

"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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LEGISLATION can never serve as a moral guide.



It is better to be a great man in a small country than a small man in a great country.



GREAT men do not make principles, but principles make great men. The greatness is inherent only in the principles.



CHRISTIANITY means self-surrender, self-sacrifice. For the State to be Christian it would have to sacrifice itself, and so cease to exist.



SINCE the carnal heart is not subject to the law of God, and cannot be subject to it, how can it possibly be subjected to righteousness by the law of man?



If the minority can get along in the observance of the seventh day without support of law, why cannot the majority get along without such support in observing the first day?



THE idea that uncivilized peoples have not the same natural rights that are possessed by the civilized, is of near kin to the idea that white men are not bound to respect the rights of a person whose skin is black, and to the idea that the aristocracy are not bound to recognize any rights in the lower classes.

PEOPLE who think to safeguard the moral interests of a community by a Sunday law, should remember that the "righteousness of the law" is only the righteousness of the scribes and Pharisees, which can save nothing.



THE strong arm of the law in support of a religious institution proclaims the weakness of the religion the institution represents. If the Sunday institution is of God, it is strong enough in itself to survive all opposition.



THE Christian Church is set in the world to show a contrast with the world, as light with darkness, and not to have the world conformed to herself by religious laws. Conformity of the world to the church, by law, is conformity of the church to the world. What the church needs is to present a sharper contrast with the world, not to have what contrast there is obliterated. Hence a Sunday law is a detriment to the church, and cannot be anything else.



AN apostate State—one which has forsaken the true principles of government—is always found united with an apostate church. The United States is the only nation founded on the true principles of government, and the only one in which church and state are not united. This was not an accident, but a necessary consequence of the national recognition of the true principles of government, as set forth in the Declaration of Independence. Union of church and state is wholly incompatible with government by the consent of the governed. But now that the principle of government by consent of the governed has been repudiated, and the nation has become committed to the policy of government by consent of some of the governed,—which principle it is putting in practise in the conquest of the Philippines—its union with an apostate church will be sure and speedy. That

is the product of a law as certain as the law of gravitation.

Un-Christian Endeavor.

THE Christian Endeavor leaders are swinging the youthful enthusiasm of that religious movement into the current of conquest and imperialism of the United States.

The Christian Endeavor department of the *Interior*, of June 22, 1899, in presenting matter for "A Christian Citizenship meeting," makes the "topic," "Our Country for Christ"; and as sub-heads gives such as these: "A blessed nation—Ps. 144:15"; "A victorious nation—2 Chron. 20:1-30"; "Praise for victories—Ps. 44:1-8"; and "The nation for Christ—Luke 14:15-24." Any Christian endeavor that can apply to the United States and its victories the Scriptures, as is done in this Christian Endeavor lesson, can easily do anything else that it pleases with the Scriptures.

The lesson continues in the same strain, as follows:—

"There is a mighty contest abroad. The Goth has risen from the dead; the modern vandal stalks throughout the land. The call for patriotism was never louder, the demand for Christian courage was never greater than it is to-day. Let every citizen consecrate his right of franchise to the rule of Almighty God, and pledge himself to stand by those principles that have made our country what it is. Let every patriot feel again the tingle of loyalty that burns like a flame in the veins of every ardent lover of home, and native land, and Christ, and good. Let every woman to whose guiding care has been given the training of some Washington or Lincoln, pour into her children's ears the rich lore of our country's Christian heroes and sacrificing heroines. Let every soldier enlist again in the war against vice and immorality; every youth join in the drum beat that leads to victory; every infant be taught to lisp, 'Jesus, Lover of my Soul,' and the 'Red, White and Blue'; every boy to join Christ and country, and nail the flag just beneath the cross. The cause of America is the cause of humanity. It has a mission among the nations. May it adorn the centuries, shedding its blessings to the last shock of time."

If that does not mean a union of church and state, then there never was such a thing in the world. Any boy or anybody else who "joins Christ and country," will always put country before Christ. Anybody who in his thought joins Christ and *something else*, will always in his conduct put the something else before Christ.

There was never conceived a more deceptive thing than that which is almost universally conceived by professed Christians as the very ultimate of Christian loyalty, namely, "Christ and the Church," or "Christ"—and *anything else*. In the vocabulary of Christian loyalty, nothing—absolutely nothing—can have any shadow of a share with Christ. Christian loyalty knows simply

and only Christ; Christ and Christ alone; Christ, all in all. And in *this* loyalty there is embodied unswerving allegiance to every cause that is true, and everything that is right.

Anything else, or anything in addition, is a deception; and is disloyalty, instead of loyalty, to Christ.

A. T. J.

History Repeats Itself.

A FEW weeks ago the *Christian Herald* of New York City published the answers that it had received from a large number of public men to certain questions which it had sent to them as to their attitude toward Christianity. Of course favorable answers were given even by Li-Hung-Chang. The truest statement of the whole case, that we have seen is the following by *The Public* of June 24, 1899:—

"One of the most paganistic performances of our day and generation is to be credited to a New York paper called the *Christian Herald*. Assertions having gained currency that the prominent men of the country have become so saturated with commercialism as to be indifferent to Christianity, the *Christian Herald* catechised a select lot, including the President, and has published the answers. Here are its interrogatories:—

"Are you a friend of Christianity?"

"Do you believe that Christianity is the friend of mankind?"

"Does your belief extend to a recognition of a Supreme Being, to the divinity of Christ, to the surpassing potency of Christianity as a civilizing influence?"

"These interrogatories do not touch the core of the question. Had the public men of Rome in Cæsar's time been asked if they believed in the gods, every one would have replied in the affirmative, though it was notorious that the Roman upper classes were atheists. But it was not good form to deny the gods openly. So now with Christianity. A certain conventional piety calling itself Christianity, is to our day what the gods were to Cæsar's day. No public man would dare deny belief in it. Ingersoll tried it and fell from a high estate and lofty possibilities in politics to the grade of a peripatetic lecturer. Who does not know the trick of sensational evangelists, who at their meetings ask all Christians to stand up. Of course, everybody stands. But that does not prove all to be Christians. Just so with the answers to the *Christian Herald's* questions. Everybody from the President down answers in the affirmative. They all believe in Christianity. But to yield a perfunctory, conventional, pietistic profession of belief in Christianity is a very different thing from being a Christian. So the answers to the *Christian Herald's* questions prove nothing. It is quite possible to profess a belief in Christianity while being so saturated with commercialism as to be utterly without either Christian practise or Christian spirit."

That is all true. And yet it is not as close to the whole truth as it might be. To cite the times and prominent men of pagan Rome, is not as close a comparison

as can be fairly drawn with this stroke of the *Christian Herald's*.

Think a moment: Pagan Rome became at last professedly Christian Rome. And when it had been so for fifty or sixty years or even longer, how was it in such matters as this which is raised by the *Christian Herald* and touched by the *Public*? Here is the answer in the words of the historian Merivale:—

“If the great Christian doctors had themselves come forth from the schools of the pagans, the loss had not been wholly unrequited; so complacently had even Christian doctors again surrendered themselves to the fascinations of pagan speculations; so fatally, in their behalf, had they extenuated Christian dogma, and acknowledged the fundamental truth and sufficiency of science falsely so called.

