

"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.

(Entered at the New York Postoffice.)

"LAW and order" was never conserved by Sunday idleness.



PEOPLE who fight the devil with fire, only kindle the blaze more fiercely.



INDEPENDENCE has been many times won by a people, but never once granted.



WHEN personal independence dies out among a people, national independence must quickly follow it.



CHRISTIANITY represents the only government in which there is neither minority nor majority rule.



THE subtlest of all evil doctrines is that which, plainly stated, declares that man can be his own saviour.



LOYALTY to the United States does not demand that the principles of republican government be repudiated for the sake of agreeing with the party in power.



THE fact that rights are God-given, is the ground of hope that they will not be finally lost. But he who would finally preserve his rights must ally himself with the infinite Source of power in which they originated.

WHEN a people lose the love of personal liberty and independence, a despotism must inevitably result; for free government cannot possibly be kept alive where individual freedom is lost. In proportion as the people part with this, they erect a despotism over themselves.



CHRISTIANITY is founded upon individualism—the individualism of Jesus Christ; and when individualism is repudiated and set aside for the doctrine which demands the sacrifice of a few for the alleged good of the many, Christianity is denied, no matter what profession is made by the ones that do it.

Loyalty, and Politics.

THE Government of the United States is, or should be, a perfect republican Government. The Declaration of Independence and the national Constitution were designed to be, and are, the proper basis of a government which preserves the natural rights of the governed. Every national act ought to be in harmony with the principles which these documents embody.

The Government ought to be true to the principles on which it was founded. But under the leadership of the party in power it may, and often does, depart from those principles. When this is the case, loyalty to the Government does not demand that an individual side with the party in power against the principles of the fundamental law. If the party in power repudiates the doctrine of government by consent of the governed, it is not disloyalty in an individual still to adhere to that principle, at the cost of differing with the Administration.

Loyalty to the Government is loyalty to the principles of the Government, and not loyalty to a political party. The Government is broader than any party; and the party in power may be itself disloyal to the principles for which the Government stands.

The principles of the Declaration and the Constitution—the principles of free government—are fixed and unchangeable. Our forefathers did not originate them; the Declaration and the Constitution did not give them being; they, on the contrary, gave being to those great American documents. Those principles are eternal, and since time began have been worthy the homage and fealty of mankind. Such they have been and such they will be while time endures.

Political parties, on the other hand, are constantly changing; and if loyalty to the Government meant loyalty to the party in power, it would be a very unstable thing. But true loyalty must be as fixed as are the principles to which it adheres.

In true loyalty to the Government, therefore, there is nothing distinctively political; and when we are accused of taking sides in politics by adhering to American principles of government against the policy of the party in power, the charge is without foundation. On the contrary, if we said nothing when the principles of free government were repudiated, but adhered to the party in power, to show our loyalty and avoid getting into politics, by that very thing we would get into politics beyond any mistake, and be obliged to defend our course of action on political grounds. The AMERICAN SENTINEL is not, and does not intend to be, in politics; and the only way for it to keep out of politics is to adhere firmly and plainly to those principles of justice and right government which existed before politics were ever heard of, and will exist when political parties shall have passed forever.

Right Thought On the Lord's Day.

THE Presbyterians hold the lead in the membership of the Christian Endeavor societies. The *Interior* is the Presbyterian paper published in Chicago. This paper publishes weekly lessons for the Christian Endeavorers. The lesson for them the week beginning July 23, 1899, was "Honoring the Lord's Day." By the term "Lord's Day" in this lesson the *Interior* means Sunday. And Sunday, the calendar of this very lesson, shows to be the first day of the week.

The first instruction of the lesson is on "The Origin of the Lord's Day." And the first two sentences of this instruction are as follows:—

"The origin of the day is significant, and is an education in itself. The fact that God rested on the seventh day, that he hallowed it, that his example ought to be incentive, is the very beginning of right thought on the subject."

Yes, that is the very beginning of right thought on the subject. And what has it, or what can it possibly have, to do with the first day of the week? As this lesson instruction says, God rested on the seventh day and hallowed it. But the seventh day is not the first day of

the week. How much right thought is there in citing God's resting and hallowing the seventh day, as incentive to people's observing as a rest day the first day of the week? And when the Word of God says that God rested the seventh day, and that he hallowed it; and when the writer of that lesson knows this so well as to repeat the very expressions of the Lord's word, then how much right thought is there in the writer's taking what the Lord has said of the seventh day and applying it all to the first day, just as though it had all been originally said of the first day or as though the first day were the seventh day?

No; the Word of God says that he rested the *seventh day*; that he blessed the *seventh day*; and that the *seventh day* is the *Sabbath* of the Lord thy God; and no right thinking can ever find the first day, or any other than the seventh day, to be the rest day after the example and incentive of the Lord.

More than this: Where can there be any right thought in thinking that Sunday is the Lord's day, or that the single expression "Lord's day" in the Bible (Rev. 1:10) can have any reference to the first day of the week, or Sunday? The Lord calls the *Sabbath* "my holy day," "the Sabbath of the Lord": and that shows that the Sabbath is the Lord's day. And "the seventh day is the Sabbath": and this shows in turn that the seventh day is the Lord's day.

To present this a little more forcibly, if need be, we set it down here in the form of premise and conclusion, thus:—

"The Son of man is Lord also of the Sabbath." Mark 2:28.

"The seventh day is the Sabbath." Ex. 20:10.

Therefore the Son of man is Lord of the seventh day.

As surely as the Scripture is true so surely is that conclusion true.

Then using that conclusion as a premise we can form the following:—

The Son of man is Lord of the seventh day.

The day of which he is Lord is the Lord's day.

Therefore the seventh day is the Lord's day.

With that conclusion again as a premise we have the following:—

The seventh day is the Lord's day.

John says, "I was in the Spirit on the Lord's day." Rev. 1:16.

Therefore John was in the Spirit on the seventh day.

The premises and conclusions in these formulæ are all true—as true as Scripture, because they are simply the statements of Scripture in different forms.

Of course the second and third are dependent upon the first; but both premises in the first formula are positive statements of Scripture, and the conclusion is therefore strictly according to Scripture. Therefore as surely as the Scripture is true, so surely is it true that the Son

of man is Lord of the seventh day; *that* the seventh day and that day only is the Lord's day; and that the prophet of Patmos was "in the Spirit" on the seventh day, the Sabbath of the Lord. Whosoever therefore would keep the Lord's day must keep the seventh day; for "the Son of man is Lord of the Sabbath," and "the seventh day is the Sabbath."

Such only and its like is "right thought on the subject."

A. T. J.

"Destiny," "The Inexorable Logic of Events,"
Etc.—No. 2.

BY JOHN D. BRADLEY.

A GREAT journal says, "Men may be masters of their own destinies, but nations are not." Yes, men not only may be, but are masters of their own destinies, and by that very token they are the masters of the destinies of nations, and nations are masters of their own destinies, because *men are the nations*. Nations are made up of individuals and nothing else. This is not to say that an individual or even a large number of individuals can always control the destiny of a nation. But it is to say that the individuals of which a nation is composed, being in control of their own destinies are in control of the destinies of the nation, because *they are the nation*. Individuals determine the destinies of nations. "The public life of a nation is but the life of successive generations of statesmen." And it is a rule with very few exceptions that the lives of statesmen are fairly representative of the lives of the people whose statesmen they are.

