’ meetings, call on senators and congressmen while they are at home for the holidays, and urge them to aid these reform movements. . . . Let us be willing, a few of us, to go to the next street, or the next town, to enlist our congressman actively on the side of sound morals.”

To make Christ’s laws the laws of society, go and petition the legislature to put new enactments on the statute books! Are not our observations pertinent to the idea here expressed?

Go and compel—if you can—the legislature of the state or nation to enact new statutes or strengthen old ones, in the interests of “sound morals.” Go as far as you please in getting the legislative bodies to make Christ’s laws the laws of society. Then, when you have all the statutes of this kind that could possibly be enforced, how much of Christ, how much of righteousness, by virtue of such statutes, will society have? Will it have any more, *by virtue of those statutes*, than it would in the described condition of total depravity?

If society observes every law of man, it is, from the standpoint of that law, supremely good; and yet at the same time, as we have seen, it may be totally bad. Think of it, you who believe in the efficacy of civil enactments to make society good—you who believe the civil power can enact and enforce Christ’s laws. Consistency with this idea would force you to pronounce society supremely good when in reality it was totally bad. Can you not see that the idea involves something radically wrong?

Of course, society could not become totally bad and still refrain from the violation of just civil laws. But this is not because of any power in human enactments. It is only the regard for justice, mercy, and truth—only the principle of love, which the Creator has implanted in the human heart, as a part of Himself, and which no legislative enactments could put into any heart—it is only this power that restrains society and holds it back from the pit of total corruption; and were this restraining power removed, all the statutes in the world would be powerless to prevent a universal carnival of crime and destruction. Society is bad, and it is getting worse, not from any fault of the legislatures, but because there is no power in legislative enactments to keep in men’s hearts the love of right which alone can keep society good.

All talk of legislation to enforce or preserve morality is worse than useless. Legislation cannot concern itself with morality as such, without becoming at once involved in hopeless difficulties. Legislation can enforce respect for rights, and it cannot go too far in this direction; but this is its only province. The invasion of

rights necessitates some outward act of injustice, and with such acts, and such only, legislation can effectively deal. Guide legislation by the necessity of preserving rights, and all is clear and consistent; but attempt to make it satisfy the demands of morality, and at once justice is obscured and consistency is left behind.

Why is it that our friends of the W. C. T. U. cannot see the mistake in calling for legislation to make Christ’s laws the laws of society? However, we know many of them do see and are protesting against it, and it is only justice to this body of Christian workers to believe that many more will see and protest against an idea so potent with mischief to the cause they have enlisted to serve.

Totally Illegitimate.

IN considering the required obligation to observe Sunday, it will be a help to all concerned to note the origin of Sunday observance and the character of the obligation.

The only obligations that can properly rest upon men are from two sources and only two. These are defined in the words of Christ: “Render to Cæsar the things that are Cæsar’s, and to God the things which are God’s.” There is no obligation, therefore, resting upon anybody except such as originates in one or the other of these two sources. There are obligations which are due to Cæsar. Cæsar is the civil power, and every Christian, as well as every other man, is commanded by the Lord to be “subject to the powers that be.” There are obligations also which are owed to God alone, and in no way connected with any other power or person.

Cæsar and God are distinct authorities: obligations to these are distinct. Obligations to God are religious, and only religious; obligations to Cæsar are civil, and only civil. All things, therefore, that are of obligation upon men, spring from one or the other of these two sources; and all things which come properly from either of these two sources, are of obligation upon all; and nothing else can be. For these two being positively defined by the Lord himself, as the obligations which come upon men, cover all.

Now, if the obligation to observe Sunday, came from the Lord, then it must be observed by all who recognize the Lord. But even then, the obligation would be due only to the Lord; and with it the civil power could not in any sense rightly have anything to do. If the obligation to observe Sunday sprung from the civil power, then it would have to be recognized by all, wherever the civil power so expresses itself. But, if Sunday observance crept in from a source apart from either of these authorities, then there can be no obligation upon any man to observe it; because its authority is out of bounds.

Now, it is not only recognized, but universally

taught, whether by Catholic or Protestant, that Sunday observance originated with *the church*. There is no command of God for it. Its most ardent advocates recognize this and trace its origin to the church alone—as having originated in “apostolic example,” “the practice of the primitive church,” etc., etc. But the church is neither God nor Cæsar. The church is *of* God, but it is *not* God. The church is joined to God; it is to obey God; it is the house of God; but whatever it is, it is *not* God. No more is it Cæsar; it is altogether religious, not civil. Whatever government the church may have, it is ecclesiastical only, and never can be civil. Anything, therefore, which springs only from the church, being neither of God nor of Cæsar, can never be of any obligation whatever upon any man. And Sunday springing confessedly from that very source, can never of right be of any obligation whatever upon any soul.

But it may be said that there are Sunday laws, that these are laws of the State, and that these, requiring the observance of Sunday are from Cæsar. Yes, there are Sunday laws, and these laws are *nowadays* enacted by the State—the civil authority; but whether there be any civil authority exercised in such legislation—whether they be of any authority as from the civil power,—is altogether another question.

What were Sunday laws in their origin? By what authority was the first Sunday law enacted? This must be understood in order to know what obligation there is in Sunday laws. Because, if the civil power of to-day borrows something altogether ecclesiastical, and fixes it in a law, that does not make the thing civil: that law is not a civil law, but an ecclesiastical one. And the State, in such an act, instead of acting properly in its civil capacity, abandons the realm of civics, and enters that of ecclesiasticism; and this, of itself, would destroy all true obligation that might be claimed from such act as coming from the civil power.

What, then, was the *origin* of Sunday laws? and of Sunday observance by law? It is well known that the first Sunday law that ever existed, was framed and issued by Constantine, at the solicitation of the church and in the interests of the church—the apostate church at that. Yet, even then the Sunday law did not proceed from Constantine as *emperor*, but as *supreme pontiff*. True, the same man was both; but the *offices* of emperor and supreme pontiff, were distinct. Things which he could do as emperor, he could not do as supreme pontiff: things which he must do as supreme pontiff, he could not do as emperor. And one of the things which belonged solely to the office of supreme pontiff, was “the plenary power of appointing holy days.” If the offices of emperor and supreme pontiff had been held by two men, one the emperor, and the other the supreme pontiff, it would have been the prerogative of the supreme pontiff alone to appoint holy days, even for the emperor’s recognition. And when the two offices were held by one man, the prerogatives of the two offices were distinct, and the one

man exercising these prerogatives, must act as emperor and supreme pontiff, respectively and separately. And the appointing of days to be observed, was exclusively the prerogative of the supreme pontiff. Duruy on this point says plainly:—

“In determining what days should be regarded as holy, and in the composition of a prayer for national use, Constantine exercised one of the rights belonging to him as *pontifex maximus*.”—*History of Rome, chap. CII, part I, par. 4 from end.*

Now, the pontifex maximus was not the Cæsar, nor was he God. True, he claimed to be, and he was regarded as, the *representative* of the gods; but he was not *God*. Therefore, Sunday observance, in a law coming from the emperor acting only as supreme pontiff, proceeds from neither God nor Cæsar; and this, as in the origin of Sunday observance, coming from neither God nor Cæsar, is out of bounds, and, consequently, never can be of any obligation upon any soul. For, all that has been done since, whether in Sunday observance by the church, or in Sunday laws by the State, has been but copying and perpetuating these things from their origin, and cannot in any sense, change their character; because the origin fixes indelibly forever the character.

