

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

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

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THE purpose of Christianity is never to cast men out of the world, but always to cast the world out of men.



IT is a bad sign when the clergy get more concerned for the suppression of crime than for the salvation of men from sin.



IF you want a quiet Sabbath, spend the Sabbath day in the company of the "Lord of the Sabbath." You will find no occasion to complain of being "disturbed;"



SEPARATED from religion, the state will never persecute; but joined with religion, the state will always persecute, because it will then be a party in a strife between opposing religions.



AS THE Creator certainly worked on the first day of the week, it is plain that the Sunday law, which punishes men for following the Creator's example, virtually makes the Creator a criminal.



A MAN may be perfect as measured by the best laws that men can enact and enforce, and yet be the worst sinner on earth, measured by the law of God. Righteousness cannot be secured by human law.

NO LAW or act of a legislature can make wrong right, or absolve any person from obligation to conform to the law of justice. Therefore the question, What is right? must always take precedence of the question, What is the law?



THE civil government can deal with sin, if at all, only through its laws. But as God himself cannot deal with sin by law, even his perfect law, and still save the sinner, it is evident that no civil government has any business to try to deal with sin at all. However immoral an act may be, if it is not an invasion of rights, it is outside the province of human law.

### Sunday Laws and "Works of Necessity and Charity."

IN all the Sunday laws it is provided that the prohibition of work on Sunday shall not extend to "works of necessity and charity." This exemption gives the law a benevolent appearance, but in practise the exemption is never carried into effect. If it were, to the full extent of what "necessity and charity" demand, the law would be almost wholly robbed of its force.

Consider, for example, the man who observes another day of rest than that specified in the law. He is held to this observance by the demands of his conscience, which he cannot set aside. So to observe the Sunday law, he must rest two days in the week, and lose one day every week which he would otherwise have for labor. This seriously interferes with his business. Is it a "necessity" that he should be successful in business? Being a poor man (as most men are in this day) he finds that he cannot get along successfully working only five days in the week. Is it a "necessity" that he have time enough for work so that he can "make both ends meet?" And would work done on Sunday to this

end, to enable him to live in comfort and decency, be "work of necessity?" If not, what does "necessity" mean?

He is a married man (most workingmen are) and has a wife and children to support? Is work done that is necessary for their support "work of necessity," if done on Sunday? And is there anything like "charity" in the act or acts which provide them with food, clothing, and decent and comfortable surroundings? Does "charity" mean that little children shall not suffer from hunger or insufficient clothing or squalid and unsanitary surroundings, and from all the adversities which poverty brings? And if a man has to work six days in the week, and one of those days Sunday, to save his family from poverty, is such Sunday work "work of charity?"

Or consider the case of the man who does not observe the seventh day, but who cannot find steady work and is obliged to take all the work he can find to get along. If he works on Sunday, and thereby adds to his scanty resources for supporting himself and his family in decency and comfort, is such work "work of necessity" or of "charity?" The Sunday law does not allow that it is, either in this case or (in some States) in the case of the man who observes another day. In Tennessee, in Georgia, in Pennsylvania, and in other States, by the rule of the Sunday law it is not necessary nor charitable for a man to provide for himself and his family under the circumstances we have described. We have known of poor families in this country whom the Sunday law has deprived of their entire means of support, the husband and father being thrown into jail solely because he worked on Sunday to support them; so that if kind hands had not been extended to them from without, they would have been entirely destitute. And yet this was under a Sunday law which always excepted "works of necessity and charity."

The truth is that opportunity to work six days in the week is a necessity to most men and to those dependent on them. The opportunity to do this without violating conscience is likewise a necessity. The Creator recognized this when he provided for six days of work: "Six days shalt thou labor and do all thy work." More than this: the personal liberty and freedom of choice with which the Creator has endowed every man, is also a necessity. If it had not been such the Creator would not have bestowed it upon the human family. The Sunday laws, while claiming to respect necessities, interfere with all these necessities; and these necessities in turn demand that such laws should be abolished. A law which denies to any person the necessities of life, is not only uncharitable but inhuman.

Law cannot bring men nearer to the perfect Standard of goodness, and therefore cannot make them better than they were before. If perfection of law is demanded

as the essential of success in reforming society, this was in the law that was proclaimed to the world from Mount Sinai. If power to impress the law upon the minds of the people is thought to be the missing essential, there was no lack of this in the sight of Sinai's smoking, burning summit, and the voice of thunder that shook the earth. Yet all this only drove the sinful people further from the Lord than they were before.

### Under the Sunday Law of Mississippi.

#### ARRESTS DUE TO RELIGIOUS ANIMOSITY. THE SENTIMENT OF THE COMMUNITY AGAINST SUCH WORK.

THE readers of the SENTINEL will remember the trials of J. H. Nash and myself last July at Amory, Miss. for Sunday work. We were each tried in the justice court before a jury which returned a verdict of not guilty and we were acquitted. This we supposed would be the end of the matter and in ordinary cases of crime it would have been, for the law declares that an acquittal in such a court is a bar against any further accusation for the same offense. But while Sunday work is being done almost any Sunday by those who profess to keep the day: yet for one who conscientiously observes the seventh day as the Sabbath to neglect to pay due respect for Sunday is considered so heinous a crime that it would seem he must be dragged from one court to another till a jury can be found sufficiently blinded by religious prejudice to convict him. Hence the officer of the law has come and arrested Brother Nash, and I have been notified to appear before the circuit court at Aberdeen where we are called to answer the second time for the same offense. It is evident that the directors of this inquisition would have preferred a new case if they could have found one, for we have been informed by one man that he was offered a dollar to watch the Adventists on Sunday.

We are glad to say that this unjust, unchristian and unlawful treatment we are receiving at the hands of a certain class whom we need not describe, does not represent the better part of our community. We have honorable men of breadth of mind and character who are not afraid to speak against such injustice, and they have given expression to their sentiments in the following words which have been signed by the most prominent men of our community:—

"TO WHOM IT MAY CONCERN:

"WHEREAS an effort is being made by certain parties, to bring hardships upon a class of conscientious Christian people in our community, known as Seventh-day Adventists, by arraigning them before the courts for the most trivial acts in the way of work which they may have done on Sunday, after resting on the Sabbath;

"Therefore, we, the undersigned citizens of Monroe County, Miss., do hereby express our disapproval of

any such proceedings as will lower the dignity of our State by thus using it as an instrument of persecution.

"Adopting the language of George Washington we believe that, 'Every man who conducts himself as a good citizen is accountable alone to God for his religious faith and should be protected in worshipping God according to the dictates of his own conscience.'"

We expect to appear before the court next week.

R. S. OWEN.

Hatley, Miss., March 9.

