

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

VOLUME 14.

NEW YORK, JULY 13, 1899.

NUMBER 27.

*Published in the interests of Religious Liberty—Christian and Constitutional.*

*Any one receiving the American Sentinel without having ordered it may know that it is sent by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.*

(Entered at the New York Postoffice.)

THE boldest anarchy is that which sets aside the highest law, which is the law of God.



TO COMPEL the observance of unjust statutes, is as fatal to good government as to allow the non-observance of just ones.



A PEOPLE who look to no higher source than their legislatures for moral laws, will soon be far below the correct standard of morality in their practise.



AS "WHATSOEVER is not of faith is sin," and as enforced Sabbath-keeping is not of faith, such Sabbath observance is sin, and the law which enforces it only serves to make people sin.



CHRISTIANITY aims at purification not by casting out men, but by casting evil out of men; it aims not to purify that which is of the world, but to purify men through renunciation of this world.



GOD allows every individual to govern himself—to be wicked or good, as he may choose; so that whoever is included in the divine government, is governed by his own consent. The Creator is no imperialist.



AS MORALITY must pertain to the inward thought

and motive as well as the outward act, and as no human law can apply further than the outward act, it is certain that human law is wholly inadequate to conserve the interests of morality.



"THE Sabbath was made for man," not for one man more than for another, nor for any particular class of men. All men have an equal right to it, and no one is answerable to another for his use of it. All this is denied when the majority makes Sabbath observance a subject of legislation.



THE empire of Rome fell when it had carried out to the fullest extent the idea that "Christian institutions"—and especially Sunday observance—must be protected by law. France fell into the French Revolution when it was amply supported by "props" of this character. The empire of Spain, just dissolved—exemplified the same thing. And in the republics of South America, where "Christian institutions"—Sunday included—had long been most fully and firmly enforced by law, there has been the most complete revolution in government. The truth is, religious legislation, so far from protecting the State, is the sure means, sooner or later, of its dissolution.



### "Religion in Politics" Illustrated.

THE "United Christian Party, which imagines it is working to set up a political government of God on earth," has been organized in Iowa. A press dispatch says of it:—

"A new party has been organized in Iowa. The platform is: 'We believe in direct legislation of people, and in order to make a government a government from God through Christ we should be governed in all things, law-making included, by the standard, "What Would Jesus Do?"'

"One hundred delegates were present and forty counties were represented. The party was christened 'The United Christian Party.' The following ticket was named: Governor, C. D. Heacock, Brighton; Judge of Supreme Bench, John M. Helmick, Dubuque; Superintendent of Public Instruction, W. D. Pidgeon, Richland."

The statement follows that the candidate for governor is serving time in jail, having been sentenced for criminal libel and contempt of court.

This is a sample illustration of religion in politics, and it would not be less ridiculous, only more dangerous, if it were on a larger scale. It only carries the principle out to the full extent, and church people who advocate the taking of religion into politics need not condemn it or regard it with disdain. They will do well if they study it and learn from a practical illustration what they fail to discern in the theory.

### "A Religious Trust."

THE following editorial from the New York *Sun*, under the above heading, is very significant as indicating how the "Trust" idea is beginning to take root in the field of religion. If the combination of business concerns into a Trust is profitable financially, why may not a combination of churches be of advantage in religion? The question is being asked, and an affirmative answer is being given. The *Sun* says:—

"It is not remarkable that the system of combination in business undertakings, known as the Trust, is now recommended for adoption by churches and other religious enterprises. The suggestion is made by a correspondent of the *Church Economist*, with reference to 'church consolidation' more particularly, but if the Trust would be saving of money and energy, then its advantages can be carried not less strikingly to all religious undertakings.

"This correspondent gives as an example one city where there are three churches of a single denomination in one block, and he calculates that by their consolidation a saving of \$20,280 a year could be effected. If the question was simply one of business, he says, the 'ordinary business man' would be likely to think of the propriety of getting rid of useless competition by consolidating the three churches. He asks, therefore, 'Is it not really strange that rational men, who, in their affairs of business, count with exactness every item of expense, should allow themselves literally to be robbed in the conducting of their religious concerns?'"

"If the churches of one denomination may be consolidated thus profitably, why should not all denominations unite in a Trust? Such a proposition is now actually under consideration, for that is what the 'Religious Conference' started in New York recently amounts to practically. It is to combine Trinitarians and Unitarians, Christians and Jews in religious effort, or essentially in a Trust.

"The very proposition is an indication of a state of feeling among those making it as to questions of religion. It seems to indicate that the formation of such a

Trust is possible with them, for it suggests that the radical difference of opinion out of which grew their religious competition has passed away and been succeeded by an indifference which can now be gratified by a religious Trust of Jews and Gentiles, infidels, agnostics and nominal believers.

"By following the plan of Bishop Potter and throwing over dogma, such a religious Trust will get rid of the sole reason for division. In place of contradictory belief in dogmas it can set up a religious philosophy, a system of philanthropy, in which there will be agreement. At any rate, there is nothing else for it to do if it is to have any practical issue.

"The Trust could then be extended to all religious enterprises, at a great saving of money, many millions of dollars; for in place of numerous competing machines in every field, one common machine would be sufficient for the purpose.

"Why, then, is not such a religious Trust formed, and when will it be formed actually? So long as religious conviction remains it is impossible, but it will be feasible if there shall ever come a time when men cease to have any religious belief."

Not all the facts pertaining to this subject are observed by the *Sun*. The formation of a religious Trust is not by any means dependent upon the demise of dogma and religious belief. The very object of the combine may be, and will be, to promote dogma—to advance religious belief of a certain kind by driving other beliefs out of active existence. The main object of a Trust is to destroy competition; and in religion, such an institution will have the same nature as elsewhere. In all ages, men in the church have been eager to stifle religious competition, and if the Trust can be made to serve this end, the mere saving of dollars will be a matter of secondary moment in its formation.

Denominational rivalry has largely disappeared between the popular churches; but religious controversy, along certain lines, is as active now as in the past. Never indeed was there a time in the history of this nation when the question of Sunday observance was more generally agitated than it is to-day. And Sunday observance, be it noted, is the one dogma upon which the popular denominations stand as a unit.

Here, then, is the foundation for a religious Trust; or, more strictly speaking, a Sabbath Trust. Such a Trust has been in process of formation now for a score of years, and about all that is needed to complete the undertaking is an act of the National Government, recognizing the Sabbath of the Trust as the true Sabbath, and commanding all citizens to take and use it as the Trust directs. And for this, millions of church people, old and young, are hopefully working.

LAW supersedes argument. Where the law commands, there is no need of argument to persuade. If it is right to command men to keep the Sabbath, it is useless to spend time trying to persuade them. And if this be so, Sabbath observance is outside the gospel. It is

disconnected from love, for there is no love in law. And if disconnected from love, it is disconnected from God; for "God is love."

### The True Peace Conference.

BY E. J. WAGGONER.