“Render therefore to Cæsar the things that are Cæsar’s; and to God the things which are God’s.” These “things,” only, are of obligation. All things from any other source are not, and cannot be of any obligation whatever upon any soul—and such are Sunday *observance*, and Sunday *laws*.

A. T. J.

“Physician, Heal Thyself.”

WHEN the physician is himself afflicted with a malady similar to that of which he is anxious to cure the patient, propriety strongly suggests that he should give attention to himself first of all.

It is with this principle in mind that the *Savannah News* gives expression to the following:—

“The women of the country are filling the land with their protests to Congress against allowing the polygamous Roberts, of Utah, to take the seat in the House to which he has been elected. Would they not do the country an equal if not a greater service if they were to make an effort to have a uniform divorce law in this country, a law that would permit a divorce for one cause only, namely, adultery?”

“In an interesting article on ‘Divorce,’ by Cardinal Gibbons, this statement is made:—

“The reckless facility with which divorce is procured in this country is an evil scarcely less deplorable than Mormonism. Indeed, it is in some respects more dangerous than the latter, for divorce has the sanction of the civil law, which Mormonism has not. Is not the law of divorce a virtual toleration of Mormonism in a modified form? Mormonism consists in simultaneous polygamy, while the law of divorce practically leads to successive polygamy.”

"The cardinal points out in his article that there are twenty-two causes for divorce in this country, most of them of a very trifling character, and in some of the States the power of granting a divorce is left to the discretion of the judge."

It needs a clear eyesight to cast out notes from other eyes successfully.

Re-naming the Declaration of Independence.

SPEAKING of the Declaration of Independence, the *Outlook*, exponent of imperialism, says that "it so happens, as a matter of fact, that this document says nothing whatever about self government. Only one clause, and that a parenthetical one—the phrase 'deriving their just powers from the consent of the governed'—can be interpreted to imply, even remotely, any doctrine of self-government, and this implication from this phrase is by no means a necessary one."

This is worthy of note as a sample of the assertions by which American imperialism is driven to seek justification, and of the lengths to which its defenders have gone in the repudiation of American principles.

The Declaration of Independence was given to the world in general, and to Great Britain in particular, by the American colonies, for the sole purpose of announcing that they had decided upon self-government, and of justifying themselves in that step. This is plainly affirmed by every American history that was ever written.

The *Outlook's* statement, therefore, amounts simply to the assertion that Jefferson and the signers of the Declaration were fools—they did not know enough to say what they meant. They meant to separate from British government, they meant to govern themselves; but in undertaking to announce this and justify it before Great Britain and the world, they said nothing at all about self-government, save to remotely hint at it, and even this was not necessary to be inferred from their words! How that document must have mystified the British parliament and the courts of Europe!

But as plain matter of history, it didn't mystify parliament or any European government in the least. Parliament never asked for an explanation of its meaning. Parliament simply redoubled its efforts to subdue the "insurgents." And Benjamin Franklin well understood that parliament would hold no doubtful view of the Declaration's meaning when, at its signing, in reply to the remark by one signer that "We must all hang together," he said, "yes; or we shall all hang separately."

But what new name would the imperialists give to this famous document? For if it says nothing about self-government, it was obviously no declaration of independence. For whoever heard of independence without self-government? How is an independent State governed if it does not govern itself? And when it was declared that the thirteen American colonies "are, and of right

ought to be, free and independent States," what kind of government were they expected to have if not self-government? Let the imperialists tell us at once what the "Declaration of Independence" ought to be called.

Obviously, the doctrine of imperialism is in desperate straits for any means of justification before the American people. But it cares little for justification; it means to proceed in defiance of justification, as its nature is to do.

Where Is God's Power?

BY T. E. BOWEN.

AT Minneapolis, May 18, the one hundred and eleventh annual assembly of the Presbyterian Church in the United States opened its session. The retiring moderator, Rev. Dr. Wallace Radcliffe, of Washington, D. C., delivered the opening sermon. If the report is true as to what this professed minister of the gospel said at that time, one is at a loss to know whether that general assembly had access to the revealed Word of God or had ever read the sermon of our Lord and Saviour on the Mount, or not. Among other things the reverend gentleman from Washington is reported to have said:—

"It is significant to recognize the five epochal events of the past year, in each of them the pointing finger of the Mediatorial Ring—the Spanish-American war, the Anglo-American friendship, the czar's proposal for peace, the reformation of China, the opening of the Soudan.

"To-day, as we convene, the peace congress meets in the capital of Holland. The very call is the echo of Christ's prayer, 'Thy kingdom come.'"

Why not add, "Thy will be done in earth as it is in heaven"? Again, why not quote in this connection, "My kingdom is not of this world: if my kingdom were of this world [in its present state], then would my servants fight; . . . but now is my kingdom not from hence?" John 18:36. Why, unless it was it would spoil the sweet morsel the doctor was presenting?

"In the presence of these opportunities the church cannot be careless. We dare not refuse obedience. He calls us to subjugation. Force is the only argument known to savages from Joshua to McKinley."

Who calls to the church to subjugate? Certainly it is not Jesus Christ. He says *his* servants will *not* fight to set up his kingdom here. He then who does fight for this is not a servant of Christ. Has Mr. McKinley yet spoken to the sun to stand still, and met the captain of the Lord's host in the plain, thus assuring the hearts of his subjects that he has been called to lead out in a holy war in the Philippines, China, or elsewhere? The doctor so infers:—

"The earth must be subdued, that it may bring forth the rose and fruit and the tree of life, whose leaves are for the healing of the nations.

"Our national life has new impulse and dazzling ambition. We are looking beyond from our provincialism. We have made war for humanity. We have conquered for humanity. The victory will be a defeat, and that endowment a poverty and destruction, save as through these open doors the church shall immediately and enthusiastically carry the vision of Jesus Christ.

"I see peace, white fields, inviting doors of commerce, liberty and enlightened races; but I see them all beyond the cross. There is no other way than by Calvary. I believe in imperialism, but an imperialism that is a beneficent republicanism.

