

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

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NO STATE, or government, ever yet became religious without doing harm both to religion and to the rights of the people. No state can profess one religion without being against some other religion.



THE serpent of falsehood will always choose paradise as the place from which to do his speaking, when he can get into it. We cannot accept unguardedly any statement, no matter with how much truth and goodness it is associated, without running grave risk of deception.



THE antediluvians remained unconcerned on the eve of the deluge, taking no steps to save themselves from the coming catastrophe; and their mistake has been repeated by men in every age since that time. It is being repeated by many to-day. It is being made by you, if you are engrossed with pleasure-seeking and the service of self. That pathway always ends in an unpleasant surprise.



THERE are many places in this country—one at least in every State—where a model community exists, so far as it is in the power of law to produce such a community; places where the inhabitants never get drunk, never steal, never commit murder; where the great majority go to church, and all observe Sunday. Those places are the State penitentiaries. And when people advocate a scheme of reforming society by law, as so many are now doing, it devolves upon them to show

what power there is in law to maintain society on a higher moral level than prevails in the penitentiaries.



THE object of law is to protect men in the enjoyment of their rights. It protects men from one another; it guards each one against encroachment by the others. But it can protect no man against himself—against evil in his own heart. It cannot keep him from doing wrong. And therefore human law cannot undertake to prohibit wrong doing, *as such*. It prohibits the wrongdoing when, and only when, that would invade another's rights. All men have the opportunity to do wrong—they must have it in order to develop character. And they are to be judged, and condemned or justified, not now, but at the end of the world; not here, but at the bar of God, and by the law of God. Any human law, therefore, which prohibits a thing *merely* because it is wrong, or is deemed so, is contrary to the purpose of God, and can work only evil as long as it exists.

### The Deceptive Spirit of Politics.

SINCE writing what was printed last week under this heading, an incident has occurred which strikingly illustrates the commingling of religion and politics which has brought the religious world under the spell of a great deception.

In the press reports the incident is thus described:—

"OCEAN GROVE, Aug. 27.—A most extraordinary scene, the climax of the great camp-meetings of the past week, took place to-day when a great crowd was aroused to heights of religious and political enthusiasm.

"The latter was the result of the visit of President McKinley, which called forth a remarkable address by Dr. A. E. Schell, of New York, corresponding secretary of the Epworth League. He said:—

"The church militant salutes the nation militant, and recognizes that their mission and duty is to day

identical—the civilization and evangelization of the world.

“There are more than 1,000,000 young men in the Epworth League alone. No Alexander or Caesar ever had an army like that. We aspire to be the Tenth Legion for any campaign.

“President McKinley may plan for peace at home or peace with honor abroad. These young men with their blood and breeding will march through sand or jungle and fling themselves at a breastwork with a hardihood and a daring that no veteran of the Old Guard or Wellington’s Iron Brigade could surpass.

“He has our prayers to-day. He can have our money to-morrow, and the whole million will enlist the day after if we are needed.”

This goes beyond the demonstrations that have been made at the conventions of the great religious bodies of which the Epworth League is a type. But it does not depart from it in principle. It only expresses more fully what is in the principle of glorifying political heroes and political power, and to what the spirit of politics in the church must lead.

The political spirit which was manifested in the contest for supremacy among the twelve apostles, was renounced by them after it had led them into grievous deception and sin; but the contest for the supremacy was not long kept out of the Christian Church. “Grievous wolves,” foretold by St. Paul, entered into the flock; false teachers, whose aim was to draw away disciples after themselves. The question as to which should be the greatest became again the all-absorbing theme, until finally by an imperial edict, it was settled in favor of the bishop of Rome. He was declared to be the rightful head over all the churches; in recognition of which supremacy he assumed the title “pope.”

That was the fruit of politics in the early Christian Church. And wherever that spirit comes in, popery is the result, and the only result that can follow. There are many popes in the world besides the chief one who sits in the Vatican at Rome.

When the spirit of politics came into the early church, in proportion as it came in the Spirit of the Lord went out, and the church ceased to be Christian. When finally the political spirit assumed complete control, the church still called herself Christian, but she was teaching abominable error and persecuting the true saints of God.

The Reformation came and new denominations arose; but in each of them this history was repeated. They began to exalt the human into the place of the divine. In their religious gathering there appeared the contest for supremacy. They directed the Lord’s work by “cut and dried” plans of cliques conceived in human wisdom. They looked to men for spiritual guidance rather than to the Word of God. They joined hands with the state and persecuted dissenters. This has been in a substantial degree the history of every prominent religious body that has taken the Christian name down to the present time.

And now this same subtle spirit continues to work among the followers of Christ, and prepares a fresh and crowning catastrophe. As it led the early disciples to see visions of a kingdom of God to be set up through political agencies, by force, on the earth, so now it leads the multitudes to dream of Christ’s kingdom being set up on the earth through political power. “The kingdom of God,” say the W. C. T. U., “is to enter the realm of law through the gateway of politics.” “The church militant,” says the spokesman of the Epworth League, “salutes the nation militant, and recognizes that their mission is to-day identical;” and he declares that the church forces are ready to fight the battles of the civil power. And the Christian Endeavor Society, Christian Citizenship League, and kindred organizations, have expressed by word or action substantially the same thing.

And the subtlety of this deception lies very largely in the fact that this political spirit associates itself with so much that is good and true. That was the way it first began its fatal work. Had it not been Lucifer, the exalted one who stood by the throne of God, that introduced it in heaven, the deception might not have extended far among the celestial host. But for the very reason that Lucifer had so much goodness, wisdom, and brightness, the deception did extend until it involved myriads of heavenly beings in eternal ruin. And because the Epworth League, Christian Endeavor Society, and like religious bodies represent so much that is good, and true, and Christian, the political spirit that has crept into their purposes and methods is unsuspected of being evil, and will the more readily do its fatal work to-day. A serpent in Paradise deceived the parents of the race.

The power represented by the “church militant” joined with the nation militant is political. That union will be made, as was said by the speaker at Ocean Grove, to fulfill the mission of the church in the world. That is to say that it will be done to establish the kingdom of God. And as the kingdom of God was not set up in that way in the days of the apostles, and could not be without going contrary to the spirit of Christianity, so it cannot be established by such means to-day; and as surely as this false conception concerning the kingdom led the disciples of old to forsake their Lord, so surely will it lead the disciples of this time away from Him, and into even more fatal error.

When the Holy Spirit was poured out on the day of Pentecost, the disciples knew by what power the Lord would work in the earth for the establishment of his kingdom. They knew then that no political agencies would figure in setting up the reign of righteousness; that it would be “not by might, nor by power,” but by the divine Spirit that had been poured out upon them. That Spirit did not come upon them until they were all “with one accord” assembled in waiting for it; not until every particle of the spirit of controversy, of self-supremacy,

acy, of planning for the exaltation of the human—in short, the spirit of politics—had been banished from their midst. And when they received that Spirit, that mind was in them which was in Christ, which led him not to exalt himself but to humble himself, even from his position of equality with God, to the likeness of sinful man, to be born in a manger, and after a life of poverty and reproach, to consent to a death upon the cross.