THERE is a council of peace continually in session, and it is the only council that can accomplish definite results. "Thus speaketh the Lord of hosts, saying, Behold the Man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall build the glory; and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the council of peace shall be between them both." Zech. 6:12, 13. The true council of peace is between God and Christ on the throne of God in heaven. The God of peace has sent Jesus, "the Prince of peace," who is "our peace" preaching peace, "peace to him that is far off, and to him that is near." Isa. 57:19.

Christ has left his peace with men, but not as the world gives it. Whoever will let the peace of God rule in his heart (Col. 3:15), by receiving and trusting absolutely in the Word of God, will be kept by "the peace of God which passeth all understanding." Phil. 4:6, 7. This is the peace of righteousness, which comes from hearkening to the commandments of God. Isa. 48:18; Rom. 5:1. Only God can impart this peace, and it is the only peace that is peace indeed. It is perfect peace, and it is as lasting as eternity.

Now it is not this peace that the delegates of the nations have met to confer about at The Hague, and consequently they are imagining a vain thing. If it were the true peace that they were conferring about, they would be having a religious meeting, pure and simple, seeking the blessing of the fullness of the Holy Spirit. "What a strange thing that would be for a congress composed of delegates from all the nations," all will exclaim. Indeed it would be a strange thing, and an impossible thing; for if they were assembled for this purpose, their action could not be representative. Each one could secure peace for himself only as an individual. Their action would bind nobody else. It would be a grand thing, however, if they would seek peace in that way, for then something would be accomplished; a few men, at least, would secure peace.

"There is no peace, saith my God, to the wicked." Isa. 57:21. It is only by personal faith in Christ that righteousness comes; therefore it is evident that to nations on this earth there can never be peace. Only by submitting to the mild sway of him that sitteth on the throne in the heavens, and acknowledging and keeping his laws, can there be peace. That would result in there being only one King over all, which will be the case in

the world to come, when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15.

It is not necessary, therefore, nor even profitable, to call a conference of all the nations, in order to have peace. Each person may have a successful peace conference by himself, wherever he is. God has spoken peace, and Christ has been sent with the message. We have only to listen and accept. "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints."

### Why Universal Peace is Impossible.

"Literary Digest."

WHAT the Peace Conference at The Hague has accomplished so far has not been officially revealed to the outside world. There is a rumor that the German government suggested that the sittings be made public, but that England refused. At any rate, the proceedings are secret, and all we hear is subject to the proverbial grain of salt. In the meantime the conviction is getting stronger that the Conference, so far as the establishment of universal peace is concerned, must necessarily be a failure. This is especially well expressed by a writer in the *Handelsblad*, Amsterdam, who, under the heading, "Ulterior Hopes," writes as follows:—

"To make lasting peace possible, national ambition must be killed. Is that possible? Let us see.

"Here comes Marianne, the personification of France. The cap of liberty is on her raven locks, but it does not sit very firmly. Will it fall from that restless little head?

"'Do you think I am hopeless?' she asks. 'Have I forgotten Alsace-Lorraine? No, no, the Latin race is not dead. We will unite Spain with us; we will raise the pope—dependent upon our support—once more to a throne; we will teach Italy the step of *our* battalions. Does any one think I have forgiven Agincourt and Crécy, and Waterloo? No, and I have not forgotten the America and India of my forefathers. The Latin race shall once more rule the world, for my children are as countless as the sands by the sea.'

"'I have aspirations,' says John Bull. 'I want the consolidation of my empire, I want an alliance with the Anglo-Saxon on the other side of the water. Do you think I flatter him so humbly for nothing? Africa must become a British island. The Russians will be driven out of sight. When Ireland once more is loyal, my fleet shall rule the world, if only the Yankees will help me! I can always recruit an army out of the lower orders. The gold, the wealth of the earth must be mine. Let Britannia rule!'

"'Here comes Pobydonoszeff, the typical Russian. He is master of Europe just now, thanks to poor Marianne. He represents the Slavic races, who dream no less of being masters in Europe and Asia than any other race. The Orthodox church must be made victorious everywhere, he says. He points to China and Central

Asia, soon to be all Russian. He points to the want of unanimity in Europe, and tells us that the sword of mighty Russia is the real arbiter. And the three widows whom he has robbed, Finland, Poland, German Russia, bow their heads in fear.

"And now the youthful Kaiser, crowned by a helmet which bears the emblem of the fighting eagle: 'I hope for the realization of the dreams of Frederick, of Louise, the country's saint in the struggle with France, of my grandfather, who knew what he wanted, and knew how to be patient as well as to act. Let every one who speaks the German tongue be as brothers. Let an invincible navy defend our sons, our trade, our industry against the jealous. We need a mailed fist to obtain our share of the wreck of China. I stood upon the Mount of Olives, and I saw that all Asia Minor, once the corn chamber of the world, will be so again in the hands of the Germans. I shall do my duty and see to the fulfillment of my people's ulterior hopes.'

"But how is peace to be established with all this?"

### Rome and Imperialism.

THE Roman Catholic church has declared herself favorable to American imperialism and an alliance of America with Great Britain to secure Anglo-Saxon supremacy in Asia. This is the accepted import of a speech made at the Independence Day banquet of Americans in London, by Cardinal Vaughan, the papal primate in England.

The New York *Sun* hails the event as a great gain for imperialism, and under the heading, "Rome with Us in the East," prints the following:—

"LONDON, July 4.—A declaration of immense importance concerning the fate of the Philippines and all Asia was made to night by Cardinal Vaughan, Archbishop of Westminster, at the Independence Day banquet given by the American Society in London. There is good authority for saying that his utterance is an authorized announcement of the policy of the Roman Catholic church on the Far Eastern question. When it is said that he astonished and electrified his audience by his eloquent appeal to America and England, in co-operation, to carry civilization into Asia in opposition to Russia, it may easily be imagined what a sensation his words created.

"Nor was his the only imperialistic speech of the evening. It was the keynote of every word spoken, and the spirit of imperialism aroused an enthusiasm surpassing anything witnessed at former gatherings of Americans in London. The banquet was attended by the largest and most representative assembly of Americans ever held in Europe. It was nearly midnight when Cardinal Vaughan spoke, but the tremendous significance of his words entitles them to be the first quoted. He said:—

"I have in my heart the deep-seated and mature conviction that the welfare of the Christian world, especially those portions which have not yet been brought into the pale of civilization, depends in a great measure on the good feeling and co-operation that shall exist

between the American and English peoples. [Cries of "Hear!" "Hear!"] We are living at the end of one century and are about to enter another. Some men may glory in looking backward, and they will have much to learn in retrospect. Others look forward. Their minds are cast toward the future, leaving behind the things they have accomplished, and they press forward. While we are on the eve of a new century the English-speaking peoples look forward to see in what direction their mission will be accomplished. It seems to me from the evidence of past years, and from the manifestation of friendly feeling expressed at this table by your ambassador and senators who have spoken, that we are preparing the American and English peoples for the great work before us in the century to come.

