

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

VOLUME 14.

NEW YORK, DECEMBER 14, 1899.

NUMBER 49.

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

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

(Entered at the New York Postoffice.)

THE right to rest is not more sacred than the right to labor.



You may ignore truth and justice; but be assured truth and justice will not ignore you.



WE can ask no more of the civil government than that it protect our liberty to enjoy our natural rights.



THE preservation of one person's rights does not demand the sacrifice of rights by another. Rights do not conflict.



THE worst "quack" medicines ever palmed off upon people are those that men have invented for the cure of a morally sick community.



IT is man's business to remedy crime, and God's business to remedy sin. God's remedy which he has provided for sin, is the gospel; and no man has any business to use any other.



EVERY individual has a right to rest on the Sabbath day, and there is no law in this country that denies or restricts it. Every person can exercise this right, *if he will*. But some people want a law to compel them to improve their privileges.

THE law of God—"six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God"—provides for a *religious* Sabbath and six *working* days in the week. That is God's mind concerning the alleged necessity of a "civil" sabbath.



SINCE God has ordained six working days for the week, there can be only one legitimate Sabbath day; and the whole question of Sabbath observance depends upon the question of which day of the week is the Sabbath. But who has a right to settle this question? Must one person accept the decision of another, or of several others? or has each person the right to settle the question for himself?

Another Supreme Court Decision.

THE Supreme Court of the nation, two of whose nine members are Roman Catholics, has, it is announced, decided that it is all right for the Government of the United States to give money to the Catholic Church. The announcement reads:—

"WASHINGTON, Dec. 4.—The United States Supreme Court in an opinion affirmed the right of the Government of the United States to appropriate money for an institution conducted by the Catholic Church.

"The case was that of Joseph Bradfield, of the District of Columbia, against United States Treasurer Roberts and was brought to restrain the treasurer from paying the money appropriated to meet the terms of an agreement made by the commissioners of the district with the management of Providence Hospital in this city, because it is conducted by the Sisters of Charity of the Catholic Church."

The importance of this decision can be appreciated only by keeping in mind certain facts:—

1. That the Government some years ago was induced to begin paying out public funds for the support

of Roman Catholic institutions, notably Catholic Indian schools, and paid out more and more each succeeding year until the yearly appropriation reached nearly a million dollars.

2. That the Protestant bodies, becoming alarmed at the Catholic inroads upon the public treasury, started a movement against it, and succeeded in getting Congress to reverse the Government's attitude in this matter, upon the constitutional ground that such appropriations were contrary to the principles of republican government.

3. That Cardinal Gibbons, not very long since, in behalf of the Catholic Church, asked Congress to reconsider the whole matter of sectarian appropriations, and has been hoping and working for this result with the forces at his command, ever since.

4. That a little over a year ago it was announced by the *Baltimore Daily American* that the Administration had decided, as the result of "numerous conferences with Cardinal Gibbons and Archbishop Ireland" on the subject, that money would be advanced by the Government for the "temporary" support of Catholic worship in Cuba.

5. That by the acquisition of Porto Rico, the Philippines, and other Catholic lands an enormous field has been opened for a demand for Government funds to support Catholic institutions.

And now that the highest court in the nation has decided that such appropriation of public funds by the Government is all right, what is to hinder the appropriation of the national funds in response to any and all other demands for support that may be made by the Catholic Church, both at home and in the "colonies?" If there is no constitutional support for the principle of separation between church and state in this matter, how is that principle to stand? And that it has no constitutional support, is what this decision means.

And this being so, it marks another step—and an important one—added to those already taken for the formation of a national union of church and state.

An English Statesman on Church and State.

THE status of the church under an alliance with the state is thus described by Mr. Justin McCarthy, M. P., who is a leading figure in English politics. He speaks of the Established Church of England; but any church that receives and accepts state aid puts herself in a position of obligation and subordination to the state differing only in degree from that to which he refers:—

"The plain fact is that if you have a state church, a church established, privileged, and endowed by the state, all those who make a living and an income out of the church, who enjoy the privileges and aspire to the dignities the state church affords, must obviously be bound to submit to the conditions on which alone a

state church can be maintained. The Established Church in England is the creation of the state. It is, as John Stuart Mill put it, a branch of the civil service. It is maintained by the Crown and by Parliament, and so long as it continues to be a state church it must submit to whatever conditions Parliament and the Crown may be pleased to impose. The religion of the state church is decreed and dictated by the Imperial Parliament; that is the long and the short of it. The real authority of the Parliament rests with the majority of the House of Commons. Therefore the religion of the state church is decreed by the majority in the House of Commons. There is no way out of the dilemma. You cannot have a state church and at the same time absolute liberty of religious worship."

The National Reform Convention.

"We sometimes think the Pilgrim Fathers were too severe in their legislation against immorality. There was a law in the colonial statutes of New England that for a flagrant violation of the Sabbath the offender should be hung. We may say this was wrong; but let me ask, Were they nearer or further from the moral law as interpreted by the Mosaic legislation than we are? Under the Mosaic law a man guilty of idolatry and Sabbath-breaking was to be executed; and I apprehend that we ought to return to that order of things to-day, and execute the penalty for the violation of moral law. A man who openly and violently blasphemes the name of God has forfeited his right to live under the God whose law he has broken."

Thus spoke the Rev. J. M. Foster, a prominent exponent of National Reform principles, at this convention; and the utterance was received without a word or sign of dissent. There was a burst of applause for Mr. Foster's address at its conclusion.

We do not, of course, impute this bloodthirsty sentiment to all advocates of the doctrines of National Reform; yet it expresses only what is contained in the movement for which they stand. It is good National Reform logic. For if the nation is a moral being, bound by the law of God, as they assert, it must keep that law; and as a government gives expression to its will only through its laws, it follows plainly enough that if its will is to obey the law of God, it must enforce that law by legislation, and execute the penalty for its violation; which penalty as fixed by God himself, is death.

Just here is the great mistake of the National Reform theory. The nation is not a moral being; the civil government is not bound to legislate in the domain of morality. It is bound not to legislate in that domain. For when it enters the moral domain, and takes cognizance of man's duty to God, it begins to deal with *sin*; but God himself has restricted the civil government to the domain of *crime*.

The civil government exists to seize and punish the offender *at once*, and *without mercy*. Therefore if it is

to deal with sin, it must execute at once upon the sinner, without mercy, the penalty of sin. But God instituted the gospel, and gave his Son to die upon the cross, expressly to prevent the immediate and unmerciful execution of the penalty for sin upon the sinner. The whole object of the gospel would be defeated if this were done. And therefore this National Reform doctrine that the civil government ought to punish violations of the law of God, is altogether against God, and those who adhere to it are only fighting, though it may be unwittingly against him. God himself will finally execute the penalty of his law upon the wicked, but that will not be until the gospel shall have done its work, and the period of probation upon which man has been placed shall have reached its end.

The purpose of civil government, as the Declaration of Independence affirms, is to preserve the natural, unalienable rights given to all men by the Creator; and to this end the Government must take measures to restrain those who would disregard these rights, and must execute the penalty of the law upon the offender; and it must do this at once and without mercy. Otherwise civil government would degenerate into a farce, and anarchy would take the place of law and order in human society.

One idea that was emphasized by several speakers at the convention, was that of the immutability of the law of God; and this was presented with particular reference to the Sabbath commandment. As one speaker tersely stated it, "You can't punch holes in the Decalogue." And yet these very men have punched a hole in the fourth commandment, where it says, "the seventh day is the Sabbath," and have tried to patch it up by putting in words to make it read, "the first day is the Sabbath."

Another idea that was made prominent was that one person could not enjoy his right to rest on Sunday without having a law compelling all to rest. As it was stated, "The right of Sabbath rest for one man depends on a law of Sabbath rest for all." But suppose we turn it the other way, and state it from the standpoint of the right of men to work. Men have a right to work on Sunday as well as to rest. Suppose then that those who do not care to rest on Sunday should say, "The right of one man to work on Sunday depends on a law of work for all." Would not this be as fair a rule as the other? Is the right to rest more sacred than the right to labor? "It's a poor rule that won't work both ways."