### The American Exhibit to be Closed on Sundays.

By order of the American Sabbath Union, through the chief executive of the American people, the American Exhibit at the Paris World's Fair will be closed on Sundays. We note the following on the subject in the *Chicago Times-Herald*:—

"The American section at the Paris Exposition will be closed upon Sundays by order of the President. A delegation representing the American Sabbath Union called upon the President several days ago and asked him to issue orders to Commissioner-General Peck to prohibit all labor by the workmen and the clerks connected with the American commission to the Paris Exposition on the Sabbath day and to close the American pavilion, and cover all the American exhibits on Sundays throughout the exposition. The President thanked the delegation for bringing the matter to his attention, and Secretary Hay at once prepared instructions to Commissioner-General Peck. Secretary Hay has received the following letter from the general secretary of the American Sabbath Union on the subject:—

"Pittsburg, Pa., March 8.

"The Hon. JOHN HAY, Secretary of State,

"Washington, D. C.

"*My Dear Sir:* I had a very pleasant chat with the President yesterday with reference to the subject matter of our interview. I told him of the conference Bishop Hurst and myself had with you and of our entire satisfaction with the instructions that have already been sent to Commissioner-General Peck and Ambassador Porter.

"The President inquired if I had suggested to you the advisability of sending a word of extra caution concerning the opening day—Easter Sunday. I replied that I had, and that you had the matter under advisement. The President spoke of your conversation with him relative to this matter, and said that he would advise with you further concerning it.

"Allow me to assure you, Mr. Secretary, of our confidence in your wisdom in dealing with this question, and shall allow it to rest in your hands without further suggestion.

"I am very sincerely yours,

"J. W. HATHAWAY,

"General Secretary of the American Sabbath Union,

"203 Broadway, New York."

One might suppose from this that the American Sabbath Union, and not the American people, were be-

hind the American Exhibit at the Paris Fair. If those whom the exhibit truly represents want it closed on Sunday, that is their right, to which no one will take exception; but why should the exhibit be closed merely to meet the mind of the American Sabbath Union? This ecclesiastical organization has done nothing to promote the Exposition, pays for no space at the fair, and yet demands that its "Sabbath" shall be on exhibition every Sunday while the fair continues. The only "reason" for this action is in the religious opinions of certain American clergymen.

All men, including clergymen, have a right to their own opinions; but this right is no broader in the case of clergymen's opinions than in other cases. No person has a right to set up his opinion by law as authority for others.

The civil authority has no business to act in this matter in deference to this religious union. The question of opening or closing the American Exhibit belongs to the American people, or to those whom the exhibit represents, and this intrusion of the American Sabbath Union is only a piece of impertinence that is characteristic of these religio-political organizations.

### The English State Church in Difficulty.

SPEAKING of the difficulties in which the Church of England has become involved through her dependence upon the state, an English exchange says:—

"A most pitiable state of things in religious matters has been revealed by the recently-issued intercession service for the soldiers. Objection having been made to the prayer for the dead, which occurs in it, the Archbishop of Canterbury has directed his chaplain to write that 'it has been decided by law that prayers for the dead are not forbidden in the Church of England.'

"This, however, does not satisfy everybody. The chairman of the Church Association has written a long letter to the Duke of Devonshire, Lord President of the Council, protesting against the prayer for the dead, and pointing out that it was ordered by the Archbishops of Canterbury and York and the Lord President, sitting in council, 'and so without the knowledge of Parliament and probably without Her Majesty having any real cognizance of what was being done, a very grave constitutional change was attempted to be made in the doctrinal standards of the Church of England.'

"Of course the protest will not avail anything, for the leaders of the Church of England are determined to demonstrate its essential identity with the Church of Rome, a thing which those who oppose the new prayer are themselves unconsciously doing: for they base their protest not upon the Bible, which is the only real authority in matters of religion, but they appeal to man as against man; and this is Roman Catholicism. It is sad to see men looking to men, and depending upon human beings to know what they are to believe and practise. 'Cursed is the man that trusteth in man, and maketh flesh his arm.' Whichever way such a controversy as this turns, the papacy is the gainer."

### Zeal for the Maryland Sunday Law.

SOME idea of the activity displayed by certain of the clergy of Baltimore and vicinity in seeking to defeat the bill for a modified Sunday law in that city, may be gathered from the following which was printed in the *Baltimore Herald*, of March 9:—

“‘Kill it, and kill it quick,’ was the motto of the ministerial conference held last evening at Westminster Presbyterian Church for the purpose of devising plans by which the Sanford bill may be defeated. The attendance was fairly large, and the enthusiasm was unbounded.

“The meeting elected Mr. Appold as the presiding officer, and Rev. J. L. Allison offered the opening invocation. The first speeches were made by Mr. D. W. Glass, Rev. Oliver Hemstreet and Mr. Vansant, the last speaker giving a short review of the work that has been accomplished by the Sunday-law supporters. Mr. Glass had been to see the Federation of Labor regarding the matter, and Mr. Hemstreet urged the members to be active, as it would require work and energy to defeat the bill. Mr. Appold, in the course of a few remarks, said that the candy stores should be closed everywhere, so that children going to Sunday-school with pennies would not be tempted to part with them.

“At the suggestion of Rev. C. E. Guthrie, Mr. Ballard, of the Junior Order of American Mechanics, read a communication from its secretary, indorsing the spirit of the opposition movement. One of the most feasible propositions of the meeting was made by Rev. Harry L. Mitchell, who advised that a church be secured in Annapolis and that the Baltimore ministerial delegation, and all others who may be interested in the cause, should hold a mass-meeting there, and invite the members of the legislature to be present. Mr. Hemstreet objected to the proposition, on the ground that the legislators are overworked, and would not have time to attend the meeting. Mr. Ballard then offered resolutions that a telegram representing the expression of the Young People’s Society of Baltimore, the Junior Order of American Mechanics, and the Patriotic Order of the Sons of America, be sent at once to Mr. William Duncan, chairman of the city delegation. The resolutions were unanimously adopted.

“Mr. Glass moved that a committee of seven be appointed to work in opposition to the Sanford bill by keeping in touch with the city delegates, the county delegates, and by correspondence with ministers in the counties, urging them to use their personal influence with the delegates in their districts. The motion was adopted, and Mr. Appold was named as the chairman, with power to increase and direct the committee.

“Mr. Guthrie made a brief address, in which he suggested that the city delegation should not be considered, as a whole, as antagonistic to the Sunday-law supporters, until its members had put themselves on record to that effect. *He also hinted that the city delegation should not favor the Sanford bill for future political reasons, if for no other.* [Italics ours.] A motion by Mr. Mitchell, to appoint a committee to confer with the labor organizations, and if possible wheel them into line, was unanimously adopted. The general com-

mittee was authorized to frame resolutions thanking the county and city delegations for their favorable support in the recent contest.

“Before the meeting closed there was a collection for a campaign fund. West Baltimore District Epworth League subscribed \$5; Baltimore District Epworth League, \$5; Christian Endeavor Society of Baltimore City, \$5; East Baltimore District Epworth League, \$5; and the Patriotic Order Sons of America, \$5.”