"You no longer, if I may speak to my American cousins, you no longer are a self-contained power. You have come forth from your continent, forced by the acquisition of lands abroad. You stand with your foot on the threshold of the vast continent of Asia. You have entered into the comity of nations that has declared itself in many ways interested in the welfare and future of the Asiatic continent. *You will never be able to withdraw* [Cries of "Hear!" "Hear!"] *the influence you have, and it will be greater in the future than ever it was in the past. It must make itself felt on the tremendous population of Asia, which is waiting for the advent of true Christian civilization.* [Italics ours.]

"The question that presents itself constantly to my mind—I do not know how it will strike your minds—is this: Which power in the future of the world shall be predominant over the great continents yet unreclaimed by Christian civilization? Shall it be the great despotic power that looms north of Asia, or shall it be the power of the liberty-loving nations represented by the English-speaking peoples? [Cries of "Hear!" "Hear!"] It is a question of which of the two extremes in modes of government shall prevail. There can be no doubt in this hall to which the preference should be given. If then the liberty-loving peoples bring happiness, civilization, and all the benefits of Christianity to the largest majority of the human race yet uncivilized, it can only be, it seems to me, through a good understanding being established between the two great branches of the English speaking people. [Cries of "Hear!" "Hear!"]

"I am not speaking of commercial interests. I am not speaking of the wealth of England or America. I am speaking on the point alone of your influence and our influence abroad. I pray that the sentiments expressed so eloquently by many speakers to-night, sentiments which animate the English heart as deeply as the American, may continue to be woven one with the other, so that the missions of the English speaking races may be carried on successfully in the new century, and that the century may see the completion in a great measure of our common mission.' [Cheers.]"

Rome, ever since the days of the Roman republic, has represented imperialism; Hence it is not strange that she favors imperialism to-day. The papacy presents a system of government as far removed from republicanism as anything that could be devised. Rome denies that any person has a right to worship God according to the dictates of his own conscience. This is

as complete a denial of the doctrine of human rights, set forth in the Declaration of Independence, as could well be made. If individual rights have no existence in the sacred domain of religion, they have no existence at all. If an individual is under obligation to obey some other man in religious matters, he is by the same token bound to obey the same authority in matters temporal.

Recently the pope said of England that "England's return to Roman Catholicism is daily becoming more certain"; and of the United States he said, also recently, that it is marching into the Catholic church with rapid strides. Hence Cardinal Vaughan can very consistently favor British and American supremacy in Asia; for Russia, of course, is not under the influence of the papacy as are England and the United States. Rome hopes that these two countries will become supreme in the far East, and by that time she hopes to be supreme in them.

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### Liberty—for the White Man.

*"Buffalo Courier," July 4.*

"WE hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."—*Declaration of Independence.*

These immortal words of Jefferson, given to the world on the day of our nation's birth, were not the expression of new truths. They were the condensation into a few strong phrases of all that humanity had learned of liberty, gleaned from the history of the centuries and sealed with the blood of freemen shed on a thousand battle-fields. We may not, if we would, cast these teachings aside as the words of a visionary philosopher, an idealist whose doctrines have been proved to be unfitted to our needs after a trial of little more than a century. These are Jefferson's words, but the teachings are those of human experience. If we reject them we turn our faces away from the light and cast aside much that was good in the civilizations of the past. We abandon Greek democracy and Roman justice; the teachings of the Hebrew prophets, and the principles underlying our Christian civilization; the Magna Charta and the Reformation; the victories of our own people on the bloody fields of the Revolution and the Rebellion.

For summed up in this one brief paragraph we find the recognition of universal brotherhood, of eternal justice, of divine power and love for fellowman, of civil and religious liberty, of government resting on the consent of the governed, which forbids slavery and oppression of every kind. If these principles of the Declaration of Independence are of such transcendent importance in securing the happiness and welfare of men and of na-

tions, then the American people can do no better on this anniversary than to consider calmly and seriously whether the currents of our national life are flowing in the direction that our Revolutionary ancestors would have chosen; whether our present policies are in keeping with the Declaration of Independence.

It is far easier to assume that these things are true; to point, as many writers and speakers will do to-day, to the Stars and Stripes proudly floating over seventy-five millions of people at home and a dozen millions more on the islands of the sea, without knowing or caring whether that flag is for these people a symbol of freedom, or of oppression. It would be easy to dwell upon the achievements of brave men who have since our last Independence Day raised that flag in new and distant regions, laying down their young lives that the red, white and blue might be planted in triumph among the ruins of an ancient and outworn despotism; but it is our duty to consider whether in the consequences of their sacrifice we have realized the high ideals of the American people. One year ago to-day we were rejoicing in a great naval victory by which the issue of the Spanish war had been decided, and the liberty of Cuba secured. Yet Cuba is not free to-day. The Spaniard has gone, but in his place the American has established a military rule which is as foreign to the principles of the Declaration as is the czar's iron rule over Russia. However beneficial its temporary results may be, the system is wrong. It is maintained in defiance of the sacred pledge of the American people made by Congress in the intervention, when the freedom of Cuba was acknowledged in the very words of our own Declaration of Independence.

Ten thousand miles away, across the broad Pacific, another shameful spectacle is presented. In the Philippines, an American army has contended for months, gallantly but unsuccessfully, to assert our claim of sovereignty over a brave people who fought with us against the Spaniards, but who unfortunately turned their guns upon us when it became clear that we would not grant to them that liberty, which is their "unalienable right." We have ravaged their country with fire and sword in the name of liberty and Christian civilization. Was there ever a more shameful spectacle of lust of land and greed of gold? "Life, liberty and the pursuit of happiness," says the Declaration. All of these things have we taken from them, and in the judgment of the nations, we shall not escape the payment of the penalty.

We read much in these days about manifest destiny, about the duty of spreading Anglo-Saxon civilization, about taking up the "white man's burden." Are the principles of the Declaration applicable only to white men? Did Jefferson mean that all white men are created equal, that the Creator has endowed white men with unalienable rights, that "the consent of the governed" was not a necessary preliminary to the government of black men, or brown men, or yellow men? Lincoln did

not take so limited a view of truth when he struck the shackles from the slave, yet a generation afterward we find public sentiment in the South justifying the lynching of the black man and the denial of all his civil rights under the form of law; we find public sentiment in the North justifying the conquest of the brown men of the Philippines; and we find the nations of the earth scrambling in indecent haste to divide the great domain of the yellow men of China.

Race prejudice is nowhere more powerful than in the United States, and this is in utter conflict with the Declaration. As for the claims put forward in China and the Philippines in the name of Christianity and civilization, it is time to realize that these terms are but a cloak for commercial schemes which aim at the exploitation of Asia for gain. An Anglo-American alliance would only preserve the peace of the world when it suited the traders of the two nations to abstain from war. When our British friends insist on joining us in celebrating the Fourth of July, it is time to ask ourselves whether it is not because we have departed from the ideas underlying the observance, that it has ceased to wound the nation whose pride was humbled in so memorable a way by the deeds which followed the Declaration.