"I believe in a war for humanity, but in a war for humanity that carries to humanity the enduring peace and good will of the gospel of Christ.

"We cannot escape responsibility. This is not the time for swollen ease. If we dally, another will dominate. If we evade, the scepter will fall from us."

What scepter? Surely it is not Christ's scepter, for that was transferred from Zedekiah to Him whose right it is to reign. Here is the authority: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and *take off* the crown [the scepter goes with the crown]: . . . I will overturn, overturn, overturn it, and it *shall be no more*, until he comes, whose right it is; and I will give it him." Eze. 21:25-27.

When He comes to take it he comes as "King of kings and Lord of lords," and when God shall set up Christ's kingdom it "shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these [earthly] kingdoms, and it shall stand for ever." Dan. 2:44. The United States is not the kingdom Christ sets up; a "scepter of *righteousness* is the scepter of his kingdom."

"We have come into the kingdom for such a time as this. Hawaii, Cuba, Porto Rico, the Philippines—these are the summons of our Mediatorial King. The Man of Macedonia waves and calls.

"American imperialism must have its counterpart in Presbyterian imperialism, which will go forth and carry its republican beneficence, its spiritual republicanism, its divine spiritualism to the end of the earth.

"We will make Presbyterians if we can. If Presbyterianism is not suitable to the Philippines it is not suitable to America. But if we are not to carry Presbyterianism we must carry some Christianity thither, not a mongrel thing, not a false promise, but a Christianity which works by love, which purifies the heart, which overcomes the world."

It is plain to the close observer what this retiring moderator of the Presbyterian Church is planning on using expansion and imperialism, for the church must follow closely all the conquests to reap her rich reward. Has our Government descended to conquests for the benefit of a church? Has a church accepted the power of armies and navies for the power of God through the gospel?

Works of Necessity.

THE exemption clause in the Georgia Sunday law, "Works of necessity or charity only excepted," is subjected to an elasticity sufficient in interpretation to expose many glaring inconsistencies.

Recently A. J. Waters, a Seventh-day Adventist of Gainesville, Ga., who conscientiously observes Saturday as the Sabbath, was fined \$20 and costs—about \$65 in all,—or six months in the chain-gang, for plowing in some wheat on Sunday. The spring was very wet, and the farmers had great difficulty in getting their crops in. This Sunday proved very favorable, and the defendant had a small corner of land on which the wheat had been sown but not covered, and it was necessary that it be covered before it sprouted. The weather was still very unsettled and this favorable opportunity was improved and the wheat was plowed in on Sunday morning just as two State witnesses were passing on their way rabbit hunting.

About this time on a Sunday a neighbor, who keeps that day, burned off his pasture land because "the wind was just right and the grass was dry." A great smoke was created, filling the nostrils of the church-goers who passed that way. Mr. Waters plowed his wheat in "because the land was sufficiently dry" on Sunday, and was seen by two hunters while he was doing the "criminal" act. The plowing was, in the court, decided to be a "misdemeanor," and the penalty of six months in the chain gang inflicted, while the burning off of the land passed by unnoticed and was therefore interpreted to be, when performed by certain parties, "works of necessity."

Mr. Waters has another neighbor who fires his lime kiln on Saturday nights and attends to it on Sundays. This is interpreted to be a work of necessity, while everybody knows the lime could be burned on the working days and nights of the week just as well. The man who entered the complaint before the grand jury against Mr. Waters for plowing in wheat on Sunday, works men every Sunday on the Southern railroad, and quite recently worked a gang of men all day Sunday repairing a side track that could have been done just as well on the Monday following. He was not indicted for this work, and it must be that such works are works of necessity or charity. The defendant was also condemned for cutting oats to feed a mule his Sunday dinner, and for sawing wood to build a fire. Each of these acts are common as sunshine in Georgia, and never considered to be other than works of necessity, when performed by those who keep Sunday.

These distinctions in persons doing the same class of work proves beyond the shadow of a doubt that Sunday laws are special class legislation; and this excepting clause of all Sunday laws clearly betrays their true character. It brands them as wholly religious laws, and in forcing our courts to attempt an impossible discrimina-

tion upon "works of necessity or charity," the legislatures have made our civil courts deal with a question of religious faith and dogma. The courts are not only forced to examine into a question of religion, but they are plunged into a boundless uncertainty by these exempted "works of necessity or charity." Men of the same social equality often differ in their ideas of what is necessary for them or what is charity. The decision of a jury as to what is or is not necessary in a given case might work great hardship and injustice upon one man and affect another just the reverse. It is, and ever has been, and always will be as absolutely impossible for the courts to determine what works are necessary or charitable as to decide upon any rule of faith and practice and to inflict a penalty for its violation.

D. W. R.

Reforming the Nation.

BY R. M. KILGORE.

A CALL for reform is an admission that a low grade of conditions is seen and felt. Politicians have proclaimed reforms in their party, but it lacks the elements by which a reform is effected. The men themselves remain the same ambitious office-lovers as before, and the party remains as it was. It cannot be reformed. The existing evils and corruption which called for reform continues till the party dies and is buried in its own filth. A new party arises, founded and built on different principles, which it maintains for a time, then as those preceding it, it falls into decay. This has been the natural course of human events.

But it is the religious element of our nation that is calling for reform. The religious must be united with the civil to accomplish the end in view. Not being satisfied with the decision of the Supreme Court, the nation must be made *more* Christian. Christian laws must be enacted and enforced. The life of the nation depends upon a more strict observance of the Sunday-Sabbath, and its desecration must cease. The theaters must be closed, the ball games can no longer be tolerated, and the people must repair to the house of the Lord, and go up to the worship of God.

A divine warrant is sought for to sustain this action, and accordingly the prophet Isaiah is produced; and it is emphasized, since it is repeated by the prophet Micah, 4th chapter. In Isaiah 2:2-5, we read: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the

Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

"Mountain," in prophecy, is a symbol of a government, or kingdom. See Jer. 51:24, 25; Daniel 2:35, 44. "Hills" would fitly symbolize provincial or state governments. The "Lord's house" is his people, or church. See 1 Cor. 3:16; Heb. 3:6. Paraphrased, this text would read thus: It shall come to pass in the last days, that the government of the church of the Lord shall be established in the top of the earthly or civil governments, and shall be exalted above the provincial or state governments, and all nations shall flow unto it. This is a prophecy relating to the "last days." The church will then be upheld and supported by the civil powers, or governments of earth. There will be a union of church and state.