The history of the one other great republic of the world is important to the people of this Republic. The history of its transformation from republicanism into imperialism is very important to the people *now*. That which makes it most important is the fact that He that ruleth in the kingdom of men has especially called the attention of the people of this time to that very thing. Almost twenty-four hundred years ago the prophet Daniel was shown in vision the fourth kingdom, or power, that should be upon the earth, and when he sought for the meaning he was told by the angel certain specific characteristics that marked the transformation of that power from a republic to an empire. He was not told this for his own benefit, or for the benefit of the people who would live in the time of this fourth power, but for the benefit of the people who would live in the time of this,—the one other great republic of the world. The vision was "for many days," even unto "the time of the end." Almost the first words that a great historian was moved to write on commencing his sketch of "the conversion of the Roman Republic into a military empire," are these:—

"We talk often foolishly of the necessities of things, and we blame circumstances for the consequences of our

own follies and vices; but there are faults which are not faults of will, but faults of mere inadequacy to some unforeseen position. Human nature is equal to much, but not to everything. It can rise to altitudes where it is alike unable to sustain itself or to retire from them to a safe elevation. Yet when the field is open it pushes forward, and moderation in the pursuit of greatness is never learnt and never will be learnt. Men of genius are governed by their instinct; they follow where instinct leads them; and the public life of a nation is but the life of successive generations of statesmen, whose horizon is bounded, and who act from day to day as immediate interests suggests. The popular leader of the hour sees some present difficulty or present opportunity of distinction. He deals with each question as it arises, leaving future consequences to those who are to come after him. The situation changes from period to period, and tendencies are generated with an accelerating force, which, when once established, can never be reversed. When the control of reason is once removed, the catastrophe is no longer distant, and then nations, like all organized creations, all forms of life, from the meanest flower to the highest human institution, pass through the inevitably recurring stages of growth and transformation and decay. . . . Nevertheless, 'as the heavens are high above the earth, so is wisdom above folly.' Goethe compares life to a game at whist, where the cards are dealt out by destiny, and the rules of the game are fixed: subject to these conditions, the players are left to win or lose, according to their skill or want of skill. The life of a nation, like the life of a man, may be prolonged in honor into the fulness of its time, or it may perish prematurely, for want of guidance, by violence or internal disorders. . . . Amidst the endless variety of circumstances there are constant phenomena which give notice of approaching danger; there are courses of action which have uniformly produced the same results; and the wise politicians are those who have learnt from experience the real tendencies of things, unmisled by superficial differences, who can shun the rocks where others have been wrecked, or from foresight of what is coming can be cool when the peril is upon them."

These are general observations which have been confirmed by actual examples. The specific example from which they were drawn was the Roman republic. To-day they are being confirmed by the republic of the United States.

The historian in pointing out how "tendencies are generated with an accelerating force, which, when once established, can never be reversed," states exactly what can be and what is seen and heard to-day in this country on every hand, and which is so plain that none may mistake it. His very words and phrases are echoed and re-echoed, and the very air seems to be impregnated with them. In what is universally acknowledged to be the greatest crisis in this nation's history there is an almost universal demand that action be determined "from day to day as immediate interests suggest;" that only the "present difficulty or present opportunity" be considered; that "each question" be dealt with "as it arises;" and that "future consequences" be left "to those who are to come after." Said a prominent Chicagoan:

"Commercial interests, political interests, and every other interest demands the retention of the islands." Says Mr. John Barrett, former United States minister to Siam, speaking of "our policy of expansion in the far East": "The material interests involved are usually the deciding influence." Says Mr. Charles Denby, of one of the first and greatest problems of "expansion": "Let us leave it to be met by a race which has encountered and solved every difficulty that stood in its path to greatness." Said Congressman Charles F. Grosvenor: "Let us wait. It is not important to settle the status of the Philippine Islands now. It is not important to settle the character of the government, the stable government, which we promise to Cuba." Says another high officer of the government: "No one can tell to-day what is best for them and for us. I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests, their and our well-being." A great journal says one day that those who wish to discuss the matter should wait until Congress is in session; the next, that "the time for debate is past." A prominent dignitary says: "Follow your destiny. . . . Adhere to the instincts of the future." Another says: "Even though we shall for a time elect to stand still, yet shall we, like Nansen's Fram, be drifting toward our destiny."

Has the control of reason been removed in American affairs? Can any one imagine how that could be done more thoroughly than by the blind acceptance of "destiny" and "the inexorable logic of events?" To repudiate the plain principles of the Declaration and the Constitution for these things is nothing more nor less than a removal of the control of reason. The principles of the Declaration and the Constitution are *reasonable* and self-evident. Nothing is more pernicious and more directly opposed to the dictates of reason than is the doctrine that lurks in the terms "destiny" and the "inexorable logic of events."

The great men of this country have set aside as foolishness the great principles of reason and justice which have been the wisdom and the understanding of their country in the sight of the nations, and have announced that henceforth uncertainty is their wisdom, blindness is their guide, and irresponsibility is their law. The principles of the Declaration and the Constitution, say they, are "subtle and metaphysical," "above the realities of life," and fit only for "the aloofness of the astral intelligence." Therefore, "we must follow the instincts of the future," and, "like Nansen's Fram, be drifting toward our destiny."

We do not know what the fate of the Fram was, but we know what the fate is that awaits all *drifting* things, whether they be ships or men or nations. The port of safety is reached only by vigilance, perseverance, and untiring exertion. Those who are *drifting* to their destiny, can, if they will but listen, already hear the roar of

the angry billows upon the shoals of destruction; they can, if they will but look, already see amid the foam of the seething waters, the grim and ragged rocks upon which they are to perish. The surest way for a ship to reach destruction is to drift; and the surest way for men and nations to reach destruction is to drift. When a ship's compass and chart are thrown overboard, its pilot house deserted, and it is tossed helplessly on the waves and driven at the will of the fitful gale, it is doomed. And when a nation throws aside reason and justice and abandons the abiding principles which have been its guides and its life, in order that it may run blindly and greedily in the way of "destiny" and the "inexorable logic of events," it has not only taken the shortest road to destruction, but it has thereby invited destruction to meet it halfway.

Those who have so much to say of the "destiny" of America would do well to ponder carefully the following sentence recently spoken by Bishop Spaulding, of Peoria. It is a simple statement: as simple as that two plus two equals four. Yet it contains more sense and more wisdom than all the orators could say and all the editors could write in a thousand years in behalf of "manifest destiny." He said: "If it is our destiny to become an empire it is not our destiny to endure as a republic."

Religious Liberty in Mississippi.

BY ALLEN MOON.

THE people of Mississippi are ordinary mortals, not worse by nature than other people on this earth; but they are unfortunate enough to have a law on their statute books requiring the strict observance of Sunday. This law is of long standing and for many years has been a dead letter, except that some of the industries of the State have been in a measure laid aside on the day called the "Christian Sabbath." Individuals have disregarded the day by chopping wood, hunting game, fishing, etc.

A few years ago, there appeared in the State of Mississippi a people known as Seventh-day Adventists. These people believe the seventh day of the week, or Saturday, is the Sabbath, and their practise is in harmony with their belief. No sooner had these people become known and their religious views come to the good people of the communities in which they live, than they also called to mind the fact that Mississippi had a Sabbath and a Sabbath law, and that it must be enforced. Some of the religious people of the State began at once to exercise a watchcare over the Adventists, fearing that in their zeal to obey the law of their God they would forget the law of the sovereign State of Mississippi. It was not long before they were astonished

by the sight of the pastor of the Adventist community out in his garden early one Sunday morning going through certain motions in his morning recreation that was conjectured to be manual labor performed in violation of the statute and "against the peace and dignity of the State of Mississippi."