Liberty—for white men only—that is the present-day limitation placed on the broad words of Jefferson. Have white men all the liberty to which they are entitled in this nation, founded on the principle of equal rights? Have we equality of opportunity to earn a living, and thereby to acquire the means on which “the pursuit of happiness” is so largely founded? Have we equality of educational privileges? Have we true equality before the law? Have we equality as citizens, except in theory? Does the poor man count for as much as the rich man, irrespective of individual talent or attainments? If any or all of these questions must be answered in the negative, then the problems that will confront the United States of America at the dawn of the twentieth century will not be easy of solution, if we are to live up to the high ideals of those who laid the foundations of the Republic.

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HOLDING the Philippine Islands against the will of their inhabitants involves a new departure in government. I do not want as part of this nation, people who cannot read the Declaration of Independence. The doctrine of force lies behind, not in front of us. The expansion argument is the argument of George III.

Shall we say, on this day of celebration, that we have lived one hundred years under a wrong principle? No. Some say, take the Bible in one hand and a gun in the other. Thank God, I am not in favor of this way of Christianizing.—*W. J. Bryan, July 4.*

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PATRIOTISM does not mean Pat-riotism.

## Paganism and Sunday.

“Present Truth.” (London, Eng.)

THE *Church Family Newspaper* of June 16 contains the following bit of information appropriate to the season:—

“The near approach to Midsummer Day calls to mind the fact that that day and the preceding eve, now dedicated to St. John the Baptist, have been regarded as a holy season even from remote pagan times. There seems to be little doubt that one custom which was observed in our own time, and may be still in remote parts of Ireland and Scotland—that of lighting fires on the hills on Midsummer Eve—has come down to us from the time when the sun-god Bel, or Baal, was worshiped in these islands. Such fires were common over the greater part of Europe—from the cold borders of Lapland to the Levant.”

The same custom is continued till the present time in Norway and Sweden, where Midsummer Day is quite a holiday. In connection with the foregoing, the following from the same paper, with regard to Stonehenge in Salisbury Plain, fits very well:—

“There is now no doubt of the character of this mighty ruin. Baal worship was at one time almost the universal religion, and this was one of its great temples. It was oriented so that the rays of the rising sun at midsummer should fall upon its sacred altar. It would be rash to guess its age, for it may be older than the time of Elijah. Very little is known of the religious teaching of the Druids, but they were believed to have been Baal, that is, sun-worshippers. . . . Sixty years ago I heard boys sing in the streets a song which is a portion of a Druidical hymn to the rising sun. In English it sounds like nonsense, and they had no idea what they were saying; it was a wonderful survival of pagan Britain, and Elijah may have heard this chorus, sung by the priests of Baal, three thousand years ago. In one or two remote parts of Britain, the custom of commemorating the triumph of the sun on June 21 still continues, with dancing and bonfires. The peasants are probably innocent of the origin of their custom.”

Many other people are observing pagan customs, wholly ignorant of their origin, thinking indeed that they are Christian because “the church” has adopted them and sanctions them. How many realize the connection between Christmas and Midsummer Day? The observance of the latter is admitted to be solely of pagan origin. Sun-worshippers celebrated it as the day of the greatest triumph of their god, the day on which the sun was longest and highest above the horizon. Just six months later, after a period of progressive daily decrease of sunshine, when the sun seemed to be going away, they celebrated the time of the beginning of its return, its birth, as they called it.

Now when the bishops of the early church, more anxious to secure a large following than to win men from the superstitions of paganism, saw how firmly the heathen were wedded to these sun-festivals, they resolved

to adopt them, so that the heathen could profess Christianity without making any violent change in their habits and customs. But of course it would not do to continue them as emblems of the worship of the ruler of the day. So, remembering that Jesus was just six months younger than John the Baptist, they hit on the plan of calling Midsummer Day the birthday of John the Baptist, and the winter celebration the birthday of Jesus, quieting their consciences, if they had any conscience in the matter, by the fact that Jesus is "the Sun of righteousness." So we have Christmas, a purely heathen festival, firmly fixed in the church. When so much of sun worship had been adopted, it was but a short step to the adoption of Sunday, "the venerable day of the sun."

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### The Voice of the People.

*"Bible Echo."*

SELDOM, if ever, has the voice of the people been the voice of God. We read that "the voice of them [the people] and of the chief priests prevailed." But that voice demanded the life of the Son of God.

"Thou shalt not follow a multitude to do evil," is the divine injunction. And, surely, the way of the multitude always leads to evil. "Strait is the gate, and narrow is the way that leads to life, and few there be that find it." But the way to evil is broad, "and many go in thereat."

In the days of Noah it was the voice of one man against the voice of millions, but the one voice was right. The testimony borne by the voice of Lot was true, while all the jangling voices of the cities of the plain were lost in confusion. It was the voice of *one* crying in the wilderness that condemned the religious world for their rejection of the Messiah. . . .

The voice of God speaks in direct contrast even to the professing religious world. The people say, "Beat your swords into plowshares, and your spears into pruning-hooks," but God's message is directly the reverse: "Beat your plowshares into swords, and your pruning-hooks into spears, and let the weak say, I am strong." The Lord's message is for the last day also, for it ends with the statement, "Put ye in the sickle, for the harvest is ripe." And Christ tells us that the harvest is the end of the world.

From this statement made by the people, many have taken the view that there will be a millennium of peace and happiness succeed the wars of time, and that now we are preparing for that great event. The czar's peace proposals appear to them as prophetic of the reign of peace. But while the many nations are speaking *peace* with their lips and in their professions, never in the world's history were there such tremendous preparations for war. The mighty men are being wakened up, just as God said they would in the last days. The clos-

ing struggle is yet to come. The Armageddon-contest will settle the question of war forever.

The Lord knew, as he spoke through the prophet of old, what the mind of man would be in the last days. He knew that those who would be seeking the patronage of earthly governments for their religion would be crying Peace! peace! But the unregenerate hearts of men and nations would, despite that cry, be contemplating and preparing for war.

And thus it is to-day. The time of the end has come, and the shadows of the last days fall over the hilltops of time. We are approaching the millennium, but that only means "a thousand years." There is no prophecy of happiness or of peace in it. In fact, it will just be the opposite. Everything is reversed, and this we read in Jer. 4:23-27. The greatest battle yet before the world is the last battle, and in that struggle the broken weapons and wounded men will be left upon the battle-field never to be made whole again. . . .

Those who are willing to follow the voice of the people will be unprepared to meet the realities that are pointed out by the voice of God. And herein lies the danger in taking our religion from human thought, or accepting the dictates of popular opinion. The voice of the people does not represent the voice of God, nor will it ever do so, till that time comes when sin and sinners shall alike be unknown.

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### An Anti-Peace Congress.