“The gospel we find was almost eaten out from the heart of the Christian society. I speak not now of the pride of spiritual pretensions, of the corruption of its secular politics, of its ascetic extravagance, its mystical fallacies, of its hollowness in preaching, or its laxity in practice; of its saint worship, which was a revival of hero worship; its addiction to the sensuous in outward service, which was a revival of idolatry. But I point to *the fact less observed by our church historians*, of THE ABSOLUTE DEFECT OF ALL DISTINCTIVE CHRISTIANITY IN THE UTTERANCES OF MEN OF THE HIGHEST ESTEEM as Christians, men of reputed wisdom, sentiment and devotion.

“Look, for instance, at the remains we possess of the Christian Boethius, a man whom we know to have been a professed Christian and a churchman, excellent in action, steadfast in suffering; but in whose writings, in which he aspires to set before us the true grounds of spiritual consolation on which he himself rested in the hour of his trial, and on which he would have his fellows rest, THERE IS NO TRACE OF CHRISTIANITY WHATEVER, nothing but pure, unmingled naturalism.

“This marked decline of distinctive Christian belief was accompanied with a *marked decline of Christian morality*. Heathenism reasserted its empire over the carnal affections of the natural man. The pictures of abounding wickedness in the high places and the low places of the earth, which are presented to us by the witnesses of the worst pagan degradation, are repeated, in colors not less strong, in lines not less hideous, by the observers of the gross and reckless iniquity of the so-called Christian period now before us. It becomes evident that as the great mass of the careless and indifferent have assumed with the establishment of the Christian church in authority and honor, the outward garb and profession of Christian believers, so with the decline of belief, the corruption of the visible church, the same masses, indifferent and irreligious as of old, have rejected the moral restraints which their profession should have imposed upon them.”

If the men of high standing at that time—the emperor, generals, naval captains, politicians, etc.,—had been asked these identical questions, they would invariably have given precisely similar answers. Thus it was in professed Christian Rome of the fourth and fifth centuries, and not in the Pagan Rome of Cæsar’s time, that

is found the closest comparison and the fittest likeness to the performance of the *Christian Herald*. And, be it remembered, all that was in the very time when the judgments of God, in the floods of barbarians, were being poured out to the utter ruin of the whole framework of society there.

And history is still repeating itself. Who will read the history in its true meaning? Alas! how many read it in vain!

A. T. J.

Our Duty to God and to Our Country.

BY R. S. OWEN.

[THE following address on this subject was delivered by Elder R. S. Owen, Seventh-day Adventist clergyman, to his congregation at Hatley, Miss., among whom was an officer holding a warrant for Mr. Owen’s arrest, for having done secular work on Sunday. Mr. Owen delivered his discourse with the officer sitting before him, and at its conclusion was taken by him to Amory, where on the 19th inst. he is to stand trial. Mr. Owen’s offense consisted in hoeing weeds out of a flower bed in his yard:—]

You are all acquainted with the circumstances of my arrest this morning. I am to be taken from my home at the close of this meeting, and when I shall be with you again I do not know. I am glad of the privilege of speaking to you once more, and it occurs to me that an appropriate theme for our study this morning will be the relation we sustain to God and to our civil government. I will read as our text Matt. 22:21: “Render therefore unto Cæsar the things which are Cæsar’s, and unto God the things which are God’s.”

In these words of our Saviour we see recognized a clear distinction between the authority of God and that of Cæsar, and between the duties we owe to each. Civil government is ordained of God, and in those things which come under their jurisdiction the civil rulers are to be respected and obeyed. This duty is enjoined in plain and unmistakable language in the thirteenth chapter of Romans: “Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation.” The apostle goes on to teach that we are to make this a matter of conscience, and that if we do not obey our rulers we may expect to suffer the penalty. But it should be borne in mind that the apostle is here speaking of those things which pertain to the civil rulers. He enumerates many of the duties which grow out of man’s relation to his fellowmen, and sums them all up in one saying, “Thou shalt love thy neighbor as thyself.” He does not mention one duty that we are to render to

God as worshipers before his throne. Our duty to love God, to accept the gospel, to be baptized, to partake of the Christian ordinances or to keep the Sabbath day, is not once referred to as being part of our obligation to civil rulers. These are the things that we are to render to God and with them the civil ruler has no right to interfere.

This is clearly shown in the next chapter, Romans 14, where the apostle takes up the matter of faith, the observance of days, and those things which pertain to the worship of God. To those who would rule in such matters he says, "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." This personal liberty in matters of religion is not because they are of no importance; but because "every man must give account of himself to God." "He that regardeth the day regardeth it to the Lord, and he that regardeth not the day, to the Lord he doth not regard it."

The seventh day is the Sabbath of the Lord thy God. Ex. 20:10. The Sabbath is a sign between God and his people. Ex. 31:17. It is a sign, that they might know the Lord. Eze. 20:12, 20. It is the Lord's day. Rev. 1:20. The Sabbath being the Lord's, we are to render it to him and not to Cæsar. When civil rulers go beyond the bounds of their proper sphere and legislate upon religion, making laws which conflict with the laws of God, then God requires his servants to obey him in preference to man. And this is what the true people of God have done in all ages, and they have laid down their lives rather than yield to the laws of the civil rulers.

The Lord has shown his approval of this principle by giving to his servants miraculous deliverance on several notable occasions. The Hebrew people under the reign of Nebuchadnezzar king of Babylon present a striking instance of this. God had commanded them to submit to this king, saying, "The nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord." Jer. 27:8. Many of the Jewish people were carried away captives to Babylon and among them the king found his most faithful servants. They were so loyal to him in the discharge of their civil duties that he conferred upon them his highest positions of trust. While true to the king in the affairs of men they acknowledged their allegiance to the authority of a still higher power whose commands they would not disobey. And when the king went beyond the range of his authority and dictated to men in reference to their worship, commanding them to bow before the god he had set up, these faithful servants refused to obey the king, answering frankly to his command: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the

golden image which thou hast set up." For this act of disobedience to the king's command they were cast alive into the burning fiery furnace. But the One whose watchful eye is ever looking upon his faithful children saw their loyalty to Him in preference to the unrighteous decree of an earthly king, and honored the stand they took by sending His own Son to accompany them in the fire, and to protect them from the devouring element. When they came forth from the furnace there was not the smell of fire upon their garments.