As this exciting and determined contest is being waged over the question of modifying the old Sunday law of the State, it will be well to have this law before us. It is as follows:—

#### “SABBATH-BREAKING.

“SEC. 247. No person whatsoever shall work or do any bodily labor on the Lord’s day, commonly called Sunday, and no person having children or servants shall command or willingly suffer any of them to do any manner of work or labor on the Lord’s day (works of necessity and charity always excepted), nor shall suffer or permit any children or servants to profane the Lord’s day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section and being thereof convicted before a justice of the peace, shall forfeit five dollars, to be applied to the use of the county.”

“SEC. 248. [This section prohibits the sale or giving away on Sunday of any ‘goods, wares, or merchandise whatsoever,’ including tobacco, candy, or mineral waters. Penalty for first violation, \$20 to \$50 fine; for second violation, \$50 to \$500 fine and imprisonment for ten to thirty days, with revocation of license for a year; for third violation, imprisonment for thirty to sixty days, and a fine double the amount previously imposed, with revocation of license for two years. Exceptions, milk and ice dealers and apothecaries when putting up *bona fide* prescriptions.]

“SEC. 249. [This section prohibits dancing saloons, theaters, ball alleys, and barber shops on Sunday, under a penalty of \$50 to \$100 fine for the first offense, double this amount for the second offense, with ten to thirty days’ imprisonment, and a continual doubling of the penalty for each successive violation.]

“SEC. 22. [This section prohibits catching oysters on Sunday, under a penalty of \$50 to \$300 fine, or sentence to the house of correction for any period from three months to one year, or forfeiture of boat used in the act.]”

The Sunday law of Maryland therefore is, as plainly as words can state it, for the purpose of preventing “Sabbath-breaking,” or the “profaning of the Lord’s day;” and is therefore upon its very face a *religious* law. And this religious law stands with the civil laws upon the statute books of Maryland, in a country where it is loudly proclaimed that there is no union of church and state! It is a strange thing, but it is so.

A law to prevent “Sabbath-breaking,” is a law forbidding any person to change his religious belief from that embodied in the law, regarding the day to be observed as the Sabbath; for if he changes his belief he will not regard the law. No person can conscientiously

keep two Sabbaths in the same week, for there is but one Sabbath in the week, and he will observe it on the day which his conscience dictates. The law therefore forbids him to change his mind, and to forbid this is nothing less than a denial of his right to think; for the right to think amounts to nothing unless the individual is free to utilize the results of his thought. And this is the nature of all religious laws: they are in the last analysis a denial of the right to think, and fittingly did they originate in an age of the world when this right was boldly denied by a church that ruled the nations, when free thought was stifled by the Inquisition, and the lamp of progress burned dimly in the thick gloom of intellectual darkness.

The separation of church and state is wholly incompatible with religious laws; and as the separation of church and state is a true principle of American government, let this principle be adhered to and religious laws discarded. Such laws relate back to the Dark Ages, and can only obscure the light of truth and progress with the gloom which they borrow from those times.

### Sunday Observance Agitation in Cleveland, Ohio.

THE following discussion by clergymen of Cleveland, Ohio, upon the subject of Sunday enforcement in that city, was printed in the *Cleveland Leader* of March 13:—

“The Sunday observance crusade was discussed by the city ministers at their meeting Monday morning in the Y. M. C. A. building.

“After the opening of the meeting Rev. Dr. L. H. Stewart, the first pastor called upon, and who represented the Methodist side of the question, besides being on the committee to learn the feelings of his people on the subject and to report at the meeting, said that until that moment he had forgotten that he was on the committee. However he made a speech upon the question.

“Rev. E. E. Baker, who represented the Presbyterians, was called for. Rev. Mr. Baker was not present and Rev. Dr. W. L. Pickard, as a representative of the Baptist Church, was called.

“Rev. Dr. Pickard delivered a spirited address upon the subject. ‘We have laws and some righteous laws,’ said the Rev. Dr. Pickard. ‘The law must be enforced, that those who are at the mercy and tyranny of men may have one day of rest. We wish to reinstate the Sabbath. I don’t believe I will use the word reinstate, but establish, for I don’t know that we ever had one. We may discuss Sunday labor, the operating of street cars, steamboats, and Sunday newspapers, but what we want is the enforcement of the law. We have cried out for personal liberty until there is no law, and law is needed in America. Give law, law, law, and then enforce, enforce, enforce.’

“Rev. D. T. Thomas, who represented the Congregationalists, sent a letter in which he stated that the members of his congregation were in favor of the enforcement of the Sunday observance laws. Mgr. Thorpe,

of the Catholic Church, promised through a letter to lend his aid to the movement, and Dean Williams, of Trinity Episcopal Cathedral by the same expressed a like desire.

“Rev. Henry W. Hulbert spoke for the Presbyterians. The point he made was that the crusade should be carried forward on the proposition of a day for physical rest, and that the religious side should not be brought too much to the front.

“Business Agent Ferguson, of the Machinists Union, was present and discussed shorter hours for all machinists. Rev. Dr. Stewart desired that a motion be put, providing that the ministers should endorse the shorter hour work day. The motion was lost, Rev. Dr. Pickard stating that the matter should be looked into more carefully.

“Sunday observance will be discussed in the church pulpits of the city on some Sunday in May. The following committee was appointed to arrange for this: Rev. E. E. Baker, Rev. Dr. W. L. Pickard, Rev. Dr. L. H. Stewart, Rev. D. T. Thomas, Mgr. Thorpe and Rev. Dr. G. H. McGrew.”

The Rev. Pickard’s idea of making personal liberty subservient to law, as if the two were in antagonism, is worthy of note. The Declaration of Independence says that among the “unalienable rights” of all men, are “life, liberty, and the pursuit of happiness,” and that governments are instituted “to preserve these rights.” Hence the very purpose of law is to preserve personal liberty, against which this Baptist clergyman cries out. All just laws are in perfect harmony with the personal liberty of the people to whom they apply; but in the case of the Sunday law, “law” and liberty come into conflict. The Sunday law represents injustice, and injustice is never true law. We would recommend to the Rev. Mr. Pickard and others of like mind that they spend more time looking into the “perfect law of liberty” mentioned by the apostle in Jas. 1:25.

### Promoting Morality by Law.

Under the heading “An Attempt to Promote Morality by Legislation,” the *New York Sun* of March 6 discusses a bill now before the legislature of this State making adultery a misdemeanor and punishable as such. It seems that adultery in this State is not punishable under the criminal code as it now stands. The *Sun* mentions a letter from Bishop Doane (Episcopal) of Albany, asking the *Sun* to cooperate with the bill, on the ground that “the State ought to assist the church to prevent sin;” to which the *Sun* replies that “the state has nothing to do with ‘sin’, which is ‘transgression of the law of God.’ The state deals only with offenses against man and human society.”

The *Sun’s* answer is certainly correct. The state has no business to join with the church to put down sin. To do so would be to join church and state, and reestablish persecution. The state can however and

should, deal with adultery as a crime, where it constitutes an invasion of human rights. In this, as in all other matters, the state is bound to protect the rights of its citizens, and enact and enforce such measures as will best secure this end. But with adultery in the broad, scriptural sense, the state is powerless to deal and can accomplish no good by the attempt.