In the governments of the Old World this condition of affairs already exists. They all have their state or national churches. In our own Government the mixture of religion with the civil is apparent to all. We have our Sunday laws, proclamations of days for thanksgiving to God, appropriations from the public funds for the support of the ministers and schools of some of the churches, and ministers of the gospel are paid from the treasury of the Government for officiating as chaplains in Congress and in the army. Christian men are arrested and incarcerated in jail, and made to work at hard labor, with criminals of the deepest dye, for doing honest work contrary to the Sunday laws. A more perfect union will yet be formed.

But shall we conclude, because this prophecy declares that this union of religion with the governments of earth shall be effected, it is ordained of God? No, indeed. God has not authorized such a mixture. The union of church and state, or religion with civil matters, never originated in heaven. Our God is a God of love, and not of force. He can only accept of a voluntary service. His children are free.

In the prophecy of Daniel, chap. 7, v. 25, the Lord has revealed the fact that a power would arise who shall speak great words against God, and wear out the saints of God, and attempt to change the laws of the Most High. But the Lord has never authorized or commissioned any one to do anything of the kind, and is in no sense responsible for it.

In 2 Tim. 3:1-5 the Lord has given us a picture of the moral and spiritual condition of the people in the "last days." He says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers,

incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." This portrays an entirely different scene than that presented in Isaiah, as quoted above. The two are unreconcilable, since the specifications of both must be fulfilled at the same time and by the same people. Neither is God to be made a partner to the characters brought to view here by this prophecy.

What, then, is God's object in spreading all these things before his people? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. He uncovers the work of evil designing men, and warns his people of the dangers before them, that they might foresee the evil, avoid being partakers of it, and escape the destruction which follows. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Gen. 18:17, 18.

From Beneath the Southern Cross.

BY JOHN MCCARTHY.

AT the last Exposition held in the Republic of Guatemala, in 1898, the representative of the British and Foreign Bible Society hired a pavilion, where he exhibited numerous samples of the Bible, in a great variety of languages and dialects. The jury of the exposition have awarded the British Bible Society a gold medal as a prize for the beautiful collection of books exhibited. May this be an omen that Guatemala has fallen in love with the Book of books, which they may follow to the rejection of human tradition.

LAST year a great religious controversy arose over an incident of great importance which happened in the Republic of Peru. The republic being in the thralldom of Rome, had decided that all marriages not celebrated in the Catholic Church were illegal, and consequently the offspring of such a matrimony would be illegitimate. Dr. Wood, the pioneer Protestant missionary to Peru, has however put in some solid work to bring about a change in the constitution, which will legalize the marriages solemnized outside the pale of the Roman Catholic Church. The president of Peru, Dr. Pierola, has recently promulgated a law authorizing the civil marriage. But the sacerdotal clique, desirous of having the monopoly in this direction, have begun a systematic opposition to the law, and threaten to organize a revolution against the government, if it should fail to accede to their request by retaining the civil marriage law on the statute book.

IN the city of Buenos Aires a colporter called at the house of the Sisters of Charity and offered them a Bible

for sale. They took the Bible from him, and requested him to call later on for an answer. Upon calling next day they told him they had destroyed his Bible, since such was a prohibited book, and as if to verify their statement they showed him a Bible torn in pieces. However he insisted on having the Bible or the equivalent of same returned to him, and the "Sisters" seeing he was an unrelenting person, finally brought him his Bible, and bade him be off.

IN the early months of last year some burglars entered the Cathedral of Lujan, province of Buenos Aires, and successfully carried off all the jewels worn by the world-known Virgin of Lujan, estimated to have been worth \$60,000. Father Salvaire, the curate in charge, decreed that special prayers should be said to the image of the virgin, for the restoration of the lost jewels; however, as in the case of the priests of Baal when they called upon their god to consume their sacrifice, the virgin heard not their many masses and petitions; and finally the priests of Lujan, losing faith in her power to restore the lost articles, resorted to the chief of police, and requested him to take the matter in hand. In a short time the detectives were able to accomplish that which the "image of the virgin mother of God" could not do, and so the stolen jewels were restored to the graven image in the church of Lujan. Yet it was then claimed by the ecclesiastical authorities that those things could never have been found but for the holy intervention of the virgin; so they claim the recovery to be a great miracle, and have ordered special adoration to be rendered to the image.

Six years ago two biblical colportors entered into the Republic of Bolivia. The priests learning of their mission preached a religious crusade against them. The poor priest ridden populace, thinking to do God's will in blindly obeying these papal guides, at the latter's instigation, seized upon the colportor's Bibles and publicly burnt them; and then as if anxious to exterminate heresy, they pursued the colportors, who had fled from the enraged, fanatical crowd to the caves of the Andes, and having discovered them in the mountain recesses, they mingled their blood with that of the seas of blood which had already been shed on behalf of the glorious truths of the gospel. A great pile of stones raised over their last resting place, in the mountain pass from Bolivia to the Argentine Republic, is a permanent monument to the bigotry and intolerance of the Church of Rome.

Argentine Republic.

THE Indiana Supreme Court has given a decision upholding the Sunday law against the demands of baseball clubs for Sunday games.

A Dictionary Free! Read what we have to say along this line on page 350.



NEWS which comes from China by mail states that an imperial decree has been issued by the Chinese authorities, recognizing the Roman Catholic religion throughout the empire. It is stated that "missionaries of that faith will have an official status equivalent to mandarins."

* * *

THE leading journals in Havana see many omens of coming absorption into the American Union. They complain that the American military forces "are modifying our customs," and "reforming our cities and courts according to their own ideas. They are supplanting our manners of life with their own."

* * *

It is only to be expected that the American forces will not give up their own ideas and manner of life, and that if they remain long in Cuba American methods and ideas will be strongly impressed upon that country, and that in course of time Cuba would become thoroughly Americanized and gravitate naturally and inevitably into the Union. It is this that Cubans who wish for independence have most to fear.

* * *

ADMIRAL DEWEY is on his way back to America from the Philippines, and great preparations are under way against the day of his arrival in New York City. The papers have announced that he is to have a "welcome like a Roman triumph." Proceedings in this country are getting to have a good deal about them that is suggestive of ancient Rome, and it would be well for thoughtful citizens to ask themselves whether this Republic can continue to walk in the steps of the Roman republic without arriving at the end which that republic reached. That we are getting to be a good deal like ancient Rome is not a reassuring admission.

* * *

THE Russian government has decided upon further severe measures against the Jews. A decree has been promulgated which forbids all Jews, foreign or otherwise, stopping in St. Petersburg, and intense feeling against the Jews is manifested in many districts. Serious outbreaks as the result of this feeling occurred in connection with the Easter festivities, and at one place

5,000 rioters attacked the Jewish quarters, wrecking hundreds of houses and shops, and causing much bloodshed. All this suggests that the czar might well give his attention to the peace within his own domain before undertaking to establish peace between the nations.