These two spirits—the spirit of politics and the Spirit of Christ—have been working in the world, the one really and the other professedly and only so, for the setting up of the kingdom of God. They are at work to-day; and as the scheme which involves political agencies gathers magnitude and power, the contest between them will grow in magnitude and intensity. For they have nothing in common, and not the least compromise can be made between them.

The churches and religious societies are working to fulfill the purpose of God that righteousness shall be established in the earth. But to accomplish this they purpose to reform the civil governments. They purpose to “purify politics.” They purpose to step into the political arena, and by their political power control the elections, and put good men in public office. They will not allow a man to get into public office unless he has their certificate of good character. What will follow from this? What does all history teach will follow, what else can follow, but that unprincipled politicians, rank hypocrites, will come with pious face knocking at the doors of the church? But will not these good people be able to detect the hypocrites? For answer, we might refer to the experience some of them had a few years ago with Congressman W. C. P. Breckinridge, of Kentucky. He was then a member of Congress, and was their champion in furthering a bill for “purifying” government in the District of Columbia. He was their noble Christian politician, the type of what the country needed in public office to establish a Christian government. But when by accident they found out what he was, they ceased lauding him and referred to him as “that infamous old libertine.” But the details of that are too well known to need repeating.

No; human powers of discernment cannot be relied on to detect hypocrisy. Clothed with a pious exterior, it can easily gain admission to the sanctuary. The safety of the church in this regard lies in maintaining the pure principles and practices of Christianity which are repugnant to hypocrisy in all its forms. It lies in maintaining the spirit of self-denial, which makes church membership an undesirable thing for anyone of the spirit of the world.

But there is one agency which can and always does detect hypocrisy, and that is the Holy Spirit. And that is just the work the Holy Spirit will do among the true disciples when it is given them, as it is to be, in full measure. For just as it was in the early church which received the “former rain,” so will it be in the “remnant”

church when it receives the “latter rain.” And how was it in the early church? That question is answered by the narrative of Ananias and Sapphira. And when they had been struck dead for their hypocrisy, “of the rest [those like them] durst no man join himself to them;” but “believers were the more added to the Lord, multitudes both of men and women.” See Acts 5.

For the hypocrite, the Christian Church was then the worst of all places to be in,—a place to be gotten out of with all possible speed. And just such the Christian Church will be again when the climax of the great controversy shall be reached, and God’s people are clothed with the divine power to perform their part in that stage of the controversy. And thus will be presented two companies, both religious in profession, both working professedly for the same end, but embodying two opposing spirits,—the spirit of politics and the Spirit of Christ; the one glorying in its numbers and political power, the other few in numbers but clothed with the power of God; while hypocrites of every class will be flocking *into* the one, and flocking *out of* the other.

Worldly, political power rises to its greatest height by confederation. Combines are now the order of the day everywhere, and religious combines are almost as prominent as those in the secular sphere. And still further combination and federation is aimed at in the religious world. But the final and greatest combine of all will be when the religious and political forces of the earth join hands, into which the religious world is now being led by the deception that is upon them. That combine will represent great power,—the greatest that the author of deception and the “prince of this world” can muster in the earth. But over and above it all, and far beyond its utmost limits, will be seen the power of God in his people: when his true followers, separated from every unworthy character, and endued with power from on high, shall stand forth as the true church, “fair as the moon, clear as the sun, and terrible as an army with banners.”

The Spirit of Christ, or the spirit of politics—by our choice between them will be determined the position we shall occupy in that day.

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### God and the Rifle.

“Bible Echo.”

A THOUGHT frequently entertained was recently expressed by one of the Transvaal officers stating that in the event of war, “God and the Mauser rifle would safeguard their independence.” But God does not depend upon the Mauser rifle or any other kind of war instrument. Nor does he intend to carry on his work in any such fashion. When Peter drew his rusty blade to defend Christ, the command was given, “Put up again thy sword into its place; for all they that take the sword shall perish with the sword.” The same thought is sometimes

expressed in the word, "Trust in God, and keep your powder dry." Now the cause that needs the powder of human manufacture is not of God to begin with. If it is necessary for God to protect his people, he will not use either sword or rifle. The angel of God was sent to stand between Jerusalem and the invading army. When the morning came it revealed 185,000 Assyrian warriors dead on the field where there had been no battle. Human beings often lose the protection that Jehovah would give, because, like Peter, they bring in their rusty sword, or their Mauser rifle.

### "Peacemakers" for the Philippines.

THE president of the official commission from the United States to the Philippines has returned. In published interviews he has made some statements that are of much interest to all who would study and trace the course of national affairs. In the interview published in the Chicago *Times-Herald*, it is said that "he seemed to regard the Tagalos, the real rebels, rather as brave and promising children who had been led astray by bad counsels and who would be all the better when their castigation at the hands of the United States soldiery had put them in a position to appreciate the real meaning of the coming American rule."

That he more than "seemed" to regard them as children is plain from the fact that he plainly *said* in the interview as published: "It will not do to consider the natives in the same way you would fully civilized peoples. They are to be regarded more as children. The great difference between such half-civilized peoples and the fully-civilized races is that the former lack an adequate sense of fact. They are easily led astray."

And so the United States must become altogether a paternal government, for the sake of these misguided children on the other side of the earth, and by liberal "castigation at the hands of the United States soldiery" give them "an adequate sense of fact," and so put them in a position to appreciate the real meaning of American rule. Then how long will it be before this same paternalism will be exercised at home to convey to people here "an adequate sense of fact" and teach these too how to appreciate the real meaning of American rule. Indeed we do not need to ask how long; for the thing has already begun and is steadily going on.

And it is American *rule*, do not forget. Now and henceforth it must be borne in mind that the President of the United States is a ruler: not a *presiding officer*, to learn and execute the will of the people; but a *ruler*, a *pater patræ*, to decide what is best for the children of the State, and deal it out accordingly.

However, it is on the subject of the Filipinos and the Catholic Church that Commissioner Schurman makes statements that reveal a new and interesting feature of the American-Philippines matter.

One of these statements is that "the armies on both sides are very apt to use the church buildings as headquarters or barracks, because the churches are the most strongly built structures." Now since only last year the United States Government paid to the Methodist Church South \$484,000 for the occupancy of only one building that belonged to *that* church during the war of Secession, is it likely that the Catholic Church will fail to use the precedent? Will she not most surely present her claim for damages in the case of every church building and every piece of church property that has been in any way occupied or used by the United States in the Filipino war? And since the Methodist Episcopal Church South obtained \$484,000 for the occupancy of only one piece of church property, how much will the Catholic Church probably get for the occupancy of all the pieces of church property touched in the Filipino war?