AN "Anti-peace Congress" has been sitting in Amsterdam with the object apparently of offsetting the purpose and influence of the Peace Congress. In a speech at this opposition gathering the following noteworthy statements were made by a brother of the late President Faure, of France:—

"Before we talk of international arbitration or peace, the ideals of Christianity must be realized upon earth. The present state of things is an affront to Christendom. While honeyed words of peace are wafted from The Hague, the thundering orders to increase armies and navies in Russia, Germany, England, and even America are sent forth to the various legislatures. The very men who are crying peace in The Hague are even now meditating new war plans in their hearts. Kaiser Wilhelm is the biggest hypocrite of all. While hobnobbing with the czar he astounds his own people with gigantic war preparations. The Jews are still persecuted in Russia. The book of Bertha von Suttner and the common sense pamphlet of Baron von Stegell are alike shut out from Russia. Even America, while talking arbitration and disarmament, is carrying on a war with imperialistic intentions. I reiterate, let us aim first to change national and international social conditions and then let us talk of peace."

---

"REMEMBER them that are in bonds, as bound with them." Heb. 13:3.



THE papacy is gaining ground against the government in Rome. A dispatch from Rome under date of June 25, says: "For the first time since 1870 the Vatican party has obtained a majority in Rome in the municipal elections, and the fronts of the churches are fantastically illuminated nightly in honor of the success."

\* \* \*

OVER in England, as it appears from an exchange, the universities of Oxford and Cambridge think they have a copyright on the Word of God. A publisher who intended using extracts from the Revised Version was restrained by injunction from doing so, on the ground that the Revised Version was the property of these universities.

\* \* \*

AN exchange notes that "a fresh attempt is made in England to abolish the opium trade in the British colonies. The agitation is now strongly assisted by the Church of England, the Archbishop of Canterbury, and the Bishops of Carlisle, Derry, Liverpool, Norwich, Rochester, and Mauritius openly taking part in it."

\* \* \*

"GO EAST, young man," is the maxim of the Horace Greelys of Russia to ambitious youth in that country. This is largely due to the completion of the great trans-Siberian railway, which will now terminate at Port Arthur instead of at Vladivostok. Few people appreciate how useful this longest of all railroads is already to Russia, incomplete though it is. Tens of thousands of emigrants are transported to the East. Last year 200,000 colonists settled in Russian Manchuria.

\* \* \*

ON one thing, says *Living Issues*, a Salt Lake City journal, the Mormon Church and other more popular churches are agreed,—they denounce the desecration of Sunday. "As we write, the Presbyterians, in general assembly, are protesting against Sabbath desecration, while the *Deseret News* [Mormon organ] and the mayor of Salt Lake City are clamoring against the same thing."

This same regard for Sunday constitutes an essential feature of the Mormon, the papal, and the pagan religions of old time. This fact in itself ought to condemn it in the eyes of Protestant Christians.

A NEW official is soon to be added to the President's Cabinet, whose office will be that of "Secretary for the Colonies." The name of Robert P. Porter is mentioned as that of the probable man to be chosen to this new position. Of course, such an office is a necessary one under the imperial policy now pursued by the Government. The expression "American colonies" carries us back to the days of King George III. Our forefathers thought they had forever abolished that expression, but they were mistaken.

\* \* \*

SUNDAY observance is not very rigidly enforced in this city under Tammany rule, but it seems that the Sunday theater is not yet to be tolerated. A press paragraph of recent date says:—

"In the case of Maurice Kraus, the reputed proprietor of the Dewey theater, on Fourteenth street, near Third avenue, and his father, the general manager, both were held in \$300 bail by Magistrate Meade, in the Yorkville Court yesterday, on the charge of violating the laws by giving a performance on Sunday.

"The men were arraigned three weeks ago on the complaint of William S. Hubbell, of the New York Sabbath Committee, and a number of hearings given. Magistrate Meade then reserved his decision until yesterday."

\* \* \*

IN India Sunday was formerly a legal holiday, but now the British government refuses to make it a *dies non*; which fact, says the *Indian Witness*, "is a serious hindrance to the observance of the day of rest in this country."

This is true as regards its observance as a legal holiday; but Christians want something more than a day of rest observed as a legal holiday. The government can promote holiday observance, but only the power of God can promote true Sabbath-keeping; and no action by the civil government can constitute a "serious hindrance" to that.

\* \* \*

THE *Missionary Review* prints a note on the "anti-Protestant efforts of the Roman Catholics" in the island of Madagascar, in which it states that the French government "has forbidden the English missionaries not merely to sell medicines, but even to bring medicines for themselves from England. As a result a great many remedies which they used to furnish at a moderate cost have gone up in price, so that it is impossible for the common people to secure them. In view of this the French society is making an effort to establish a medical mission to meet this new phase of the work. In another respect the situation is difficult. The French law requires military service, and the governors of the villages are relied upon to give the ages of the people who are liable. These are all Roman Catholics, and are very apt to dis-



criminate very heavily in favor of their own people, giving their ages as outside of the limit, while they put down the Protestants as within the limit. So eager have they been in some instances as to create a very curious situation. In one instance they reported both a man and his son as of the same age—just twenty-one.”

The Frenth government maintains a union of church and state, and such instances as these described are only ordinary samples of its fruits.

\* \* \*

COMPTROLLER COLER, of this city, is conducting an investigation of the city's gifts of public money to "private charities," with a view to the cutting down of the appropriations. A published list of such institutions, with the amounts given the last year, contains things worthy of note. For example, compare the appropriations made in the following:—

"Society for the Prevention of Cruelty to Children.....	\$30,000."
"Foundling Society of the Sisters of Charity.....	\$295,568."
"Nursery and Child's Hospital.....	\$57,000."
"New York Catholic Protrectory.....	\$286,000."
"Five Points House of Industry.....	\$11,000."
"Missionary Sisters, Third Order of St. Francis.....	\$92,877."

This shows how the idea of public appropriations to private "charities" "works" in practise. It secures much more than the "lion's share" of the funds for sectarian institutions. These denominational "private charities" are nothing more than institutions for the propagation, primarily, of the religious belief of the denomination, and the increase of its numerical strength. The public is taxed to promote sectarianism, under the guise of charity. The charity in all such institutions is a secondary matter.

The national Government has decided to abolish such appropriations in affairs under its control, and the State and city governments would do well to follow its example.

\* \* \*

THE London *Daily Mail* recently printed a description of the war strength of the Boers, referring particularly to their superiority over British South Africa in the possession of artillery, and making the statement that "No cause is more responsible for the insane war spirit that has lately come to a head among the young Boers than the knowledge that they possess this powerful artillery force."

\* \* \*

This is a significant statement, and calls out this comment from 'an English exchange:—

"Most naturally, yet people insist that the great war preparations by the Powers of Europe is the best

guarantee of peace. But it does not work that way. Put a pistol into the hands of a boy, and he cannot be content without firing it off. Train a man as a pugilist, and he cannot rest without challenging somebody to a test of skill and strength. So when weapons of war are accumulated, and men are trained in their use, and the army is exalted as affording the most honorable career for a young man, a desire for war is inevitable."