With very much that was said at this convention, the SENTINEL is in full accord. These men see that great evils are rampant in society; and so do we. They deplore these things and long to see them remedied. So do we. The difference is that they want to apply remedies of human manufacture, which can only make the matter worse, while we say that the remedies applied must be God's remedies; not human enactments en-

forced by the power of man, but the law of God enforced by the power of the gospel; not a repressing force working from without, but a quickening power working within, upon the heart.

With this introduction we proceed to a condensed report of what was said by the leading speakers, so far as concerns those subjects which are closely related to the National Reform movement for a union of church and state.

Dr. D. B. Wilson, speaking of the nation's duty to its new possessions, said:—

"We must aim to make our new possessions Christian States. There has been in those places a union of church and state, and this has been most harmful to both the church and the state. This union of church and state must be broken up. Men of the highest Christian character must be placed in control in those countries. We must have rulers who will not be covetous. They must be a different class from the politicians."

Rev. W. I. Wishart dwelt upon the necessity of a quickening of the public conscience. He said that though the picture of the present is a little dark, the prospects for the future are bright. "This nation will yet look upon Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one who is in bitterness for his first-born. This country, our nation, will yet do honor to her Lord and King, and will yet kiss the Son lest he be angry, and we perish from the way."

Rev. R. C. Wylie spoke upon "The Christian Principles of National Fundamental law." He said that Christian principles are political as well as Christian. "All the reforms we seek are in the political sphere, and require the action of the state. There are certain Christian principles, fundamental to all these reforms, and these principles are also political. There are three sources from which these principles may be learned: first, the constitutional history of the country; second, authors on political science; third, the Scriptures. Our constitutional history began long before the framing of the Constitution, away back when the colonies were planted. The first Colonial Charter, issued by James I., expressed the Christian character and purpose of the colonies, and all these early colonial charters like this one declared the relation of the civil government to God. The same relation is declared in our State Constitutions, and also in several decisions of the Supreme Court, notably the 'Christian nation' decision. It is also declared in the papers and messages of all the Presidents." Special reference was made to the last Thanksgiving Proclamation issued by President Cleveland, in which he used the expression, "Through the mediation of Him who has taught us to pray." "There is a relationship between Jesus Christ and the nation, and between the Scriptures and the nation." The speaker quoted from several authors on political science to show that states

are moral persons amenable to the rules of Scripture. He said that the Bible taught that nations are created by God, and referred to the promise of God to Abraham, "I will make of thee a great nation," etc. He referred also to the prophecy of Daniel, that all the nations shall serve the Lord. "The divine will is supreme in civil affairs. This may be learned from the second Psalm. The 'bands and chords' there mentioned are the rules laid down by God for the nation.

"What use ought we to make of these fundamental principles? They are lying about in a loose manner, and hence have not the force and legal value they should have. It is well enough to have them expressed in documents, messages, and court decisions. It is well to have them in the State constitutions, but all these expressions of them do not rise to the dignity of a national acknowledgment of God. They must be put into the fundamental law and recognized in the national Constitution. This great document ought to be in this respect like these other documents.

"There are a number of reasons why we ought to have this Constitutional recognition of these principles.

"1. Because these Christian principles are both fundamental and political.

"2. Because such recognition is in line with our national history.

"3. Because the written Constitution should be in harmony with the unwritten constitution, which holds to the kingship of Jesus Christ. It is a popular sentiment to-day that Jesus is king of the nation as well as of the individual.

"4. The Constitution is the proper place for the people to recognize God. 'We the people' in our political capacity should have the privilege of acknowledging God.

"5. Because of its educational value in counteracting the secular theory of government.

"6. It would take a dangerous weapon out of the hands of secularists.

"7. It would furnish a much needed basis for state laws on moral issues.

"8. It would furnish a basis for righteous decisions by the courts.

"9. It would give support to all Christian usages in the Government.

"10. It would furnish a basis for excluding immoral men from Congress.

"11. It would guard against a union of church and state. It has been charged against us that we wanted a union of church and state. We never wanted any such union, and we say, this is the only way whereby such a union can be effectually prevented.

"12. It would honor God."

Rev. D. J. Burrell spoke to the question: "Shall Our Nation Lose Its Sabbath?" He said that the Sabbath in this country is vanishing, and inquired, If this goes on, what are we coming to?

"It bodes ill for the American home, for this and the American Sabbath are inseparably linked together. It bodes ill for our industrial institutions because it affects the men who stand for American power and influence. We are a great and powerful nation because we have the best workmen on the face of the earth.

"It is a scientific fact that the physical system requires one seventh of the time for rest. In the last twenty-five or thirty years we have developed two new maladies—insomnia and nervous debility, and I believe Sabbath desecration is largely responsible for both. God never meant a man should sleep at night who will not rest on the Sabbath.

"Another evil that is bound to follow is disaster to our civil freedom, for what is freedom but the franchise of personal or individual rights? I have a right to rest on Sunday and no one has a right to interfere with my rest."

At this point the speaker mentioned a conversation he had recently with an old lady, in which she had spoken of the time when a chain was stretched across Broadway above and below the church on Sundays.

"The right of Sabbath rest for one man," Dr. Burrell continued, "depends on a law of Sabbath rest for all. Workingmen are beginning to find out that they cannot rest on Sunday unless all rest. We insist that the law of Sunday rest shall be applied faithfully to the whole community on the principle of liberty to rest for all.

"The seal of God's covenant with America as a chosen nation is the Sabbath. We may call it the American Sabbath, but it is God's Sabbath always, and if we do not keep it the doom of ancient Israel will fall on us.

"We are a Christian people, and we must not try to found reform on anything but the Christian religion. It must be Christian reform because we are a Christian nation. I wish God's name was in the Constitution. That is what we all wish. But the next best thing is to see that His name and His love and His law are in the hearts of the people."

Rev. J. M. Foster continued the discussion of the same question. He said a distinction was to be made between the nation and the government, and between the civil and the ecclesiastical Sabbath.

"The state is God's moral ordinance. The nation is a moral being, responsible to God for its character and conduct. The Ten Commandments are the foundation of this moral basis on which the nation rests.

"You can have no Christian morality without the Christian Sabbath, and without the Christian Sabbath you cannot long have a free government.

"We ought to have a national Sabbath law. First, because we need a law that will protect each person in his God-given right to Sabbath rest. But Sabbath rest does not mean a Sabbath holiday. A holiday Sunday is always followed by a blue Monday.

"Secondly, the nation ought to enforce Sabbath rest in the interest of self-preservation. We are upon the down-grade, and making the toboggan descent into the awful gulf of national ruin.

"Thirdly, a national Sabbath law is necessary to protect Sabbath legislation in the different States.

"But would you compel this great nation to honor a law for Sabbath rest? some one may ask. Why, certainly we would."

The speaker proceeded to show that there is no

business necessity for the running of freight trains on Sunday, nor of passenger trains, nor of street cars, nor for the opening of the Post Office, nor for the publishing of Sunday papers.

"We must have a Sabbath rest to provide a stimulating and elevating of conscience. In cities without Sabbath rest the public conscience is at a low ebb, and large bodies of policemen and soldiers are required to preserve peace and order. Where the people will worship on Sunday God himself will perform the police duty.

"The early colonists in America had rather severe laws for Sabbath observance, and for church attendance. In one New England colony there was a law fining all people one shilling for absence from the second Sunday service, and if they were absent from both services on Sunday, they were fined one pound; and for being absent a whole month the fine was twenty pounds. If we had a similar law in force to-day we would soon have the coffers of the churches filled.

"O for a reproduction of the character of the Pilgrim fathers to-day, in every State of the Union."

(Then followed the remarkable language with which this report of the Convention is introduced.)

Concluding the speaker said: "We must have a stern application of God's moral law if we are to preserve our Christian conscience; and the key of this law is the Sabbath day."

The closing session of the convention was devoted to a discussion and condemnation of the Sunday newspapers. This was considered to be one of the chief, if not the very chief, of the enemies of Sabbath observance.