* * *

A PECULIAR sentence, says a dispatch in the *Sun*, of this city, has been passed by the mayor of Bowling Green, O., upon an unruly boy in that city. For some misdemeanor of which he had been guilty, he was arraigned before the mayor, who sentenced him to attend Sunday school and church at the Disciple house of worship for eight weeks, with the alternative of going to jail for twenty days. We greatly fear the youthful culprit will not be helped by compulsory attendance at church. But the mayor's action is suggestive of the existence in some minds at least, of the idea that compulsory attendance at church would be good for people, and might be a means of reforming society.

* * *

PRESS dispatches from Buffalo state that several persons in that city are to be prosecuted on the charge of manslaughter, for practicing "Christian science" upon a child with fatal results.

* * *

THE present purpose of the Anti Imperialist League is set forth in the following resolution, passed at a meeting of the league in Boston, May 23:—

"Resolved, That the Anti Imperialist League should take immediate steps to establish and encourage close relations with all associations and individuals throughout the country who are opposed to the imperial policy, with a view to organizing all the elements of opposition to this policy for the most effective and united political action at the proper time."

* * *

RELIGIOUS statistics gathered in a number of the larger American cities show the following:—

The most Catholic city in the United States is Boston, with 218,000 Roman Catholics in its population—almost half of the whole. The largest Protestant body in the city is the Baptist, with 42,000 members.

Next comes New York City, with 455,000 Roman Catholics, which is 29 per cent. of the whole population. In Chicago the proportion is almost the same, the percentage of Catholics being 28.

In Philadelphia only 18 per cent. of the population is Roman Catholic. In Brooklyn the Catholics are 29 per cent. of the whole.

* * *

This does not mean that all the rest of the people in these cities are Protestants,—far from it. In New York

City, it is stated, "the Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, Episcopalians, and the Reformed churches combined do not quite equal the Roman Catholics."

"In Chicago we find the Lutherans leading all the Protestant bodies, but unable to match in numbers the Roman Catholics, without the addition of the Baptists, the Methodists, the Presbyterians, and the Episcopalians.

"In Philadelphia we find the Roman Catholics considerably exceeded by the Methodists and Baptists, or by the Presbyterians and the Episcopalians, united.

"In Brooklyn the Baptists, Lutherans, Methodists, and Presbyterians nearly equal the Romanists."

Sunday Breaking and Its Penalty in Ontario.

MAY 7, 1899, two brothers by the name of Scratch, sons of a local Methodist minister, united in spying out Benj. Sherk who was engaged in working on his farm that day. Mr. Sherk is a Seventh-day Adventist, belonging to the Albuna church, Ontario.

The case was tried at Leamington, Ont., May 19, at 2 P. M., the writer appearing for Mr. Sherk. In cross examination the witness who laid the complaint swore that he drove about ten miles, then went with his brother about(?) forty rods to get near Mr. Sherk. When asked why he went to all this trouble on Sunday, he replied, "I did it so I might prosecute him."

The younger Scratch said he was on good terms with Mr. Sherk, but it troubled him to see him ride a roller on the Lord's day. He believed Sunday to be the Lord's day. He was afraid his children would not know which day was the Sabbath. He went to spy out Mr. Sherk so as to prosecute him to save the rising generation.

Mr. Sherk was charged with being found unlawfully working at his ordinary calling on the 7th of May contrary to statute.

It may be remembered by the reader that the Ontario Sunday law was amended some time ago so as to incorporate the word "farmer" into the statute. The representative from the district where Mr. Sherk lives was the mover of the amendment, and he afterwards wrote that he had succeeded at last, and now he was sure the people in Essex in a certain locality would not be disturbed by 2nd-day Adventists working on Sunday. The intent of the law was directed against a certain class of men, and that because of their religion. The prosecution of this first case was conducted upon a religious basis.

The justice told how they of olden times who even picked up sticks on the Sabbath day were put to death. He did not intend to give a death sentence but would fine Benj. Sherk five dollars and costs, fine and costs amounting to ten dollars and two cents, to be paid at once or else orders to seize property and by distress obtain money; if failing to find property, then Mr. Sherk

would be confined thirty days in the county jail at Windsor.

We are happy to say that by far the greater majority of Mr. Sherk's neighbors are much opposed to such work. They say he is a quiet man and a good neighbor, and should be left alone.

The old plea, "It is the law of the land," was given as the reason for the prosecution. A spirit to persecute all who in any way deny the right of the State to enforce Sunday keeping by law, is strengthening here very rapidly. The Lord's Day Alliance people are determined to secure from the legislature laws that can be enforced. The principle here is the same as in the States, and must be met. Stormy times appear to be upon all who wish to obey God's law in Ontario. P. M. HOWE.

Another Sunday Arrest and Fine.

A MEMBER of a Perth, New Brunswick, community, which observes the seventh-day Sabbath, writes the following to this office under date of May 25:—

"May 22nd, Bro. J. J. Brown was called before the magistrate to answer for the charge of working 'at his ordinary calling,' namely, farming, the particular work being plowing on 'the Lord's day, commonly called Sunday.' For this, he had to plead guilty because he did work on that day; therefore he was deprived of the right to plead for himself or to have any one plead for him. We were told that there was no chance to plead, as he had confessed to the crime and there was no discussion whether the Sunday was the Lord's day or not; it was simply the law of the land and must be obeyed. The fine was one dollar and costs, the amount of which I do not know as it has not been paid. The arrest is under a new Sunday law just passed. It is a trial of faith to the parties in question, as Bro. Brown is a poor man and has had some sickness in the recent past. His prosecutors are bent on making future trouble. Providing they continue to fine him and levy costs he will soon have nothing! H. J. FARMAN."

This poor man, who can only support his family by working six days in the week, and who conscientiously observes the seventh day as the Sabbath, is obliged to pay deference to the belief in Sunday sacredness, at the expense either of his family's comfort, or of his conscience. He is fined one day's time each week if he keeps the Sunday law, and one dollar and costs, or more, every time he breaks it. What kind of a law is it that penalizes an individual whether he keeps it or not?

Considering that conscience must be sacrificed in addition to the financial loss of one day's time in every week, if this "law" is kept, while only a financial loss is to be encountered by disregarding it, it is plain that the latter course can be afforded by anyone vastly better than the former. The value of conscience cannot be measured in money. The loss of conscience is a greater calamity than the loss of money, or of personal liberty, or even of life itself.

The Post-Office and Sunday Closing in Arizona.

Flagstaff, Arizona, May 18, 1899.

EDITOR AMERICAN SENTINEL: Arizona is not noted for being over-religious, yet there are occasionally straws which show which way the wind is blowing. Ever since coming here the middle of last January I have noticed that the leading minister of one church could be seen most any Sunday morning with the crowd at the post office for his mail. A few Sundays ago he preached on Sabbath observance, and among other interesting topics told his hearers how the Lord commanded in the olden times that a man should be put to death for picking up sticks on Sunday. He did not spare the ball-players, and between the morning and evening service some one told him he did worse every Sunday than to play ball. He asked what it was, and was told that it was going to the post office after his mail.