### The Real Offense.

I have recently called on a man who keeps a bicycle shop a few paces from the place where I am to be tried. He tells me that he does more work on Sunday than any other day of the week, and makes as much money on Sunday as on all the other days of the week together. He rents wheels and has to work all the time to keep them in repairs. I asked him where they went with his wheels. "Out on the race track," was his reply. This man said he knew he was doing wrong to run his shop on Sunday. "If I should go to keeping the seventh day," said he, "I should be arrested at once for working on Sunday." It would really be not for working on Sunday, but for keeping the Sabbath. Yet this man, strange to say, advocates a Sunday law.

I talk with many people here in the South who think that our country would be in an awful condition if there were no Sunday laws; but I am convinced of this, that the more strict the Sunday laws, the less regard there will be for Sunday. I have lived eleven years in Canada and six years in the States of Georgia and Mississippi. In the Province of Quebec where I lived they have no Sunday law. Here they arrest men for the most trivial work on Sunday, that is, if he keeps the seventh day. Yet I have seen more Sunday work, Sunday games, Sunday picnics, and Sunday travel in one year in Georgia than in the whole eleven years in Canada. In Georgia it is backed up by law and in the other case it is backed up by a religious sentiment. Religion by law is but shallow hypocrisy. True religion is imbedded in the heart, and needs no law to enforce its claims by pains and penalties.

Hatley, Miss.

R. S. OWEN.

### Fostering Infidelity.

AN exchange prints the following:—

"One of the meanest revenges ever wreaked by bigotry upon a victim of its spite has been incurred by Rudolph A. Lee, a student in the University at Minneapolis, Minn.

"Mr. Lee is manager of the University baseball team and president of the graduating class. He is the son of ex-speaker W. E. Lee, of Long Prairie, and finished his course of study with credit to himself and teachers; but as he had the 'indiscretion' to arrange for a ball game between his team and another on Sunday, the faculty has suspended him and he must wait a year for graduation and the degree he has earned. Not less despicable is the action of the faculty in the case of young Rydeen,

captain of the ball team, whose suspension is indefinite and may make it impossible for him to finish his course.

"Like the trustees of the Drake University at Des Moines, who 'took the Bible end' of a discussion about Professor Morgan, these trustees probably expect to escape criticism by taking the Sunday end of the case against the students. A Sunday game of ball, or a prize fight for that matter, would reflect glory upon its participants as compared with the act of these Minnesota pedagogues."

This exchange is against Christianity, and it is just such examples of bigotry and inconsistency as this on the part of professed Christians that furnish it with material to make its attacks upon the Christian religion. The enforcement of Sunday never made any Christians, but it has contributed powerfully to make infidels.

### Afraid of Insults.

In an interview accorded a party of "pilgrims" by the pope, last month, the latter spoke of the slight that had been put upon him by his exclusion from the Peace Congress, and said:—

"The sovereign pontiff will remain faithful to his calling. When Christ was upon earth dispute and conflict characterized society. There were always wars and rumors of wars, but Jesus Christ brought peace to all men of good will, and I have no more fervent wish than to follow in his footsteps. Now that the nations are becoming themselves convinced that disarmament, or at least reduction of armament, is necessary, and that it is possible to reach beneficent results by an international congress, the vicar of Christ, the Prince of Peace, is excluded.

"This is hard. I feel this the more since I am imprisoned in this palace as a slave for more than twenty-two years. Is my complaint exaggerated? Alas! the sovereign pontiff dare not show himself outside of these walls for fear of being insulted on the streets of Rome by fanatic enemies of the Vatican."

The pontiff has "no more fervent wish than to follow in his [Christ's] footsteps"; yet he "dare not show himself outside of these walls for fear of being insulted on the streets of Rome by fanatic enemies." But how long can any one follow in Christ's footsteps who will not go where he is afraid of being insulted?

The real Prince of Peace was not afraid of insults; and anyone who is truly His follower will be likewise unmindful of such things.

EX-SENATOR EDMUNDS affirms that Spain had nothing to cede to us in the Philippines "other than a pretended sovereignty that did not exist." The rights which Spain claimed there were precisely those that we denied to her in Cuba. In putting ourselves in Spain's place as the subjugator and ruler of the Filipinos we are

therefore in a position as indefensible legally as it is untenable morally.—*N. Y. World.*

### Public Opinion.\*

(Copyright, 1899.)

BY FRED PARDEE HANCHETT.

A RUTHLESS monster, fierce and strong—  
Denying right; upholding wrong:

To quiet Censure, it doth draw  
Beneath the guise of righteous(?) law.

Erst, ruling with an iron rod,  
It crucified the Son of God.

Dictating unto kings, it still  
Compels submission to its will;

And, eager now, as eager then,  
To crush the liberty of men,  
It fain would hamper more and more,  
Free speech and worship, as of yore.

*San Francisco, Cal.*

### Disappearance of Individualism.

WHETHER or not much concern is felt in this country over the vanishing principle of individualism in government, the fact that it is disappearing is clearly seen, and is a matter of widespread comment. Such comments were deemed appropriate by many journals for the anniversary of Independence day, and our attention has been called to the following in the *St. Paul Globe* (Minn.) of that date. It is a clear statement of a very serious situation. Under the heading "1789-1899," the *Globe* says:—

"After more than a century of experience in conducting representative government as closely as at all possible along the lines of individualism, the American people find themselves on the closing anniversary of the national holiday in the nineteenth century, brought face to face with political, social and economic conditions which threaten the complete disappearance of the principle of individualism.

"The minimum of interference with the rights and privileges of the individual citizen, either through government or otherwise, was the dominant principle in the theories of social and political control which prevailed among us during the greater part of the first century of our national existence. To-day the individual is of minor importance, and is everywhere yielding to the weight and control of the mass. In our industrial life the individual gave way completely before partnership and joint stock associations. They in turn made room for the control of the corporation. The corporation is fast being displaced by the aggregation of corporations.

\*Lines suggested by results attending Sunday-law legislation—the outgrowth of malice and intolerance.

The individual, as a force in social, political or economic concerns, is, apparently, no longer of much moment.

"The Government conceived and administered by Jefferson was the antithesis of socialism. The Government administered by McKinley is as near a realization of state socialism as can be maintained without the making of radical changes in the organic law of the country. Government fifty years ago in America was a mere instrumentality growing out of the necessity of delegating certain duties which the individual could not discharge himself. Up to thirty years ago or so, the individual ran the Government. To-day the Government runs the individual. Then government was a mere necessary evil; to-day it is the individual, disassociated from his fellows, that represents the necessary evil. The Government existed then for the convenience of the individual; to-day the individual exists for the convenience of the Government.

"In the last analysis it is doubtful whether a more complete reversal of political theories could have been realized than has set in among the American people during the nineteenth century. We cannot close our eyes to it. It is but little more apparently than the precursor to changes even more radical in all the other relations of the individual toward society. How far the changes will go uncontested as they practically have been, or whether American society will ever find its way back to the moorings of individuals from which it has broken loose, are questions the solution of which is hidden in the secrets of the future. Thomas Jefferson declared that, in determining the duration of American free government, all would depend on the construction placed on the provisions of our Constitution. With the opening of the new century the prediction assumes a greater significance than ever attached to it in our national history."