At a later time, when the kingdom of Babylon had passed into the hands of the Medes and Persians, and Darius the Median was reigning in Babylon, God's servants were still found faithful to their rulers in all the affairs of men. "Daniel was preferred above all the presidents and princes because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error nor fault in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." The king was then influenced by these jealous-minded counselors to step out of his proper sphere into the realm of religion; and he issued a law which forbade the worship of God. "Now when Daniel knew that the writing was signed, he went into his house and his windows being open in his chamber toward Jerusalem, he kneeled down upon his knees three times a day and prayed and gave thanks before his God as he did aforetime." The law was plain and explicit. Daniel knew what would be the consequences of his disobedience; and yet he deliberately chose to obey God rather than man. For this he was cast into the den of lions; but the angel of God was sent for his protection. He rested safely that night with the hungry lions, and when taken from the den no manner of hurt was found upon him, because he believed in his God.

The Roman law in the days of our Saviour, forbade the introduction of a new religion into Roman territory on pain of banishment or death; and yet in the face of this law Christ told his disciples, "Go ye into all the world, and preach the gospel to every creature." He knew what they would have to encounter. "Behold I send you," said he, "as sheep in the midst of wolves; and ye shall be brought before governors and kings for my sake, for a testimony against them." They were to render unto Cæsar the things which were Cæsar's; but when Cæsar usurped the authority of God they were to obey God rather than Cæsar. This they did, and as a result many of them laid down their lives for a testimony against such usurpation. The apostle who as we have seen, enjoined strict obedience to civil rulers in civil affairs, was frequently brought before their tribunals for disregarding their laws in religious things. He was charged with teaching "customs which are not lawful

for us to receive, neither to observe, being Romans." Acts 16:21. When cast into prison for this charge at Philippi he sang praises to God till the prison doors were opened by the power of God, and there in that Roman jail contrary to Roman law he preached Christ to the Roman jailer until he was converted.

When commanded to teach no more in the name of Christ, the apostles said in reply, "We ought to obey God rather than men." Acts 5:28, 29. The martyrs for Christ throughout the Dark Ages of papal supremacy, whose number is estimated at not less than fifty millions, testify to the injustice of religious legislation, and their testimony has been sealed with their blood. When our forefathers who founded this Government saw the religious persecution of the Old World and the train of evils attending the enforcement of religious laws, they sought to guard against the repetition of such acts of injustice in the Republic of America. They placed in our national and State constitutions strong guarantees of religious liberty to all. In the Constitution of the United States we have the following: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In harmony with the sentiment of these words, George Washington wrote: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." Thomas Jefferson, the author of the Declaration of Independence, wrote: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens or by civil incapacitations tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion." James Madison, who wrote the Constitution, also expressed the following: "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."

Such are the words of the men who were foremost in the forming of our Federal Government. The United States Senate committee, also, in response to petitions for Sunday observance, said: "It is not in the legitimate province of the legislature to determine what religion is true or false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised by virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small.

Despotic power may invade those rights, but justice still confirms them."

Coming nearer home to the constitution of our own State we find the following: "No preference shall ever be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and the different modes of worship shall ever be held sacred."

In harmony with these principles and with the rights secured by these constitutions, we chose to obey God in keeping the seventh day of the week as commanded in his unchangeable law, in preference to the "first day of the week commonly called Sunday," as commanded by a man made statute.

The French National Crisis.

WITH the return of the exiled Dreyfus to France and his retrial by court martial, a crisis will be reached not only in the case which the court martial will consider, but in the experience of the French republic. That this is so is appreciated by those who have noted the extent and intensity of the anti-Dreyfus feeling in the high military circles of the French army, and the significant language in which certain military authorities have referred to the coming trial. The *Sun*, of this city, questions whether a military "coup d'état" will not be attempted, and says:—

"That was an ominous speech which was made on Sunday in Paris by General Mercier, who, as having been minister of war at the time, is chiefly responsible for the wrongful sentence of which Dreyfus was the victim. He could not predict, he said, whether a government willing to overawe the new court-martial, which would try Dreyfus, would be formed, but he knew that no court martial would accept a judgment dictated by any government. To himself he referred as a 'soldier who did his duty in 1894, and who was firmly resolved to do his duty in 1899.' These declarations, uttered as they were during a grave ministerial crisis, can have had no other purposes but, first, to impugn the motives of the Cabinet which the friends of President Loubet were trying to form, and secondly, to threaten it with a military *coup d'état*, should it strive to perform its duty by securing an impartial tribunal for the second trial of Dreyfus, and thus give rightful effect to the judgment of the Court of Cassation. . . .

"The crisis, we repeat, is serious in an exceptional degree, because the generals who have been concerned in the Dreyfus affair have to choose between disgrace and treason, and because a majority of the present Chamber of Deputies is still at heart against Dreyfus, notwithstanding the decision of the Court of Cassation. The Chamber might, therefore, protest with vehemence against a dissolution of Parliament, stigmatizing the act as an attempt to stifle the authentic voice of the republic, and thus give the conspirators precisely what they need, a specious pretext for a military *coup d'état*. . . .

"Unless the friends of the general staff were determined to dominate the second court martial of Dreyfus, or, failing that, to attempt a *coup d'état*, General Mercier would never have ventured to utter the defiant words which he pronounced on Sunday."

But more interesting than the fact of the crisis itself, is the question of the cause which has given rise to this remarkable case; for the cause represents the root of the whole matter, and there is abundant proof that something far more than the alleged traitorous conduct of a French army officer—Dreyfus—has been back of the proceedings and demonstrations which have marked the history of the case. And now, an answer comes to the question of the identity of this cause, from a professor in the University of Turin, Mr. Cesare Lombroso. It is published in the *New York Independent*, under the heading, "The Secret Spring in the Dreyfus Case." After setting forth the necessity for the conclusion that there is a "secret spring" in the case, this authority proceeds to identify this ulterior cause and says:—

"If we recall the proverb: '*Is fecit cui prodest*' (he is the doer of the deed to whom the deed will be of profit) we conclude that no one could have been the moving spirit in all this except the person who had the largest interest at stake, and who had a great object in view. Now, clearly, there remains only the clerical party, or rather, the Jesuit party, which can have any great interest involved.

"Now, in the Dreyfus intrigue, which the Jesuits did not create, but which, once created, they proceeded to put in fermentation, they espied the means of making a bloodless St. Bartholomew's Eve, by managing, with as little violence but as great efficiency as possible, to destroy all esteem for Hebrews in public opinion by depicting them as enemies of the country, with the object of thus paving the way for the same sort of operation with the Protestants; and thus they meant to end by having France united in the Roman Catholic faith, and, what was of the greatest importance to them, in blind, supine subjection to the church; and they knew that a ferment more acute than in other lands over their dogmas is innate among the French people, and, more than that, a ferment which goes back to the days of the Druids and the Franks, and reunites and fuses the patriotic idea into one with that religious *Gesta Dei per Francos*. So they set about bringing it to an acute state and raising it to a red heat.

"We do not possess, it is true, documentary proofs of these Jesuit plots, but as we know the good fathers' nature and method of working in underhand ways, and the ease with which they cover up their traces, this becomes only one sign the more; however, there are other indications, including the squandering of money on an immense scale, by Esterhazy, upon the journalists. Now, as long as the general staff was triumphant it is easy to understand that they made use of the state funds; but afterward, who could have furnished it, except the priests? Who could have made Esterhazy hold his tongue as to his authorship of the bordereau in April, 1899, when the general staff had no more money?