The Rev. H. H. George said the Sunday newspaper is an insidious foe of the family, the church, and the state, and that it is the imperative duty of Christian citizens to destroy it. "The Sunday paper is strongly influential in decreasing attendance from Sunday worship." He quoted approvingly from several letters written by clergymen of various denominations denouncing the Sunday paper as an abomination, and expressing the sentiment that "we must refuse to buy any paper during the week that publishes a Sunday edition." Also "we should refuse to trade with people who advertise in Sunday papers."

"The question before us," said Dr. George, "is, Are we to have in this country a Christian Sabbath or a continental Sunday? There are ten million evangelical Christians in this country, and 25,000,000 people who are church adherents. These will all vote for the Christian Sabbath. On the other side are atheists, skeptics, socialists, anarchists, and law-breakers generally, and among these we must class the Sunday newspaper.

"The Sunday paper runs a plowshare through the essential element of the Sabbath, which is its rest. It is true that employes on many Sunday papers get one day in the week for rest, but getting a day off each week in this way is not Sabbath rest. There is no Sabbath rest for workers on the Sunday newspaper.

"It cuts directly through the sacredness of the day. It keeps old and young away from the church.

"It is a law-breaker in a seven-fold degree. It violates the expressly written law of the Decalogue. It breaks the law of Christ. It breaks the law of the Apostles who met for worship on the eighth day. It breaks the law of the state.

"It consistently stands by other Sabbath-breakers, and leads in the direction of endless law-breaking.

"We hear it said of the Sunday paper, 'it has come to stay.' The people who say this have no backbone. It hasn't come to stay, I say. When Christian people wake up, the Sunday newspaper and the saloon will go after slavery.

"We should refuse to read a paper that publishes a Sunday issue. This is not a boycott. It is only self-defense."

Dr. M. B. Kneeland, of the New England Sabbath Protective League, followed Dr. George. He said the Sunday newspaper brings a danger to us from several sides.

"First, from the socially-degenerating tone which Sunday journalism represents.

"Second, from seven-day labor, which is opposed to the command of God and to the demand for rest in our nature."

He affirmed that 200,000 newsboys in the United States would be freed from Sunday toil by the discontinuance of the Sunday paper.

"Third, it tends to anarchy and to the destruction of national freedom.

"Steps should be taken at once to make seven-day journalism impossible—impossible because unpopular, and impossible because unprofitable. It should be made so repugnant that it will be forbidden and considered a crime to advertise in it.

"Seven-day journalism in the United States can be suppressed. How can it be done? There must be an uplifting of public opinion, and an awakening of the social conscience."

Dr. Kneeland proposed three anti Sunday-journalism pledges: an individual pledge, not to buy or read or cause others to read any Sunday paper; an advertiser's pledge, not to advertise in any paper printing a Sunday edition; and a publisher's pledge not to print or cause or permit to be printed any Sunday newspaper in his establishment.

Dr. Kneeland was followed by Anthony Comstock, who opposed the Sunday paper from the standpoint of its immoral and vicious influence.

Rev. I. W. Hathaway said that without the sacred Sabbath, private and public morality cannot be maintained, and that the Sabbath is swept out of existence by the Sunday paper.

He referred to the Sabbath as being placed in the center of the eternal law of God, and therefore an institution that must abide. It is not done away. "You can't punch holes in the Decalogue; it must stand or fall together."

Dr. David McAllister, editor of the *Christian Statesman*, said that even the clean Sunday papers, of which

there were some, were to be condemned as violating the law of the Sabbath.

"What may be perfectly decent on Monday, or Tuesday, becomes unlawful on the Lord's day. I charge upon all Sunday journals that they demoralize the community.

"We must hold up a moral standard and let everything be conformed to that standard. This is the principle to be followed in dealing with this question.

"The foundation of all reform and salvation is the fear of God; and the fear of God is to be secured through his Word and his day, which he has given us for its study. The Sunday paper more largely perhaps than any other agency banishes the fear of God.

"If this evil is not suppressed the country will be dragged down to overwhelming ruin."

He proposed as a remedy the writing of thousands upon thousands of letters to obtain the sentiment of Christians and Christian bodies regarding the Sunday paper; the circulation of pledges against it; the organizing of committees for aggressive work in all cities where Sunday papers are published; and the issuing of tracts for the education of public sentiment throughout the country against this form of Sunday desecration.

In adopting the customary resolutions, the association made note of the American conquest of the Philippine Islands, and gave its approval to the undertaking.

Judged for the Tithe.

BY Z. G. BAHARIAN.

NOVEMBER 2, the court of Karamousal, Nicomedia, pronounced a sentence against the treasurer of Seventh-day Adventists of Shagshag, with three months imprisonment and 150 piasters (about \$6), cash fine.

Nicomedia is a province next to Constantinople toward the East, where in several towns and villages more than one hundred Seventh-day Adventists live, faithfully paying their taxes to the state, and paying tithes also to advance the cause of the gospel. Shagshag is one of these villages, with a small population (three hundred souls). All are of the Armenian religion, except fifteen Sabbath-keepers. Satan many times tried to destroy this little flock of Sabbath-keepers, but they were kept by the power of God, and prospered under unfavorable circumstances. Even the government acknowledged their faithfulness during the Armenian insurrection.

The Armenians were very jealous against them. They watched their steps with open eyes to find fault in their relation with the government; but they were faultless. At last they tried to find something in their religion in order to accuse them before the authorities. They saw that these Sabbath-keepers pay tithes. They were sure to misrepresent this, and bring punishment upon them.

About two years ago the ruler and the priest of Shagshag (both being Armenians), called on the Director of Yalova, and complained against them that they were collecting money, called tithes, to advance the political purposes of Armenians. The Director called all these Sabbath-keepers and investigated about the matter. We thought then that he was convinced that they were falsely accused. But he has sent the question to Nicomedia, and from there it has been referred to the court of Karamousal for a final judgment. November 2 was set for their judgment. All were invited. When the judge asked them about the tithe question, all in one accord testified that they give tithes to advance the preaching of the gospel, in obedience to God's commandment. The judge asked them to prove it from the gospel (New Testament). They were glad to read several verses. But the judge did not accept it, and told them that they were deceived. He would send them away without any punishment if they would promise to discontinue it in the future. They did not accept this proposition, and insisted that it was God's command and they were unable to disobey it.

Then the judge tried to hold the treasurer responsible for collecting the tithes without the Sultan's permission. But all at once answered with the words of Luke 20:25. The tithe belonged to God and they were not responsible when they did not get permission from the Sultan. Then the judge held a second council with the members of the court for about an hour and a half; and came out with a verdict of guilty. The treasurer was fined 150 piasters and given three months' imprisonment.

The treasurer did not accept it, and protested against it, and required that the sentence be referred to the higher court of Nicomedia. We wait anxiously to see what will be the decision of this higher court. We are sure God will help us and glorify his name.

Constantinople, November 20, 1899.

National Reform Activity.

IN the annual report of the work of the National Reform Association, published last October, this illustration is given of the "alacrity and efficiency" of the sub-committees of this organization in its "reform" work:—

"During the session of the Pennsylvania legislature for 1899, a bill known as the Fow Bill, having for its object the weakening if not the entire destruction of the Pennsylvania Sabbath law, was introduced and referred to the committee on Law and Order. The Sub-committee of the Association, at an opportune time, arranged for a hearing before the Law and Order Committee of the legislature, sent out protests against the Fow Bill to twelve hundred pastors, accompanied by a circular letter urging that a vote be taken on the protest, and that the same be signed by the proper congregational officers and sent to Harrisburg for presentation to the

legislature. There is no doubt that this prompt action, thus bringing to bear the overwhelming sentiment of Pennsylvania in favor of the Sabbath, had much to do with the defeat of the Fow Bill."

And where is the alacrity and efficiency that ought to be manifested for the preservation of the sacred rights of conscience?

Nehemiah and Sabbath Enforcement.