The minister, Elder R. S. Owen, was accordingly arrested and arraigned before a magistrate on the day he observed as the Sabbath; but a continuance was secured to a later date and the trial fixed to take place on another day of the week. The officer who went to make the arrest of Elder Owen arrived just as he was going into the pulpit to preach to his people, and to the credit of the officer he remained until the close of the service before requiring the minister to accompany him.

The 19th of July was the date fixed for the trial, and at the hour of 10 o'clock A. M., the court was called to order and the case of the State of Mississippi against R. S. Owen was called and the accused was asked to plead guilty or not guilty. The minister refused to plead guilty of any crime against the State of Mississippi, and the trial proceeded. The magistrate having given evidence of a strong desire to uphold the dignity of the law and make an example of the man who dared to be so presumptuous, Elder Owen decided to avail himself of his privilege to be tried by a jury. The jury was soon secured and the examination of witnesses began. Several men testified to having seen defendant in his garden very early on a certain Sunday morning, and that they could see the motions of his body as if he was hoeing; but none could say that he had a hoe in his hand. None could testify positively as to what kind of work he was engaged in, but all believed he was hoeing; several testified to the general good character of the defendant.

After the testimony was in, Elder Owen occupied an hour presenting his case, and laying before the jury the binding obligation of the divine law and the fact that the constitutions of the United States and of the State of Mississippi were not in conflict with the law of Jehovah, and that the God of nations had decreed that men should be free in all matters involving his worship and the honor of his name. All were impressed with the boldness and power with which he spake and many were visibly moved.

At the close of Elder Owen's presentation the jury retired for deliberation and in about twenty minutes returned with a verdict "Not guilty." This was indeed a surprise in view of the powerful influence wielded by some influential church members in favor of severe measures in dealing with the Adventist people; but it was evident that many of the better informed people rejoiced at the result of the trial. By another class the jurymen were upbraided for their want of loyalty to the laws of the state, but they replied that in case of a conflict between the law of the land and the law of God they preferred to be loyal to God.

Before the close of Elder Owen's trial another member of the Adventist community was arrested on a warrant charging him with violating the Sunday law. This time it was Josiah Nash, and his trial was set for the 21st of July, although a very strong effort was made to bring him to trial on the 22nd, Saturday, the day observed by Nash as the Sabbath.

The failure of the jury in the case of Elder Owen to convict seemed to add to the determination of the prosecutors to secure a conviction in the case of Mr. Nash, and accordingly they secured the services of a good Methodist lawyer and scoured the country for those willing to testify against the defendant, and several were found.

With the day of trial came people from all parts of the country, for the news had spread far and near. Mr. Nash also elected to be tried by a jury, which was soon secured, and the trial began. One witness testified that on a certain Sunday morning early in the month of last March he was awakened from his sleep at the early hour of four o'clock by sounds as of some one chopping wood; he arose and dressed himself and went into his yard and saw his neighbor Nash hewing on a log in a new house he was building. From other testimony it appeared that it was very dark at that hour, and that the new house was twenty-five or thirty rods away with woods between the two points, and that the witness—an old man—was possessed of very defective sight and hearing; and this was the only witness that testified to seeing the defendant at labor on Sunday; but several others had heard suspicious sounds that they had reason to believe emanated from the premises of Mr. Nash, and indicated that he was laboring.

Mr. Nash secured the services of Mr. Burkett, an attorney of the town of Amory, who was a member of the Baptist denomination. Mr. Nash made a short statement setting forth the fact that he did not regard Sunday as sacred, but he did recognize the binding obligation of the divine law requiring the seventh day to be sacred.

It was a unique spectacle to witness a follower of John Wesley on one side contending for the majesty of the law upholding the Puritan Sunday, and a follower of Roger Williams on the other side pleading for liberty of conscience and the right to worship God according to its dictates. These laws that have come to us as a heritage from Puritan days are responsible for such scenes as above described; for they afford an opportunity for the display of religious bigotry always present in the hearts of false professors.

The jury in the case of Nash was out but a short time when they returned with a verdict of "Not guilty." Thus was demonstrated the fact that the spirit of liberty has not died out of all men in the State of Mississippi, and if we can rely upon the expressions of many leading citizens of the place as an indication of the sentiment of thinking in that State, they would rejoice to

see this relic of the days of religious rule blotted from the statute books of the State.

Let the good work of education go on until all can see that these State Sunday laws are antagonistic to our free institutions and subversive of the liberties of our people.

A Change of Policy.

BY ROY F. COTTRELL.

It is a significant fact in the present development of our national policy that imperialism and plutocracy should at the same time assume such immense proportions and boldly assert their authority. The sudden change in public sentiment, is to many, a mystery. Only a few months since a prominent New York journal, in speaking of our course with the Filipinos, said that this Government's position was only taken for the purpose of teaching them how to govern themselves, and then withdrawing as great, noble, and unselfish promoters of civilization.

But now in the same editorial columns we read: "Already our views about our destiny and our place among the nations of earth have been substantially altered by the novel experience of dealing with distant possessions." And again: "If we are convinced that we can make new markets for our goods and products by taking a hand at reclamation, we shall speedily discard our policy of isolation and forget our fears of the consequences of entanglements." Philanthropy was the garb under which the war began, but now our political standing and commercial interests are openly avowed as reasons for its continuance.

It was in the "interests of humanity" that the United States entered Cuba, and it is now only natural that the Cubans should begin to inquire when our troops shall be withdrawn from their island. In speaking of this the New York *Tribune*, of July 24th, says that we "cannot agree to relinquish our control one year or one day before Cuba is ready to govern herself in accordance with the American standard of civilization." It then adds in the words of the song: "It may be for years and it may be forever." Doubtless it will be "forever" since in America's estimation no other people have reached or ever will fully reach the "American standard of civilization."

Froude states the truth when he says, "If there be one lesson which history clearly teaches, it is this, that free nations cannot govern subject provinces." This lesson, together with the principle "that all men are created equal," is fast fading from memory. As with vice, so with covetousness and conquest,—

"Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Herkimer, N. Y.

The Meagre Outcome of the Peace Conference.

New York "Sun."

WHEN the Peace Conference assembled at The Hague, its ostensible purpose was to bring about a limitation of military armaments. It was also proposed that war should be to a considerable extent averted by making arbitration compulsory in certain cases. A further suggestion was made that the evils of war might be sensibly mitigated if private property at sea should be exempted from capture. Not one of these proposals has been adopted.

The protocol in which the results attained by the conference are set forth includes, besides some expressions of opinions and wishes which are binding upon nobody, three conventions and three declarations. Not even these conventions and declarations are obligatory upon any country until they have been ratified by its treaty making power, which, in the case of the United States, comprehends not only the executive but two-thirds of the Senate. It is certain that two-thirds of the senators will not sanction the third of the three declarations, and it is probable that they will refuse assent to the other two.

To this third declaration, which prohibits the use of bullets that will expand easily in the human body, the American delegates at The Hague refused to subscribe on the ground that their instructions forbade them to agree to anything that would be likely to trammel the development of American inventive genius in warfare. The United States Senate will probably hold that the spirit of their instructions should have impelled them also to decline assent to the second and third declarations, which prohibit the throwing of projectiles or explosives from balloons, and the use of projectiles having for their sole object the diffusion of asphyxiating gases. It is manifestly no more inhuman to annihilate an enemy by explosives dropped from balloons than it is to accomplish the same work by explosives discharged from cannon or mortars. Neither is it any more inhuman to put a hostile force *hors de combat* by gas than it is to effect the same result by volleys of musketry or by artillery. It is conceived that, in the event of a war between the United States and a European coalition, we might be forced to rely for self defense upon the superiority of inventive genius applied to the work of wholesale destruction. All three of the declarations would be found in practise to benefit those nations which are backward in respect of civilization, while they would fetter those which are capable of making continual improvements in the art of war.