So that night before commencing his sermon he told us about it, and said he had never considered it wrong; but inasmuch as others did he would do so no more, which of course was his privilege. The next Sunday at the morning service he read a petition to the post-master-general, asking that he would order this office closed on Sunday, and urged his congregation to sign it. At the close of the service I went at once to the post-office for my mail, and soon the church people came stringing in for theirs. I did not remain at the church to see how many signed the elder's petition, but no doubt some did who at once came for their mail.

GEO. O. STATES.

Cigars Can Still Be Sold in Atlanta on Sunday.

THE city council of Atlanta has decided, says the *Atlanta Constitution*, not to disturb the present regulations relative to the sale of cigars, tobacco, and smokers' supplies on Sunday. This means that such things will be allowed unrestricted sale on Sundays as being articles of necessity.

In the discussion preceding this decision, the views of the Sunday-closing faction were voiced in a speech by Councilman W. S. Thomson, who said:—

"There seems to be a class of people in Atlanta who believe in throwing everything wide open, regardless of the law of man or of God. I would just as well be in a community of avowed atheists in case they were to gain their point.

"It is this great greed to make money that is one of the evils of the day, and that will bring this great Republic down to ruin. It was this greed that ruined Rome and Greece, and it is having its effect in Atlanta. There is already open in this city a great moral crevice which is growing wider and wider, and which if not stopped will lead to the very gates of hell. This council should not fail to take this opportunity of standing before the

world as being in favor of Sabbath observance. I hope it can never be said that this body ever licensed traffic on the Sabbath more than was absolutely necessary. The Sabbath was made for the Lord's day, and still there are very few who observe it as it should be. I consider this a question of great importance, and the council should act in the fear of God."

The ground of this appeal is plainly religious, and that only. The city council of Atlanta was asked to restrict Sunday traffic for reasons which were purely religious questions. That is the ground upon which all Sunday legislation rests; but not all who demand such legislation are, like Mr. Thomson, honest enough to admit it.

A city council or a state legislature is not a proper body to decide upon religious questions.

"Humane" War.

ARCHBISHOP IRELAND is quoted as saying with reference to the work of the peace congress now in session, that "at least to a large extent, war can be made humane, without either abhorring or stigmatizing the sword."

War will be made humane when it is so conducted as to injure no innocent person; for certainly the injury of innocent people cannot be called humane. But what will war be when it is reduced to such a degree of harmlessness? It will not be war at all. War cannot be made humane without losing its existence in the process.

The powers that be, which are ordained of God, bear the sword for the terror of evil doers; and this is the only proper place for the sword. In any other cause, the sword is always to be stigmatized and abhorred.

The Real Issue Ignored.

A RELIGIOUS exchange published in London, Eng., points out that the real question in the controversy over Sunday journalism is not touched in the argument of the religious press:—

"The comments of the religious press on the subject of seven-day journalism, continue to display a persistent misunderstanding of the real question at issue. The *Christian* says:—

"The crusade against the *Mail* and *Telegraph* in their endeavor to force Sunday journalism on an unwilling community is steadily gathering strength."

"One would think that people were being compelled to buy Sunday papers when they did not want them. It would be just as reasonable to say that beer-drinking was forced upon an unwilling community. Probably the greatest harm that is being done in the whole business is the general promulgation by religious teachers of the idea that men cannot be expected to stand out for what they believe to be right, unless circumstances favor such an attitude."

The Presbyterian Assembly and Sunday.

THE General Assembly of the Presbyterian Church devoted the most of one day of their late session in Minneapolis, to the discussion of "Sabbath observance." A press report says that "In the discussion, the Sunday street car, the Sunday train and railroad excursion, the Sunday newspaper, the Sunday-working Presbyterian, and every form of activity not in harmony with the literal meaning of the fourth commandment, was condemned."

The committee on "Sabbath" resolutions in their report declared that "The American Christian Sabbath is in imminent peril; in fact, in many of our large cities and in other parts of our land it is already nearly lost. This means that American liberty and American institutions are in peril, for of these the American Sabbath has been both the foundation and the protection."

An attempt was made to substitute the words "Christian Sabbath" for "American Sabbath" in the resolutions; but it was defeated. Evidently, then, in the Presbyterian view, the Christian Sabbath and the "American Sabbath" are two different institutions. This is an important admission.

"As adopted, the amendments deprecate the secularizing of the Sabbath, urge members and young people of the church to realize the importance of Sabbath observance, legislatures and congress are urged to protect the Sabbath, the American Sabbath Union and the Women's National Sabbath Alliance are commended, every pastor is recommended to preach on Sabbath observance on some Sabbath of next October and take a collection for the Sabbath Union; the board of publication is requested to prepare and Sabbath school superintendents to use a specific Sabbath-observance leaflet. Sympathy is expressed with 3,000,000 of Americans who, because of Sabbath desecration, are compelled to do secular work on the Sabbath. President McKinley's attention is respectfully called to the fact that employes of the postoffice and many other departments of the Government are compelled to work on Sunday."

If Sunday work is a sin, as the Presbyterians say, and 3,000,000 Americans are "compelled" to work on Sunday, it is clear that 3,000,000 Americans are compelled to sin; and being compelled to sin, they are of course not responsible for sinning. But do Presbyterians really believe in compulsory sin? What about the martyrs who went to the stake rather than violate their consciences? If they were not compelled to sin, is a man compelled to sin when a refusal only means the loss of a job?

When people work on the day they believe to be the Sabbath, instead of keeping it as they believe God has commanded, does not the principal fault lie in themselves?

The President has of course discernment enough to appreciate these truths; and therefore we imagine the

appeal to him in behalf of these 3,000,000 in "involuntary servitude" will not have very much effect.

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Religion By Force.

"Pittsburg Dispatch."

THERE is food for reflection in the address of Dr. Radcliffe, Moderator of the Presbyterian General Assembly. Many of the able clergyman's points are well made and effective. It may be noted, however, that he is more at home in the spiritual field than in that of politics. He is an expansionist in religion, and on that account imagines he is a territorial expansionist also. The qualification for his attitude is in the assertion that: "Force has been the only argument of savages from Joshua to McKinley."

That is no part of the ethics of Christianity which the good doctor preaches. His faith is founded, if anywhere, in the life and example of the meek and lowly Nazarene, who taught the philosophy of the soft answer and the duty when smitten upon one cheek to "turn the other also."