[ADVOCATES of compulsory "Sabbath" observance refer often to the example of the prophet Nehemiah in forcibly restraining Sabbath breaking in Jerusalem, as justifying the enforcement of Sabbath observance today by the civil law. The trouble with their reasoning is that no parallel exists between the circumstances under which Nehemiah acted and those under which we as subjects of the civil government, live to-day. This is clearly pointed out in the following which we find in an exchange:—]

KEEPING THE SABBATH.

"In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened until after the Sabbath; and some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day. So the merchants and sellers of all manner of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time they came no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day." Neh. 13:15-22.

This lesson is called "Keeping the Sabbath," but it should rather be called "Breaking the Sabbath," for that is what it is all about.

In order to understand the acts of Nehemiah, it is necessary to put ourselves in his place. Therefore we must consider the Jewish state, and note the difference between it and nations generally. The great mistake

that most people make in reading this account, is in supposing that his action is a model for rulers in these days. Let us see why it is not.

In the first place, Israel was not a nation in the ordinary sense of the term. When Balaam tried to curse Israel, God made him bless them, so that we know that whatever he said was directed by the Spirit of the Lord. Looking at Israel, he said, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

Then what did Israel constitute?—Simply "the household of God," the church. It was never God's design that his people should be governed as other people are, but that he should be their sole ruler. If they had lived by faith in God, as Abraham did, there would never have been any need for judges or any sort of officers of the law. All these things came in solely as the result of that lack of faith which rejected God as ruler.

The family is the one institution which God has designed. The head of every family was to be the priest for the family, and each family, including all the dependents, would form a congregation, or what in modern language is erroneously called a church. That this family plan was to be perpetuated, is seen in the promise to Abraham, "In thee shall all families of the earth be blessed." Gen. 12:3.

In harmony with this plan God was bringing Israel out of Egypt—a great collection of families constituting God's great family, which was to be added to as others accepted the faith. That the family is still the unit of God's government, and that his people all form one family, is seen by the fact that we come into the kingdom of God only by a new birth. "Except a man be born again, he cannot see the kingdom of God." John 3:3. God's subjects are all his children, and his kingdom consists solely of his family. "The whole family in heaven and earth" is named from Christ, who has been placed over it as head. Eph. 3:14, 15. God is the Father of all.

When the children of Israel called for a king, like other people, God said that it was a rejection of him. 1 Sam. 8:7. They wanted a king, that they might be like the nations, or, literally, like the heathen round them. All the nations were heathen, and in fact the formation of nations is in itself heathenism,—the rejection of God as ruler.

Although the people rejected the Lord, he did not reject them. He still claimed them as his children. He reserved the right to select their king, and the family idea was still maintained as far as possible. We must remember that it was religion, and that alone, that made the people of Israel. The name itself signified victory over sin, the victory of faith. There were no different "denominations" in the kingdom, as in England, for instance, for the entire nation was simply the church of God, although they had deviated from God's plan for them.

At the time which our lesson covers, Nehemiah was at the head of this family government. Israel had returned from Babylonian captivity, whither they had been taken because they kept not the Sabbath. See 2 Chron. 36:14-21. Now that the seventy years of captivity were at an end, and the people were in their own land again, it was a terrible thing to begin at once to do that which had before brought such calamities upon them. It is not to be wondered at that Nehemiah was greatly aroused over it.

Remembering that the whole people were really one family, for Jacob was the father of all, we read the commandment concerning the Sabbath: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

There is no question that every man has the right to demand that the Sabbath shall not be profaned in his house, either by servants or visitors. It is his duty to see that tradesmen do not deliver goods on that day. He has no right to enter into the homes of others and say how they shall do on the Sabbath, but he himself must keep the Sabbath, and that means that he must not allow the Sabbath to be profaned on his premises. Nehemiah was under God the leader of this family. He was the leader of the church. As such it was his province to exhort all the members of the family, and to warn strangers that they must not come upon the premises for the purpose of doing business on the Sabbath day. But this no more gives the rulers of ordinary governments the right to legislate concerning Sabbath-keeping, than it gives them the right to say whether or not men shall be Christians. The two cases are not at all parallel.

The Christian Attitude Toward War.

"The Literary Digest."

THE Rev. Dr. Alexander MacKenna, one of the British representatives at the recent International Congregational Council, in his address (reprinted in the *Hartford Seminary Record*, November) took a survey of the question of international relations in the light of recent history. At the opening of the first International Industrial Exposition on May-day, 1851, in London, he says, the nations were apparently learning the great lesson of their interdependence, and that for one nation in the universal brotherhood to wage bloody war on another people is as though the right hand of a man

were stabbing the left hand. The eve of the fulfillment of Tennyson's prediction seemed near:—

"Till the war-drum throb'd no longer, and the battle flags were furled

In the Parliament of man, the Federation of the World.

There the common sense of most shall hold a fretful realm in awe,

And the kindly earth shall slumber, lapt in universal law."

"It was a generous forecast," remarks Dr. MacKenna, "but it left human nature out of the account. The girders of the Crystal Palace were hardly removed from Hyde Park when the Crimean war broke out; and that war has left behind it fears and anxieties and a mutual distrust that have not since allowed Europe a tranquil year." The end of the century finds us confronted by "signs in the sun, and in the stars; and upon the earth distress of nations with perplexity; men's hearts failing them for fear and for looking after those things which are coming on the earth."

"If it were not so sad a spectacle, we might find boundless humor in the fact that Europe has been, for fifty years, massing armies which it to-day trembles to behold, perfecting weapons of precision until it is afraid to use them. History knows few more disgraceful sights than the 'Concert of Europe;' civilization cowering before barbarism."

The so-called Christian governments are frankly pagan, says Dr. MacKenna, and the ultimate principles and purposes of state and church are radically different. The Christian law is: "So is the will of God, that with well doing ye put to silence the ignorance of foolish men;" and, "It is better, if the will of God be so, that ye suffer for well-doing than for evil-doing." But there is not a cabinet in Europe where this law is accepted or dreamed of as a possible guide to national action. Dr. MacKenna continues:—

"We may frankly aver that indignation is an honest impulse, that resistance of wrong, the determination to put it down, ought to have an abiding place in human action; that the call to war, because it is an appeal to common, not to individualistic, effort, may startle the selfish into warmth of heart; and that the discipline, of which the military system has been up to now the chief exponent, has trained men in the subordination of self to society. We may recognize that humane sentiment has, from the beginning, tempered the sufferings and the humiliations of war; and that, under Christian influence, regard for the wounded and tenderness toward the vanquished, individually, have come to be prevailing sentiments. And we may wish that this pitifulness may have full play when whites are in conflict with colored men as well as in what is called 'civilized warfare.' But it has become conspicuously clear that war is no instrument for the accomplishment of the highest ends; and that involves—since the highest human ends are always in the consciousness of the true follower of Christ

—that it has become hard, and will become impossible, for Christian people to employ it. War may be a fitting instrument for men inflamed with the lust of possession; it fails us when we invoke its aid for unselfish uses.”

The Nature of Alliances.

“Springfield Republican” (Mass.).

WITH Mr. Chamberlain announcing “an alliance, if you please,” between Great Britain and the United States and calling for a triple one between those powers and Germany; with Whitelaw Reid’s paper promptly answering Chamberlain in a cartoon on “The Dreibund,” and boomed with the inscription: “Hail to the alliance between the Teutonic and Anglo-Saxon races,”—with so much of foreign alliance talk in the air does any American stop to think how absolutely new to our politics this conception of an alliance may be?

Washington’s parting advice was summed up in these words:—

“Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens), the jealousy of a free people ought to be constantly awake. . . .

“The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations to have with them as little political connection as possible. . . .

“Why, by interweaving our destiny with that of any portion of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?”

From Washington’s day until McKinley’s this policy was carried out. And with the result that America became a great power of the earth, and the most powerful Republic of all time. But Washington’s advice, while very well for his day and down until recent years, is now obsolete, it is said, and fails to meet the new conditions. New policies must prevail. Very well, consider alliances on their merits.