Neither can the state make men moral by laws against this sin. This is amply demonstrated by experience. The church, instead of asking the state for aid against it, should deal more rigidly with it in her own discipline. This is the suggestion the *Sun* makes in the matter. It says:—

“The church, however, here and everywhere else, has the power to punish adultery in its own members with ecclesiastical penalties, with which the state does not interfere, and as the offense is a ‘sin’ in its view it can proceed against it accordingly without any secular assistance. The Roman Catholic Church has no trouble in the matter and why should the Episcopal Church or any other be in worse case? When, for instance, a divorce is obtained in violation of the Episcopal canon and the parties or either of them marry new mates they are living in virtual adultery in its view and it is really such instances which have provoked the introduction of the bill in the New York Legislature; yet the church itself has full power to deal with these ‘sinners’ if it is so disposed. If, practically, the church law against them is largely a dead letter, what reason is there to suppose that the civil law would do any better? Actually, as we have said, the criminal punishment of adultery is so rare in the States which make it indictable, that their laws against it amount to nothing. Moral and social and religious law and sentiment only can administer the preventive punishment.”

### Union of Church and State in the Argentine Republic.

BY JOHN MCCARTHY.

ONE has but hastily to glance over the pages of history to see the disastrous consequences of the illegitimate union of the church with the state. Wherever such a condition of things has existed, there we may be positively sure of finding in the judicial or ecclesiastical annals, records of base injustice, religious persecutions, or continuous boycotting of the minority who happened to differ in matters of religion from the majority.

The Argentine Republic is no exception to this rule. There, the form of government is based on the same principle as that of the United States; each State being permitted to have its own legislative halls and pass its own laws. Unhappily, for the best interests of the inhabitants, there exists here an acknowledged union between the state and the Roman Catholic Church.

Recently, in one of the Argentine states,—Santiago del Estero, the provincial legislature has passed a law,

which compels all the officials employed by the state, to be present at the religious ceremonies performed in the Catholic Churches, upon all the national feast days, and obliging dissentients to forfeit one half of their monthly remuneration for each failure to comply with this statute. No reasonable person can fail to see the injustice of such a statute; since the holders of government positions are not allowed to think and act for themselves in matters of conscience, but must hold themselves in subordination to the religious dictates of the state.

In the United States, our friends the National Reformers, would call this an invasion of natural rights, a usurpation of God-given privileges. And such indeed is the truth. But what is the difference may I ask, between the pretensions of the Catholic Church and those of the National Reformers? Really there is no difference. The Catholic Church compels the observance of her feasts, but goes a step further, by obliging her adherents and others to be religious—at least for one hour on certain feast days, while the National Reformers would content themselves with enforcing an exterior observance of the feast days which they decide upon as necessary. But the position of both parties are essentially similar.

The consequences of applying such coercive measures in matters of religion, which deprive man of the right to worship God according to the dictates of *his own* conscience, are disastrous to the moral condition of any community. The enforcement of such statutes can have but one result, viz., to convert the timorous dissentient into a hypocrite, by compelling him to conform outwardly to the adopted views of the majority, or the persecution of those who are too conscientious to barter their conscience to the demands of every fanatical throng that may present itself.

No man has the right to demand obedience in matters of doctrine from another. Every man has the perfect right to do as he may wish, so long as he does not infringe the equal rights of his neighbor. God has given man the right to choose to worship him as he may desire, and not as a majority may adjudge; or to refuse absolutely to worship the Creator at all. And immediately any person or power steps in to hinder the free exercise of this right, such person or power is guilty of stealing the divine prerogative by constituting itself the supreme judge of the domain of conscience.

Where such a condition of things can happen, a union of church and state does really, if not nominally, exist.

The sad results of the past should help us to engrave upon our memories, with indelible letters, the words of that noble-hearted, disinterested man, General Grant, who in the latter end of his days, implored his fellow-citizens “to keep the church and state forever separate.”

“Do unto others as you would they should do unto you,” is the rule of every true Christian.

*Buenos Ayres, Argentina.*

## The Church Property Question in the Philippines.

SO FAR as conquest confers a right of ownership, the United States now practically owns the Philippine Islands. The most valuable property in these islands is the church property, and the question of the disposal to be made of this property is one the Government has not yet decided, and which is causing much perplexity. On the one hand stands the Catholic Church reaching out her hands for the property, claiming it is rightfully hers, and on the other hand it seems clear that the property belongs to the Government and cannot be turned over to the Catholic Church or any church without violating the principle which forbids church establishment. The situation is discussed in the *San Francisco Argonaut*, from which we quote:—

“Another embarrassing phase is the church property question. Millions of dollars’ worth of property in the islands is claimed by the Roman Catholic Church. But what is the Roman Catholic Church in the Philippines? Is it the papacy? Is it the friars or monastic orders? Is it the Filipino people organized into parishes? Do these people own their parish churches? Or does the Government?”

“Lew Wallace, Jr., in a recent article makes a striking argument to prove that it is the Government. He maintains that the Spanish crown obtained from the papal See grants to all regions west of the Azores; that the Spanish crown, in addition to conquest, thus acquired papal title to its colonies as well; that the Spanish crown even nominated officials of the church; that the Spanish crown allowed them the use of certain lands for religious purposes, such as churches, monasteries, nunneries, burial-grounds, etc.; that the Roman Church did not acquire title in fee, but only in usufruct; that there are in existence no deeds granting any such fee; that the title to such property is therefore not vested in the Roman Catholic Church, its bishop or its monastic orders; that it remained in the Spanish crown; that the Spanish-American war, by conquest and by treaty, transferred all property of the Spanish crown to the United States; that therefore the church property in the sometime Spanish islands is now the public property of the United States.

“Mr. Wallace’s argument seems absolutely clear and uncontrovertible. It points with steadfast finger the path which the United States should follow. The Government is at present wavering, but any other course on the islands would result in a popular outburst on the mainland. If the United States Government donates this, its public property, now used for church purposes, to the church of Rome, or that church’s monastic orders, it would perform a possibly pious, but certainly imprudent act. The first amendment of the Constitution prohibits an establishment of religion. To give valuable public property to the Roman Church for its support and maintenance would certainly be an establishment of religion. Any such act by the President—who now rules the islands—would be unlawful. Any statute by Congress authorizing such act would be unconstitutional. . . .

“Mr. Wallace’s argument seems to us incontrovertible. The so-called church property in the Philippines has become the property of the United States. The best use to which the United States can put it would be to turn the monasteries and nunneries into public schools, and to utilize the revenues from the vast landed possessions to maintain these schools. Thus property once used for presumably beneficent ends will continue to be used in such directions, for nothing is more beneficent than the maintenance of public schools. If the property so long clutched by the Roman Catholic monastic orders in the Philippines should be devoted to educating the Filipinos in American public schools, it would surely prove that out of evil good may come.”