### The Golden Rule the Solution.

*"Signs of the Times."*

MR. EDWIN MARKHAM, the author of the much discussed poem, "The Man with the Hoe," at the Howard M. E. Church, San Francisco, June 4, said:—

"I have been asked to say a few words about 'The Man with the Hoe,' and my solution of that problem. I have no new solution. The problem is as old as humanity. The men who built the pyramids struggled with that problem. The men who are building London are struggling with it to-day. I have but one solution—that is the application of the Golden Rule. We have committed the Golden Rule to heart; now let us commit it to life. [Applause.] That is the only solution.

"As to what steps should be taken, I cannot say. Various solutions are offered. The Republicans offer one solution, the Democrats another, the Socialists another, and the single-tax people have their solution. In my judgment it is wise for us all to consider all these questions, and try to find some way of enlarging the sphere of justice for all men.

"I believe that the industrial question is a religious question. [Applause.] I believe that everything that has to do with the welfare of men, in politics, in industry, is religious at the bottom; that everything shows our

relation to one another and our relation to the Father of life.

"I believe that Jesus of Nazareth is the Father, the Saviour of the human race. In his principles of justice, in his principles of brotherhood, we find the solution of these questions. Fraternity to me is the dearest of all words, and in that word is the hope of the human race."

But all these principles must be applied in Christ's way. The Golden Rule must be applied in the individual life before it can be applied in the collective life. It must be inwrought in the heart before it can be reduced to deeds. The Golden Rule is the solution, but its power must be the Spirit of God received by faith. Politics or human science is powerless.

### The United States and Cuba.

*SOME "STARTLING STATEMENTS."*

SPAIN is out of Cuba, but Cuba is not yet free. The government of Cuba is not self-government; it is a military government, than which nothing further from self-government could ever be. The United States went into the island to proclaim freedom to the Cubans, and as yet the latter are inquiring, Where is our liberty?

Will Cuba ever be free? Will the strong hand of American rule ever be relaxed from the island? This is a question, and an important one; and while the full answer remains to be given by the future, there are to be seen facts which suggest what that answer is likely to be.

The *North American Review* for July prints an article in which some of these facts are set forth. The article is by a high officer of the United States army of occupation, and makes what are regarded as some "startling statements" about the occupation as regards its bearing on Cuban affairs and prospects. His aim is to urge an immediate evacuation of Cuba by the American forces, in order to secure annexation of Cuba without violating the pledge given the Cuban people and all the world; that is, by the consent of the Cuban people. The longer the occupation is maintained, he says, the greater is the irritation stirred up in the Cuban mind, and this sooner or later will lead to open revolt.

The following quotations are from his statement of the conditions resulting from American intervention thus far:—

"There can be no doubt that the 'pacification' of the island is now accomplished. City for city, the towns of Cuba are more peaceful and orderly than those of the United States. There never was a more docile, quiet people. All the reports of 'bandits' are zealously forwarded to the United States, and half of them are lies."

"In addition, as a result of our military occupation, capital finds the islands in a state of transition, the laws in a state of uncertainty. The ordinary opportunities for investment are absent, and so the plantations remain

grass-grown, the sugar mills silent, the wharves rotting and deserted, and the people, poor creatures, with haggard faces, still starving, still asking, 'How long, O Lord, how long?' And worst of all, we who control the destinies of the island cannot answer them."

"A military government at best is a tyranny. The best military government is the one which interferes least with the autonomy of the civil government. Our military government in Cuba, as a means of *rapprochement* between the two peoples, is a failure. And the extent to which this is the case is indicated by the remark sometimes now heard in Cuba, that as between the American military control and the Spanish military control, the Spanish was preferable."

"The irritation of the Cubans against the Americans and American military rule is daily increasing and will inevitably presently find vent in a revolt."

This is what is seen by an American military officer who is in a position to observe the facts of the situation. He sees that the best way to keep the pledge made against forcible annexation, is to evacuate the island now. But the Government has no thought of withdrawing the American forces just now. They will remain, the agitation and discontent will increase, until presently it finds vent in a revolt; then the Cubans will have committed the same crime as did the Filipinos, and will be treated in the like way.

Such are the present indications, according to the testimony of an American army officer in Cuba; and the only conclusion to be drawn is that the same kind of freedom has been conferred on Cuba that was conferred by Rome on the ancient republics of Greece; who when they had rejoiced at their deliverance from the yoke of the Macedonians, awoke to find themselves further from liberty than they were before.

---

### "Peace" by Fighting.

THE *Chicago Times-Herald* says in a dispatch dated at Washington, June 25, speaking of the policy to be pursued in the Philippines:—

"It must be remembered that besides the island of Luzon, there are hundreds of other islands in the archipelago, in which this Government will have to restore peace and order."

"Restore peace and order," by invading peaceful communities and making the people fight, as they are doing in the island of Luzon! A New York paper not biased by imperial sentiment, well says:—

"The censored dispatches from Manila and the orators of the Administration agree that peace prevails and order reigns in all of the Philippine Islands except the three or four where our troops have carried Mr. McKinley's proclamation demanding the unconditional submission of the natives and their recognition of our 'sovereignty.'

"There is, accordingly, none of the 'anarchy' or 'throat-cutting' which the upholders of conquest main-

tain would instantly follow should our troops be withdrawn. This is in line with the whole history of these islands. The tribes have seldom warred among themselves. Their fighting has been against Spanish rule, as it is now against our attempt to take Spain's place."

Surely, it must be very necessary for the American forces armed with their "benevolent assimilators," to invade the remaining islands of the Philippine group in the interests of peace and order!

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### "Humanizing" War.

*New York "World."*

In his address at the grave of Grotius yesterday Ambassador White declared it to be the duty of civilization to "go on with the work of humanizing war."

But how shall that be humanized which is inhuman in its very conception and in every detail of its waging? "War's a brain-spattering, windpipe-splitting art," wrote Byron. "War is hell," said General Sherman. War consists in killing, maiming, destroying. It tears the husband and the son from the family hearthstone and sends them to slaughter and be slaughtered. It makes widows and orphans. It sows the seeds of pestilence. It breeds famine and gaunt disease.

No, no, no! We cannot humanize this hideously inhuman thing. Our task is to abolish it as we have abolished its twin sister, piracy. It is ours to find a better way and to follow it.

---

THE *Boston Transcript* publishes a letter from Rev. Clay MacCaulay, dated at Tokio, Japan, last month, in which the writer states that Admiral Dewey had expressed to him his views of Philippine conquest in these words:—

"Rather than make a war of conquest on the Filipino people I would up anchor and sail out of the harbor."

He had also seen General Otis, and in a conversation the latter had said to him:—

"I was ordered to this port from San Francisco. I did not believe in the annexation of these islands when I came here, nor do I believe in their annexation now."

---

THE president of a Filipino envoy sent to Manila to treat with the American representatives for peace, expressed to one of the latter his view of the war as related to the principles of American government. He said:—

"We have spent some time with your commissioners, incidentally considering the American Constitution. Its principles impress us profoundly.

