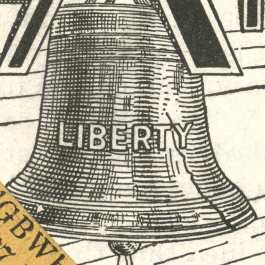
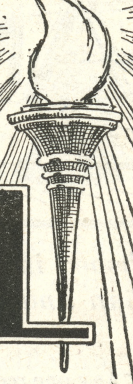


AMERICAN SENTINEL



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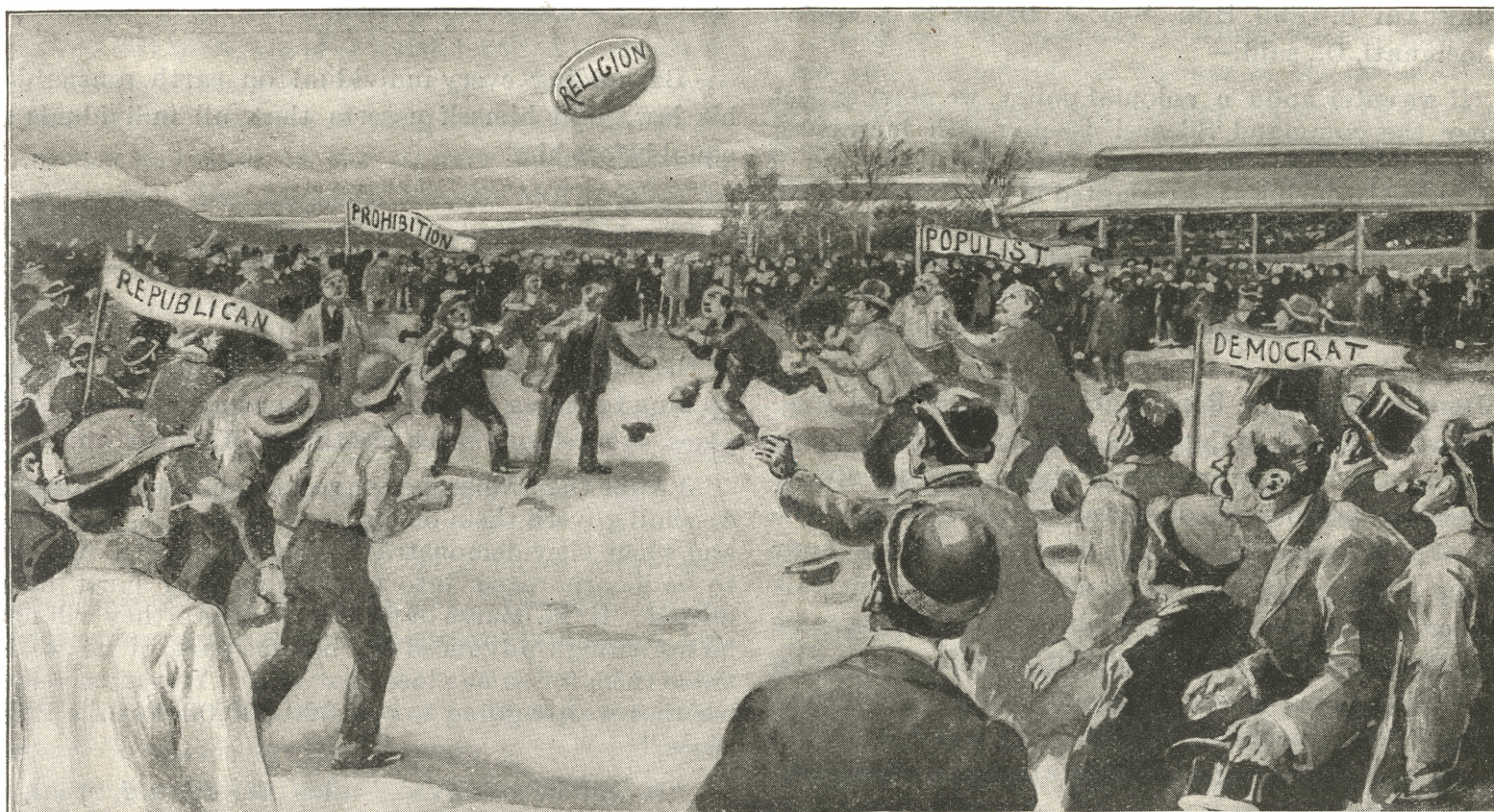
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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RELIGION IN POLITICS—"THE FOOTBALL OF CONTENDING MAJORITIES."