## Coining Money From Blood.

It seems strange that the people of any so-called Christian nation could find it in their heart to justify war on the basis that it is “one of the finest methods of national money-making it is possible to conceive of,” yet this is what in effect we find in a leading English magazine; and the remark is made that during the past thirty years, the victorious nations in war have regarded their bank account with a considerable degree of complacency, and have come to agree with the remark which statesmen make, that “there are some things worse than war.” Then the writer goes on to enumerate: Japan in her war with China, made a clear profit of £31,000,000; Germany in her struggle with France, over £200,000,000, and Russia’s bill to Turkey for seven months’ fighting was for £141,000,000, of which not a quarter of it was actual expense. Life, limb, blasted homes, ruined lives, widows and orphans, seem to count for nothing before the insatiable desire for riches.—*London “Present Truth.”*

WE note the following in *The Examiner*, a leading Baptist weekly of this city:—

“The Woman’s National Sabbath Alliance held its monthly meeting on Monday, February 26, in the Assembly Hall at 156 Fifth Avenue, New York. It was well attended and interesting. Reports from the secretaries and the treasurer proved the organization to be wide-awake and prosperous. An extensive correspondence is being carried on, and the Sabbath literature is being widely distributed, bringing to the office many tributes to its high character and its usefulness. Reports from standing committees and auxiliaries show that good and aggressive work is being pushed against Sunday saloons and cigar stores and Sunday sports. Strong protests were made against the patronizing of Sunday caterers, fruit and flower stores, and against Sunday social functions. There seems to be encouraging evidence that the leaven is working, and that there are less dinner parties and teas on the Sabbath than a year ago.”





A MOVEMENT is under way in New York City for the organization of a "National Federation of Churches." An executive committee has been chosen to push forward the work. What the special aims of the Federation are we have not yet learned.

THE Lord's Day Alliance of Ontario has appointed the Rev. J. G. Shearer, minister of Erskine church, Hamilton, to the office of Field Secretary, and Mr. Shearer has signified his decision, with the consent of his presbytery, to accept the appointment. This, we are informed, "is a significant step, and it is intended to start in motion a new wave of Sabbath reform in Canada."

THE Rev. Chas. M. Sheldon's idea of editing a paper on the basis of answering the question, "What Would Jesus Do?" as an editor, is one that strikes different people in various ways, and which may be open to some criticism; but the attempt itself has much in it to be commended. It would be a great gain for society if the newspapers would print no scandal, would omit the details of crime, and would in all things aim to elevate the tastes and purposes of the public instead of seeking only to supply the public appetite without reference to the character of the thing supplied. But newspapers, like other branches of business, are conducted with a view primarily to making money; and undoubtedly the Rev. Mr. Sheldon's experiment, while it has succeeded for the time as a novelty, would not permanently be attended with financial profit. There are not enough people in the land who prefer that kind of a newspaper to one of the ordinary style. The vast majority of people are not Christians in the strict sense of the word, and only truly Christian people will want a truly Christian paper.

ONE very commendable thing about Mr. Sheldon's Christian newspaper was its exclusion of lying and fraudulent advertisements. Every paper is responsible for the statements made in its advertisements. It puts these out to its readers as being the truth, or at least as being true in the opinion of the publishers; and its readers have a right to view the advertisements as accompanied by the guaranty of the paper. And any journal, and especially a religious journal, which prints

advertisements calculated to deceive and injure its readers, is not one whit higher in character than the liar and swindler for whom it is the means of finding victims.

MR. SHELDON'S farewell as a Christian journalist expressed the hope that the desecration of Sunday by the publication of newspapers will soon cease. As a publisher he avoided such desecration of Sunday by publishing the Sunday edition of the *Daily Capital* on Saturday afternoon. As people are usually busy on Saturday afternoon and evening, probably few found opportunity to peruse the *Sunday Capital* before the following morning; so that one of the main objections made to the Sunday paper may still apply to Mr. Sheldon's Sunday issue,—it comes into competition with the preachers; and all the more so in this case, it may be, because of its being strictly a Christian paper. The New York *Sun's* Topeka's correspondent affirms that an entire Sunday was spent in preparing for the Sheldon editions of the paper, and remarks that why the circulation of the paper on Sunday would be any more sinful than this, is a query that has not been explained.

IT is a well-known fact, of which mention has been made in the daily press, that the Boers are strict observers of Sunday, and have refrained on that day from bombarding the cities besieged by them, and have avoided all Sunday fighting when possible, while the British, on the other hand, have conducted operations on Sunday as usual, and have disregarded the day almost entirely. The Boers, we are informed, have on occasions been much shocked at the reckless profanation of Sunday they have observed going on in the British camps, where military preparations or sports and games have been the common occupation of officers and troops on that day. Accordingly, therefore, if there is any force or truth in what we have been so often and earnestly told by Sunday agitators, that disaster and the judgments of God surely follow the profanation of Sunday, the hand of the Lord should be against the British in the war and on the side of the Boers. But apparently it is just the other way. The British are sweeping everything before them, and the Boers are in constant retreat and asking for terms of peace. At first, before the British preparations had been completed, the tide of success was with the Boers, and this might have been pointed to as an indication of the divine favor for their strict observance of Sunday; but as the British became overwhelmingly superior in the number of their men and cannon, the tide turned, just as it might naturally be expected to do. The disasters consequent upon the profanation of Sunday have not appeared, and events are putting the plain stamp of nonsense upon the idea that Sunday observance and



national prosperity are necessarily connected with each other.

\* \* \*

THE Baltimore *Sun* says of the Sanford bill for modifying the present Sunday law in Baltimore, that "If the question were put to a popular vote the Blue Sunday-ites would be bluer than ever when the vote was counted, for they would be beaten by the most overwhelming majority ever given in this city.

\* \* \*

At a recent Methodist ministers' meeting held in Baltimore, the following resolutions relating to the effort to modify the Sunday law in the State of Maryland, which was defeated, and to the later effort to enact a modified Sunday law for Baltimore, were passed and forwarded to the legislature:—

"HON. WILLIAM DUNCAN, *Chairman City Delegation, House of Delegates, Annapolis, Md.*

"The Baltimore Methodist Episcopal Preachers' Meeting, in regular session this morning, adopted the following resolutions:—

"*Resolved*, That we, the members of the Baltimore Methodist Episcopal Preachers' Meeting, representing more than eighty churches in this city, do hereby express our hearty gratitude to that large majority of members of the House of Delegates of the State of Maryland for their prompt defeat of the Sanford Sunday bill, that would have secularized the Sabbath and demoralized the people by legalizing the opening of some three thousand retail stores in this city upon God's holy day, and further that our representatives in this noble defense of the American Sabbath have been true to the best traditions and the highest interests of our beloved Commonwealth.

"*Resolved*, That we protest against further effort upon the part of Mr. Sanford and his allies to fasten upon Baltimore City his proposed demoralizing laws after they have been repudiated by the State and city."

\* \* \*

Perhaps the Methodist clergy here represented have never heard that in California no Sunday law exists to protect the alleged sanctity of Sunday and the morals of the people; and yet Sunday is quite as generally observed in California as in Maryland, nor are the people more demoralized in the one State than in the other. Store-keepers as a general rule prefer to close on Sunday and if the Maryland Sunday law were entirely repealed the store-keepers' of Baltimore would, we doubt not, still close on Sunday as usual. The causes which determine in such a matter reach back of all Sunday laws, and cannot be eradicated or materially affected by them. The morality or immorality of a city depends upon the operation of influences which lie altogether beyond the reach of any Sunday law that can be enacted.