Presbyterian expansion is not in the least objectionable, for [if] it consists in carrying the light of reason and the salve of mercy to those in need of both. Not so imperial expansion. What justifies the one absolutely condemns the other. There is neither Christianity or reason in the theory that it is just to hurry one unprepared soul into eternity in order to gain the opportunity to attempt the salvation of another by missionary effort. Dr. Radcliffe certainly does not mean to advocate any such theory though that is what an indorsement of imperialism means.

The Work of the Peace Congress.

THE limitations which circumstances have imposed upon the work of the Peace Congress, now in session at the Hague, Holland, are outlined in the following from the New York *Sun* of May 14. As will be seen, there is now no expectation that the vision of general disarmament called up by the first announcement of the czar's purpose, will be at all realized through the work of the congress. The *Sun* says:—

"As the time approaches for the assembling of the czar's disarmament conference the expectations of a practical outcome of any importance continue to diminish. A very simple but decisive fact justifies this view. The instructions which the delegates of all the great powers, with the exception of Russia, carry to The Hague, while of course secret in all details, embody a

virtual prohibition against the acceptance of any radical proposal for changing the present international relationship. The policy of diplomatic machinery will remain unaltered and the game of beggar your neighbor between European nations will probably not receive any serious check.

"The general impression in diplomatic circles is that the practical work of the conference will be limited to a revision of the Geneva Convention and within these narrow limits most of the delegates will probably be glad to discuss proposals to further eliminate the unnecessary cruelties of war. Nothing whatever is now heard of the talk of a general disarmament which was rife when the czar's rescript was issued. It is expected that there will be considerable discussion of two or three plans for arbitration and mediation. But the fact that such large class questions are wholly outside the province of arbitration has almost destroyed all hope of the possibility of devising a workable scheme.

"It is generally admitted that it is Germany which has demonstrated with brutal frankness in advance of the meeting the futility of the czar's scheme to remodel human nature by fiat or even international conference. The German publicists of all parties have been pointing out with scarcely courteous emphasis, first that arbitration is impossible on any question involving national honor, and second that the country concerned is the sole judge of whether even a subordinate question is identified with such honor. It is such questions which almost invariably lead to war. Even the *Times* [London] in a cold-blooded but sound argument to-day indorses this view, saying, 'No form of words and no agreements will prevent men from resisting to the utmost when their honor or their gravest interests are touched. The best devised measures in such circumstances are as little efficacious against the perils of war as the armlets worn by the superstitious as guards against disease.'"

Five Minutes of War.

"FIVE minutes of war in the Philippines" is thus described by a correspondent of a leading daily in this city:—

"The rebels had built a strong breastwork of stone at the other end of the one bridge across the river. A sergeant of the Fourteenth, leaping from cover, rushed toward this breastwork two or three rods ahead of his men, calling upon them to follow him. From the time that this little force, which I accompanied, started until we reached the other end of the bridge it was not more than three or four seconds, but three or four seconds is a long time when you expect every instant that a volley of Mausers will be sent to greet you at a few yards' range. In truth, we were in no danger. The few insurgents who held this position ran without firing a shot. They had no doubt been posted there to delay our advance long enough to enable the rest of the garrison to get out of the town. If they had stayed five minutes longer what was the neatest and the meanest piece of man killing I have ever seen would not have followed.

"As we hurried down the street which ran across the outer portion of the town we saw below, in the parallel

streets near the shore, the fleeing garrison. At such a time the private of the American Army needs few if any orders. No one stopped to think of the possibility of shots from houses or from the concealment afforded by a turn in the street.

"Beyond the town was a stretch of field three quarters of a mile in length along the shore. As we entered it we saw in a single file probably one hundred and fifty men hurrying across a path to the marshes beyond. They began to drop as if automatically in answer to the crack of our Krags. It was then that a light-haired youngster of the Fourteenth lifted up his rifle to say:

"Boys, this is murder! Maybe those fellows aren't soldiers, anyway. Give 'em a chance to surrender.' There was a momentary pause, but none of the figures that seemed to be trotting rather than running along the skyline at a distance of from 200 to 500 yards stopped. Through the glasses it could be seen that all were carrying rifles. The women and children had been sent out of the town and only soldiers remained.

"Then, with pitiless accuracy of aim, we poured the bullets into the human targets. Perhaps a fourth of them escaped into the marshes.

"The killing had occupied five minutes."

Can this be justified by the assertion, true though it be, that the Filipino is a savage and doesn't know how to govern himself?

The Dream of Peace.

UNDER this heading the following appeared editorially in the *Chicago Times-Herald*, of May 13:—

"It must be rather discouraging to the czar if he is a sincere man to observe that the nearer his peace conference approaches the more numerous are the expressions of doubt concerning its practical value. At first there was such a tendency to applaud the high moral sentiment of his address to the powers that the nations paused for a while to indulge in the pleasures of a beatific dream. They toyed with the idea of disarmament and speculated on its possibilities.

"The very fact that Russia had taken the initiative in the movement for a conference was said to be significant of a remarkable change that had come over the world. Perhaps it was, but then again it was not half so significant as the increased expenditures of Russia on her army and navy or as her aggressive policy in China and her tyrannical policy in Finland. Somehow high moral speculations and practical politics do not seem to hitch.

"The height of absurdity was reached when a German delegate to the conference came out with an ecstatic panegyric on the holiness and virtue of war, but sober criticism is constantly insisting on the difficulties of a universal peace scheme. One of the best and at the same time least hopeful discussions of the subject that has yet appeared is that by 'Diplomaticus' in the *Fortnightly Review*. It is a historical summary, which shows how little of originality there is in the czar's idea, how ancient the speculation is, how futile have been all previous experiments in making for the prevention of war. The writer notes that 'Frederick the Great beguiled his leis-

ure with thoughts of a European peace and disarmament congress, that Napoleon 'protested from his exile that the object of all his wars had been to restore the 'beau ideal de la civilization,' by applying to the European nations the systems of the Greek Amphictyony.' It is said that even Moltke, in his young days, braved ridicule by confessing his belief in the idea of a general European peace, and thought that a mutual disarmament might possibly be a question only of decades.

"So much for the idea as it has fascinated military men, to say nothing of a long string of religious teachers and philosophers. And now for the attempt to put it into practice. This, too, is not original. The scheme of the Holy Alliance in 1815, the proposal of Napoleon III. in 1863, were quite as practical as anything that is likely to come out of the czar's conference. But they simply amounted to a demonstration that the difficulties were insuperable. In the present relations of nations the notions of peace and disarmament are incompatible. To disarm is to invite attack over many an unsettled problem, while the maintenance of a large army compels peace through fear."

An Interesting Offshoot of Republicanism.

New York "World."