A GREAT demand is being made to-day for religion in politics. But if religion is joined with politics, what will be the result? It must necessarily follow that religious questions will then be settled as political questions are—by the decision of the majority. And as majorities are constantly changing with the changes in public sentiment, and the power which they confer constantly alternating between one and the other of the contending political parties, religion will necessarily be subject to change with every political election, and will become as has been aptly stated, "the football of contending majorities." No true friend of Christianity would wish to see it subjected to such conditions, or to see erected constantly varying standards of religious duty. The true standard of Christian duty is above all standards of human origin, and is unchanging through all ages.

No individual ever attained to true greatness by launching out upon a wave of popularity.



The man of principle seeks to create public sentiment; the man of policy only wants to find it.



When religion is made a football, it must naturally follow that multitudes will often find it beyond their reach.

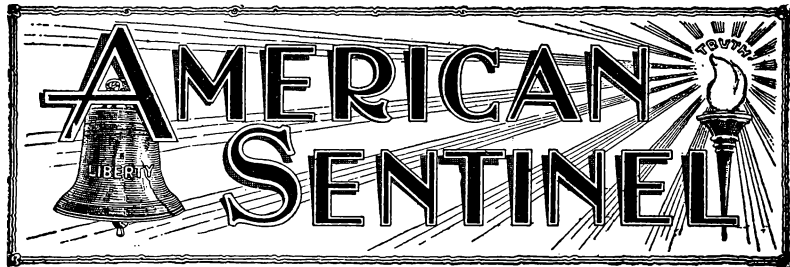
Religion never gained anything from the approval of human majorities.



A government cannot longer be called republican when it begins to reap where it has not sowed.



The person who forsakes right principles to gain popularity or wealth, lets go of eternity to grasp at the fleeing shadow of Time.



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 Reflex of Imperialism.

JANUARY 6, 1899, Hon. Wm. J. Bryan, in a speech at Cincinnati, O., said:—

“If we enter upon a colonial policy, we must expect to hear the command ‘Silence!’ issuing with increasing emphasis from the imperialists. When the discussion of fundamental principles is attempted in the United States, if a member of Congress attempts to criticise any injustice perpetrated by a government official against a helpless people, he will be warned to keep silent, lest his criticism encourage resistance to American authority in the Orient.”

January 25, 1899, Representative Johnson, of Indiana, made a speech in Congress against American imperialism in the Philippines. In replying to this speech Representative Dolliver, of Iowa, “amid another outburst of applause, declared that the crisis of the hour was due to ‘the almost treasonable utterances in this chamber and in the Senate chamber.’ There was some excuse for the rioters at Madrid, but none for those who at home joined in reviling their country and denouncing the Peace Commissioners for what they had done.” He declared that “their arguments were drawn from General Blanco himself.”

The above words of Mr. Bryan have come true, much quicker than even he supposed. But there is no doubt that they *have* come true, and that in only three weeks. And this being so, the following also from the same speech may be expected to come true in due time and order:—

“If an orator on the Fourth of July dares to speak of inalienable rights, or refers with commendation to the manner in which our forefathers resisted taxation without representation, he will be warned to keep silent, lest his utterances excite rebellion among distant subjects. If we adopt a colonial policy, and pursue the course which excited the Revolution of 1776, we must muffle the tones of the old Liberty Bell, and commune in whispers when we praise the patriotism of our forefathers.”