\* \* \*

ATTENTION is called by *The Outlook* to a decline

that is manifest in two of the leading churches in this country, the Presbyterian Church and the Methodist Church. "Some time since," says *The Outlook*, "we pointed out the fact that the great Presbyterian communion was showing a decline in membership and in financial sustenance. Even greater astonishment comes in the discovery that the Methodist Church is now losing in numbers. Bishops Fowler, Ninde, and Joyce have issued an address to the church calling for a week of prayer, during which daily services are to be held in all Methodist churches throughout America. The address states that statistics for the last year show a decrease in the number of members in the church, and urges every Methodist to take himself to prayer, and to 'call mightily on God for help.'"

\* \* \*

*The Outlook* offers the suggestion "that the decline in numbers in both the Presbyterian and Methodist communions is not altogether due to lack of prayer, but also and even more to a lack of 'works.' The churches have maintained themselves too much in touch with the classes, and too aloof from the masses. This fact has long been recognized by some intelligent church workers."

\* \* \*

The first duty of the Christian Church, however, is to maintain itself in touch with its divine Head, Jesus Christ. If the church does this, she must always prosper; but there is such a thing as the church's severing herself from her Head in order to get in closer touch with the masses. The church of the fourth and fifth centuries did this, and was obliged to substitute a visible human head, which is all the head she has had ever since.

\* \* \*

The true Christian Church, of course, is always the body of Christ; and her prosperity depends not upon numbers or wealth, but upon the spiritual nourishment and vigor constantly imparted from her divine Head. And as Jesus Christ was always in close touch with the masses, the "common people," so the church which is one with him will be in close touch with the people of all classes and conditions, and will not find it necessary to lower the standard of truth and righteousness to attain success.

\* \* \*

CLERGYMEN of Indianapolis have undertaken to secure the abolition of the army canteen by a novel plan, which it is hoped will prove successful. The plan is "that a day shall be set apart in which all Christian people shall close their houses of business and factories, and that services in all the churches shall be held, in which prayer shall be offered that the President may be directed divinely to abolish the system. It is a part of

the program that all Christians shall also abstain from food from sunup to sundown on the day fixed for prayer."

We certainly hope some way can be found for the abolition of the army canteen, and that this effort may bear fruit in that direction if it does not accomplish all its promoters have in view.

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### Sunday Card Playing in Connecticut.

AN exchange prints the following:—

"It is reported that on the last day of January, 1900, six orthodox Hebrews, living in the city of New Haven, Conn., were arrested for playing cards on Sunday. They protested that since they observed the Sabbath, they were not amenable to the civil law for playing cards on Sunday. . . . Touching the question of consistency, it would be interesting to note how many persons, not Hebrews, were playing cards on that same Sunday in the city of New Haven. Perhaps New England courts recognize that there is no wickedness in playing cards on Sunday except on the part of those who have been religious enough to observe the day before as the Sabbath, and that men who ostensibly observe Sunday as the Sabbath may, without sin, or infringement of the civil law, add to the enjoyment of their 'rest-day' by card-playing. Great is the mystery of Connecticut justice."

It is hardly fair to call this "Connecticut justice." Connecticut is all right, but certain people in one of its cities are trying to enforce the Sunday law; and in any State where this is done, queer samples of "justice" will be shown up. It is Sunday-law justice, and that is a mystery always.

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### "Sabbath Reform" Efforts in Philadelphia.

THE efforts at securing a better observance of Sunday in Philadelphia are going forward with rather more persistency than is usual in connection with similar efforts. There are parts of the city in which retail stores of all kinds have paid no attention to the Sunday law for a long time. This has been especially true of cigar and candy shops. This effort encounters many difficulties. The police are lacking in zeal, and the friends of Sunday claim that they are very indiscreet, intentionally or otherwise, in their effort to enforce the law; thus bringing the movement into disrepute. Beyond all this the friends of Sunday seem inconsistent in that no effort is made to check the widespread disregard of the law on the part of the greater corporations.

A committee of the Evangelical Conference, meeting in Philadelphia on February 26, 1900, reported strong resolutions against the Sunday newspaper, and declared that the desecration of Sunday increases steadily, through picnics, excursions, camp-meetings, and the

like. The committee recommended that each member of the conference—the conference is made up of several thousand clergymen—should preach at least one sermon on the Sabbath question during the month of May next. In the interest of Sabbath reform we hope that this resolution will be carried out, and that those clergymen, instead of making some slight discussion of the work of the police in enforcing Sunday laws in Philadelphia, will really preach upon the Sabbath question in its larger and deeper meaning.—*Sabbath Recorder*.

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### Sunday Closing in Seattle, Wash.

FROM the *Seattle Daily Times*, of March 2, we quote the following with reference to a Sunday-closing movement which has been started in that city:—

"For some time past there has been a quiet agitation in favor of the week-day six o'clock and Sunday-closing idea, of the Seattle stores. That agitation has at last taken on a definite form, and beginning with Sunday next all retail clothing, dry goods, men's furnishing goods, boots and shoes, and groceries, will be closed. The above-named class of stores have all agreed to this, and with the exception of Saturday nights, the doors will be shut promptly at six o'clock and all day Sundays.

"The Western Central Labor Union, representing all the trades Unions in Seattle, has had the matter in hand for the clerks, and throughout the entire agitation has met with the most unexpected success in getting the merchants to agree to their proposition.

"On Monday night, March 5, all the trades unions of this city will meet at the labor headquarters on Third and Union for a demonstration that bids fair to excel in every way all past movements of a like nature. Three bands of music have been secured to head the procession, which will form in front of the labor headquarters. The line of March is as follows:—

"East from Third and Union on the latter street to Fourth; north on Fourth to Pike; west to First, south to Main, east on Main to Occidental Avenue, north on Occidental Avenue to Yesler Way, east on Yesler to Second, and then north to Germania Hall.

"Here the parade will be dismissed, and immediately following the dismissal the Union men will enter Germania Hall to hold a mass meeting in favor of the movement.

"The leaders of the several trades unions will deliver speeches indorsing the movement, and several sympathizers and supporters of the idea, business men about town, will also be heard from. . . .

"This movement has been a pronounced success throughout the Middle West, and there is no reason why it should not be here. For instance, Denver, Salt Lake City, Spokane, Portland, Helena, Butte, Vancouver, B. C., and throughout Minnesota, Iowa and Illinois, this system is working, and to the best effect.

"Better service in the above-named cities from the clerks was one benefit derived from the movement, and the merchants found their receipts to be as large, if not larger, than under the old regime."