"Another proof is the compact of the generals with Father Dulac, at Versailles and at Brussels; the action

of Father Dulac upon Madame Pays, and that of the confessors upon Madame Faure.

"There are other positive proofs in plain light of day in the sermons of Father Didon, who declared that the soldiers with their sabers had saved society, which ought to sacrifice everything for them; in conclusion, the almost universal movement of the young men in the schools, which are, in great part, directed and inspired by the clericals, can proceed from nothing else than the instigation of these clericals, since the temper of the young man is always in favor of the oppressed, not of the oppressors, while in the Zola case, for example, we beheld a single man overwhelmed by the whole of France, and above all, by the young men.

"From this it is evident how acutely Gambetta foresaw the great danger which France might run from the cunning plots of clericalism, when he made his prediction: 'Clericalism—that is the enemy!'

"And, in fact, the lowering of the moral sense and the decline of all liberalism which has come to France through the Dreyfus affair has done more damage than Sedan and Waterloo put together to a country which has wished to remain the center of European thought.

"And if France does not take care to escape from the slavery which the Jesuits and, perhaps, the other religious bodies exercise over the women and the young people; if she does not free herself from the press, as she has liberated herself from the nobles, she may call herself, in words, a republic, but she will remain a republic dependent on the Druids, which is worse than being the slave of the Germans and of the English, because enslaved bodies can win their liberty, but souls, no!

"Will she have the strength and the resolution to do it? We hope so!"

No Dreyfus case with its attendant national crisis would be possible in a country without a union of church and state.

Pointed Words on Imperialism.

The clergy of the United States have in many cases become prominent champions of imperialism, but not all have taken this stand. Some have taken their stand emphatically against such a departure from American principles, and have had the courage to court the charge of treason which is being made against those who do not side with the majority in upholding a policy of foreign conquest. One of these is the Rev. C. R. Brown, pastor of the First Congregationalist church of Oakland, Cal. In a recent discourse Mr. Brown read to his congregation an extract from a letter to a resident of Oakland by a lieutenant in the Philippines, and followed it with some very pertinent remarks concerning the nature of the policy being pursued in that far-off land under the stars and stripes. His language is sufficiently pertinent and instructive to bear repetition.

To his friend in Oakland the lieutenant in the Philippines wrote:—

"I have seen a real war with all its horrors. I have

seen two hundred acres of houses burned. I have put the match myself to houses while old women knelt at my feet sobbing and begging me to spare their shack of palm leaves. I have ordered the destruction of acres of vegetables and fruit trees, which meant months of labor and the only means of living to the poor fellow who was on his knees to me."

The following are extracts from Dr. Brown's discourse:—

"We read, also, that this people, who, in their desperation have fought for liberty for a hundred years against Spanish domination, are still struggling for the privileges of self government in a way that touches our American hearts. The very women among the Filipinos have been enlisting; and when their troops were driven back from the trenches, among the bodies of the dead our men found the bodies of women clothed in men's garments and with hair cropped close. They, too, had shouldered their muskets that they might stand beside their husbands and brothers in their pathetic contest for the privilege of governing the soil where they lived. It may be that these ignorant people are misguided and that their estimate of our final purpose is not correct, but the desperation of their struggle against the idea of taxation without representation must touch the hearts of all those who have not forgotten our own war of revolution. Do we want to compel this unwilling people to accept our rule? Do we want to kill, burn, and devastate in order to defeat them in their desperate attempt to gain their freedom from any foreign domination?"

"We are told that Spain oppressed these people; but even cruel, ignorant, incompetent Spain has never burned a mile square of their homes in a single day. The death of thirty thousand of our men, on the principle that one American soldier is equal to five savage Filipinos, would mean the death of one hundred and fifty thousand of these uncivilized natives. If we should write that bloody record within the next two years it would eclipse the annals of any cruelty that can be charged for a similar period against Spain!

Further on, this brave preacher says:—

"It is no excuse for our slaughter of the Filipinos for us to plead their alleged incompetency to manage their own affairs. In 1861 a certain great nation had a deadly dispute with itself. The North and the South were arguing out with the awful weapons of war that political principle which we call 'States' rights.' The lives of almost a million men were sacrificed and thirty-seven hundred millions of dollars were expended in determining which view of that principle should obtain. We would not have thanked any nation on earth to have said to us in those days: 'Those American people are not capable of self-government. They are killing each other; their country is torn by rebellion; therefore, we must come in by our superior force, set up our government, and manage their affairs for them.' Let the Filipinos learn to govern themselves precisely as we learned to govern ourselves, and let us not soil our hands by killing them because they claim in desperation this solemn privilege. I remember it is urged that their leader, Aguinaldo, has once been bribed. Perhaps he was, and, if so, it was a grievous fault and grievously has Aguinaldo answered it. But here, at home, we do

not kill men nor burn their towns because they have been bribed. If such were our settled policy, what awful conflagrations and what dreadful slaughter might have marked some of our State capitals.

"We announced at the beginning that this was a war for humanity and not for conquest; it was to deliver men from oppression but not to shoot them down or to compel them against their wills to submit to our rule. To me there is something more splendid than any conquest that we might win, and that is for a nation to keep its word."

A British Journal on National Religion.

"Bible Echo," Melbourne, Aus.

A QUEENSLAND correspondent sends a clipping from the *Brisbane Courier*, giving an account of a deputation from the council of the churches which waited on the home secretary to protest against closing public schools on race days, and the running of trains and steamboats on Sunday. One speaker claimed that "we were a part of the British nation, and the British constitution was based upon the laws of the Sacred Book." If this is so, how is it that the British law requires men to observe the first day of the week, while the law of the Sacred Book demands that the seventh day be observed? The simple truth is that the fourth commandment bears no relation whatever to the British law. One is of God, and the other is of men. Another speaker said:—

"We are a Christian country. The basis of our statutory law is the Word of God, and it is obviously wrong that the law which guards our Sabbath should be infringed."

But God does not recognize Christian nations. Christianity is a personal thing. God calls individuals only. The message is, "He that believeth." Now the law that would attempt to make a man offer service to God when he does not believe, is a wicked thing, "for whatsoever is not of faith is sin." It seems strange to hear religious people talking about *our* Sabbath. The only Sabbath that God knows about is "the Sabbath of the Lord thy God," and that is the seventh day of the week. He alone has a right to claim its observance from man. This he does from the individual and not from the nation. The laws that men are so anxious to have passed or put into operation for defense of Sunday observance cannot in any way meet the mind of God. First, Sunday is not the Sabbath at all. Second, compelling a man to observe the Sabbath is only compelling him to sin before God, for "whatsoever is not of faith is sin." And to compel a man to offer an act of worship to God is simply making him act the hypocrite, both in the sight of God and humanity.

It is stated that the people of both Cuba and Porto Rico show a remarkable readiness to accept the gospel.