And if they do these things in a green tree, what will they do in the dry? Yet for all this, Mr. Bryan well says:—

“We cannot afford to destroy the Declaration of Independence; we cannot afford to erase from our constitutions, State and national, the Bill of Rights, we have not time to examine the libraries of the nation, and purge them of the essays, the speeches, and the books that defend the doctrine that law is the crystallization of public opinion, rather than an emanation from physical power.

“But even if we could destroy every vestige of the laws which are the outgrowth of the immortal law penned by Jefferson; if we could obliterate every written word that has been inspired by the idea that this is a ‘government of the people, by the people, and for the people,’ we could not tear from the heart of the human race the hope which the American Republic has planted there. The impassioned appeal, ‘Give me liberty, or give me death,’ still echoes around the world. In the future, as in the past, the desire to be free will be stronger than the desire to enjoy a mere physical existence.”

A. T. J.

By holding every individual on earth amenable to his law, God himself asserts that all individuals are equal before him.

Justice Harlan on Expansion.

THE *Chicago Times-Herald* quotes Justice Harlan, of the Supreme Court, as “handing down” the following opinion touching the proposed annexation of the Philippines, at a recent church meeting in Washington:—

“After the Philippines have come into our possession we shall govern them on the same footing as a territory, and when they demonstrate that they are a fit people to be incorporated into this Union they must be admitted. If the course of time shows that they will never be far enough advanced to become part of us we can trade them for some place that will. You must remember that we are going to pay \$20,000,000 for the Philippines.”

“It will be observed,” adds the *Herald*, “that the speaker is not bothered in the least by constitutional scruples, and that he is concerned chiefly with what is expedient, sensible, and practical. Our right to the islands he believes to be indisputable because it is inherent in a sovereign power that has conquered foreign territory and sealed the conquest with a treaty and a purchase. As he is the oldest member of the United States Supreme Court, which is the ultimate authority on constitutional questions, no little importance attaches to what may be called the professional part of his opinion.”

The sentiment that “we can trade” nine or ten millions of human beings if it becomes good commercial policy for “us” to do so, is certainly of “no little importance” when it is held by a prominent member of the highest national court. It would be quite fitting, not to say necessary, that one holding this sentiment should be “not bothered in the least by constitutional scruples.”

Regard for the principle of the political equality of all men, which the Constitution embodies, would certainly be fatal to such a sentiment, and the two could not possibly go together in any mind.

It is of "no little importance" that the doctrine of the right of American white men to treat men of an inferior race as property—a doctrine thought to have been buried by the Civil War—should be seen reviving as it is to-day. And it is very suggestive of duty to every lover of the principles of just government.

Is This Saying Worthy of any Acceptation?

BY JOHN D. BRADLEY.

(Concluded.)

THE other great epoch in American history, to which we referred last week, was that which resulted in the abolition of chattel slavery in this country. Very much was said then on the question of the government of others. No two men had more to say, or were listened to with greater interest, than Abraham Lincoln and Stephen A. Douglass. They were, for a time at least, the champions and representatives of the opposing principles. Which of these men maintained the principle announced by the attorney-general in the saying, "If we can govern ourselves, by that token we can govern others?"

Lincoln declared: "When the white man governs himself that is self-government; but *when he governs himself and also another man, that is more than self-government—that is despotism.*"

Judge Douglass frequently, with bitter irony and sarcasm, paraphrased this by saying, "The white people of Nebraska are good enough to govern themselves, but they are not good enough to govern a few miserable negroes!" The implied affirmative is that if the white people of Nebraska are good enough to govern themselves, they are good enough "to govern others."

Lincoln replied (and by the way Lincoln was regarded as a good Republican in those days): "Well, I doubt not that the people of Nebraska are, and will continue to be, as good as the average of people elsewhere. I do not say the contrary. What I do say is that *no man is good enough to govern another man without that other's consent.*"

Here is Douglass' view of the phrase, "all men are created equal:" "No man can vindicate the character, motives, and conduct of the signers of the Declaration of Independence, except upon the hypothesis that they referred to the white race alone, and not to the Africans, when they declared all men to have been created equal." He then proceeds, like a great many people to-day, to narrow the meaning to Anglo-Saxons; but the view here expressed is certainly narrow enough.