Another statement is, "I think it would be one of the best things that could happen if many Catholic priests would go to Luzon, as they would undoubtedly have a great influence for good, and I have written some of my Roman Catholic friends, telling them how strongly I feel about it." He says that the Filipinos all insist that they are "devout Roman Catholics," however much they may be opposed to the religious orders and Spanish priests in the islands.

The *Times-Herald* explains and approves president Schurman's plans in the following words:—

"Professor Schurman's discussion of the church question in the Philippines is of great importance in its bearing on the general situation. It presents a delicate and intricate problem which must be carefully studied if it is to be solved satisfactorily.

"In order to understand it we must go back of the origin of the Tagalo insurrection against Spain. This will be found in the ill-treatment of the natives by the friars. Four religious orders had acquired possession of immense tracts of country, and their members abused their powers in various ways. They finally exercised a tyranny in which there was confiscation, corruption of the courts and desecration of the home.

"When we succeeded to Spain's title to the island by treaty we assumed the obligation to maintain property rights as they were. But the Tagalo had determined upon reprisals. He proposed to despoil the friars. When, therefore, his leaders told him that the United States would not consent to this the conclusion was accepted that the Americans were prepared to become the champions of the old abuses.

"The question is complicated by the fact that notwithstanding his hatred of the religious orders, the Tagalo is a devout Catholic. His complaint is not against the church as a whole, but against the offending orders only. Hence it will be necessary to persuade him that we are neither the friends of the friars nor the enemies of Catholicism. In the opinion of Professor Schurman our best advocates would be American Catholic priests.

"The professor cites the experience of Father Mc-

Kinnon, chaplain of the California regiment, to show how easy it would be to avail ourselves of such an agency. The father has been given a parish by the Archbishop of Manila, and will enter upon his duties with the greatest enthusiasm. Other appointments of a similar nature might be procured without difficulty, and their would soon be a numerous body of the most influential of peacemakers at work in the islands.

"Those priests would be equally loyal to church and country. They would speak with authority to the natives, and our interests might safely be confided to their care. They could explain as no one else could why we were constrained to respect property rights, and at the same time they could and would make it clear that though church and state were separated in this country the former had nothing to fear from the latter. They would show how the church had flourished here, how it had expanded and grown with the growth of the nation and enjoyed with all others the blessings of liberty and equality under the law."

This phase of the Philippine situation offers the best possible opening for the Catholic Church to secure a further hold upon the United States Government, and a permanent recognized place in national affairs. For as certainly as this scheme is accepted by the Catholic Church, and her priests do become these "most influential peace-makers at work in the islands," so certainly this Government will be obliged to make for such service returns that will be as detrimental to the nation as they will be advantageous to the church. For it should never be forgotten that always it has been so that the "peace" of which Rome is the author is only the greater destruction to all concerned. From the beginning of Rome's career it has been written that "by peace" she "shall destroy many" and she should "destroy wonderfully."

A. T. J.

### Russia's Plans.

*South African "Sentinel."*

THE Russian Convent and the Greek Church recently erected at great expense in Jerusalem, may be comparatively well known, but the gigantic tower built under Russian auspices is not so well known. This tower is erected on the summit of the Mount of Olives. It is 220 feet high, 24 feet at the base, and 21 feet at the top. It contains a monster bell, weighing 20 tons, together with a peal of seven bells above it. Above this is an electric chamber, connected by wire with some of the monasteries of the Holy Land. It is supposed that the tolling of this bell can be heard at Jafa, Jericho, and Mount Lebanon. The convents and monasteries, it is said, are well supplied with arms, and quantities of land have been purchased around them. The *Prophetic News* suggests that "such activities, especially the tower and its arrangements, must be for some special purpose."

The Bible student naturally connects these things with the great battle of Armageddon, which doubtless

will be fought in this vicinity, and in such preparations sees the evidences of the soon-coming conflict. Surely the times are "perilous!"

### What Imperialism has Won for the Nation.

THE policy of imperialism has already isolated the United States among the nations of the world. It has won for this nation the distrust and ill-will of the people in almost every other civilized land. If the United States should be humbled in war, all the world would rejoice over its downfall.

Mr. W. T. Stead, the well-known English journalist, after his recent tour through Europe, told of the "alarm, anger, and disgust" which was universally excited there by the American policy of "benevolent assimilation." And now we are apprised that like sentiments are felt in the matter by the people of South America. That this should be true in a continent filled with republics, is worse than that it should be true among empires and monarchies.

Writing on this subject to the *N. Y. Independent*, Mr. Samuel P. Craver, D. D. superintendent of the M. E. mission in Paraguay, says:—

"The sad spectacle of the greatest republic on earth, the model and hope of all American republics, the proponent and defender of the principle that 'all just government derives its authority from the consent of the governed,' now engaged in a war on the other side of the globe to subject an alien people to its dominion—this sad spectacle has done much to curl the lip of scorn and emphasize the epithet of 'hypocrites.' The plea so commonly made in justification of the policy of expansion, that the Philippines are not able to govern themselves, and that we can do much better for them than they can possibly do for themselves, does not have much force in these countries, some of which, when they obtained their independence from Spain, were but little, if any, in advance of the Philippines. They have had their turbulent periods, and still are far from realizing an ideal government, but they have no desire to have the United States take charge of their countries. . . .

"The more intelligent leaders of public opinion in these countries are not ignorant of the gross injustice practised in the United States in our treatment of the negroes, the Chinese and the Indians. The horrible and savage burning of negroes, with the worse than 'savage fiendishness' connected therewith, while the national Government stands helplessly contemplating it and either unwilling or powerless to interfere, is contemplated as a ghastly commentary on the 'humanitarian' warfare being waged against a people fighting for the right to govern themselves. . . .

"Is it, therefore, to be wondered at that the expansion policy of the United States to-day does not excite admiration nor inspire high hopes for the future among South Americans?

"They look upon it with alarm. If the United States have laid aside their traditional policy and propose to enter upon a self-imposed task of policing the world"

what guarantee has any South American country that on some fine day the American eagle will not pounce down upon it and annex it, for 'humanitarian' reasons? Consequently everything looking like North American intervention in South American affairs meets with opposition. A few days since a telegram announced that Bolivia had asked, or would ask, the intervention of the United States in her question with Brazil touching boundaries. Immediately the press of Chili sounded a note of energetic protest, and the Bolivian Minister in Chili hastened to deny the report. It was but a straw, but it shows the direction of the wind.

"A few months ago an interview with Mr. Cecil Rhodes, of South Africa, was telegraphed to Buenos Ayres papers. In it he prophesied that before the end of the next century all South America would belong to the United States, and that it is a consummation devoutly to be wished. The leading Buenos Ayres daily, in commenting on the interview, said that of course such statements would be laughed at, or severely censured by the press of the United States, for the idea was too ridiculous to be taken seriously. However, I have not seen any such censure in the American press, but on the contrary many references to Rhodes's idea as an indication of the favor with which our growing power is looked upon by a far-seeing statesman. Already it would seem that the thought of empire has so influenced the public mind that the wild visions of the South African leader are looked upon as not improbable of realization.