So far as appears from this, the Sunday closing in this movement is voluntary, and not by demand or the enforcement of law. Every person has of course a right to close his place of business on Sunday, and if he chooses to do so this is no interference with religious liberty. If the Sunday-closing question can be settled by a voluntary agreement on the part of tradesmen to do no business on Sunday, the SENTINEL will have no objection to offer. It only asks that nobody be compelled to close on Sunday against his will. It only asks that no religious views of right be enforced by law. It only asks that everybody be left free, as God has made him, to observe Sunday or any other day, or no day at all, according as his own views of right may direct. It only asks that the civil law shall not be crowded into the domain of conscience.

### Religious Liberty Address to the Porto Ricans.

*Translated from the Spanish.*

THE right of every person to think on all kinds of questions, religious, as well as civil, and to form his judgment and to determine his attitude with respect to them without anyone introducing either civil or ecclesiastical authority, has always been a principle which is the motto and glory of the American Republic.

The only restriction that ought to be imposed is that this liberty for the individual who is guided by the infallible Word of God must not degenerate into libertinage and thus result prejudicially against the same individual and all others who follow it. By this is not permitted polygamy, lawlessness, anarchy, nor many other things of this character. The unfolding of these principles to the individual unprejudiced by the masses, which are, denying justice to none, but equal rights for all, or in other words, with malice towards none and charity for all, is the rule we have followed in all our legislatures and institutions. The Government was instituted to help and defend everyone in the exercise of these rights and privileges. It is not partisan, nor for the rich to override the poor, nor for the educated against the ignorant, nor of any one class against another, only this, that all respect and obey the laws. That all may know what are their dues and privileges, we have established in all places and for all classes our schools and churches.

So to us it appears that to be worthy and able to exercise these rights of American citizenship so as to insure our eternal salvation and adoption of all good sentiments, it is of primary importance that the Porto Ricans establish themselves firmly on this principle of Free Examination, or The Open Bible, and adopt it practically. The mission of the Evangelical churches from the great reformation exemplified in the 16th century has been to give emphasis to this right, and it is a duty to insist on it. Because of this we made it

possible for the Bible to become public property and we established schools in all parts of the world. . . . We believe that God wishes all to be saved and filled with the knowledge of the truth. To discharge this sacred obligation we have come to this island and we offer to serve all those who wish to accept our efforts and assist in our meetings. We are in the position to celebrate marriage, make explanation of the Bible visit the sick, bury the dead, console the afflicted, and by all these means which are in our province promote the progress and wellbeing of those Porto Ricans who are our brethren.

*Signed, EVANGELICAL PASTORS.*

*San Juan, Porto Rico.*

### "The New Political Jesuitism."

*By Rev. Joseph Henry Crooker.*

A POLITICAL doctrine is now preached in our midst that is the most alarming evidence of moral decay that ever appeared in American history. Its baleful significance consists, not simply in its moral hatefulness, but in the fact that its advocates are so numerous and so prominent. It is this: A powerful nation, representative of civilization, has the right, for the general good of humanity, to buy, conquer, subjugate, control and govern feeble and backward races and peoples, without reference to their wishes or opinions. This is preached from pulpits as the gospel of Christ. It is proclaimed in executive documents as American statesmanship. It is defended in legislative halls as the beginning of a more glorious chapter in human history. It is boastfully declaimed from the platform as the first great act in the regeneration of mankind. It is published in innumerable editorials, red with cries for blood and hot with lust for gold, as the call of God to the American people.

But how came these men to know so clearly the mind of the Almighty? Was the cant of piety ever more infamously used? Was selfishness ever more wantonly arrayed in the vestments of sanctity? Is this the modern chivalry of the strong to the weak? Then let us surrender all our fair ideals and admit that might alone makes right. Is this the duty of great nations to small peoples? Then morality is a fiction. Is this the gospel of Jesus? Then let us repudiate the Golden Rule. Is this the crowning lesson of America to the world? Then let us renounce our democracy.

This doctrine is a political Jesuitism infinitely more immoral than that of the old ecclesiastics. It is the maxim of bigotry, "The end justifies the means," reshaped by ambition and greed. The mask is too thin and black. The colonial motive is not love for others. It is described by the word unwittingly put on their banners: Expansion, the expansion of our selfish selves. This teaching unbars the bottomless pit and lets loose

upon the world every demon that ever vexed the human race. It unchains every wild passion that has lingered in man's blood since it flowed upward from the brute. It turned every thumbscrew that tortured heretics. It piled the fagots about every burning martyr. It laid on the lash that drew blood from the back of every suffering slave. It prepares the path for the despot to reach his throne of tyranny and arms him with instruments of oppression.

It was against this denial of both God and humanity that the barons hurled themselves at Runnymede. For its overthrow, Old Ironsides fought at Naseby and Marston Moor. To banish this theory of human affairs from the new world Washington suffered at Valley Forge and contended at Yorktown. To destroy the last vestige of this hateful policy, Grant conquered at Appomattox. This is not true Americanism, but the contradiction of every principle for which we have contended and in which we have gloried for over a century. This is not the upward way of civilization, but the backward descent to barbarism.

If this be duty, let us recite no more the Master's creed of love. If this be destiny, let us proclaim no more the rights of men. If this be patriotism, let us sing no more "America." We must rewrite the "Star Spangled Banner," and make its theme the praise of conquest and colonization. We must erase the motto, "*E. Pluribus Unum*," and inscribe instead, "One nation in authority over many people." We must tear up the Declaration of Independence and put in its place "A summary of the duties of colonists to their master." But this is political atheism.

Something more than the welfare of distant peoples is at stake. We condemn this teaching and policy, not simply to secure justice to the brown man, but to insure justice and freedom for ourselves. The motive of our protest is more than friendship for him; it is devotion to principles of liberty that are the necessary conditions of universal human progress. The feelings of sympathy and justice ought to rule us in these relations. But every advocate of our present national policy outrages these sentiments whenever he makes his defense. His words ring false. And yet the heart of the matter lies far deeper. The true glory of America is imperiled. The happiness of our descendants is assailed. The mission of America as the representative and guardian of liberty is in question. The perpetuity of free institutions hangs in the balance.

We cannot worship this golden calf and go unscourged. We cannot violate the principles of our Government and enjoy the blessings of those principles. We cannot deny freedom across the ocean and maintain it at home. This nation cannot endure with part of its people citizens and part colonists. The flag will lose all its glory if it floats at once over freemen and subjects. We cannot long rule other men and keep our own liberty. In the high and holy name of humanity, we are tram-

pling upon the rights of men. But Nemesis will wake. The mask will fall; our joy shall be bitterness; we shall find ourselves in chains.

Most of all, we lament the stain that has come to our flag, not from the soldier carrying it, but from the policy that has compelled him to carry it in an unjust cause. . . . What we most deplore is the surrender that we as a nation have made of our leadership in the world's great work of human emancipation. What we most bitterly mourn is that we, by our selfish dreams of mere commercialism, have piled obstacles mountain high in the way of progress.

What is most surprising and most alarming is the fact that large numbers of our people still call this national ambition for conquest and dominion a form of exalted patriotism. But we are surely under the spell of a malign influence. A false Americanism has captivated our reason and corrupted our conscience. May this hypnotic lethargy, induced by the glittering but deceptive bauble of imperialism, speedily pass away; and may these fellow-citizens become again true Americans, free to labor for the liberty of all men and intent on helping the lowly of all lands to independence.