THE Peace Congress sitting in Holland may not accomplish much in the direction of promoting peace in the earth, but already it has done much in an educational way, by developing the real attitude of the respective powers towards the questions which the czar's proposition involves. These developments have in some cases been truly startling, and reveal what, prior to the congress, no one would have been willing to believe of the innate savagery of the most highly civilized nations.

* * *

It was to have been expected that the czar's proposition would receive most substantial support from the representatives of the United States and of Great Britain. But just the reverse is the manner in which these two nations have put themselves on record. The congress has been largely occupied with the consideration of the question of mitigating the horrors of war. This was one of the chief points had in mind by the czar to be gained from his undertaking. But, strange as it may seem, Great Britain and the United States, and chiefly the latter, have stood most in the way of the attainment of anything substantial in this direction. This was certainly not to have been expected of two nations which claim to be guided by the principles of Christianity.

* * *

THERE was a proposition before the congress to do away with the "dum-dum" bullet—a bullet which expands when it strikes its human target and adds much to the seriousness of the wound by tearing and lacerating the flesh. Nearly all the powers at the congress voted against the use of this bullet in war. The United States voted for it! And one other nation wanted the privilege of using it—Great Britain.

* * *

ON this point a daily of this city says: "The vote on the bullet of the dum-dum kind will cause a painful sensation in this country. The dum-dum sort of projectile horribly mangles the body which it enters. It causes wounds that in the tropical countries where it is most used become centers of lingering disease and agony. Its use is closely akin to the use of poisoned arrows." Then it adds that it is of "great effectiveness in enabling a few men to overcome a horde of savages." England and the United States are fighting savages, the

former in India and the latter in the Philippines. They do not want to be prohibited from using this horrible bullet in those countries. To the "savages" they want to show themselves superior in savagery. Yet not long since a great cry of indignation was raised in the United States against Spain because it was reported that Spanish troops were using explosive bullets against the Cubans.

* * *

THERE was a proposition also before the congress to interdict the use for military purposes, of high explosives. It was thought by Russia and some others of the powers that "humane" warfare, which the congress aimed to establish on the part of civilized nations, would be incompatible with the wholesale slaughter that must necessarily attend the use of modern high explosives. Here again the United States came to the front with a refusal to accede to the proposition. The American delegate representing the Ordnance department had been instructed by the War department to "use all possible efforts to secure for this Government the right to use 'luddite'"—an explosive adopted in Great Britain, and of such extraordinary destructiveness that "one shell is calculated to wipe out a whole Filipino regiment." So says a prominent imperialist paper of this city. This journal adds that "the use of luddite is controlled by the British Government, and from the results obtained in the campaign against the Dervishes it is admitted to be the most destructive explosive known to science. Its radius of fatal shock is far greater than that of jovite, emmensite, nitro-glycerine, guncotton or dynamite."

* * *

EXPERIMENTS with a new explosive the nature of which is a "carefully-guarded secret," are in progress under the Government's direction at Sandy Hook. This new explosive, it is announced, is "expected to be ready for use in the fall campaign in the Philippines."

* * *

SUCH is the record this "Christian nation" is now making for itself before the world; and any one who will pause to contemplate the picture of England and the United States—the two most "Christian" nations on the earth—contending for the privilege not only of killing their enemies instead of forgiving them, but killing them by the most shocking methods, ought to be able to learn something from it if he has previously entertained the idea that there were Christian nations on the earth, through whose extension upon the earth the purposes of Christianity were being fulfilled.

* * *

OF course there can be no lasting peace when the very nations from which most is to be expected in the interests of peace, make it plain that they do not want

peace at the expense of any selfish interests, and then go further and contend for the privilege of conducting war in the most barbarous fashion. If this lesson which the congress has so plainly taught, is learned by peace lovers throughout the world, the czar's effort will confer great and lasting benefit on the world, albeit in a different way than he intended. For then people who want peace will cease to think that it can be secured for the world by political conclaves or by legislation, and cease to harbor the delusion that by such agencies the world is to be brought to the long-sought millennium. They will see that peace is to be secured and maintained only by personal work on the part of each individual, for himself. When every one keeps peace in himself, there will be peace everywhere; it will be an individual, not a governmental, matter; not something imposed by certain ones upon others, but something chosen by each one for himself. Each individual can choose to live in peace, and he can do this without reference to the course pursued by others or by earthly governments. But it is not a natural choice, for peace is not a natural product of the human heart. Peace is one of the "fruits of the Spirit," and without the Spirit there cannot be the fruit. He who desires peace enough to yield up his own fighting human nature to Him who bestows in its place the divine nature and the divine Spirit, will have peace; and in so far as individuals can be persuaded to make this exchange, the cause of peace will be promoted in the earth.

* * *

A JUDICIAL decision comes from Bridgeport, Conn., to the effect that golf-playing on Sunday is not a violation of law in that State. The following statement of facts in the case is given by a New York paper:—

"Three members of the Wee Burn Golf Club were playing the game not long ago on Sunday. . . .

"To them appeared a rural constable from Darien, who arrested them in spite of their declaration that they were merely out for a stroll, knocking a little ball ahead of them, as any person had a right to do. The constable, being a descendant of that Connecticut tithing man who tried to arrest stout old Israel Putnam for galloping past a meeting house when the soldiers of George III. were about, would listen to no such quibbles. The law, as he had always construed it, forbade all amusements on the Lord's day, and wasn't golf an 'amusement?'"

"This view was taken by the local justice of the peace, and the golfers were fined \$50 each. The New York colony along that part of the Sound backed the culprits in an appeal to test the law.

"Prosecuting Attorney Light, upon whom it devolved to try the case, searched the law in vain for a peg to hang it on. He recommended that the charge be dismissed. The judge looked through the statutes and came to the same conclusion. He declared that golf, whether on a week day or on Sunday, was 'a healthful and vigorous exercise,' and in no way a misdemeanor."

THE death of a "tea-drunkard," from excessive indulgence in his favorite beverage, was chronicled recently by the press of this city. It is stated that the victim "often drank thirty cups of tea a day." In view of this and other similar cases the doubt is expressed whether the "United States Church Army" is doing wisely in opening tea saloons for the poor. Unquestionably this is a very poor sort of aid for the poor.

* * *

UNDER pressure from countries where religious liberty is respected, Peru has consented to a modification of her church-and-state marriage laws, and has published a decree permitting marriages which are not sanctioned by the Catholic Church. Persons not members of that church are required, before marriage, to announce their religion and declare under oath, in the presence of two witnesses, that they have never been baptized as Catholics. Parties to a civil marriage that is made necessary because of a refusal of the Catholic Church to grant a dispensation in a case of differing religions held by the contracting persons, must present proof of the church's refusal.

* * *

CHURCH unity is now being advocated upon a new basis, the idea of which is that the churches shall be united under a common government, like the union of the States under the Federal Government. It is claimed that such a union would eliminate denominational rivalry.

Sunday Baseball.