"Is the change in the attitude of the vast number of the American people who sustain expansion one that is likely to conduce to an extension of the principles for which we have stood, and to enhance confidence in our profession of faith in popular government and the rights of man?"

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### Sunday Rest Agitation in South Carolina.

BY I. E. KIMBALL.

It has been my privilege of late to listen to a lecture given in the interests of Sunday rest, and for the enforcement of Sunday laws.

The lecturer, Edw. Thompson, LL. D., is a leading man in the "Sunday League of America," and is to give, under the auspices of that League, thirty-five lectures in this State. He is a pleasant speaker, a lawyer-preacher, and is of course received with open arms by most of the pastors, and heartily welcomed into their pulpits.

I listened to his lectures at Summerville, S. C., given in the M. E. church, Aug. 29. The weather was somewhat rainy, and so comparatively few were in attendance. He, however, made a fair beginning here, promising a return to complete an organization.

The lecturer began by citing the first general order of George Washington given to the army in '76, requiring a release from Sunday toil; he then ran rapidly over the Constitution of the United States, pointing out that the President is not required to attend to legislation on

that day; and that in the call for the assembly of Congress Sunday is recognized, and its recognition has extended out into all the ramifications of our laws. He then drew the conclusion that every man should have the right to keep Sunday guaranteed to him as well as it is to the President.

He cited the conditions in Mexico, where no Sunday laws exist; showing the horrible "profanation" of the day,—how all stores are kept open and the day is given to dancing, shows, horse racing, and bull-fights. Toilers groan there seven days in the week, he said.

So it is in France; even all elections are held, and must be held, on Sunday, whether local or national. Then the spectacles of the theaters and the shows come principally upon that day. He drew a very strong contrast between the citizens of Paris and of London, and inquired whether we should admit all peoples and all such customs to come among us. Shall we, in fine, maintain the Anglo-Saxon Sunday rest?

He gave figures to show that Sunday labor had increased fifty-six per cent. amongst us in the last six years and sought to show that it is uncalled for and moreover will bring ruin to the Republic.

When China stretched a wall along her northern boundary to keep out the foreigners and maintained her antipathy against all foreign customs, she stood firmly for ages; now she totters to her fall. So when Rome maintained distinct Romanism, she stood firmly; but when she admitted all nations and customs, she soon lost all. So if we do not maintain our Anglo Saxon traditions we shall fail.

He showed the Sunday newspaper to be unnecessary and how the two Sunday papers lately started in London could not exist in that city. Sunday trains were likewise shown to be unnecessary, also Sunday mails, and not patronized by the best and busiest men.

He said nothing about the enforcement of Sunday rest by statute law. The League seems to be working in a peculiarly taking way. The fact that Sunday is slipping back into its native holidayism is strongly set forth. The speaker touched upon the law of the fourth commandment of the decalogue, emphasizing with much force, the thought couched in the word, "remember." But the readers of the SENTINEL know that that law has reference to another day to be kept for a different reason than that assigned for first day keeping.

The leaders in this work say little or nothing at first about legal enforcement of the day, but bring in their literature at once to explain this. They have a series of leaflets, four hundred pages of which are given for a dollar, and this purchase also entitles one to a life membership certificate as a member of the League.

This work seems to be moving forward very rapidly in every State. Catholics are ranging themselves with Protestant divines in getting this reading into the homes of the people. They are arranging committees in all churches where even a few will take up the work,

and the committees have printed instructions sent them. So all work harmoniously to the one end of saving the Sunday institution.

To those who will pay five dollars for the literature, five certificates are given, to give to whomsoever the donor chooses; and a cyclopedia of instruction containing 687 pages is superadded. They have laid their plans to carry their work into all towns of more than a thousand inhabitants before the century shall close. More than one hundred workers are engaged directly in the work, and a large majority of those who are unacquainted with the real nature of the work will aid them among the clergy and the people.

What will be the ultimate end of the work of these modern agitators of a state religion? None but the student of prophecy now know. The bishops of the times of Cyprian and Augustine wrought no more earnestly for Sunday laws than these men of to-day are doing. But those bishops, by encouraging religious legislation, brought about an age of dark superstition and blood, when to obey God at the expense of disobeying the ruler of the state church, brought down their lives to martyrs' graves. Cruel, indeed, were those times! And shall we resurrect the monster that wrought such evil? Shall we give life to another such religio-political power? Then will we see modern martyrs. Yea, we are seeing them.

This work should be opposed by every possible upright means. I distributed leaflets to the congregation who listened to the above lecture, showing the nature of their work, and shall continue to oppose it in this State.

### Humbug Religion.

"SOME students one day disjointed ten or a dozen bugs of different kinds," says Dr. Munhall, "and then artistically constructed one bug out of parts of all the others. The professor of natural history in the university was old and quite near-sighted. They placed their bug on a table, and, calling him in, said: 'Professor, we have made a most extraordinary find! Here is a bug, the like of which we have never seen or heard about. Can you tell us what it is?'"

"The professor, adjusting his glasses, took a look, and then said, 'Young gentlemen, this is a humbug.'"

"But now, some professors who claim to be very learned specialists have, from many sources, gathered numerous theories which they declare are wonderful improvements upon the religion of the Bible, and when these theories are adjusted we have the most striking and peculiar creature the world has ever seen. And this creature the professors are trying to palm off on their students as an evolution of the religion of the Bible and a great improvement of the same, and in order to make it popular they call it 'the twentieth century religion.' But I call it humbug."—*Religious Review of Reviews*.

### The Young Girl and the Foolish Mother.

A NEW ORLEANS judge has decided that a girl in this country is of age at seventeen years, when her choice in a matter is such as will serve the interests of the Catholic Church. *The Sun*, of this city, gives this statement of the case:—

"NEW ORLEANS, August 31.—A curious case, the outgrowing of the Cuban revolution, was decided by Judge St. Paul, of the Civil District Court, this morning. It was a *habeas corpus* proceeding brought by Mrs. Adeline Prieto, of Cienfuegos, to get her daughter, Maria Teresa, 17 years old, from the Sisters of Mercy. Mrs. Prieto was a refugee from Cuba in the early days of the Cuban war. She brought her family to New Orleans, where she placed Maria Teresa in the Convent of the Sisters of Mercy. She herself returned to Cuba, recovered her property, and became wealthy again. She then sought to recover her daughter, but the girl had become a novice of the order and wanted to become a nun. The question before the court was whether a girl of 17 could decide her own future and abandon home to become a sister four years hence. Judge St. Paul denied the demand of Mrs. Prieto and gave the girl to the guardianship of the sister superior. An appeal was had to the Louisiana Supreme Court."

This is as much as any mother has a right to expect who is foolish enough to place her daughter in a convent.