*Ann Arbor, Mich.*

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### To Preserve the Birds.

A SINGULAR effect of irony is produced by this dispatch, received from Washington last evening:—

"Minister Conger has informed the State Department that, at the request of the diplomatic corps in Peking, the Chinese government has prohibited the exportation of pheasant skins. The birds were being ruthlessly slaughtered to meet the demand in the European markets for their plumage."

This is the first official step taken in any country of the world to save the birds, unless the queen's prohibition of the use of egrets on the guards' headgear be considered such a step. Yet such steps must be taken, and very soon, too, by every nation, if the extinction of the human race is a thing to be avoided. There is no sort of doubt that this matter depends on the preservation of the birds, for reasons which must be well known; and at the rate that women are using up the birds of the world, their disappearance is really calculable. Millions of birds are not killed yearly without immensely diminishing the possibilities of the survival of the species most in demand, or, in truth, without making it absolutely sure that they will be exterminated. The slaughter must stop, and as a simple measure of preservation of the race the governments of the world have got to pass even more stringent bills than Senator Hoar has framed and advocated. It is not sentiment that will compel this, but the hardest of economic reasons.—*Springfield Republican, March 8.*

"THE New York State Conference of Religion," is the name of a religio-political organization formed in this State last May, and which is now nearing a condition of readiness to begin its public work by the holding of meetings, etc. A meeting was to have been held in this city in April next, but for various religious and political reasons the meeting has been postponed until November. We find this notice made of it in *The Outlook*:—

"The movement is an attempt of men who differ seriously in their religious philosophy, or theology, to get together for some practical interests wherein they are religiously agreed. It is not a congress or parliament of religions for a comparison of opposing views, but a conference of religion for the combination of religiously-planned efforts toward objects for which all truly religious men are concerned. Nine religious denominations are represented in the executive committee of the conference, viz., Baptist, Congregational, Episcopal, Methodist, Presbyterian, Reformed, Unitarian, Universalist, and Israelite; and it is supported and indorsed by such men as Chancellor McCracken, Chancellor Day, President Allen, President Taylor, Dr. Allen of Tarrytown, Dr. Josiah Strong, and others whose names are on the list of the general and executive committees. The committee say:—

"With a view to the ultimate junction of all religious forces within the State in co-operative efforts for those ends of moral and social betterment in which the religious spirit, whatever its outward forms, is agreed, it aims to bring to a common platform and a common endeavor the earnest-minded of all religious denominations."

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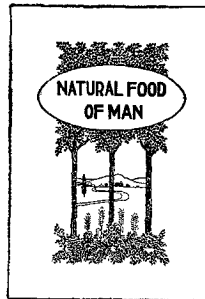
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of the ivory palaces, whereby they have made thee glad. 9 "Kings' daughters were among thy honourable women: upon thy right hand d.d stand the queen in	2 Heb. an high place for us. a Cant. 6. 8. b 1 Kin. 2. 19. c Ps. 66. 5.	7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah. 8 Come, behold the works of the LORD, what desolations he hath
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NEW YORK, MARCH 22, 1900.

WE publish this week a communication from Elder R. S. Owen, of Amory, Miss., relative to the proceedings that have been instituted against him there on the charge of breaking Sunday. Mr. Owen and a member of his congregation, Mr. Nash, were tried last July on this same charge and were acquitted; yet now, although no new charge has been brought against them, they are again placed on trial, contrary to the principles of justice and the general law of the land that the life, liberty, or property of any person shall not be twice placed in jeopardy for the same offense. We do not believe this action is in any sense representative of the people of the State of Mississippi. No doubt the general sentiment in the matter is much more nearly represented by the protest published in connection with Mr. Owen's letter. The one thing it does fully represent is the Sunday law. Such extraordinary perversions of justice are never attempted in a good cause.

In a summary of "recent gains and losses" for Sunday observance, by Rev. W. F. Crafts, which was a feature of one of the issues of the *Topeka Daily Capital*, under the Rev. Mr. Sheldon's control, the writer says that the "worst foes" of Sunday observance are "Christians who patronize Sunday trains, Sunday newspapers, and Sunday mail," in which are included ministers as well as lay members of the church. Mr. Crafts remarks that "with such news coming in from the church, we cannot expect much from those who represent the state."

Of course not; yet this same Mr. Crafts and many others who say the same thing are diligently working to

reform the state in order that Sunday desecration may be stopped. Why not begin on the "worst foes" of Sunday first, and institute a reform in the church that will eradicate the church's demand for Sunday desecration? Why try in the name of religion to estop the state from giving to church people that for which they are all the time asking?

THE question of the validity of Sunday contracts is to be passed upon by the Supreme Court of Massachusetts, says a report from Boston. The case is that of a young man who made a contract of marriage on Sunday evening, and now wishes to be absolved from fulfilling it. The matter was brought before a Boston judge, who ruled that a Sunday contract of this sort was valid and must be kept or constitute a basis for damages. As the general law is that contracts made on Sunday are not valid, it may be interesting to discover why they are binding in the form of a promise to marry, and not binding in other matters.

BOTH branches of Congress have now decided that the Constitution does not apply to territory under the authority of the Government, outside the United States; or in other words, that such territory—Porto Rico, Hawaii, the Philippines, etc.—has a supreme and irresponsible master in the Congress of the United States. In the United States, Congress is amenable to the Constitution; but as the Constitution by this decision does not apply to this other territory, yet American authority does apply to it, it is simply to be governed at any time as Congress at that time may see fit. And now unless the Supreme Court shall give a contrary decision in the matter, the nation will stand fully committed to the system of government without a constitution, either written or understood. This is simple

absolutism, and is a form of government in which every avenue is wide open to despotism. It is despotism in form, and if history teaches anything we may be sure it will speedily result in a despotism in fact.

Thus the Government now stands in the anomalous and untenable position of being half republic and half empire, half free and half despotic, unless the Supreme Court shall reverse the judgment. Once before it occupied this position, and the result was a Civil War. That was necessary to preserve constitutional government; but it would seem that the majority of people to-day do not prize constitutional government as did their fathers of forty years ago.

MAYOR VAN WYCK of New York City has decided, by veto of a bill to relieve a Lutheran church from paying assessments for public improvements, that churches in this city are not exempt from bearing their part of the financial burden which such improvements impose. "The benefit to the church from any public work for which an assessment has been levied," he says, "is a direct benefit, as much as if the increased valuation of its property came from the erection of new buildings or the adornment of buildings already erected on its real estate. Retaining the benefit, it should bear its just proportion of the burden."

A BILL is to be introduced in the New Jersey legislature making it a misdemeanor to refuse medical aid to persons dangerously ill, or to prevent such persons from being attended by a physician. The bill is aimed at the "Christian Scientists," who will, if it becomes a law, be liable to prosecution for taking charge of any case of dangerous sickness.

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