ON June 24, nine men sat in the court room in Rome, N. Y., charged with the crime of playing baseball on Sunday. Considerable time was occupied in impaneling a jury, as the most of those examined did not see any harm in the game. Various witnesses were examined with reference to the amount of noise made, the most of whom testified that the greatest noise made was by clapping of hands. Rev. M. More Hughes testified that he was acting as chaplain at the county house during the game, and that the clapping of hands and cheering diverted the attention of some of his congregation. The result of the trial, however, was an acquittal from the jury.

The Rome *Sentinel* of June 24, in giving an account of the trial, makes this significant statement:—

"The council took their places before the recorder's desk. Rev. S. J. Greenfield, Rev. M. More Hughes and Geo. W. Davis sat by the attorneys for the prosecution."

But why should the clergy be such close associates of the prosecuting attorney? I do not read that the Master who worked as a carpenter on Sunday ever "prosecuted" any one if they did not do as he thought they should. And why this for playing ball on Sunday?

Did any body ever read where the clergy were sitting at the elbow of a prosecuting barrister, seeking to convict for playing ball on Wednesday or Thursday, or any day but Sunday?

Baseball is played every day in the week. Is it right six days in the week, and wrong on Sunday? If so, why so? If it is uncivil on Sunday, is it not equally uncivil the other six days? Any why do preachers make such a hue and cry about Sunday ball and say nothing against it the other six days? Why let a thing they deem wrong run unmolested for six days in the week, and suddenly make an ado on Sunday, and spend time during the week sitting at the elbow of some lawyer seeking to convict a fellow-citizen for doing on one day what they themselves favor the other six?

It is quite evident that the opposition is not to baseball, but to the time when it is played; so the effort is to secure religious legislation in favor of Sunday. During the fourth century the clergy made a fuss about various amusements being held on Sunday, assigning as a reason that the people congregated more to the places of entertainment than to church. They, therefore, requested that the amusements be transferred to some other day. It is the same now. The exaltation of Sunday is the thing sought, and this is the state enforcing a religious institution—a union of church and state.

G. B. THOMPSON.

“The Righteous Nation.”

Baltimore Sun.

AS AN illustration of the perversion of what the world has been accustomed to consider the spirit of Christianity it may be worth while to call attention to the religious services at Adams, Mass., on Sunday in which President McKinley and his party participated. The pastor preached on the theme “War for Righteousness and Peace,” while for the Sunday-school exercises there was a special programme, entitled, “The Righteous Nation,” containing a number of “patriotic songs” in which Mr. McKinley, we are told, joined heartily. “War for Peace and Righteousness” was the doctrine of Mahomet, and with this motto the blood-stained crescent of the Mussulman swept over many lands. The cross of Christ went forth in the earlier ages conquering and to conquer in the power of love, not of the sword. If Christianity now rests simply on the principle of the “unspeakable Turk,” and depends upon its propagation on physical force, the sooner the New Testament and the teachings of Christ are amended to conform with that idea the better.

Logic and consistency are both outraged by the conflict between the new gospel and the old. The Sunday-school programme of “The Righteous Nation,” prepared for the special delectation of the President, while not suggesting Christian humility, does recall a

familiar figure in New Testament history—that of our old friend the Pharisee, who, when he went up to the temple to pray, thanked God that he was not as other men.

The Blindest Blind.

By E. S. BROOKS.

THE blindest blind are those who *will not* see,
Who shun the light and into darkness flee.
And oh! how deaf are those who *will not* hear,
Who error love, but truth both hate and fear.

The light of truth on many sheds no ray,
Who in the shadows of their idols stay;
Who blindly walk the road the pagans trod,
And love and worship *church* instead of God.

Though much may hydra-headed Error rage
At Truth's plain words upon the sacred page,
Each futile effort only serves to show
That man *cannot* the truth of God o'erthrow.

Deceptions many 'gainst the truth are brought,
But failing, new deceptions then are sought;
But strange the foes of truth should fail to see
How much among themselves they disagree.

The Bible truth is much like Gideon's light;
It shines, and then its foes each other fight.
How strange they do not pause to count the cost
And know that they'll be loser all that's lost.

Dear friend, throw off tradition's blinding sway,
And “seek” and “find” truth's plain and heaven-
ward way;
Be ever by God's Holy Word constrained,
Assured that you'll be gainer all that's gained.

A Question of “Rights.”

New York “World.”

GOVERNOR ROOSEVELT strenuously insists on the duty of all citizens to uphold the President in “enforcing our rights in the Philippines.”

But what are our “rights” there?

It is said that we succeeded to the sovereignty of Spain and to all the rights appertaining thereto. But did not the United States deny the right of Spain to govern people against their will and to kill them if they resisted? Was it not in protest against this alleged right that Congress notified Spain to get out of Cuba, and proceeded to force her out when she refused to quit peaceably?

If Spain had not the right to tax, to oppress, to shoot and to starve the Cubans, no more had she the right to do the same things to the Filipinos. Judged by our own standard of right as applied to Spain in Cuba, Spain had no rights in the Philippines which justify us in

assuming her rôle as the subjugator and arbitrary ruler of the people of those islands.

Certainly our own Constitution confers no right upon the President to demand the "unconditional submission to our sovereignty" of 9,000,000 people in the Philippines. There is no warrant of Constitution, of law or of precedent for the conquest of these islands, or for imposing upon the inhabitants, without their consent, our authority and our institutions.

Spain could not convey to us any rights which she did not possess, and Mr. McKinley cannot justly claim any right not expressly conferred upon him by the Constitution or laws of his country.

"Our rights in the Philippines" would therefore seem to be limited to the right of self-defense—to repel attacks upon our forces—and to the right of maintaining order and security in the city of Manila, which we conquered from Spain. If Mr. McKinley had not claimed and sought to enforce rights far exceeding these there would have been no war there.

Sunday Resolutions not Endorsed.

THE resolutions on Sunday observance adopted at the late Presbyterian General Assembly, in which Sunday was set forth as "the foundation and the protection" of American liberty and American institutions, did not pass unchallenged by the secular press. A far western paper, the *Portland Oregonian*, was moved to assert that the religious observance of Sunday was of questionable validity, and that the day would better be devoted to purposes of recreation and instruction. Among other things, the *Oregonian* said:—

"This action of the Presbyterian Assembly is sincere and well meant, but will accomplish nothing. . . . The American Sunday will be exactly what public opinion chooses to make it, for the American Sunday of to day is not the Hebrew Sabbath, and never can be made such in the quality of its observance. The Sunday newspaper, the Sunday street car, the Sunday excursion by rail or water transportation, the Sunday long-distance railway travel, have come to stay, have become an ineradicable part of American business life and civilization. Under our federal Constitution there is no union of church and state, no state religion; and the appeal to the federal or state legislature for protection can only be effectively made to protect the right of those persons who believe in making the American Sunday a Puritan Sabbath from any wanton interference on the part of those who observe the day in a different manner or do not observe it at all."