Of the three conventions, the second and third are of only trivial significance. By the second, the laws and customs of war on land are modified but in a few details, and, by the third, the principles of the Geneva Convention of 1864 are made but partially applicable to naval

warfare, the profound differences between military operations on land and those at sea rendering it obviously impossible to go far in that direction. It is only the first convention for which any considerable importance is claimed. This purports to provide for the pacific settlement of international disputes. All it does, however, is to establish a permanent board of arbitrators, to which international litigants may submit their controversies, if they choose. Nations, of course, have always been at liberty to arbitrate their quarrels, and it is probable that hereafter, when they have recourse to such an expedient, they will prefer a tribunal immediately and directly appointed *ad hoc*, in the composition of which each of the litigants has had an equal hand, to a standing tribunal with the selection of whose members they have had much less to do.

The chances are, therefore, that the members of the permanent tribunal contemplated by the conference will enjoy a sinecure. An attempt, indeed, is made to assure to them a certain amount of business by article 27 of the protocol, which makes it the duty of all the co-signatory powers to recommend a recourse to the tribunal whenever two nations seem upon the point of settling a dispute by war. If such a recommendation is to be other than perfunctory, if it is to imply a threat to compel by force a resort to arbitration, it is plain that the United States Senate will never accept the article in question. On the one hand, our assent to that article might bind us to take part in an armed intervention for the purpose of averting a European war. On the other hand, it would estop us from objecting to an armed intervention on the part of European powers for the purpose of averting a war in the New World. It is suggestive that article 27 was proposed by France, which, it is well known, would have witnessed gladly a joint interposition on the part of European powers to forbid the recent war between the United States and Spain.

On the whole, we are unable to see that this conference, which was called for the ostensible purpose of assuring international peace, has succeeded in taking any effective measures for the end proposed.

The Chinese "Great Wall" Coming Down.

THE Chinese government appears to be setting an example of disarmament before the world, although in the present condition of things no nation could more ill afford to disarm. The "great wall" which was built to protect the country from invasion is to come down, report says, and a Chicago civil engineer has started for China in behalf of a syndicate of Chicago capitalists that expects to receive a contract for the work:—

"The ten-thousand-mile rampart" of China is a remarkable fortification, and was constructed by order of Emperor Shi-Hwang-Ti, whose purpose it was to protect

the northern and northwestern frontier of his empire from the hordes of barbarians who swarmed in the territory. The wall is said to be 1,255 miles long, from 20 to 25 feet high, with towers 40 feet high, about 200 to 300 yards apart. Several million men were occupied for about ten years in its construction. The top of the wall is broad enough to allow six horsemen to ride abreast. The facings are of hewn stone laid in mortar, and the interior is filled with earth and stone, the top being leveled off with a layer of brick. The wall was completed about 211 B. C. For years a large part of it has been in a ruinous condition. It runs from the seashore on the Gulf of Pe-che-lee westward to Soochow, on the borders of Turkestan. It traverses high mountains, descends into gorges and ravines, and crosses rivers, valleys, and plains without regard to obstacles.

"Christian" Currency.

A PETITION based upon the idea that the United States and Christianity are moving hand in hand in the earth, and which is a very common idea to-day, is to come before the next Congress. Its nature is set forth in the following from the *Buffalo Evening News*:—

"A novel currency reform is proposed by Mrs. Ella May Clemmons, of New York City, a sister of Mrs. Howard Gould. She is going to ask the next Congress to have all the coins made during the first year of the new century bear on their faces the likeness of Christ, and on the reverse side the crucifix. 'Christianity has made America,' says Mrs. Clemmons, 'and to-day is pushing her onward. In gratitude to God, we, as a nation, should the first year of the new century, have stamped on all our coins the face of the Redeemer. American coins are stamped with the benefactors of the country. Why not one year's coins be stamped with the image of the Great Benefactor of all mankind?'

Upon which the *News* appropriately comments:—

"No doubt a spirit of reverence prompts the suggestion—but it is doubtful if Christianity would be advanced or reverence and gratitude promoted by mixing up coinage and religion. There is a New Testament record of the raising of a similar issue. The Redeemer himself advised keeping such matters separate. 'Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's,' was his verdict when the question of the superscription on a coin was mentioned. There may be such a thing as making the symbols of religion too common. They serve a definite purpose in their place."

AT a recent meeting of veterans of the Cuban war, in Havana, a committee was appointed to present a memorial to the Washington Government, asking that the United States make formal declaration of its intentions and supposed rights based upon the resolution passed by Congress in April, 1898, declaring that "the people of Cuba are, and of right ought to be, free and independent." The Cubans are getting tired of waiting for their promised independence.



THE archbishop of Manila threatens to excommunicate any newspaper publisher who publishes announcements of Protestant or masonic meetings.

AN example of despotism in its worst form has been given by the striking street-car employees in Cleveland, who employed riot and dynamite in an endeavor to prevent the railway company from operating its system in the city. We are accustomed to associate tyranny with wealth; but a very important truth would be overlooked if we should fail to discern that there is a despotism of the masses as well as of the classes. Despotism is an ingredient of human nature, and shows itself as readily in the proceedings of labor unions as in the operations of the trusts.

THE street-car employees attempted to force the street railway company to stop running their cars. This was their way of saying to the railway company that the company must give them employment on their terms. We do not doubt that the conditions on which this company offered employment to its men were hard conditions, reflecting no credit on the company from the standpoint of philanthropy. But the company was not bound to give them employment on any terms. No person has any right to try to force another person to provide him with employment. This was what the striking employees tried to do with the company when they sought to forcibly suppress the traffic on its lines; they not only demanded that the company provide them with employment, but that this be done on their own terms. This was despotism pure and simple, and was without any shadow of justification by the principles of free government.

THERE are too many workingmen for the work that other people have to offer them; and the only remedy is one that lies with the workingmen themselves; not by combining into unions to force employees to come to their terms; for no amount of force can make ten men fit in a place where there is room for only six; but by finding work which some other person does not offer; by getting more directly in touch with the primary source of all support, which is the earth; by cultivating independence, even at the expense of enduring hardships. If

people had always valued their independence at its true worth, the distressing conditions now revealed in the laboring world would never have been reached.

ALMOST immediately following the death of the noted agnostic, Robert G. Ingersoll, the announcement was made in the papers that his "spirit" had appeared and communicated with a Spiritualist "medium" at a "seance" held in this city. This was the claim made by the Spiritualists, and it is seldom that a noted man dies these days without an announcement following from the Spiritualists that his "spirit" has made its way directly to some Spiritualist shrine for the purpose of communicating again with the world.

THAT there are multitudes of people—in fact almost the whole religious world—who believe in individual consciousness after death, is one of the strangest facts known in the nineteenth century. Without any support in either reason or revelation—in the face, indeed, of all the testimony which these give—this doctrine is held by people who claim to make reason and revelation their sole guides. But it is not strange that such a belief should arise and prevail in the heathen world; and from heathenism it has found its way within the fold of the church.