In order that we may get the full force of these utterances as they apply to-day, let us, without changing

their principles or spirit a particle, revise them to date:

Lincoln.—When the American governs himself, that is self-government (not the token that he is to govern other people): but *when he governs himself, and also the Filipino and the Cuban, that is more than self-government—that is despotism* (not expansion in the interests of liberty and humanity).

Douglass.—The people of America are good enough to govern themselves, but they are not good enough to govern a few miserable Filipinos and Cubans.

Or, as I have heard it expressed in specific language from the pulpit: "Aren't 70,000,000 enlightened people able to take care of a few million half-breeds?"

Lincoln.—I doubt not that the people of America are, and will continue to be, as good as the average of people elsewhere. I do not say the contrary. What I do say is that *they are not good enough to govern the Filipinos and the Cubans without their consent.*

Douglass.—No man can vindicate the character, motives, and conduct of the signers of the Declaration of Independence, when they declared all men to have been created equal, except upon the hypothesis that they referred alone to themselves, their posterity, and those to whom their posterity should see fit to extend such privileges, and that they had no reference to such inferior peoples as the Filipinos and Cubans.

There will be little difficulty in locating in these utterances the principle, and even the saying itself, announced by the attorney-general. Have we reached a time when *Republican* statesmen find the principles of Stephen Douglass and the upholders of slavery better suited to their purposes than those of Abraham Lincoln? Evidently that time has arrived.

The opposition to the policy of expansion by two prominent men of otherwise widely differing political views has seemed to afford a leading daily considerable amusement, and it remarks that "anti-expansion makes strange bed-fellows." That may be true, but there is evidently one thing that it can never equal in this respect: namely, the desire to rule other people because of advantage—because of increase of power and of revenue. Not only does this desire make at one George III., Warren Hastings, and American statesman of to-day; not only does it make at one Stephen A. Douglass, the upholders of slavery, and Republican statesmen of to-day: but it makes at one and unites that great lover of liberty and champion of oppressed peoples—the United States—with that government which was so recently a blot upon the civilization of the nineteenth century, the very embodiment of despotism and tyranny, a government fit only to be wiped off the face of the earth—Spain—in the suppression and subjugation of a people who have struggled for years that they might enjoy some freedom in their own country upon the soil where they were born and where they have spent their lives. It is to be hoped that the contemplation of these "bed-fellows" will afford no amusement.

The man who governs himself will not govern another, because when he governs another he ceases to govern himself. He tramples upon justice by which alone government is possible. He becomes a despot, and those whom he rules are slaves. Such a state of things is not government in any sense; it is anarchy. The despot does not govern himself, but is dominated by the evils of his nature; namely, iniquity, or "lawlessness," which is the very opposite of government. It is evident that government cannot spring from a source where only its opposite exists. So the despot's alleged government of others is not government at all, but is misgovernment, oppression, and tyranny. All this is true whether the despotism be administered by one man or by millions of people.

All history has shown that those people who govern themselves most govern other people least. Those who have had the best control of themselves, have and desire the least control of others. When the Romans were "kings over their own appetites, passions, and inclinations," they governed themselves. Becoming the slaves of these appetites, passions, and inclinations, they established despotic rule throughout the earth. It was the *early* Romans who possessed the faculty of self-government. This faculty was lost when they got the power to govern others.

When the Romans had pursued the policy of expansion to its utmost limit and were at the very zenith of the power which that policy gave them, it was then that they multiplied laws in order to control themselves, and those who made them were frequently the first to break them; it was then that crimes of every description were open and unrebuked; it was then, in fact, that the Romans were in abject slavery, and were furnishing to the world one of the most awful examples in its history, of the abject condition to which man can be brought when self-control is lost and only the evils of his nature, stimulated by the prince of evil, are given loose rein. This was in fact the worst example in the world's history; for it was then that "the fullness of the time had come," and men were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:29-32.