### It Makes a Difference.

WHEN we present the claims of the law of God in the matter of Sabbath keeping, and urge the importance of observing the seventh day "according to the commandment," we are met with the plea that we are not under obligation to keep the law; that the gospel has nothing to do with law; that the Christian religion is enforced by the power of love, etc., etc. But when it comes to Sunday observance, the appeal is based on the authority and power of law, and mere human law at that. The Bureau of Reforms, with headquarters at Washington, together with most of the organizations for special reform purposes, seek to gain their objects through civil law. They have no other suggestion of reform but by the power of civil government. God's standard of reform—his Holy Word—seems to have lost its power for good in the estimation of human law reformers.—*Signs of the Times*.

HUMAN wisdom is not as wise as it seems to be. The man who invented a perfect method for the culture of the memory forgot his hat. The man who wrote a book instructing mankind "how to live a hundred years" died at thirty-eight. The woman who wrote a book to prove that there is no death has buried two husbands.



A MOVEMENT which combats Mormonism in the proper and only effective way has been started by Rev. John D. Nutting, in the shape of a "Utah Gospel Mission Movement." It is proposed to have traveling missionaries to go from place to place, hold meetings and distribute gospel literature among the Mormons.

\* \* \*

SENATOR STEWART, of Nevada, says that "Christian nations ought to proscribe France in the interest of civilization;" and that accordingly he will at the coming session of Congress, introduce a resolution withdrawing the United States from participation in the Paris World's Fair. But what would the senator say if France should also "in the interests of civilization," request the United States to withdraw because of its treatment of the negro?

\* \* \*

No, Senator Stewart; France is as much a "Christian nation" as is the United States, or for that matter, any other nation on the earth. "Christian civilization" has been tried and found wanting from the moral standpoint. Governmental "Christianity" has never been anything but a failure. The only Christianity that is real is found in the heart and life of the humble believer on Jesus Christ, whether in civilized America or in the uncultured isles of the Southern seas.

\* \* \*

AN Indianapolis pastor, in his anxiety to discover the reason why workingmen don't go to church, disguised himself as a day laborer and went to work at a job of unloading railroad iron. He discovered, the report says, that the workingman was too tired after his day's work to attend church in the evening, but did not solve the problem of his absence from church on Sunday.

\* \* \*

This was an unnecessary trouble on the pastor's part so far as obtaining new light on the question was concerned. There are two general causes which operate to keep people away from church. First, there is often something the matter with the church; and second, Christianity is contrary to human nature. The first cause can be removed by those in the church; the second

can be removed only by the power of God. It is the business of the pastor and others interested in the salvation of mankind, to see that the church stands in the right attitude before the world; that it is giving the message of God to the world, and not some other message. The fact that workingmen get tired is not one which will account for their refusal of the gospel; for it is the mission of Christ to give rest to the weary, to "undo the heavy burdens," to bring "deliverance to the captives," to set all men free.

\* \* \*

And as the power of God to convert the soul is as great to-day as ever, there is no escaping the conclusion that the reason the church congregations are not larger is that there is something the matter with the church.

\* \* \*

A WHOLE column in the *New York Sun*, of the 28th inst., and almost as much space in other dailies of this city, was devoted to a description of the appearance of "the ghost of St. Ann" to an officer of the Supreme Court named Doyle. He saw it at night in a hallway of his home. Ordinarily, appearances of ghosts are dismissed with a brief mention; but this occasion must be dwelt upon at length because it was the "ghost of St. Ann."

\* \* \*

It was identified as St. Ann by the fact that a piece of the true bone of St. Ann's arm was on exhibition in a nearby church. Why the ghost should appear in a private house rather than in the church where her "relic" was exposed, is a question that might be asked, but which evidently was not deemed of importance in determining the identity of the ghost.

\* \* \*

The business of relic-showing depends largely on advertising to make it a success; and in the case of this "bone of St. Ann," it would seem that success ought to be assured.

\* \* \*

THE pope expressed to Admiral Dewey's chaplain the hope "that the Philippines will again acquire prosperity under the protection of the United States." Why that word "again"? Were the islands prosperous under Spanish domination? So the pope implies. But the Filipinos hope for a very different kind of prosperity.

\* \* \*

THE general testimony of the soldiers who have returned from the Philippines, is that the islands are not worth fighting for; and that under the present management at least, a long and very costly war will be necessary to bring them under American domination. And



as the truth that the islands are comparatively worthless comes more clearly into view, it becomes more apparent also that the real object in view in this incursion into Asiatic territory, is a participation in the division of the spoils of the great Asiatic continent. And verily, the spoils of that vast realm will not be peacefully divided among the spoilers.

\* \* \*

In an interview with the Catholic chaplain of Admiral Dewey's flagship, the pope manifested great interest in the Philippine situation, and expressed an intention of opening negotiations with the United States Government, with a view to regulating the position of Catholics in the Philippines.

\* \* \*

There has been nothing to indicate that the position of Catholics in the Philippines needs regulating, and under American sovereignty Catholics in that country may be sure of enjoying all their rights as they do in the United States. But while the cause for such concern in the Philippines, if there be one, is obscure, one thing is clear; viz., that the pontiff is ready to seize upon any excuse and improve every opportunity for opening negotiations with the United States Government. Gradually but surely the papacy is advancing to a position of official standing with this Republic.

\* \* \*

A CLERGYMAN of this city, Rev. Dr. Morse, declared in a sermon recently that the Government of this country is in control of modern Judases, who differ from the first Judas only in that they do not go and hang themselves.

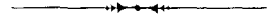
\* \* \*

This is a republican government, a government of the people. If bad men are in office, it is because the people put them there and allow them to stay there. It is a natural development from the political system, and clearly shows that that system is not the enemy of official corruption or a suitable means for the Government's purification. So long as this purification is sought through politics, the situation will remain as bad or worse than it is now. The people will not put good men in office until they themselves desire a better government, until they themselves are more decidedly opposed to fraud and injustice. And this only means that the people themselves must be made better, that they themselves must be uplifted to a higher moral plane, before a better government can be obtained than now exists. And what can uplift the people? Themselves? No; the uplifting power is not the power of man but the power of God.

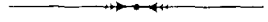
\* \* \*

Therefore let clergymen who deplore the presence of

modern Judases in the seats of political authority, not proclaim that the church must go into politics and "turn the rascals out," but seek with redoubled zeal to draw the people to the great uplifting power of the gospel committed to their hands.



By the time all the prosecuting witnesses have been proved guilty Dreyfus may be acquitted.—*N. Y. World.*



### Imperialism vs. the Boer Republic.

THE *Journal*, of this city, says that it cannot wholly sympathize with the Boers in their struggle against absorption into the British Empire, and gives the following as a justifying reason:—

"But in our age no people can be allowed to live for itself; it must live for mankind; and least of all can a people appropriate for its exclusive use desirable parts of the earth which civilization needs and can use to much better and universal advantage. The Boers have precisely proven that they cannot properly use the splendid natural opportunities with which their land is blessed."