THE doctrine asserts that every human being possesses an immortal soul, or spirit, which is the real thinking and emotional part of the individual, and which at death is released from its mortal tenement, and enters upon the freedom and higher knowledge of the spirit life. This "immortal" intangible intelligence however loses all consciousness when the individual goes to sleep or is "knocked senseless" by a blow. At such times it knows absolutely nothing. Yet the functions of the bodily organs are at such times only partially suspended. A partial cessation in the action of the bodily machinery producing total unconsciousness on the part of the "soul," what then must follow when the machinery is stopped completely?—Oh, then at once the "soul" is not only conscious, but knows more than it ever did before!

DROWNED persons have been brought back to life and consciousness after all organic action in the body had ceased; yet in no case of the kind did the individual know anything at all after consciousness was lost until his resuscitation. The Saviour, during his ministry on the earth, raised many persons from the dead, but not one of them had anything to reveal of spirit life and knowledge after death. Lazarus was raised to life after he had been dead four days; yet he said nothing about his "spirit" having been summoned down from heaven

or from any other place to reincarnate his earthly body. If the soul is naturally immortal, furthermore, it must always have existed somewhere; yet nobody ever lived whose recollections extended back beyond the time of his birth.

* * *

Thus reason and the testimony of facts stamp this doctrine as both false and absurd; and the plain testimony of revelation also is, "The dead know not anything." Eccl. 9:5. See also Job 14:10-12; Ps. 146:3, 4; Isa. 8:19.

* * *

This Spiritualist doctrine of continued life and consciousness and higher knowledge after death, is a central pillar in the structure of the papacy, and thus it is evident that despite the professed antagonism between the trio, Spiritualism and the papal religion are closely related. It is the vital doctrine in both. And as the papal religion also stands for a union of church and state, it is plain that these two doctrines are neither strangers nor enemies. That this fact will appear even more plainly in the near future, we fully believe.

* * *

THE Central Federated Union of this city has taken action against Sunday work. It being noticed that Sunday work was being done on several school buildings in process of erection, a committee of the union called on the Police Board to request that such work be stopped. They were told that it was not in the province of the Police Board to act in the matter, but that they might see a magistrate and get out warrants.

* * *

FOLLOWING the outcry against Sunday papers in England's metropolis, by which that innovation was suppressed, a movement has been started to enforce an old act of King George IV., which prohibited baking bread on Sunday. Report says the question has been taken up by parliament, and that the Prince of Wales "no longer permits hot rolls to be served at Marlborough House on Sunday morning as has hitherto been the custom." An exchange remarks that "this is large and comprehensive statesmanship!"

* * *

THE State of Iowa has fixed the price of sermons delivered in the State institutions at \$3 each. Some of the clergy say this price is too little, and at Marshalltown, where several such institutions are located, they have organized for the purpose of enforcing a demand of \$5 per sermon. Governor Larrabee and other members of the Board of Control, it is reported, declare that they will do the preaching at such places themselves rather than accede to the clergymen's demand.

A bill has been passed in Michigan which makes it a crime for an individual to teach the doctrine of polygamy in that State.

* * *

Efforts made by the clergy of Fort Wayne, Ind., to abolish Sunday ball playing, have not been greatly successful. A clergyman who visited a game disguised, to get evidence against the players, was discovered and ejected from the grounds. The city officials are indifferent in the matter.

Elections in the Philippines.

THE theory of republican government is, "government by consent of the governed." That was the principle upon which the republic of the United States was reared. But in going abroad to initiate republicanism, or rather to enforce it, it is found to be expedient to vary the initiative somewhat from the manner in vogue when that form of government was inaugurated at home. For instance, a press despatch from Manila informs us that—

"General Lawton and Professor Worcester, of the commission, visited the principal towns in the province of Cavite, out of which the natives were recently driven. Their chief purpose was to direct the election of the presidents of Imus, Bacor, Paranaque, and Las Pinas. Under the municipal system thus inaugurated, the presidents or the mayors of the towns are empowered to appoint their own minor officials and to levy taxes, which are to be expended solely in public improvements. Before acting General Lawton and Mr. Worcester had consulted with the leading men in each town and selected candidates whose honesty and friendliness to American rule were beyond question. Wherever they went the Americans were heartily cheered by the people."

That is to say, there were held popular elections in several towns under a republican government, but a government civil official accompanied by an army officer went around to those towns and *selected the candidates*. It would be interesting to know what would have happened had these candidates been defeated. But the republicanism which has been exported to the Philippines is of the same character as that now produced at home—not the original quality. Therefore the masses are supposed to be led by their political bosses. The only difference is, that in the Philippines the idea is carried to the logical end—dictation by the general government, backed by the army.

From the standpoint of a mere conqueror, the elections in those Philippine towns were just what would naturally be expected; the *modus operandi* was the logic of necessity. But to hold them up as incidents in the inauguration of a republican government is sheer political irony.

W. N. GLENN.

My Trial and Acquittal.

THE readers of the SENTINEL having been made acquainted with the event of my arrest for not observing Sunday as the Sabbath, they will be interested to learn the particulars of the trial, which took place the 19th inst. At an early morning hour teams began to pass our home going to Amory, the place of the court, which is five miles away from our place. At about the time for the court to sit, almost the entire membership of the Adventist church of Hatley came into town with their minister to attend his trial. To accommodate the spectators and for the comfort of all, the court was held out in the open air in the shade of some large oaks, where seats were in readiness. The people came to order at the call of the court, and I was called up to hear the charge of having worked on Sunday against the peace and dignity of the State of Mississippi. Though I did not deny having worked on the first day of the week, I plead "Not guilty" of having done anything against the peace and dignity of the State. A jury of six men were then chosen and duly sworn.

Witnesses were then sworn and testified to the fact that I had been out in my own garden and done something with a hoe or some tool on Sunday. Two of my neighbors were then permitted to bear testimony to the integrity and general good character of the Adventist people living at Hatley. One of them, the postmaster, spoke so highly of us that the court inquired if he had joined our church. "No, sir," he replied, "I have joined nobody." These men testified that the Adventists were among the best people of the county, and wished that there were more of them in our community. I was then given one hour in which to make my defense. I made no attempt to take advantage of technical points in the case, stated plainly that I observed the seventh day as the Sabbath of the Lord according to the command of God, and did not keep the first day of the week. I rested my whole defense on the ground of my rights to religious liberty as taught in the Word of God, and in the constitutions of the United States and the State of Mississippi.

The following is a brief summary of the points made in the defense:—

1. The Sabbath is a religious institution. It was founded by God at the creation of the world. God declares the Sabbath to be a sign between him and his people that they may know him. It is God's "holy day," "the Sabbath of the Lord." It has a place in his eternal and unchangeable law. It was born of heaven, and God promises blessings to those who keep it holy.

2. Sunday is also a religious institution. Its observance originated among the worshipers of the sun, from which it derives its name. It was adopted by the Roman Catholic church and through her power and influence has become almost universal among Christians. All Sunday-keeping churches regard Sunday observance

as religious, and it was through the influence of these churches that Sunday laws were enacted.

3. Civil government has no right to interfere in matters of religion. Religion is a personal matter and every one must give account of himself to God. God enjoins faithful obedience to civil rulers in all things which pertain to civil authority; but to those who would rule in matters of conscience toward God, he asks, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." And in regard to the observance of a day he says to them, "Let every man be fully persuaded in his own mind." We are to "render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

4. The Constitution of the United States recognizes this principle of religious liberty and forbids the enactment of religious laws. This prohibition is found in the First Amendment to the Constitution and reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This has been regarded by the Senate and House of Representatives as prohibiting the enactment of Sunday laws, because such laws would interfere with the right of the people to choose their own religion. The Fourteenth Amendment to the Constitution prohibits the States from enacting or enforcing any laws which shall abridge the privileges or immunities of citizens of the United States, and a later enactment called the Ku-Klux Act provides for the enforcement of the amendment.