Even the desire to rule others is a loss of self-government. The prevalence of such a desire throughout the United States to-day is simply a proclamation that that faculty or principle by which alone a republican government can endure is being lost by a large number of people in this country. It would, therefore, have been far more fitting and appropriate in view of the actual con-

dition of things, if the attorney-general had uttered a saying somewhat like this: "If we *cannot* govern ourselves, by what token are we to govern others?" If absolute self control does not confer the right to dominate others, under and by virtue of what authority is that right claimed when self-control has largely disappeared?

Religious Liberty Guarded by American Constitutions.

THE following on this subject is laid down in Judge Cooly's great work on Constitutional Limitations (sixth edition, page 571):—

"A careful examination of the American constitutions will disclose the fact that nothing is more fully set forth or more plainly expressed than the determination of their authors to preserve and perpetuate religious liberty, and to guard against the slightest approach towards the establishment of an inequality in the civil and political rights of citizens, which shall have for its basis only their differences of religious belief.

"The American people came to the work of framing their fundamental laws after centuries of religious oppression and prosecution which sometimes by one party or sect and sometimes by another, had taught them the utter futility of all attempts to propagate religious opinions by the rewards, penalties, or terrors of human laws. They could not fail to perceive, also, that a union of church and state, like that which existed in England, if not wholly impracticable in America, was certainly opposed to the spirit of our institutions, and that any domineering of one sect over another was repressing to the energies of the people, and must necessarily tend to discontent and disorder. Whatever, therefore, may have been their individual sentiments upon religious questions or upon the propriety of the State assuming supervision and control of religious affairs under other circumstances, the general voice has been that persons of every religious persuasion should be made equal before the law, and that questions of religious belief and religious worship should be questions between each individual man and his Maker. Of these questions human tribunals, so long as the public order is not disturbed, are not to take cognizance, except as his voluntary action in associating himself with a religious organization, may have conferred upon such organization a jurisdiction over him in ecclesiastical matters.

"These constitutions, therefore, have not established religious toleration merely, but religious equality; in that particular being far in advance not only of the mother country, but also of much of the colonial legislation, which though more liberal than that of other civilized countries, nevertheless exhibited features of discrimination based upon religious beliefs and professions. . . .

"Those things which are not lawful under any of the American constitutions may be stated thus:—

"1. Any law respecting an establishment of religion. The legislatures have not been left at liberty to effect a union of church and state, or to establish preferences by law in favor of any one religious persuasion or mode of

worship. There is not complete religious liberty where any one sect is favored by the State and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based upon religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege.

"2. Compulsory support, by taxation or otherwise, of religious instruction. Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary. It is not within the sphere of government to coerce it.

"3. Compulsory attendance upon religious worship. Whoever is not led by choice or a sense of duty to attend upon the ordinances of religion is not to be compelled to do so by the State. It is the province of the State to enforce, so far as it may be found practicable, the obligations and duties which the citizen may be under or may owe his fellow citizen or to society; but those which spring from the relations between himself and his Maker are to be enforced by the admonitions of the conscience, and not by the penalties of human laws. Indeed, as all real worship must essentially and necessarily consist in the free-will offering of adoration and gratitude by the creature to the Creator, human laws are obviously inadequate to incite or compel those internal and voluntary emotions which shall induce it, and human penalties at most could only enforce the observance of idle ceremonies, which, when unwillingly performed, are alike valueless to the participants and devoid of all the elements of true worship.

"4. Restraints upon the free exercise of religion according to the dictates of the conscience. No external authority is to place itself between the finite being and the Infinite when the former is seeking to render the homage that is due, and in a mode which commends itself to his conscience and judgment as being suitable for him to render, and acceptable to its object."

The Bible, Protestantism, and Papacy.

TRUE PROTESTANTISM IS BIBLICAL.