Was there ever an alliance, or even an “understanding”—that beautiful euphemism our statesmen are so fond of—that was just what it pretended to be? In former times alliances between Christian nations were supposed to exist for the advancement of religion, or some particular brand of it. They were, therefore, peculiarly in the service of the Almighty. It is a matter of historical record that the declared purposes of the great alliance between Russia, Austria, and Prussia, entered into in 1815, after Waterloo, were to rule justly and mercifully, to regard one another as brothers and to apply to political and international affairs the precepts of the Christian religion. The only tangible result of that profession of exalted aims was the cruel suppression of all popular movements for freedom in Europe. The “holy alliance” has gone into history in a cloud of infamy.

In these later times alliances do not profess to apply the teachings of Jesus Christ to international affairs.

That hypocrisy is too hollow and thin for intelligent people to consider with sober faces. But there is something equally good to take its place. The modern alliance invariably professes to “guarantee the peace of the world,” or some part of it. The present triple alliance between Germany, Austria, and Italy, which Bismarck founded, has always guaranteed the peace of Europe. When the kaiser talks about it does he not say that it is the only security Europe has against the horrors of universal war? Yet Bismarck, who established this guaranty of European peace, secretly made another alliance with Russia, unknown to Austria and Italy, so as to come out on top whatever happened. The result was that there were two alliances for Germany—one to guarantee the peace of Europe and the other to guarantee the guarantee of the peace of Europe. The episode illustrated nicely Bismarck’s faith in alliances as guarantees of peace. At the same time there is the dual alliance between France and Russia, and that, too, guarantees the peace of Europe. And all are so afraid of the several guarantees that they cannot accumulate war munitions enough, or train men enough, to quiet Europe’s apprehensions.

In the light of these facts no one should be humbugged when Mr. Chamberlain comes forward and says, as he did the other day, that “the union, the alliance, if you please, the understanding between these two great nations (Great Britain and the United States) is indeed a guarantee of the peace of the world.” And, above all, no one should be humbugged when Mr. Chamberlain and “Peace” Commissioner Whitelaw Reid call for a new dreibund between Great Britain, the United States and Germany. It was Carlyle who once said something very forcible in expressing his aversion for cant. It is cant of a very high order, and hypocrisy as well, that dandles these alliances before our eyes as something especially designed to guarantee the peace of the world.

What, then, is an alliance for? Let us be frank about it and leave the psalm singing to such as Chamberlain, . . . An alliance between powers exists for no other reason in the world than to enable those powers to run the world, or their corners of it, just as they please. It is designed to advance the supposed common interests of the powers concerned and to check the ambitions and interests of other powers. It is based on the implied understanding, or written agreement, to take up arms, if necessary, to accomplish those purposes. Its weapon is war, and instead of guaranteeing the peace of the world, it holds a club over the world. The only reason why it is accompanied by peace,—when it is,—is that the rival combination does not happen to have so big a club.

If the United States enters any league with England—Chamberlain says it is already accomplished—or with England and Germany together, then the United States will be in a warlike combination because its weapon to

enforce its demands and achieve its purposes must be military force, or the threat of it. To say that such a combination exists to guarantee the world's peace is of the same piece of burlesque as the holy alliance's profession to apply to politics and international relations the precepts of the Christian religion.

The alarming distance the country is straying from Washington's policy ought to be apparent.



THE *Union Signal* reports that "A saloon-keeper of Kenosha, Wis., recently arrested on the charge of violating the State law by keeping his saloon open on Sunday, was acquitted in a jury trial, after the jury had deliberated two minutes. The defense was that the law under which prosecution was brought was a dead letter, and that the City Council of Kenosha has given a silent permit to every saloon-keeper to violate it."

A WASHINGTON dispatch states that "The original copy of the Declaration of Independence is no longer to be seen by the public, because exposure to the air and light has made the text and signatures almost illegible. The document is now kept in a large safe in the library of the State Department." One paper takes cognizance of this information with the remark that "A dark and inaccessible vault is obviously the place for it" (the Declaration) these days.

SPEAKING of the effects of opium in China, Mr. William Jameson Reid, in an interesting volume entitled "Through Unexplored Asia," says, "The death rate from this source alone exceeds that from nearly all other causes." And he adds: "As the drug was introduced by a Christian nation, and its importance as an industry is augmented by Christian support, there is little hope of its suppression."

This is an example of the "benefits" a "Christian nation" confers on heathen lands by means of superior military force; for opium, as all know, was forced upon China by the British government. The "missionary" work accomplished at the point of the bayonet is not of a kind that blesses its recipients. The real missionary and representative of Christianity is he who goes not as a master, but as a servant.

ACCORDING to the *Worcester Telegram* (Mass.) China is making noteworthy progress in preparing to fight after the manner of the Western nations. "The dowager empress has authorized the building of a large number of factories for the manufacture of small rapid-fire cannon in alarming quantities. Six smokeless powder factories are in operation, and the government estimate of the output is 50,000 cattles a month. The government is said to have 2,000,000 cartridges loaded with smokeless powder in its magazines ready for intruders. Smokeless civilization is flooding old China."

SOME plain truths which are ignored by those leading the march of empire, were stated by a British workman recently to a newspaper interviewer:—

"What weighs with most men is this: The Government promised old-age pensions. They say now that they cannot keep their promise because they do not know where to get the money. Yet they are ready to spend millions on millions upon a war waged to lower the taxation of rich men in the Transvaal. As for the Transvaal vote, where is the sense of sending 70,000 soldiers to get it for a lot who have been attracted by gold there, when above a million of workingmen at home never have a chance, by the operation of our registration laws, to get it in their own country?"

AN anti-clerical campaign is being conducted under government sanction in France. A raid recently made on the premises of the Assumptionist Fathers, brought to light 1,800,000 francs that were held by this religious order, presumably for no legitimate purpose.

The French government, says the *Pall Mall Gazette*, "must be delighted at the result of the police search of the Assumptionist premises. At the most it could not have been hoped that anything more suspicious would be found than a few more or less compromising papers, but as much to their surprise as to their satisfaction, the detectives stumbled on a treasure of over 1,800,000 francs in cash and bank notes. This secret hoard of the reverend fathers will assume immense importance in the popular imagination. That it was a sort of war chest to be drawn upon at a moment's notice for the purpose of fomenting a revolution will appear wholly undeniable to every good Radical in the country."

And this view is greatly strengthened by the further fact that "no regular reader of the *Croix*," which "is the most powerful instrument of clerical propaganda that exists in France," "could possibly fail to arrive at the opinion that the republic is a most objectionable form of government." The pope is evidently not so much in love with republics as he professes to be.

SPEAKING of the "real character of the nation" and of "her institutions," a National Reform writer says that these "in a real sense, however imperfectly, are Christian." But Christianity is perfect; and in so far as anything departs from this perfection, it ceases to be Christian. And that which does not have Jesus Christ in it is not Christian at all.

* * *

HERE is a paragraph which at the present time has a very "seditious" and "unpatriotic" sound:—

"Perhaps there was never an instance of a colony so much and so long persecuted with vehement and malicious abuse as ours has been for near two years past by its enemies here, and those who reside in it. The design apparently was, by rendering us odious as well as contemptible, to prevent all concern for us in the friends of liberty here when the project of oppressing us further and depriving us of our rights by various violent measures should be carried into execution."

Yet, strange as it may seem to some, this was not written by an agent of Aguinaldo or by "Oom Paul" Kruger, but by Benjamin Franklin, in 1771.

Is This American Civilization?

ANOTHER case of punishing crime by mob law and burning at the stake is reported in the papers of the 7th inst., and one which, if reported correctly, is of exceptional horror. Of many instances of the execution of mob law it may be said that the perpetrators were a few of the more lawless and vindictive of the residents of the locality concerned, whose acts did not represent the general sentiment of the community. But what can be said in behalf of American civilization as represented by this Kentucky community, in the face of the facts which are here reported:—

"MAYSVILLE, Ky., Dec. 6.—Richard Coleman, a twenty-year-old colored boy, was burned at the stake at noon to-day, within the limits of this city, in the presence of thousands of men and hundreds of women and children.

"Tortures almost unbelievable were inflicted upon the wretched negro. In all the vast crowd that witnessed the agonies of the man not one hand was raised in humanity's behalf, nor a single voice heard in the interest of mercy. Instead, when some new torture was inflicted upon the shrieking, burning boy, the crowd cheered and cheered, the shrill voices of women and the piping tones of children sounding high above the roar of men.