5. The Constitution of the State of Mississippi prohibits any interference with the religious rights and liberties of the people. Article 1, of her Bill of Rights, says: "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." Other States having in their constitutions similar declarations of rights have declared through their courts that the enforcing of Sunday laws, such as is being attempted here in this court, is unconstitutional. For example, in our neighboring State of Tennessee, in the case of T. D. Clement vs. W. D. Dortch, W. L. Carter, a prominent man in the legal profession, rendered the following decision: "If the legislature intended arbitrarily to fix a day for people to observe, Sunday as the Sabbath, regardless of their religious belief, then the act is directly in conflict with Art. 1, Sec. 3, of the Constitution, and is void, because it is 'human authority interfering with the rights of conscience.' Therefore, as the intention of the legislature was to require the observance of the Sabbath and not to fix arbitrarily a holy day; and as defendant observes what his religion teaches as the Sabbath, he is not guilty of any violation of the law."

6. Religion to the Christian is dearer than life itself; upon this hangs our eternal interests. From my mother's knee I was taught to revere the ten commandments, and her dying charge to me was to be faithful and meet

her in the resurrection morning. I cannot give up my hope nor yield obedience to the laws of men when they conflict with the commands of God.

I would that George Washington were here upon the judgment seat and that I could be tried before him. He would say, "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." These are his own words and are as true to-day as when he wrote them.

I do not charge my prosecutors with malice. I have only feelings of kindness toward them. I submit the case to your hands praying that God may guide you in coming to a right decision.

The jury were then sent aside and after about twenty minutes returned with a verdict of "Not guilty." We returned to our homes grateful to our Heavenly Father for his watchcare over us.

R. S. OWEN.

Hatley, Miss., July 20.

Sabbath or Sunday?

EDITOR AMERICAN SENTINEL: At Chilhowie Park near Knoxville, Tenn., the Traction Company is giving vaudeville shows on Sundays, under the name of sacred concerts. The ministry of the city are violently opposing these theatrical exhibitions as desecratory of their Sabbath(sic) or Sunday.

Among the leaders in the opposition is Rev. Dr. Neighbors, pastor of the Broad Street Methodist Church. The reporter that wrote him up in the Knoxville *Journal* and *Tribune* quotes him as saying: "That he would speak only to one class of people,—sensible, upright, reasonable people." Then he took up one by one the ten commandments, and reading them, asked the congregation if they were of use in this century.

Taking up the commandment, "Remember the Sabbath day to keep it holy," the reporter says the doctor reasoned as follows: "How is it that a certain class of people think they can strike out the fourth commandment at their discretion and not be punished? More stress is laid on this commandment than upon any other. The Lord says remember the Sabbath day. Already he had told his people that the Sabbath day was sacred, and he tells them again in this commandment to remember to keep it holy. So the men who desecrate the Sabbath are guilty in the same degree as those who violate the remaining nine commandments."

The doctor then quoted the State law, which punishes for breaking Sunday, or the first day of the week, and showed that some actions of attaches of Chilhowie Park were infractions upon this law. The gentleman concluded his discourse with denunciatory remarks about the management of the park, for permitting per-

formances there on Sundays. The above is quoted bodily to show the want of logic and truth.

The "sensible and reasonable" people are told that Sunday is the Sabbath, when the very commandment the doctor attempts to quote tells him that "the *seventh day* is the Sabbath of the Lord thy God."

The "sensible and reasonable" people would like to ask if Doctor Neighbors is not breaking the Sabbath when he teaches his congregation to keep Sunday holy, when neither the commandment he quotes nor any of the scriptures says anything about the sacredness of the first day of the week. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. "But in vain do they worship me, teaching for doctrines the *commandments of men*." Matt. 15:9.

CYRUS SIMMONS

Another Arrest and the Result.

EDITOR AMERICAN SENTINEL: During the progress of my trial on the 19th of July, papers were made out, and Josiah Nash, a member of the Seventh-day Adventist Church, was arrested, on the charge of having labored on Sunday, March 5, 1899, "against the peace and dignity of the State of Mississippi." He was bound over to appear at court July 21, at 10 A. M. The next day, July 20, the officer was out in our neighborhood scouring the country in search of witnesses to prove our brother's guilt, and it was on the next day after the arrest that our neighbor Mr. Fugua first learned that he was prosecutor in the case.

That night our little band of Sabbath-keepers assembled in the church at Hatley, to unite in seeking God's blessing and guidance in the ordeal through which we were again to pass. Our enemies had appeared chagrined after their defeat the day before and seemed more determined in their next attempt. They went around with a subscription paper to raise \$2.50 to hire a lawyer who had promised for that amount he would convict the prisoner. The next morning witnessed two processions coming into the town of Amory; first, the instigators of the prosecution and their witnesses, and second the band of Adventists with their brother in bonds. At Amory we had to wait till 2 P. M. before all the witnesses were secured.

While waiting for the court to sit the prosecuting lawyer came to me expressing great sympathy and love for the Advent people. They were a good people and he did not want to make them trouble. "Now," said he, "I have a proposition to make, if you will promise to respect our Sabbath from this time on I will get this case dismissed." I told him I could not answer for others, they could do as they chose, but I could not entertain such a proposition. He soon found that no one else was willing to compromise in such a matter.

We could not respect a counterfeit sabbath that had been born of paganism, christened by the papacy, and was now usurping the authority of the fourth commandment and seeking to trample the true Sabbath into the dust. No! As much as we prize our liberties, we prefer the prison or the chain-gang with a clear conscience to the slavery of the soul.

The hour of trial came at last, and a crowd were assembled under the same oaks where I had been tried. A jury was chosen and witnesses were duly sworn, who testified that Brother Nash had been heard and seen working on his new log house early in the morning on Sunday, the 5th of March, hewing the sides of the logs.

The prosecuting lawyer read the law and gave us his advice about keeping the law of the land. "You may cry persecution," said he, "and talk about the martyrs of the past ages; but we are living in an age of progress and we have got where men are smart enough to tell other men what to do, *and they have got it to do.*" "These people have got to obey our laws or leave the country." Our brother was assisted in the defense by a friendly lawyer who spoke in behalf of the principles of religious liberty, reading from the constitutions of our State and nation, and also presenting the claims of the fourth commandment; after which the jury retired, and in about ten minutes returned with a verdict of "Not guilty."

R. S. OWEN.

Hatley, Miss.

"Law and Order" Sunday Closing in Massachusetts.

AT Revere, Mass., a crusade against Sunday secular business has been started by the Revere Law and Order League. Thus far one person—a woman who sold groceries on Sunday—has been arrested, and a summons to appear in court served on a barber who refused to close his shop in accordance with the dictates of the League.

There are eight barber shops in Revere, and all but one of them have been closed Sundays since the League began to take action to enforce Sunday observance. The proprietor of this one was waited on by a committee of the League, but very properly told them he did not recognize the authority of a Law and Order League to dictate his conduct in the matter of Sunday observance. He did however promise to close on Sunday if ordered to do so by the chief of police; but the chief of police did not see fit to give him the order.

The League will now proceed against him by direct appeal to the courts.