PRESIDENT SCHURMAN, the head of Mr. McKinley's Philippine Commission, has submitted the following scheme of government, of which the President cables his approval:—

"While the final decision as to the form of government is in the hands of Congress, the President, under his military powers, pending the action of Congress, stands ready to offer the following form of government:

"A Governor General to be appointed by the President; a cabinet to be appointed by the Governor-General; all the judges to be appointed by the President; the heads of departments and judges to be either Americans or Filipinos or both; and also a general advisory council, its members to be chosen by the people by a form of suffrage to be hereafter carefully determined upon."

"The President earnestly desires that bloodshed cease and that the people of the Philippines at an early date enjoy the largest measure of self-government compatible with peace and order."

This is a wide departure from the views expressed by President Schurman in a letter to the *World* on the 31st of August last:—

"This Republic, whose soul is self government, does not want Asiatic dependencies or the military despotism they would entail. The proximity of Cuba made its misgovernment our affair. But we are not called upon to rectify the tyrannies of Africa or Asia. Nor are we under any obligation to Aguinaldo and the insurgents. Let us keep to our own hemisphere, seeking only naval stations in the Old World."

This was wise, sane, American. The "form of government" now suggested for the Philippines is a combination of the Spanish and the English systems. There is nothing American about it. What is there in our

Constitution or our history to warrant the appointment by the President of a "governor-general" of a possession 10,000 miles away, who in turn is to appoint a "cabinet" and to coöperate with judges, "all to be appointed by the President," in ruling 8,000,000 mongrels and barbarians?

The sole part of the Filipinos in the government of their islands is to be an "advisory council" whose advice the real rulers are under no obligation to take—chosen under a "form of suffrage" to be determined on by their conquerors. Is not this an interesting offshoot of republicanism?

"No Escape."

"New York Press" Correspondent.

ONE of the sights of New York: About as many Irishmen as Italians are hired to tear up 125th Street for the underground trolley. On Wednesday I happened to be near Eighth Avenue as the hands were being paid off. Half a dozen or more Sisters of Charity formed a hollow square around them, and not a guilty man escaped their silent importunity. The Italians, however, without opening their envelopes, jammed the pay in pocket and ran as hard as they could till well out of reach. The Irishmen, without a growl or grumble that could be heard, went to the slaughter with the same courage that carried them under O'Neill to the destruction of the English at the battle of Benburb. Every man gave his tithe and felt blessed.

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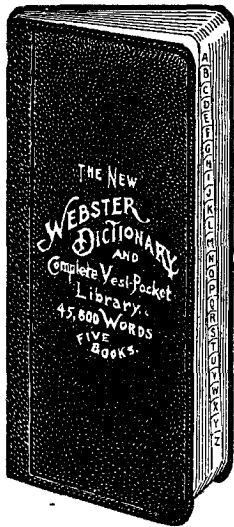
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NEW YORK, JUNE 1, 1899.

HAVE you noticed how the tide of Sunday enforcement is again rising all over the land? If not, read the news given in this and last week's SENTINELS on that subject.

OBSERVERS of the seventh-day Sabbath do not hold that the fourth commandment obliges them to work six days out of the week, but they do hold that the commandment forbids them to show deference to any day of the week but the seventh.

APPARENTLY in deference to public sentiment, the London papers which recently introduced seven-day journalism into England, have decided to discontinue their Sunday issues. This is the only legitimate way of fighting the Sunday newspapers, and if public sentiment can force the Sunday papers out of business here, the SENTINEL will not object.

THE peace congress which is now convened at the Hague, holds its sessions behind closed doors, and it is rumored that all is not peaceful even in the proceedings of this body. No plan for disarmament is expected to result from the congress, but it is hoped an impetus will be given to the project of establishing an international board of arbitration, to which all disputes between the powers may be referred.

INTERESTING developments are reported from the effort of the Retail Grocers' Association of Columbus, Ohio, to close up all grocery stores on Sundays. From the *Press-Post* of that city we learn that the force of the association's efforts in this line has been transmitted to business places in general, but not with the result anticipated.

The smaller grocery stores were compelled to close on Sundays by the action of the Grocers' Association, and they sought redress by trying to close up stores in other lines of trade. But they did not reckon rightly on Judge Earnhart. When they brought the case of other Sunday business into court, Judge Earnhart told them they were not acting from any desire "to have the Sabbath day respected." and that he would dismiss all such cases that might be brought before him.

Of course, it is not consistent to compel one line of business to suspend Sundays and allow other lines to go on. But this Ohio judge evidently appreciates the unworthy motive which has lent itself to Sunday closing in this case. Sunday laws seem to be well adapted to the calling out of what is mean in human nature.

"It is the law and the law must be enforced," is the plea made in defense of prosecutions for Sunday work; and further, "The best way to destroy a bad or foolish law is to obey it."

If, then, a wicked statute can be enacted, it will be necessary to commit the wickedness of enforcing it before it can be set aside. Do reason and justice support such a view as this?

If a law were passed affixing the death penalty to some trifling offense, would the courts feel bound to enforce it as the only thing that could be done with it? Would they feel bound to commit murder because "it is the law, and the law must be enforced"?

Certainly not; and the plea that a bad law ought to be enforced simply because "it is the law," or in order to get it repealed, is only sophistry. There is no justification for enacting such a law, and no justification for enforcing it after it has been passed. A bad law is injustice, and injustice is binding on nobody. An unjust law ought to be repealed at the first opportunity, and meanwhile be let severely alone.

ALL New York City and vicinity has been stirred for a week past over the kidnapping of a child and the ineffectual efforts of the police to discover the victim of the terrible crime, or its perpetrators. The case bids fair to rival in its tragic consequences the well-known case of Charley Ross.

Yet there are cases of kidnapping, in this city and elsewhere, which give the public little or no concern. The form of the crime—the manner in which it is executed—seems to make a great difference in the public mind. For are there not child kidnappers stationed at almost every corner in vast districts of our large cities? In other words, are not the saloons kidnappers of the young? Do they not fairly deserve this designation?

The saloons "must have boys." They cannot continue business on the old drunkards; these rapidly die off, and the supply of victims must be replenished from the children. Of course, the outward form of the boy remains; but his real self, once the saloon gets hold of him, disappears, swallowed up in a gulf of shame and debauchery, more hopelessly lost than was ever the innocent victim of brutal violence. And no offer is ever made of restoration to the despairing mother. Why should not this, like all other forms of kidnapping be prohibited?

Do YOU need a dictionary? Then be sure you read our special offer on page 350.

Notice.

THE International Religious Liberty Association has moved its headquarters from this city to Chicago, but the AMERICAN SENTINEL remains at its old address—39 Bond St., New York City. All business relating to the AMERICAN SENTINEL should be sent to this address. Do not send it to Chicago. For the present the AMERICAN SENTINEL will continue to be published in New York.