"Not one person in the crowd wore a mask. The leaders of the mob disdained the semblance of any disguise. Every act was done in the open. There was no secrecy. The population of the whole city and country for miles around, church men and church women, professional and business men of eminence, people of distinguished ancestry, formed the mob, and not a single re-

gret for the horrible tragedy can be heard to-night from one end of the town to the other."

Can it be supposed that this community is an exceptional one, essentially different in character from other communities the country over? There is no apparent reason by which such a conclusion could be maintained.

The prisoner was not at large when seized by the mob, but was in the hands of the civil authorities, to whom he had confessed his crime. Conviction and punishment under the law were certain, and the action of the mob was taken solely with the thought of vengeance.

Is this the civilization for which, we have of late been told, the Asiatics are pining? Query: If such complete anarchy as is here portrayed can exist in the very center of the United States, how much confidence can reasonably be placed in a promise of good government under United States authority, for people of the colored race, in a distant colony on the other side of the Pacific?

Sunday Closing in Denver.

THE Supreme Court of Colorado, it is announced, has given a decision nullifying the Sunday-closing ordinance passed some time ago by the City Council of Denver. The decision rests upon the principle that it is not fair to oppress one class of the people without oppressing all,—a principle which is decidedly lame, and obviously unfit as a support for justice. An exchange sums up the points of the decision thus:—

"As the case is summed up by the *Denver Republic* of November 10, Sunday closing, unless everything is closed, cannot legally be enforced against those lines of business which are not detrimental to the public good. Clothing stores are among those concerns which may be left open on Sunday under present conditions, despite the ordinance of the city of Denver to the contrary. So says the Supreme Court decision. Justice Gabbart said: 'The ordinance in question does not extend to the sale of all classes of merchandise, or to all avocations. Many are exempt from its provisions which are neither necessary nor charitable. Experience has demonstrated that to permit class legislation where a general law can be made applicable is fraught with danger, for it frequently results that a legislative body, under the guise of a law, oppresses a class or particular avocation. The ordinance does not affect all alike, and a business or occupation which is not liable to interfere with public morality or tend to create disorder, and over which the city has no special control, cannot be singled out and made the subject of prohibition on Sunday.'"

A COMMAND of God, given by divine revelation, must be known and understood by each individual for himself.

The Catholic Church and Revolution.

ANOTHER revolution is threatened in the republic of South America, this time in Ecuador. A dispatch which comes from that country to this by way of New Orleans December 2, gives this statement of the situation:—

"Private advices received here from Quito, capital of Ecuador, tell of a political disturbance in Ecuador. For some weeks trouble has been brewing between the church and state and recently the situation has become so acute that it is now dangerous for foreigners to venture out of the large towns. The trouble seems to have had its origin in the opposition of the priests to the work of progress which President Alfraro has inaugurated.

"Revolution now seems inevitable. Arrests of well-known men are of daily occurrence, and reports from various parts of the country indicate that the party opposed to the government has made extensive preparations for war. Heretofore the revolutions of Ecuador have had their rise among the dissatisfied politicians and professional revolutionists, but the present crisis is of an entirely different nature. With the church arrayed against the government the situation has become really alarming, and a number of foreigners have left Quito, the capital.

"A strong prejudice exists against foreigners among the poorer classes, and the residences of the foreigners in Quito have the flags of their country floating above them as a protection. An attempt was made by a religious fanatic to poison the American in charge of the railroad from Guayaquil to Quito."

This is an illustration of what we have several times stated regarding the unsettled conditions in Central and South America,—that is, that the Catholic Church party in these republics would foment revolution against any government not subservient to the church, when its overthrow is considered possible by such means; and that to this cause was largely due the unstable condition of government in those countries. The Catholic Church is in politics there, with a vengeance.

Christian Profession and "Unqualified Credence."

THE following is part of a resolution lately passed by the synod of a leading Presbyterian church in this city, with reference to charges of immoral conduct made against a member of the church, who after having been once convicted had appealed for a re-trial:—

"Whereas, the witnesses named in this specification to support the charges—except some who were called at the former trial to prove formal matters not touching the charge of gambling—are professional detectives and not members of the church—except possibly one—and some of them are not even adherents to any form of Christian faith, and therefore are not such that unqualified credence should be given them;" etc.

We wish it were true that church membership or adherence to some form of Christian faith constituted a

certificate of character entitling the individual to "unqualified credence;" but the truth is that such is very far from being the case, and that professional detectives and persons who are not adherents of any form of Christian faith are as much entitled to credence as are other people. Profession or religious standing do not weigh in such a matter at all. If the courts of law were to adopt the view put forth by this Presbyterian synod, the whole fabric of American Republican Government would be speedily overturned.

Contending for the Law.

SUNDAY, December 3, Dr. E. W. Blodgett of Detroit, gave an address in Pontiac, Mich., on "The Young American in Politics." He felt that his subject was appropriate for Sunday afternoon. He said that "This is a Christian nation;" then followed with the statement that our greatest need is a revival in politics. He was willing parties should differ on State questions, but "they must not differ on God's law." He exhorted the people to go from that house to stand for the enforcement of every law on the statute books.

Now every right and true position is self-consistent. If the "nation is Christian"—like Christ—it needs no revival. And when churchmen differ upon the law of God, how can political parties be expected to agree upon it? And how could those people go from that house to stand for the enforcement of all statutes when some of them are in direct opposition to "God's law?"

None present would question Dr. Blodgett's sincerity, or his willingness to even fight for his convictions; but he seemed to the writer to stand in the same position as Peter when he drew the sword to defend his Master. Dr. Blodgett sees the evil that has come from breaking the divine law; and yet is only helping on that evil by using carnal weapons to overthrow it. We must not fight fire with powder.

He would not allow politicians to differ on God's law, and yet he himself would differ from its divine Giver on one of its vital commands. Not only this, but he would enforce his own idea of that command by human enactment.

One statute of "God's law" enjoins the holy observance of "the seventh day." That this command is openly violated is plain. Its non-observance is justified by churchmen. A human enactment is placed in its stead. And yet the doctors lament the non-enforcement of the least law upon human statute books! Is God less orderly than men? Is his law less sacred? Is he less particular than men? If we feel sad when our poor laws are broken, how does he feel when his good law is trampled upon?

When men who claim to teach the things of God do not fully obey him themselves, and seek to lead and compel others to follow their example, they only

hasten the calamity they would prevent. They may speak and fight as zealously as did Peter; but their efforts are of no more service to their Master than were Peter's. A revival upon such a basis augments the evils of disobedience.

Why will not such men, having splendid capabilities, turn the magnifying glass the other way so it may become God's great telescope? Then would they with the Psalmist "behold wondrous things" in God's law. They would find it needs not to be trammelled with human enactments.

O do not fight as one that breaketh the air; but as one that shall win the crown!

CLIFFORD G. HOWELL.

Pontiac, Mich., Dec. 4.

A Liberal Offer.

INDULGENCES IN PUEBLA.

By Rev. F. S. Borton, D. D.

In the yard of the Church of St. Dominic, in the city of Puebla, there is a stone pillar surmounted by a brass cross. On three sides of the granite base are the following inscriptions:—

1. "The Association of the Most Holy Rosary erects this cross in memory of the holy mission which we now celebrate in honor of the sixteenth anniversary of our most Serene Patroness during the feast of her glorious assumption. Puebla, August 21, 1898.

2. "Any one in a state of grace can gain a plenary indulgence by assisting at the erection of the cross of the mission.

3. "Ten thousand years of indulgences are granted for each time that any one in a state of grace and before this cross shall recite five times the Lord's Prayer and Hail Mary, with Glory, in memory of the Passion of Jesus Christ."

Although I stood near the cross for more than fifteen minutes and saw many people entering and leaving the church, no one took advantage of this most liberal offer except one old white-haired woman who was probably as little in need of ten thousand years of indulgences as any one of the worshipers there. I could not help thinking that the people did not believe the lying inscription, or were no longer in need of indulgences, for in one day of ten hours, complying with the terms four times an hour a person could gain 400,000 years of indulgences!—or that they did not know how to read.