"The plan of government offered the Philippines seems, in theory, a good colonial system. But why should a nation with your Constitution seek to make a colony of a distant people who have been so long fight-

ing against Spain to secure the same rights your Constitution gives? You fought the same battle in America when you fought against England."

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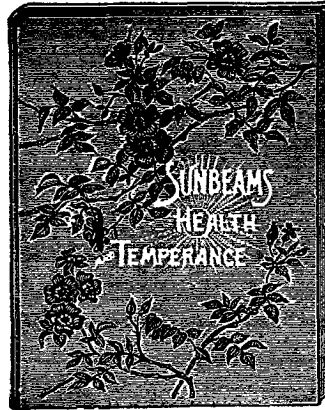
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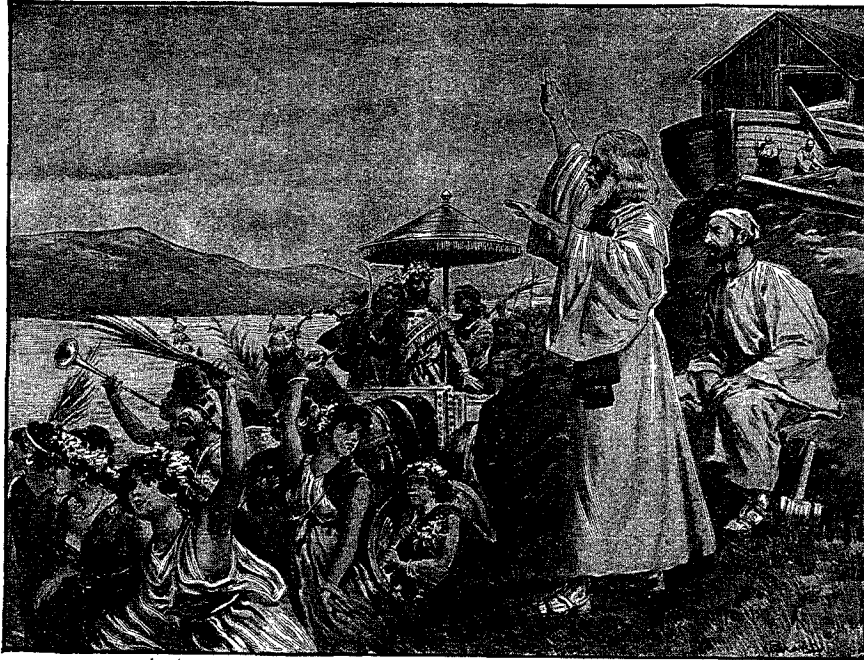
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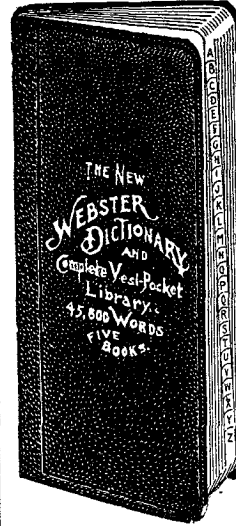
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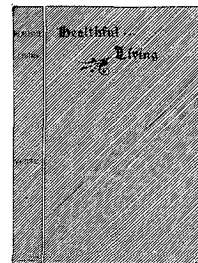
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NEW YORK, JULY 13, 1899.

PREPARATIONS for a terrible war in South Africa continue to be made by England and the Boer republic.

SINCE the United States drove the Spanish forces out of Cuba, two thousand saloons have been opened on that island. This is substituting one enemy of the people for another, and of the two, the saloon is unquestionably the worse.

THE Peace Congress at The Hague is expected to adjourn *sine die* about the middle of this month; but will, it is said, reassemble in 1900. In the meantime the czar will visit the European courts in the interests of his undertaking for peace.

THE position of the individual in popular government is that of a director of the machinery of the government; when he becomes only a part of the machinery himself, directed by another, the government has become a despotism in fact, whatever it may be in name.

THE crusade against Mormon polygamy which has been in progress since the Mormon B. H. Roberts was elected to Congress, has borne fruit in the arrest of a prominent Mormon leader named Cannon, in Salt Lake City, and the announced intention of taking similar action against B. H. Roberts, President Snow and others, who do not deny the charge of maintaining a plurality of wives.

WITHIN the next fortnight, three seventh-day observers in the South are to be tried under the Sunday laws, one at Gainesville, Ga., one at

Rome, Ga., and one at Amory, Miss. Interesting developments are certain to arise at these trials, and at the earliest opportunity these will be set before the readers of the SENTINEL. At each one the interests of the defendants and of the cause they represent will be looked after by the president of the Religious Liberty Association, Allen Moon. Every lover of religious liberty has an interest in these trials, and is in fact on trial himself in the persons of the the defendants who are before the courts.

THE Fourth of July was celebrated vigorously by American officers and men at Manila,—the place where American *dependence* (upon Great Britain and other nations) has lately been established by American arms. A poor place that, in which to celebrate American *independence*. For at that place American independence was lost, and unless the steps there taken be retraced, it is gone forever.

No nation on the globe is now truly independent. A year ago there was *one* such nation,—the United States; but now this one has played the part of Esau and sold its birth-right for a mess of pottage. The dependence of the nations of the Old World is proclaimed by their alliances; not one of them feels strong enough to stand alone. Germany, Austria, and Italy are in one alliance; France and Russia in another; and England, to whom the others had turned the "cold shoulder" had been anxiously feeling around for an ally, and was only too glad to find one in the great American Republic.

A virtual alliance now exists between these two countries, and it is made necessary by the entrance of the United States into the arena of European strifes. For, as a British authority, speaking of this Republic under its new policy, said, "The young imperialist has entered upon a path where she will require a stout friend;" and her bargain for the

Philippines was made "under the protecting naval strength of Great Britain," who will "expect a material *quid pro quo* for this assistance."

By the first American Revolution, a century and a quarter ago, independence was gained, and the American colonies were lost. By the second revolution, just completed, independence has been lost, and American colonies are again established. And as regards the principle of all this, it matters not that the seat of the imperial power has crossed the Atlantic, and the colonies have crossed the Pacific.

Events will yet make plain the fact to those who do not now see it, that this country is no longer independent.

ROMAN CATHOLIC authorities in the United States have been greatly scandalized and shocked by a recommendation made in the report of the Insular Commission appointed by the Government to investigate affairs and conditions in Porto Rico. The recommendation is "That priests and others who have taken the vow of celibacy may be permitted to renounce said vows and enter into marriage relations, the same as other people." This, says a report from Washington, D. C., "is regarded by the highest [Catholic] ecclesiastical dignitary here as 'a gratuitous insult' to the Catholic Church throughout the world."

It would be interesting to know the reasons back of this recommendation. Doubtless there is in those reasons that at which the Catholic dignitaries *ought* to be scandalized and shocked, whether they are or not.

SEPARATE a great man from a great principle, and only a small man is left. The greatness remains in the principle.

A NATION, like an individual, is most likely to pick a quarrel when it goes about armed.