BY S. B. HORTON.

TOUCHING the principles of Protestantism the church historian Dowling says:—

"The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the *genuine* Protestant, *how early* a doctrine originated, if it is not found in the Bible. . . . The consistent and true-hearted Protestant, standing upon this rock—"the Bible and the Bible only," can admit no doctrine upon the authority of tradition; . . . he who receives a *single doctrine* upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from papacy, and can give no valid reason why he should not receive

all the earlier doctrines and ceremonies of Romanism, upon the same authority."

We have learned, moreover, that the protest of April 19, 1529, dealt with not only the question of the sufficiency of Holy Scriptures, but with another and very vital point, that of interpretation; viz., "*that each text of the Holy Scriptures ought to be explained by other and clearer texts.*" Upon these two essential features the protest is in strict accord with the Bible. Note these Scriptures:—

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast learned the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:14–17. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:1, 2. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Peter 1:19, 20.

That these features of true Protestantism, the sufficiency and self-interpreting of Holy Scriptures, are tacitly advocated more or less by Protestant sects, we have but to refer to their published literature composing creeds, confessions, articles of religion, etc. We quote from a few leading denominations.

The Baptist "Articles of Faith," say:—

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."

The Methodist Discipline and the Protestant Episcopal Church articles of religion teach alike on the sufficiency of Holy Scriptures, as follows:—

"Art. V., par. 7.—The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testaments of whose authority was never any doubt in the church."

The Protestant Episcopal Church adds to this fundamental article one on the subject of the authority of the church:—

“Art. XX.—The church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the church to ordain anything that is contrary to God’s Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.”

The Presbyterian Church expresses itself on the sufficiency and interpretation of Holy Scriptures in this language:—

“Chapter 1, Art. 1.—Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself and to declare that (revelation) his will unto the church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary,” etc.

“Art. IX.—The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly.”

The language of these articles of belief concerning the sufficiency of Holy Scriptures and the interpretation thereof needs no interpretation. Each is plain and right to the point, and shows at once that the vital issue as between the traditional teachings of men and that of the divine revelation is at least professedly understood and advocated by these great bodies of Protestantism. In the language of Rev. J. L. Burrows, author of “What Baptists Believe,” we suggest a concluding thought on this underlying principle of Protestantism:—

“God has given you, on the one hand, the Bible; and on the other, mind and conscience, and you are untrue to yourself, and to God’s Word, if you do not use them in the investigation of truth. We never should hear from a disciple of Christ such utterance as, ‘It does not matter what we believe on such subjects,’ ‘One way is as good as another.’ It does matter, or the Lord would not have inspired his apostles to write for our instruction. One way is not as good as another. The only good way is that which God has revealed.”

We inquire now, What position is occupied by the papacy with reference to the sufficiency of Holy Scriptures and the interpretation thereof? See the next issue of the SENTINEL.

serve the seventh day, it is perfectly plain that the real offense for which these prisoners are prosecuted is not their desecration of Sunday, but their observance of the Sabbath. And it is precisely under such conditions that numerous prosecutions under the Sunday laws have been of late and are yet being conducted in Tennessee, Maryland, and other States of the American Union.

The True Basis of Sabbath Reform.

BY C. H. KESLAKE.

SABBATH reform work of two kinds is now attracting the attention of the people. These, however, are so opposite in their aim and purpose, and the methods adopted for the carrying out of each are so dissimilar and antagonistic that it does not require a mind of great calibre to see that they cannot both be the work of God under the guidance of the Holy Spirit.

Inasmuch as this reform work has in view the keeping of the first day of the week, or Sunday, as the Sabbath, on the one hand; and the keeping of the seventh day, as such, on the other, it is not to be wondered at that some good honest souls should be perplexed for a time as to which day is the Sabbath, and which phase of Sabbath reform is the true one.

Of course there is one infallible guide to which one can always look, and which will always be found speaking with no uncertain sound—the Word of God. From Genesis to Revelation it consistently testifies that there is only one weekly Sabbath for God’s people both in time and eternity.