If any Roman Catholics in the United States are in need of indulgences, let them come to Puebla and there at the Church of St. Dominic they can in six days of steady application gain 2,000,000 years of indulgences! and it will not cost them a cent. With such a capital as that they can retire from business.

If any reader doubt the above I will send him a photograph of the church and cross with the above offer of indulgences.

Puebla, Mexico.

A Blow to Religious Freedom.

IN a report of "an authorized interview with the president of the Filipino Junta at Hong Kong," published in *The Outlook*, and consisting of answers by that president to questions prepared by the *Outlook's* "special commissioner," we note the following on the subject of religious freedom:—

[Ques.] "Is it a fact that a law was passed by your Congress providing for absolute tolerance of religion throughout the islands and the complete separation of church from state?"

[Ans.] "It is. The law referred to was promulgated on the 23rd of January of the present year.

[Q.] "Have the Filipinos endeavored to make it known to Protestant missionaries that they would be welcome in the Philippines?"

[A.] "We have given out this information repeatedly, and we think it has brought many to espouse our cause, as they see that the spirit of our people is liberal. It is not so with the Roman Catholic party, however. This party is completely under the influence of the priests, who, hoping to again impose themselves upon the country, are in favor of a colonial system of government."

As under American rule, which in religious matters will be guided by the counsel of Archbishops Chappelle and Ireland, the religious orders in the Philippines will not be seriously disturbed; and as religious liberty is impossible where those orders remain in power, it is evident that the conquest of the Philippines has been a blow to the cause of religious freedom.

TO OUR PATRONS:

1. Write Names Plainly.
2. Remit by P. O. Money Order, or Express Order, or by Bank Draft on New York. Personal checks are not desired.
3. Make all Orders and Drafts payable to Pacific Press Publishing Co., not to the editor or any other individual.
4. We will receive Postage Stamps in small quantities and any kind of good money. Defaced coins will not be taken. If paper money or coin is sent, register the letter.

AMERICAN SENTINEL,

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

ORGAN OF THE

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

PUBLISHED WEEKLY BY

PACIFIC PRESS PUBLISHING COMPANY.

Single Copy, Per Year	-	-	-	\$1.00.
"	"	Six months	-	.50.
"	"	Three months	-	.25.

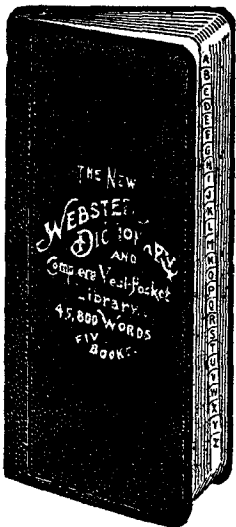
ADDRESS,

AMERICAN SENTINEL,
39 Bond St., New York.

AGENTS WANTED NOW!

You can make Money selling
THE NEW
WEBSTER DICTIONARY
 AND
COMPLETE VEST-POCKET LIBRARY
A Dictionary in Your Vest Pocket.

Absolutely Full Pronunciation; Synonyms; Plural Forms; Compound Words; 5,000 Difficult Words; Proper Names; Large Cities; Business Forms; Punctuation; Postal Regulations; etc., etc.



Contains:

1. A Dictionary.
2. A Gazetteer.
3. Manual of Parliamentary Rules.
4. Expert Calculator.
5. Literary Guide.

45,800 Words.

**YOU NEED A
 DICTIONARY**

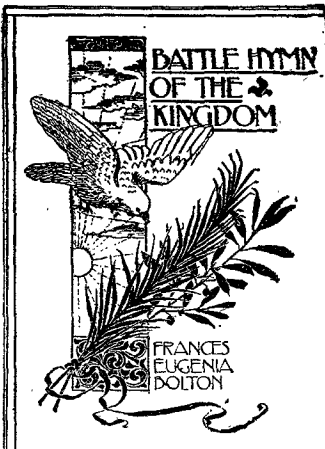
OF THIS KIND.

Send to us at once for it.

Cloth, red edges, indexed, 25c. Morocco, gold edges, indexed, 50c.
 Extra Morocco, gold edges, indexed, 80c.

PACIFIC PRESS PUBLISHING CO.,
 39 BOND STREET, NEW YORK.

A Dainty Gift Book.



Battle Hymn of the Kingdom.

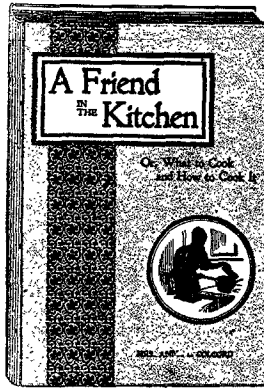
An illustrated poem of unusual merit depicting in a forcible way the present day condition of affairs in the world.

The 15 beautiful half-tone engravings which it contains were reproduced from the drawings of a prominent New York artist, and were all specially designed for this book. Printed on heavy coated paper and attractively bound.

Art Vellum, gilt top, - - 50c.
 Leatherette, delicate tints, 25c.
 Per doz., by mail postpaid, \$4.50
 and \$2.50 respectively.

PACIFIC PRESS PUBLISHING CO.,
 39 Bond St., New York City.

"Sent on Suspicion."



We offer to send to readers of the AMERICAN SENTINEL a copy of "A Friend in the Kitchen" on 10 days' approval. At the end of that time, after opportunity for thorough examination, send us 60 cents for the book if it pleases you. If you do not want it, wrap it carefully and mail it to us. Can anything be fairer?

Others have ordered the book "on approval" and in most instances thus far have sent their remittance saying that the book "was as repre-

sented" and pleased them. If we did not have confidence in the book, we would not dare make such an offer, would we?

If you prefer, send your 60 cents when you order, for we are confident you will like the book.

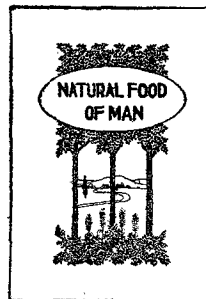
It would not make a bad present to a friend who needs suggestions for healthful living.

400 Recipes, without meat, for - - 60c.

Address

PACIFIC PRESS PUBLISHING CO.,
 39 Bond St., New York City.

NATURAL FOOD OF MAN.



Part I.—MAN'S PRIMITIVE DIET.

By Milton C. Wilcox.

Part II.—HOW TO PREPARE IT.

By Mrs. Flora Leadsworth.

Part III.—FOOD FOR THE SICK.

By J. R. Leadsworth, M. D.

This new book does not contain untried recipes, for a first edition of the book was gotten out by the author about a year ago. It met with such a favorable reception that we have now arranged to issue this revised and enlarged edition.

The recipes discard meat, eggs, milk, and all animal products, and furnish a variety of palatable substitute dishes containing the necessary food elements to properly nourish the body.

Heavy illuminated paper covers, - - price 25c.

Address, PACIFIC PRESS PUBLISHING CO.,
 39 Bond St., New York City.

FIGHTING AGAINST GOD. A striking little brochure showing in prose and verse the futility of man's "fighting against God" by attempting to dictate to his fellowmen in matters of conscience. Beautifully illustrated with half-tone engravings. Price 3c

DUE PROCESS OF LAW AND THE DIVINE RIGHT OF DISSSENT. An interesting and instructive work upon the "Process of Law." "Christianity and the Common Law." "Individual Right of Religious Belief." "The Divine Right of Dissent," etc., in review of Judge Hammond's decision in the King case. By A. T. Jones. 120 pages. Price 15c

PACIFIC PRESS PUBLISHING CO.,
 39 BOND ST., NEW YORK CITY.

THE CHILDREN WOULD ENJOY IT.

How it would please the children if their parents or their older brother or sister should get for them a set of our Bird Books, and then go out with them and together study the habits and identify their feathered friends by name. We know of no more delightful and profitable way to employ an outing. It is true that from the North many of our birds migrate to the South in winter, but not all of them leave us, and these books will enable you to identify them wherever found. In the South this is especially a favorable time to study the birds, as there are many visitors in the trees now.