It is strange that a company of intelligent men organized to promote law and order, should think that this end can be furthered by making people idle on Sunday. Good honest work is an excellent barrier against the spirit of disorder in people, and when this employ-

ment is changed for idleness, the spirit of disorder is sure to make itself felt. If men will not be religious on Sunday, and occupy themselves with spiritual devotions and exercises—if they are to be merely idle because they have no regard for the church—it is far better that they should devote the hours of the day to honest work; and this would be true even if Sunday were the divinely appointed Sabbath.

Vanishing Independence.

THE following press dispatch gives interesting information relative to the plan of determining the future status of Cuba by ballot:—

WASHINGTON, July 25.—If present Administration plans are carried out, the voters of Cuba, after the census is taken, will be asked to express through the ballot their preference for one of three forms of government—absolute independence, a protectorate, or annexation.

"There will be such restrictions upon the franchise as to obtain the judgment of the better classes.

"In the meantime the President will prepare recommendations to Congress relative to the final disposition of Cuba."

Thus independence is only one of three alternatives set before the Cuban people; and the franchise is to be restricted, so that only the "better class" shall have a voice in making the decision.

And yet it has been solemnly declared by the highest authority of the nation that "the people of Cuba [all of them] are, and of right ought to be, free and independent."

Teaching War in Iowa.

THE following, taken from an Iowa journal, shows how instruction in the art of making war is being added to the regular course of study in the public schools in that State:—

"BOYS: On recommendation of the commander of the department of Iowa, G. A. R., I have been appointed by the commander in chief of the national department of the Grand Army of the Republic, special aide in charge of military instruction in public schools, for Iowa.

"I have assumed the duties and responsibilities of the position in the earnest hope of encouraging the boys of Iowa, especially those attending the public schools, to organize themselves at once and without delay, into military companies under the guidance and direction of their teachers, for the purpose of military instruction, such as drilling in the manual of arms, marching, squad and company drill, the position of a soldier, the salute to the flag and the various evolutions in military instruction belonging to the school of the soldier.

"In many instances your teachers will be qualified to drill and instruct you, and will feel it not simply duty, but a pleasure to do so.

"There is also in every city, town and village in the

State veterans of the civil war, or young men who have served in the Spanish-American war, who are very competent and will take pleasure in aiding you to acquire such a knowledge of military tactics as would enable you, in a short time, to elect your officers from members of your company, who would be competent to drill the company in all the evolutions of military tactics.

“S. A. MOORE, *Special Aide.*”

Sunday Baseball.

THE general situation as regards the conflict between Sunday baseball and the movement for Sunday enforcement, is thus summarized by *The Outlook*:—

“The question of Sunday baseball is attracting widespread discussion. The playing of Sunday games, both professional and amateur, in certain cities of the Middle West, like St. Louis, Chicago, and Milwaukee, with a consequently larger attendance than on any week-day, has led to the attempt to start similar forms of athleticism (and financial gain) on Sunday in other cities. In some of these the attempt has been notably checked—in the case of Cleveland, for instance; in other cities, like Pittsburg, the introduction of Sunday baseball has been permitted. New York State is now the battle ground between the opposing forces. Interesting cases have been brought before the courts of three cities—Brooklyn, Buffalo, and Dunkirk. The Brooklyn case has resulted in a complete estoppel put upon Sunday baseball in the Borough of Queens. In the Buffalo case, while the police-court jury had decided that no offense had been committed, the Appellate Division of the Supreme Court, reviewing the case on appeal, held that ball cannot be legally played on Sunday, as manifestly violating the penal code of the State. The Court added that the legislature has authority to protect the Christian Sabbath from desecration by such laws as it shall deem necessary, and it is sole judge of the acts proper to be prohibited with a view to the public peace of that day. In the Dunkirk case, however, the police court jury rendered a similar verdict to that of the first jury in the Buffalo case. The Dunkirk case may now go before the Appellate Division of the Supreme Court.”

Slavery in Hawaii.

THE *New York Journal* is a staunch upholder of the policy of “expansion;” yet it admits that under it human slavery exists to-day in the Hawaiian Islands. It publishes the following statement of the facts:—

“SAN FRANCISCO, July 24.—The contract laborers of the Hawaiian Islands are slaves and serfs in fact and in name. Police run them down should they attempt to escape, and district magistrates promptly convict them for deserting contract service.

“A tall flagstaff arises above Oahu prison, at Honolulu. Upon the pennant that floats from it is emblazoned a bloodhound, trailing. That device tells the fate that awaits the contract laborers who may try to escape from their dungeons.

“Thirty six Galicians—contract laborers—are now within the walls. Their imprisonment is in direct conflict with the Constitution and the laws of the United States. The flag floats above Honolulu, but the banner of the trailing bloodhound, and not the Stars and Stripes, indicates the law of the land.

“When these imprisoned laborers contracted at Bremen to work upon the Oahu Company’s plantations, they signed a document printed in three languages, which provided that each laborer and wife and family should be provided with free steerage passage from Bremen to Honolulu, lodgings at Honolulu, and transportation to the plantation.

“The laborer must take the work assigned him, and his wages are fixed at \$18 a month of twenty six days’ labor. A day’s labor is ten hours’ actual work on the plantation, or twelve hours in the field. Time taken for rest is deducted from the day’s hours. A schedule of wages for male and female children, ranging from forty cents to twenty five cents a day, is attached to each contract.”

A Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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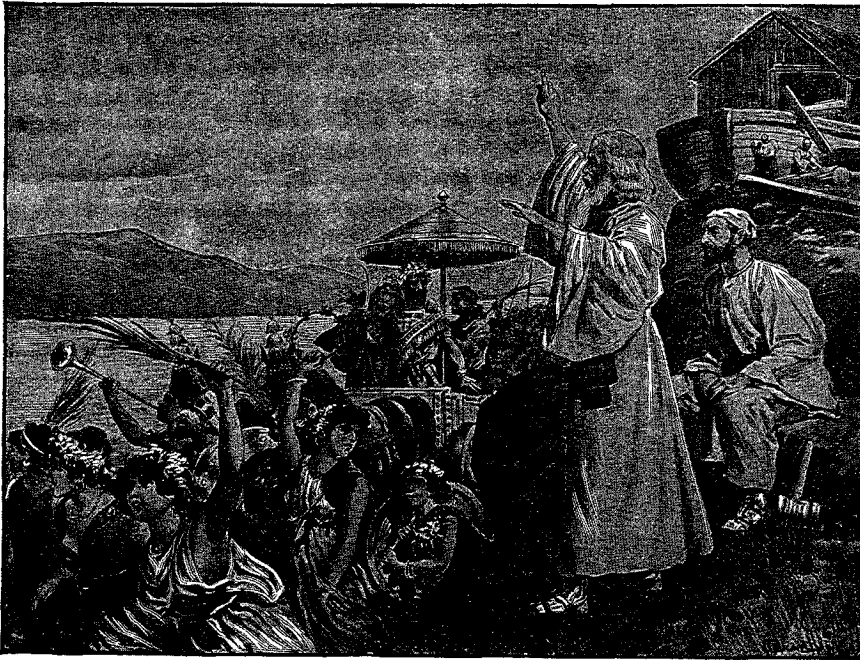
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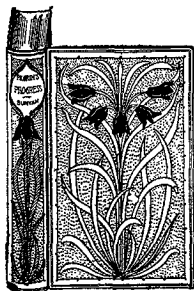
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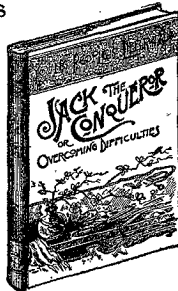


Contains two good stories, the first being of the struggles of a family, the head of which having gone, according to baby Phil, "Away 'cross the big sea, and perhaps he'd tumble out of the ship and get drowned." The second tells of the faithful efforts of a boy to support his sister and widowed mother.