The *Brooklyn Eagle* attacked the Presbyterian resolutions in this fashion:—

"To say that the 'American Sabbath,' as the Presbyterians use that term, is the foundation of American liberty is a grotesque misconception of the facts. The 'American Sabbath' was established by the Puritans before we had any American liberty, unless the privilege

of denouncing 'popery,' burning witches, and exiling peace-loving Quakers is considered liberty. The men who established American liberty were not especially concerned about the 'American Sabbath.' Thomas Jefferson and Thomas Paine were considered little better than Antichrist by the spiritual ancestors of the present Presbyterian Assembly. Benjamin Franklin, who had quite a hand in shaping American liberty, was not noted as a Sabbatarian, and 'Sammy the Maltster,' as Sam Adams, the great tribune of the people's liberties in Boston was known because he ran a brewery, would not have hesitated to store powder against the British on Sunday. Down to the adoption of the Declaration of Independence and of the Constitution American liberty was an ideal. It was in the air and was the desire of a whole people, but those bold spirits who got any substantial freedom either of opinion or conduct, snatched it. And the makers of our Constitution were far more concerned about preserving liberty of conscience against the aggressions of a Calvinistic creed than they were about the sanctity of any Sabbath. . . .

"The attempt to secure such a day of worship by forcibly shutting up everything except the churches, is worse than foolish. It would be despotism if it could be carried out, and it would do more harm than the churches could remedy in years. In this particular city, for instance, the stopping of the street-cars on Sunday in the summer would leave some 300,000 or 400,000 people who cannot well get a breath of fresh air on any other day, to swelter in the slums, the men to drink and fight and land in the police station, and the children to die like flies from intestinal diseases. Under such conditions the summer death-rate in the city would rise enormously, and the courts would have so many homicides that the jail-room would have to be increased. . . . The real reason that the churches do not draw on Sunday is not because the beaches or even the ball-grounds are open, but because there is not more brotherhood in the churches. If the ministers want to make the religious interest keener let them put more horse-power into their work. They might begin by staying here in the summer and continuing their work in the heat, instead of taking two months in the mountains or four in Europe. If they did that every summer they and their services would be far more attractive to work-burdened humanity than they are now.'"

These are pertinent statements on the subject, and there is no questioning their truth.

Sunday Enforcement in Australia.

[THE following, taken from the *Bible Echo*, a religious journal of Melbourne, Australia, will give the reader an idea of Sunday enforcement as it is practised in that country. Notice that the prosecution for Sunday labor is there brought under the ancient statute of Charles II., which commands that on Sundays all people must attend church and be pious both in public and private. A more flagrant denial of religious freedom was never embodied in a statute; yet the persons who want Sunday enforced do not hesitate to drag out this

mediæval church-and-state "law" and appeal to it as being still in force! By which they proclaim that they are friendly to such legislation, when it is a question of enforcing Sunday. That is the spirit of Sunday enforcement, and it is the same spirit the world over:—]

At the Ballarat Police Court, on May 1, a carter of that city was charged, under the act of Charles II., with exercising his worldly calling on the Lord's day. The alleged offense consisted in carting some scenery from the railway station to the theater on Sunday morning. The defending counsel contended:—

"That if the act under which the prosecution was laid was enforced in its entirety, hardly a person in the community would escape. Among other things, the act provided that 'all and every person and persons whatsoever shall, on the Lord's day, apply themselves to the observation of the same by exercising themselves thereon in the duties of piety and true religion, publicly and privately.' The act further demanded—'*That repairing to church on the Lord's day should be carefully put into execution.*' Continuing, Mr. Ham asked why the railway commissioner was not also prosecuted for carrying the same scenery by train on Sunday."

This is certainly a logical conclusion. If the act of Charles II. is right and is to be enforced, every part of it should be so regarded. But one feature of the case, as reported in the *Ballarat Courier*, of May 2, seems to be especially significant. After considering some law points raised, the bench consulted, and before the defendant had been called upon to give evidence, the chairman said:—

"They were quite agreed that the Sabbath (Sunday) must be preserved at any cost, and there was no doubt defendant had been guilty."

To this the counsel objected, stating that the decision was being given without hearing his client. The carter was then called to give evidence; this he did stating that he regarded the work as a matter of necessity. To this the chairman replied, "We are of the same opinion still. What you have said hasn't altered our minds. You will be fined five shillings." If religious institutions cannot exist without deeming a man guilty before he has given his defense, they certainly cannot be of any value to humanity. When will the State learn that the logic of making or enforcing religious laws is either to make its citizens outlaws or hypocrites? Suppose this act of Charles II. was enforced, hundreds would, no doubt, go to church just to save prosecution, but they would only go as hypocrites. And those who would not go from principle would become outlaws. So to require a man to take up the religious act of observing Sunday when he does not so desire, can only mean enforced idleness and religious hypocrisy. The spirit of religious intolerance will deepen as our age advances, but it will not work out human good or God's glory. Sunday is a human institution. The Sabbath (the seventh day) belongs to Jehovah, but he has reserved to himself the right of requiring its observance.

Ritualism in America.

The Interior.

THE process of Romanizing the Episcopal Church in America goes on *pari passu* with that in Great Britain, with the difference that it is a question to be settled by the people, not by the state. An example is Christ Church, Jersey City. Up till five years ago that congregation was classed in the Low Church or evangelical wing. A new rector, one Dr. Elmendorf, then came in, and was successful in transforming it. The name was changed from Christ Church to the Church of the Holy Cross, and the High Church ritual was introduced. Last week the rector issued circulars to a select number, announcing the institution of the confessional, and giving instructions in preparation for and performance of the new "duty."

The evangelicals are, some resisting, some withdrawing, but Dr. Elmendorf, at the end of five years of preparation, feels confident of his ability to hold the fort. We do not think much about the Roman Catholic confessional, as it is an old tradition with them; but for a "Protestant" rector to invite the women (for that is what it will amount to) to whisper their tattle into his ears and to grant them absolution, has a sinister and unmanly aspect. What business has a man to try to induce another man's wife to make more of a confident of him than she does of her husband?

"Waning Destiny."

REV. B. M. PALMER, of New Orleans, La., a Presbyterian, and one of the leading clergymen of the South, gave utterance to the following impression at a recent unveiling of a monument:—

"The old republic is gone; the empire has come. I bow to that will, infinitely wise and superior, which has ordained it, whilst others, with prophetic eye, seek to interpret the symbols which are turned upon the yet unwritten pages of the chapters of the book. As I seek to read and interpret these, I stand appalled before the opening history upon which our sons and our descendants must enter. But whilst living to see the old record closed, and to open my eyes upon the first pages of the new American history, yet to be written, I confess to a supreme faith in the infinite wisdom and power of Him who sits in universal supremacy over the destinies of nations and men, and with a sort of clinging confidence in the versatility and genius of that wonderful American statesmanship that may yet lead the empire on through her waning destiny, restraining it from those errors which have blasted other empires of the past, so that ours shall not be numbered among those which lie stranded forever upon the shores of time."

This minister evidently sees the irreparable outcome of American imperialism.