This is a good statement of the imperialist conception of the case. The Boers are farmers; the representatives of "civilization" are gold hunters. The Boers care only for a simple life, while "civilization" demands that men and women lead a very complex sort of existence, such as the possession of much gold and the fashions and follies of a modern Paris can provide.

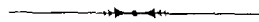
The civilization of Paris, by the way, is just now being seen at its best.

The Creator expressed his idea of the life that is best for man by placing him in a garden. The imperialistic conception of the same is expressed by Babylon the Great.

In the imperialist view, Adam and Eve, if they were again in Eden and did not dig up the garden in a search for gold, would conclusively demonstrate "that they cannot properly use the splendid natural opportunities with which their land is blessed!"

The greatest trouble with the earth to-day is that it has too much "civilization." The Creator "hath made man upright, but they have sought out many inventions."

But for the desire to worship the golden calf, there would be no war cloud hanging over the Transvaal republic.



### Political Arithmetic.

If it takes 40,000 men seven months and \$100,000,000 to take possession of 300 square miles of the island of Luzon, how many men, how many months and how

much money will it require to take and hold the whole island, consisting of 51,200 square miles, for all time? And after that calculation has been made there is a chance to figure as to the whole area of the Philippine Islands, of about 115,000 square miles. The figures of such a problem may well make the American taxpayer gasp.—*Manchester Union.*

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**Have you read our offer on page 559?**

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### The Spirit of War is the Spirit of Murder.

As AN illustration of this fact, I will cite a case that came under my observation, or, to my knowledge, in Denver a few days ago. A certain young man thirsting for war, a few weeks ago enlisted in the 34th regiment to go to the Philippines. This regiment has been stationed at Ft. Logan, about six or seven miles from Denver. This young man has been practising for a sharpshooter. He with two of his soldier comrades came to Denver to have what they would term a good time. They were going from one saloon to another until after midnight, exhibiting quite a good deal of money in their drinking, etc. Finally a dispute arose between this particular young man and the bartender, about the change; the young man drew his revolver and was about to shoot the bar tender, when others interfered and he was prevented. After he with his companion left the saloon a policeman followed him and asked him to give up his weapon and to consider himself under arrest. He quickly drew his revolver and shot the policeman, killing him. Another policeman took up the chase, and he shot at the young man twice, missing him, when the latter turned and in a flash shot this policeman down, also killing him, and then made his escape and has not been captured yet.

It was reported afterwards, the reason he did not submit to arrest was that he knew he was a "dead shot" and could easily kill the policeman and get away. This will serve to show that the same spirit that will lead a man to prepare to go to war to kill people, will lead him to kill them at home or any place, under provocation; and yet it is a "Christian nation" which is calling men to war and instilling into them this spirit.

G. W. ANGLEBARGER.

*Longmont, Colo.*

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An exchange observes: "Some men are well satisfied with the habitations, prospects, and employments that this world affords. But there are those who 'desire a better country.' To such earthly things must occupy a secondary place. 'Strangers and pilgrims' are the names by which God would describe his people while they wait below. It is folly, then, for the Christian to regard this

world as his home. Its politics and ambitions are things that change with the day. Oh, that the followers of the Master might learn to look for that which is eternal—the city 'whose builder and maker is God.'"

---

### "Freedom?"

*New York "World."*

THE President in his speech at Pittsburg accused the Filipinos of "attacking the forces who fought for and secured their freedom."

Is a change of "sovereigns" FREEDOM? Would the American Revolutionists have considered that they had secured their freedom in exchanging the tyranny of George III. for "benevolent assimilation" by their French allies?

If in his proclamations and other dealings with the Filipinos before the trouble began, or even when his hand-tied Peace Commissioners went out to Manila, the President had promised real freedom to the inhabitants, or had suggested even an autonomous government under our protection, there would have been no more war.

But his initial demand, as far back as December 27, was for unconditional submission to our "rights of sovereignty" and acquiescence in our purpose of "benevolent assimilation" through the medium of soldiers and carpet-baggers, under penalty of death or subjugation. And this is his attitude to the present day.

How can a President of the great Republic be blind to the truth that freedom is the same, that liberty is as dear and that self-government is as much a right in the Philippines as in the United States?

---

### The Iron Industry and the Steel Trust.

THE methods of the Steel Trust in the United States and their effect upon one of the greatest, if not the chief, of the country's industries, are described by a daily of this city as follows:—

"From their monopoly of mines they dig barely enough ore to feed their monopoly of mills. It would be a useless expenditure for any capitalist to start an iron mill in opposition without means of procuring pig iron to keep it going. Such an investment would mean ruin.

"There would be no scarcity of mills and no scarcity of iron production were it not for the control of the iron output by the trust. Active competition would hold prices at their proper level, as well as equalize the supply and demand.

"It is known that the profits of the trust are fully 100 per cent. In six months they have increased the price of Bessemer pig iron from \$9.87 to \$18.51, and the price of steel billets from \$14.93 to \$30.10.

"At 100 per cent. profit the limited number of mills allowed by the trust are running twenty-four hours daily.

"There are mountains of almost pure iron ore in Missouri and Arkansas. There are millions of tons of the finest ore in the Superior region. There is a fabulous amount of ore in Cuba, but all of it from Lake Superior to Santiago is controlled by the trust, and in order to maintain prices it is fed to the world's consumers in homeopathic doses, through homeopathic mills.

"It is true that our iron trade has grown enormously since the war with Spain, but it is also true that the ravenous trust, instead of adequately increasing the output of ore and the milling capacity, has kept things going at the old gait at a heavy increase in prices.

"This is the true trust principle—the principle of cornering a commodity and making the public pay for it."

### Laying the Foundation of Monarchy.

ACCORDING to reliable reports from the South, a movement has been in progress for several years in portions of Texas and Louisiana, the aim of which is to depopulate that country of the negroes. The methods employed are violence and intimidation, and it is because of this that it is mentioned in the SENTINEL. This is one among many indications which reveal a national departure from the principles of government defined in the Constitution and the Declaration of Independence. That the nation is rapidly drifting away from these principles, is a fact which should awaken the concern of all Americans.

Taking occasion from two recent outbreaks against the negroes in this district of the South, a writer in the *New York Sun* discourses at some length on the nature and results of this method of seeking the solution of the southern race problem. We quote from his statements the following:—

"NEW ORLEANS, August 23.—The outbreak during the week against the negroes at Orange, Texas, just across the Sabine River from Louisiana, is only a repetition of similar outbreaks that have occurred in the black belt of eastern Texas and southwestern Louisiana during the last few years, and which will make itself felt in the next census. Through all this region, almost as great as New York, the negro is being rapidly driven back and is taking refuge in the larger towns, particularly in New Orleans. This movement to get rid of the negro population, while not systematic or organized, has the support of a majority of the whites. It is partly industrial and partly racial, but its effect is marked—that of getting rid of the negroes.