Illustrated, cloth, 60c.

JACK THE CONQUEROR And Other Stories

The first and longest story is that of ten-year-old poverty-stricken Jack Harold. His father and mother were both dead, and his aunt would not allow him to go to school. How his ambition was aroused, etc. Well illustrated, cloth, 60c.



GOLDEN GRAINS



A series of pamphlets, containing 320 pages and 45 beautiful stories for children. Following are some of the titles: "Joe Benton's Coal Yard," "This Hand Never Struck Me," "The Burnt

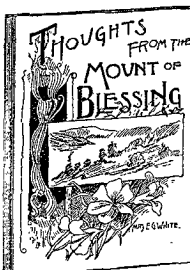
Composition," "The Wanderer's Prayer," "The First Lie," "The Tempting Gloves," "Tom's Revenge." Complete set for 25c, postpaid.

THOUGHTS FROM THE MOUNT OF BLESSING

An exposition of the Sermon on the Mount. "It can by no means be read with profit at one sitting, but is a book for time of meditation, as its title indicates."

—Baptist Union.

Contains 209 pages, 18 half-tone engravings, is bound in cloth at 75c, and half-calf at \$1.00.



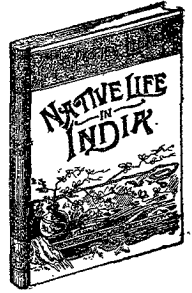
MAKING HOME HAPPY

An entertaining story of how an unhappy home was made and kept happy, together with the influence it had over other homes. Contains 203 pages; cloth 50c.

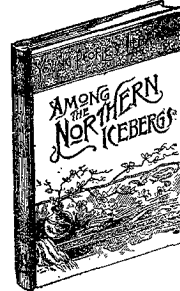
NATIVE LIFE IN INDIA

The author, Rev. Henry Rice, spent eighteen years in India, and has written a most interesting description of the social and religious characteristics of the Hindus. The book is illustrated with twelve native drawings.

Cloth, 60c.



AMONG THE NORTHERN ICEBERGS

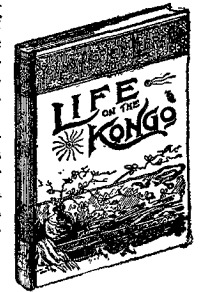


An account of the expeditions sent in search of the North Pole by the United States and England. It is written in narrative style and is intensely interesting. Its illustrations are of northern scenes and incidents, and are very good. Cloth, 60c.

LIFE ON THE KONGO

A comprehensive history of that portion of Africa drained by the Kongo and its tributaries, together with numerous missionary incidents and experiences. The author, Rev. Holman Bentley, writes from personal observation, and gives much interesting information concerning this much-talked-of country.

Illustrated, cloth, 60c.



TWO CANNIBAL ARCHIPELAGOES

Here John Williams, Rev. G. N. Gordon and wife, J. D. Gordon, and others met death at the hands of the natives. Here dwell the Rubiana people, whose mania is the collection of human heads. Even here, this book informs us, the Gospel has made progress. This is illustrated by two scenes in one village—one as the missionaries found it, the other as its inhabitants had received Christianity. Cloth, 60c.

STORY OF REDEMPTION

A book well calculated to show forth the love of Christ, and to draw the reader into a closer connection with Him. Contains 237 pages, 68 engravings, four of which are three-color half-tones.

Cloth, with gilt edges, \$1.25.

PACIFIC PRESS PUBLISHING COMPANY,

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NEW YORK, AUGUST 3, 1899.

THE serious situation growing out of the relations between England and the Transvaal, in South Africa, still continues.

THE accounts printed in this issue, of the trial of two seventh-day Christians for Sunday breaking in Mississippi, should not be taken as casting discredit upon the people in that State. On the contrary, the fact that a jury of the people, on both occasions, promptly brought in a verdict upholding the right of worship according to the dictates of conscience, against a statute which stood upon the State books, reflects creditably upon the people of Mississippi as being lovers of justice and religious freedom. A few, from prejudice, bigotry, or a wrong apprehension of duty, sought to crush out an opposing religious faith by force; but such individuals are to be found in every community, and we may hope that even these will realize and acknowledge their mistake.

"RELIGIOUS liberty does not include the right to introduce and carry out every scheme or purpose which persons see fit to claim as part of their religious system." So says the superior court of Pennsylvania in a decision lately rendered against the Salvation Army, on appeal from the lower court.

Joseph Garabad, an "army" officer, had been arrested and fined for beating a drum to the disturbance of the peace. Assuming that there was really a disturbance of the peace, and not merely of some person's feelings on the subject of religion, the decision of the court was a proper one. Religious liberty is outraged when it is made a cloak for that which constitutes a real inva-

sion of rights. Christianity is a scrupulous respecter of natural rights, and does not ask favors from any government. When the privilege of invading any person's rights is asked in the name of religion, it is proof of the evil character of that religion. If one right can be properly denied an individual in the name of religion, any other or all of his rights can be denied with equal propriety, and the inquisition would be fully justified.

A special issue of the American Sentinel next week!

This will be prepared especially for use in educating the people in the general principles underlying the right of religious freedom. Recent developments in the South have suggested the need of such a special SENTINEL, but it will be equally good for any field where the people need educating in this line. Friends of religious liberty, let us hear from you, North as well as South.

Send in your orders for this special missionary SENTINEL. Price as usual, \$1.00 per hundred.

THE president of Santo Domingo having been assassinated, the United States has dispatched warships to that country to preserve the rights of American citizens in case of riot or revolution, and the rights of the United States against any foreign power under the Monroe doctrine. It is believed that one at least of the great powers of Europe will bear watching on this point.

THE "creed" of the noted agnostic, Ingersoll, which was read at his funeral, contained many beautiful principles, such as only a beautiful and noble life could exemplify; but the beautiful creed did not prove

that there had been a corresponding beautiful life, for the life is not proved by the creed, but the creed by the life. With any individual, the question is not what he professes to believe, but what does he practise. It is by the life that the real belief is shown. The life, therefore, is the real creed, and any written creed is superfluous and misleading. The real Christian creed is expressed only by life,—the life of Christ in the believer. That creed is as broad and as long as the life of God.

THE constitutions of all the States, in harmony with the spirit of the national Constitution, contain guarantees of respect for the right of freedom in religious belief and practise. And when the Sunday statutes are disregarded—which for the most part are only relics of church-and-state times—this is not to show defiance of law and disregard of the right, but that such statutes are themselves outlaws, because they violate the provisions of the State constitutions. Sunday legislation is religious legislation, and all such legislation is unconstitutional.

SO FAR in the present month, says the N. Y. Sun of July 22, the rainfall at Manila has been over forty-two inches. This is about eight times as much rain as fell in New York during the whole month of May of last year, which was an exceptionally wet May here. The streets of Manila are "navigated" in boats. This wet season continues almost half of the year; and this is the country, with its millions of half-civilized people, for which the United States is paying an infinite price in blood and treasure.

AN exchange says that "according to a reliable authority, for every missionary landed in Africa, there are landed 10,000 casks of rum, 10,000 casks of gin, and fifteen tons of gunpowder." This represents part of the "benefit" of modern civilization to the savage.