ALL ABOUT THE BIRDS.

The two books described below are really companion volumes and together they cover all of our well-known birds. The 100 beautiful colored plates present an unexampled series of bird pictures, being colored from the birds themselves. Sold singly at \$2.00 each, or the set of two for \$3.50.

Bird Neighbors.

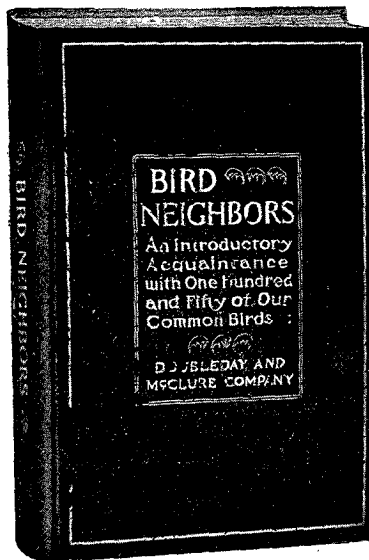
By Nellie Blanchan.

An introductory acquaintance with 150 of our common birds, with 52 superb full-page pictures in color photography from the birds themselves. John Burroughs, the highest authority on this subject, who has annotated the text, says of the colored plates in his introduction:

"When I began the study of birds I had access to a copy of Audubon, which greatly stimulated my interest in the pursuit, but I did not have the opera glass, and I could not take Audubon with me on my walks, as the reader may this volume, and he will find these colored plates quite as helpful as those of Audubon or Wilson."

This book makes the identification of our birds simple and positive, even to the uninitiated, through certain unique features.

Size, 7¼ x 10½; 234 pages; strong green cloth binding; printed on fine paper, full margins for notes. Price..... \$2.00

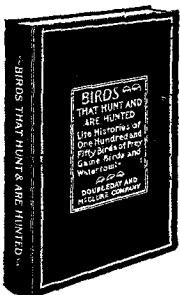


Birds that Hunt and are Hunted.

By Nellie Blanchan.

Annotated and with an introduction by G. O. Shields, "Coquina." This new book gives the life histories more completely than ever before in a popular work of 170 of our game and water birds and birds of prey, and contains 48 colored plates. *Literature* says: "The plates are probably the most valuable and artistic pictures of the kind available to-day. There is a charm of reality in the author's presentation utterly fascinating to the sportsman."

Size, 7¼ x 10½; 359 pages; strong green cloth binding; printed on fine paper, full margins for notes. Price..... \$2.00



ADDRESS,

PACIFIC PRESS PUBLISHING CO.,
39 Bond Street, New York City.

THE MARKED NEW TESTAMENT.

For Missions and Mission Workers, the object being to call the reader's attention to certain texts marked in red or black ink in facsimile of hand markings. There are 225 marked verses, bearing on the subject of salvation through Christ, including repentance, faith, obedience, etc. Size 5½ x 5½ inches. Cloth, cut finish. Price 15 Cents, with discount when ordered in quantity.

Books for the Young.



These are selected from a long list, and will be found convenient in size (4½ x 6½), handsomely bound (cover stamped in gold and colored ink), and well printed on good paper. Each book in a box.

Price 30 cents each.

A BAG OF STORIES.

HEART LIFE.

HELPS OVER HARD PLACES,—Girls.

“ “ “ “ Boys.

JESSICA'S FIRST PRAYER.

JESUS ONLY—Scripture text and poem for each day of the year.

NOBODY LOVES ME.

OLIVE'S STORY.

SCRIPTURE PROMISES—Classified so that it is easy to find something suited to our present wants on every occasion.

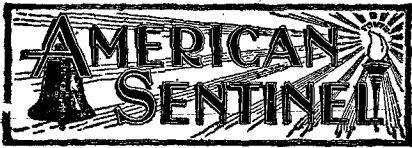
PILGRIM'S PROGRESS.

BLACK BEAUTY.

By Annie Sewell. A story of a horse which will teach young and old much about the proper care and treatment of dumb animals. Size 4¼ x 6½ inches, 252 pages, with illustrations, neat cloth binding beautifully stamped in gold and colored inks. Price 40 cts.

Address,

PACIFIC PRESS PUBLISHING CO.,
39 Bond Street, New York City.



NEW YORK, DECEMBER 14, 1899.

THIS issue of the SENTINEL is especially good to use in missionary work. Cannot you use some extra copies in this way?

WE devote considerable space in this issue to a report of the National Reform convention held in this city, December 5-7. Probably no convention ever held by this organization gave more encouragement to its adherents of the ultimate success of their plans. Do not skip this report because it is lengthy. You need the information it gives of the ideas, the workings, and the purposes of this religio-political crusade.

VERY little attention was paid to the N. R. convention by the city dailies, only the merest reference being made by them at any time to the proceedings. Nor did the attendance at the meetings indicate any interest in them on the part of the people of the city. Why then attach any importance to it? some one may inquire. Suppose the speakers did make strong statements about their desire for laws to enforce religion: what of it? Are they not too small a body to make any impression upon national affairs?

The National Reform Association itself, we reply, numerically considered, is insignificant enough; and if the movement for religious legislation had been pushed by it alone during the years it has been in progress, it would have amounted to very little. But this association has been furnishing the leaven which has been gradually leavening the whole religious world. New reform organizations have been springing up rapidly of late years, which have raised aloft the National Reform standard

and are pushing it rapidly to the front; and these organizations number their members by the million. The call for this New York convention—for illustration—was signed by the Rev. F. E. Clark, the president of the Christian Endeavor Society, all of whose two and a half million members are willing to follow where “father” Clark may lead. Two or three such organizations as this, the W. C. T. U., or the Epworth League, may unite and ask about what they will of the Government, and it will be granted.

THE time is at hand when the one question above all others is being asked, “**What will make a suitable present?**” Our answer is “**The Post.**” To those who wish a good fountain pen, or who have in mind making an acceptable present, the Post leaves nothing to be desired. Pen and paper for \$2.50. If desired we will send the SENTINEL to one address and the Pen to another.

See last week's SENTINEL.

ON another page will be found an instructive article on the nature of alliances, which becomes timely just now in view of the alliance that appears to have been practically consummated between this Republic and one or more monarchies of the Old World. We speak of it as a sign of the times, and what we have to say regarding the nature of national alliances will make its significance more apparent. Concerning one of the most famous of alliances—the “Holy Alliance,” formed in the early part of the century—of which the article speaks, this mention is made by the “Encyclopædia Britannica”:

“The emperors of Austria and Russia and the king of Prussia also entered into a ‘Holy Alliance,’ by

which they bound themselves to remain united in the bonds of true and brotherly love, to mutually help and assist each other, to govern their people like fathers of families, and to maintain religion, peace, and justice in their dominions. This alliance, beautiful in theory, was made, in fact, the means of maintaining absolute power in the hands of the rulers, and of suppressing free institutions and almost every form of liberty among the people.” *Vol. III, p. 135.*

Alliances are still beautiful in theory, but in that only.

ON another page we print an article showing why the example of Nehemiah as an enforcer of Sabbath observance is not to be followed by the nations of the world to-day. There is a vast difference between the theocratic government under which Nehemiah lived, and the “powers that be” at the present time. The claim is made by some who want a theocracy set up to-day, that “the preachers are the successors of the prophets,” and ought therefore to define and enforce what is right as Nehemiah and others did in ancient times. But a man-made theocracy, with self appointed rulers in the place of the prophets anciently appointed by the Lord, is not what this or any other country needs to promote its welfare to-day.

THERE was one ground of objection to the Sunday newspaper stated at the convention which was entirely valid, at least as regards the average Sunday paper; and that was the objection made by Mr. Anthony Comstock, who said they were filled with illustrations and reading matter which he would be unwilling to put into the hands of any youth. From our own observations we know this to be true of most of the Sunday papers in this city. The SENTINEL is altogether in sympathy with Mr. Comstock's efforts to guard the pathway of youthful innocence against the lurking insidious monster of vice.