S. B. HORTON.

AN exchange says: "The danger to civil peace of mingling religious controversies with purely civil affairs is illustrated by the agitation in Canada against the denunciation of Roman Catholicism in the Coronation Oath. The Roman Catholics of Quebec hold the balance of power in Canadian politics, and a Catholic journal hints that 'bloody revolutions have arisen out of religious outrages such as this.' It would be an evil day for Canada if all political lines should be sharply drawn between Protestantism and Catholicism."

THE June number of the *Training School Advocate* is the annual calendar for Battle Creek College. The paper, containing about 125 pages, is filled with interesting matter on the subject of education. These principles are clearly outlined. About 30 pages are devoted to reports from various church schools. The work of the conference schools is also considered, together with the plans of the college for extending its influence in different fields. The paper is well illustrated and should be in the hands of all who are interested in the subject of education. Send ten cents in stamps for a copy.

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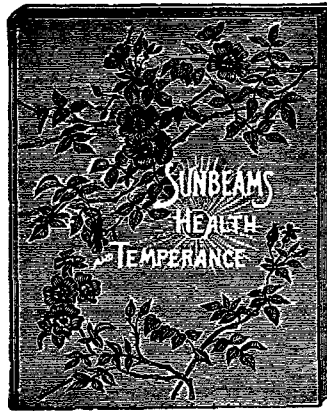
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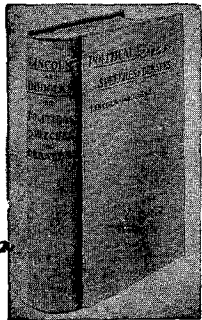
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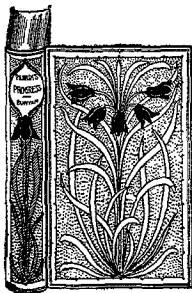
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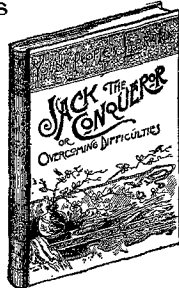


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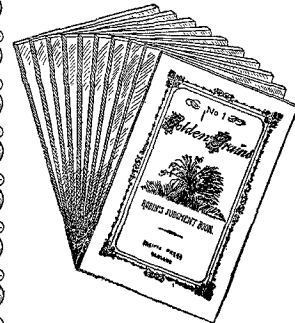
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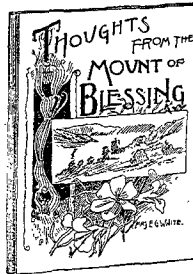


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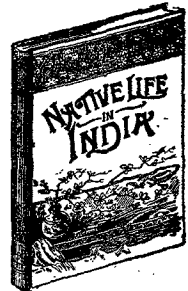
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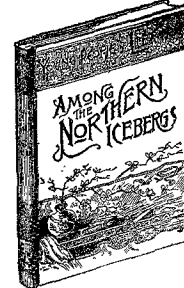
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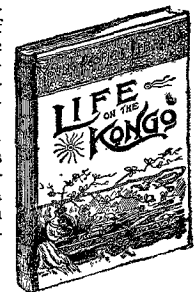
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NEW YORK, JULY 6, 1899.

A READER of the SENTINEL asks us to explain what imperialism has to do with religious liberty. The SENTINEL has been explaining this for some time, but will be glad to keep on explaining as long as there are honest people who desire to be enlightened.

Imperialism is a name designating government by the consent of *some* of the governed.

True republican government is government by the consent of *all* of the governed. It rests upon the doctrine that "*all* men are created equal," and "are endowed by their Creator with certain unalienable rights."

If it is true that *all* men have "certain unalienable rights," and that "to preserve these rights governments are instituted among men," it is necessarily true that governments derive their just powers from the consent of all of the governed.

And if it is not true that governments derive their just powers from the consent of *all* of the governed, it cannot be true that all men have certain unalienable rights. It necessarily follows that some men *have no rights*.

Imperialism, therefore, plainly asserts that some men have no rights. It asserts this in theory, and it has always asserted this in practice, wherever it has been put into operation. History is voluminous upon this point.

Now, what has the doctrine that a man has no rights, got to do with religious liberty? Is it a denial of religious liberty to an individual to declare that he has no rights?

How much religious liberty would an individual possess who had no rights?

If an individual had no rights, would he have any right to worship

God according to the dictates of his conscience?

This is what imperialism has to do with religious liberty. Do you see it?

Not many years ago the people of this country were engaged in a great and fierce dispute about the government—so fierce that they took up arms and fought each other till hundreds of thousands of them were killed, and the country was sunk under the ruin and paralysis of a great war. Did that state of things call for outside interference to stop Americans from cutting each others' throats, because they did not know how to govern themselves?

Now, these same Americans are interfering in the Philippines, assuming the right to control the affairs of the islands, and slaughtering the natives who resist, to save them from the internal war and ruin which it is alleged would follow because they do not know how to govern themselves.

Would these Americans have been willing that any outside power should have saved them from the ruin and bloodshed which resulted from their disagreement about government, by stepping in and "benevolently assimilating" this country? Would they have been willing any power should have done to them what they are now doing to the Filipinos? What imperialist will answer this question?

A ROMAN CATHOLIC priest, of Chicago, Father Heldmann, is a candidate for election to Congress, and has received a letter from the head official of the Epworth League, Rev. Edwin Schell, promising him the support of his vote and his voice in his campaign. The Epworth League is a Methodist religious organization, having a membership of over a million and a half; and of this organization Mr. Schell is the general secretary.

Mr. Schell has discovered that the present representative of his con-

gressional district, Mr. Lorimer, "is unfitted by education, native ability, or patriotic instincts to represent the intelligent and uncompromisingly patriotic Americans of the congressional district in which you and I have the pleasure to reside." "There are times," he writes to the priest, "when our religious and political duties are absolutely identical. We have happened upon such a time just now."

Mr. Lorimer is a man of intelligence and good character, but is not "patriotic" enough to suit the mind of this Protestant Church official. Such patriotism as is needed now is that possessed by this Catholic priest, and "just now" is a time when his "religious and political duties are absolutely identical." In Congress, therefore, his duties as a patriotic representative of his congressional district will be just what his religious "duties" were before; which were, in general, to further the interests of the papacy in the United States. What less, indeed, could be expected of a priest in Congress?

If the Epworth League indorses this position taken by its general secretary, there can be no question on which side of the line it stands. For between John Wesley and the papacy the line of separation was sharply drawn.

"Straws show which way the wind blows," and things much larger than straws are showing the direction of the wind to-day.

"THE kingdom of God is within you," said Jesus Christ; and hence his kingdom is "not of this world." Christ's kingdom is advanced only by means which operate in the heart; the kingdoms of the world only by means which cannot reach the heart. The one is by faith; the other by force. This is a distinction always overlooked by those who think to establish the kingdom of God on earth by legislation and politics; but it is a vital distinction, and cannot be overlooked by him who sees the truth.