"During the past week two of these mob outbreaks were reported in nowise related to each other, yet having the same object in view. In Tangipahoa Parish, Louisiana, a mob of Whitecaps, after shooting into the houses of the negroes and killing one of their leaders, posted notices on all the mills, warning the companies against employing negroes in the sawmills or on the railroads. A postscript announced that the negroes would be allowed to make bricks—most of the companies conduct lumber mill and brick yards side by side—but not in any other industry, in logging, on the lumber railroads or in

any of the more lucrative industries, which it was declared should be reserved for the whites.

"The affair at Orange was identical. The town is one of the largest lumber centers of the Southwest, and its mills have employed both white and negro labor. It is asserted that the millmen were displacing white with negro employes, as the latter were cheaper and more easily controlled. There has been much feeling on this subject for some time. Finally it broke out into overt action. Exactly the same course was pursued as in Tangipahoa. Whitecaps rode around the country, fired into a house where a number of negroes were assembled for mutual comfort and protection, and killed one and wounded several others. This was followed by the usual skull and crossbones letters warning the negroes to leave Orange County.

"Although there were no additional acts of violence, the warning letter, accompanied with the one shooting affair, had the desired effect, and since then the negroes have been leaving Orange by the hundreds, selling their property for whatever they could get for it. Most of them were well-to-do and owned their homes. The mill men made an appeal to the governor for troops and the Houston Cavalry were ordered there to preserve the peace. There has been no disturbance since, but the presence of the troops has not reassured the negroes who are moving out, recognizing that the whites do not want them, and that their lives would be very unpleasant if they remained.

"This is the story that has come from a score of counties in Texas and parishes in Louisiana in the last few years and which is rapidly thinning out the negro population southwest of the Mississippi. The black belt which extends from Virginia southward and westward, and runs over into Texas, has been steadily driven back for the last ten years. Every now and then a disturbance is reported in some part of this district. A negro is shot, usually not more than one, and a warning given to the 'bad negroes' to leave. They do so, and probably a good many others, and from that time forward there is a more or less steady negro emigration from that district. The consequence has been that all the coast counties of Texas and Louisiana have been growing steadily whiter by the departure of the negroes and the coming in of whites. Whereas nearly all the parishes of Louisiana west of New Orleans had a majority of negroes ten years ago, they are white to day; and Jefferson, Plaquemines, Assumption, Lafourche, Iberia, St. Martin and St. Landry have changed their majorities from black to white. The negro population which has been at a standstill, is now decreasing. The negroes are shut out of many industries in which they were employed formerly and are now being crowded out of plantation work.

"The consequence of these disturbances and the emigration of the negro from the rural districts is to drive them into the towns, and particularly into New Orleans, where there has been an extraordinarily large increase of blacks. The census will show an increase of from 40 to 50 per cent. in the decade, in spite of the excessive mortality, running up to 36 in a thousand a year. The negro population of New Orleans is not self-perpetuating. With a high mortality and a low birth-rate, the negroes would soon die out but for the newcomers from the rural districts. These are pouring in by the thou

sands from Mississippi, Louisiana, and Texas until the problem promises to be troublesome, and to arouse a strong antagonism to them.

"The race question in the Southwest is generally assuming an industrial form, which is operating unfavorably to the negro, by turning against him the white laboring classes who believe that they are being crowded out of work by negro competition, or that the standard of wages is kept low because of the small pay for which negroes are willing to work. The prevalent feeling in the Southwest, therefore, particularly in those sections where there are manufactures, is that it would be wholly advantageous to get rid of the negro altogether. The result is such demonstrations as those of last week at Orange, Tex., and Tangipahoa, La., which are but two of many similar incidents occurring in all parts of the Southwest. The coming census, therefore, will show a decrease of the negroes in most of the districts, and their congregation in the larger towns and cities, where they are badly congested and live amid bad sanitary and moral conditions."

In many respects the condition of the negro in this country is approximately the old condition of slavery, which cost this nation so much between 1860 and '65. The principle that "all men are created equal" is fast being repudiated in American government, and it is being asserted that inferior races have not the rights which belong by nature to the superior races. When this doctrine shall have become established as regards the races of men, it will be a logical and easy step to the application of the same doctrine to the *classes* of men; and the doctrine that rights belong only to the higher classes is the foundation of monarchy.

This foundation is now being rapidly laid in the United States.

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**Have you read the book "The Spirit-filled Life"? See our offer on page 559.**

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### England's "Imperial Protestant Federation."

THERE has been formed recently in England an association of Protestants having for its aim the political overthrow of the papacy in Great Britain. It takes the name of the "Imperial Protestant Federation," and publishes the following object:—

"To unite the Colonies and British Dependencies with the United Kingdom in a Federation of Protestants of all classes and Religious Denominations, determined to maintain Protestant supremacy, as opposed to Romish, Sacerdotal, or Infidel Ascendancy, in every branch of the constitution and life of the Empire."

To accomplish this it will work by the following methods:—

"1. To oppose in the Imperial Parliament, and elsewhere, the threefold effort now being made by Roman Catholics (a) to revise the Coronation Oath of the Sovereign, (b) to open the Throne of England again to a

Roman Catholic, and (c) to repeal the Bill of Rights and the Act of Settlement.

"2. In order to secure united Protestant action, it is proposed to form a Central Council to carry out the objects of the Federation, and that each recognized Protestant Society be invited to send one or more representatives thereto, as may be deemed advisable in each case.

"3. To aid any Parliamentary Constituency, or any Elective Body, in returning a Protestant candidate thereto, provided the Council of the Federation are satisfied as to the Protestantism of the candidate; and to oppose the election of any Roman Catholic, Infidel, or Atheist, to Parliament, County Councils, School Boards, Board of Guardians or Vestries.

"4. To limit and curtail by every lawful means the Politico-Religious influence of the Romish Church, and of their allies, the Sacerdotalists of the Church of England, in Parliament and elsewhere.

"5. To obtain a Parliamentary inquiry and subsequent legislative action regarding the Monasteries, Nunneries, and other 'Religious Houses' within the Dominions of the British Crown, with a view to ascertain (*inter alia*) how far British law is ignored in such Houses and Canon or Papal law substituted therefor.

"6. To oppose in the Imperial and Colonial Parliaments, or elsewhere, any Bill or Measure proposing grants of money in aid of any Romish or Anti-Protestant object.

"7. To enrol Protestants of all classes and of all Evangelical Denominations as members of the Federation on each signing the Declaration, and paying a Life Donation or Annual Subscription.

"8. To coöperate with Protestants throughout the world."

The trouble with this Federation is that while it is Protestant in name, it is papal in spirit; and the papacy cannot be successfully combatted by another organization of like nature.

It is determined "to maintain Protestant supremacy" in the government; but not by maintaining the Protestant principle of separation of religion from the state. For by that principle it could not oppose the election of any man to public office on religious grounds.

The principle which imposes a religious test upon candidates for governmental office, is a papal principle, and is not altered by the fact that some who approve and adopt it call themselves Protestants.

Being guided by this wrong principle, the Federation can make no real progress in opposing Rome. Rome can be successfully opposed only by the principles of Christianity; only as she was opposed by Luther and his fellow reformers. When people try to fight the devil with fire, they only add fuel to the conflagration.

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*Those whose subscriptions to the Sentinel expire in September or later should not fail to read what is said to them on page 559.*

**Independence Not Yet.**

A PRESS dispatch from Washington, D. C., dated the 28th inst., says that the President's proclamation for taking the Cuban census is not to be construed as a promise of speedy independence for the Cubans.

"It was authoritatively stated at the War Department that there was nothing in the proclamation leading to the conclusion that it was the intention of the Government to give immediate independence to Cuba. It is the intention of the Government to follow the census with municipal elections and the inauguration of home rule in those localities where the people are fitted for it, but beyond this the general scheme will not be carried.

"It will be the first of next year before the full results of the census will be known, and those who are in a position to know assert it will be long after that before the President will be willing to turn the government of the island over to the natives and withdraw the American troops and American supervision of the island. It has been intimated that in some quarters that absolute home rule and independence will not be given to Cuba until the trial in the large cities has been given a thorough test."

THE loss of property in Porto Rico due to the recent hurricane is estimated by merchants of the island at \$75,000,000.

**"Possession" and "Aggression."**

In a speech at Pittsburg, on the occasion of the return of Pennsylvania troops from the Philippines, the chief exponent and defender of imperialism said:—

"Until the treaty [with Spain] was ratified we had no authority beyond Manila city, bay and harbor. We then had no other title to defend, no authority beyond that to maintain. Spain was still in possession of the remainder of the Archipelago."

Then what were the insurgents in possession of? As a matter of fact, it is well known that Spain held almost nothing in the island of Luzon beyond the city and harbor of Manila when the fleet of Admiral Dewey entered Manila Bay. With one or two slight exceptions, no Spanish forces have been heard of in the islands excepting those in and around Manila.

The same speaker said that the "first blow was struck by the insurgents," that the latter were the aggressors, etc. Suppose, then, that a European ruler should issue a proclamation calling on the people of the United States to submit to the rule of his government, to be benevolently assimilated into his empire, and should send here an armed force to enforce it. Would that be construed by Americans as an act of aggression? and would they become the aggressors in resisting it?

Who can answer these questions and justify the national policy in Asia?

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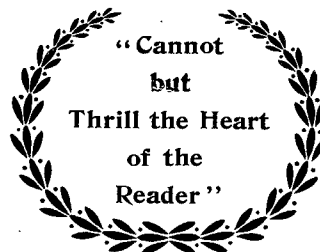
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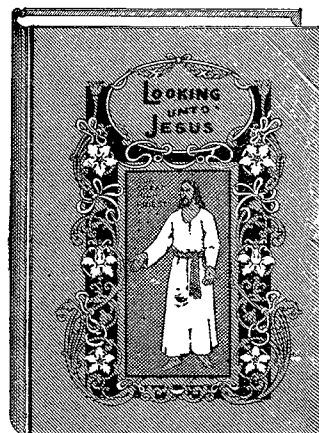
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NEW YORK, SEPTEMBER 7, 1899.

A RELIGIOUS government must be a government in which one person is religious for another—the majority for the minority. And as Christianity demands that each person be religious for himself, and denies that one person can represent another in religion, it follows that a religious government cannot possibly be a Christian government.

READ what is said on another page about the work being done in South Carolina to develop public sentiment favorable to the enforcement of Sunday. This is a part of the campaign of education that is being conducted all over the land by the advocates of Sunday laws, and which is fast molding public sentiment into harmony with their ideas. Never before was such a campaign in progress in this land. Never before, therefore, did religious despotism in this form menace the country as it does today. But what is being done to educate the people on the “other side” of this question—the side of truth and justice? What are *you* doing to this end?—Anything?

THE liberty to worship God according to the dictates of conscience, without molestation, is a part of the civil liberty which is every individual's right by creation. And when civil liberty is denied an individual, religious liberty, in this sense, is denied with it. To deny the principle of government by consent of the governed, is to deny religious liberty, in the sense in which the SENTINEL has considered it. Religious liberty in its truer sense, as meaning liberty in Christ, cannot be taken away from any person without his consent; it is enjoyed inside the prison cell as well as in the house of wor-

ship. But freedom from state interference in religious belief and practise, is a freedom which rests directly on the principle that just government is by the consent of the governed. Deny that principle, take away from an individual the liberty of self-government, and you take away that person's religious freedom. He cannot possibly be free to act as he sees fit in matters pertaining to religion, and at the same time not be free to so act in the secular concerns of life. There was never in all history an instance where one person was governed by another in civil affairs, where he was not also governed in religion by that other person, or at least the right to govern him in religion was assumed by the governing individual. In all governments which have not been by the consent of the governed, church and state have been united, laws for governing the people in religion have been in force, and people who asserted their religious freedom have had to do so in defiance of the government, and at the cost of the penalty which the state saw fit to inflict.

Now, the Government of the United States is denying the principle of government by consent of the governed in the case of the Filipinos. In doing this it is denying to that people the right of religious freedom. And as religious freedom is the right of every person, black as well as white, savage as well as civilized, and as the SENTINEL stands for this principle, and has stood for it from the first, it cannot but declare itself against the governmental policy of imperialism; and in so doing it is not departing from the stand it has always taken, and *is not going into politics*.

THE mere presence of the American flag floating over a body of armed men, does not consecrate the cause in which those men may be enlisted. If the sultan of Turkey should come with a band of assassins under that flag, resistance to him would not be treason to the American Govern-

ment. If a band of robbers in this country should come flying the American flag and attack the citizens of a town, no principle of loyalty to the United States would oblige those citizens to submit. The question of treason cannot be settled by the mere fact of resistance to a party bearing the flag, or to a policy that party may be carrying out. For as the poet says,—

“Knaves have stolen thee, Old Glory,  
For their Babylonian bowers.”

Adherence to the Declaration of Independence can never be treason to the United States Government while that Government remains true to its mission among mankind.

THE fact that a revolution is in progress in San Domingo, recalls the comment oft made in this country upon Latin-American republics, that revolution is their normal state. This is naturally taken as reflecting unfavorably upon the republican form of government. But it should be remembered that in those republics two opposing forces are continually at work, which would produce unrest and revolution under any form of government. Those countries have long been strongholds of the papacy. The desire for freedom, on the one hand, moves the people to throw off the shackles of Rome from the government; and on the other hand, the papal party never rests satisfied with any government which cannot be dominated by the church; and against such governments they are continually plotting revolution. Take away the influence of Rome, and revolution would largely cease.

THE charge that American soldiers in Luzon were committing acts of a nature contrary to “civilized warfare,” has been vigorously denied by apologists for the war; but it is admitted that at one place five hundred Filipino prisoners were put on a diet of “embalmed beef,” as a result of which about half of them died of “beri beri” in a short time.