But it is a sad truth that only a very few comparatively have familiarized themselves with the Bible so as to be able with confidence to accept its testimony, though uniform, upon this momentous question.

Apart from the plain scriptural statements as to which day is the Sabbath, one who is at all acquainted with the character of God will be able to judge pretty accurately as to the truth in the matter by the methods that are being followed to bring about the observance of these days respectively.

“God is love.” God is the “God of truth: He is the living God; and the King of eternity.” Jer. 10:10. (margin.)

Everything therefore that God does must be done in love, “in truth and uprightness.” Ps. 11:7, 8.

With regard to the days in question, their advocates respectively claim to base their work of Sabbath reform on the fourth commandment of the Decalogue. Without stopping to observe what the testimony of the commandment itself is, we will note that Christ tells us that the law of which the Sabbath forms a part hangs upon two great commandments. The first and greatest of these commandments is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

WHEN the Sunday laws of a State are invoked against only those violators of Sunday who conscientiously ob-

all thy mind." "And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:36-40.

As before stated, "God is love;" therefore "love is of God." From this it follows that these two commandments both find their root—their origin—in "Love." It is therefore absolutely impossible for them to be obeyed without the love of God being in the hearts of those upon whom these obligations devolve.

As the ten commandments hang upon these two greater commandments, it is perfectly plain that with them these ten find their origin in Love, and therefore must themselves be love, and *in love only can be obeyed*. Hence we read that "Love is the fulfilling of the law." Rom. 13:10.

All this being true of God's law as a whole, it must be equally true of each commandment of that law. Therefore there is no such thing as Sabbath-keeping on the part of the one in whose heart the love of God has no place. This is true; and the only way that that love can be obtained is by having it "shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

It surely then cannot be hard to see that any Sabbath reform that does not begin with getting the love of God in the heart is not true Sabbath reform.

Nor is this all: As the love of God is shed abroad in the heart by the Holy Spirit, any reform that does not depend upon the Holy Spirit wholly and entirely, cannot be true Sabbath reform. For it is written: "Not by might (army, marg.), nor by power, but by my Spirit, saith the Lord." Zech. 4:6.

Yet again: As "love is the fulfilling of the law," and "love is of God," in that "God is love," any Sabbath reform that is not wrought in love, and depends upon any power other than love, is not true Sabbath reform. And it might well be questioned that the day whose advocates find it necessary to rely upon any other power than the love of God for its observance, is the Sabbath of the Lord.

That it is true that the advocates of the Sunday Sabbath are courting the aid of a different power than that of the power of love, can easily be verified by an examination of the literature which is being scattered abroad throughout the country; and this very method furnishes strong proof of the true origin of Sunday. Human power being invoked for the preservation of the day, suggests that it has not a particle of divinity—of the character of God—in it. Fancy a *divine* institution depending upon human enactments for its support! Could anything be more incongruous? And to think of the idea of "preserving" the Sabbath! The Sabbath that God instituted needs no preservatives. It is eternal; it never can fail. That which makes God's Sabbath what it is, is his own presence in it. Its very nature is that of love, and "love never faileth." 1 Cor. 13:8.

The attempt, therefore, to support the Sabbath by human enactments is not simply irreligious; it is blas-

phemous. Its success cannot be anything else than the exaltation of man—the "man of sin," too, whose day Sunday is—above all that is called God; and the worshiping of the power so represented instead of God.

This pseudo-Sabbath reform work has been faithfully portrayed in the "sure word of prophecy," and is found in Rev. 13:11-17. This the writer has dwelt upon at length in the articles "The Holy Spirit and Sunday."

That the true Sabbath reform is also a subject of prophecy cannot be doubted. That it would be placed by the side of the other, and in contrast to it, we would naturally expect, and that it is so we shall truly find; and from first to last it will be found that this reform will be carried on, not only without its adherents seeking the aid of earthly powers, but in the face of the bitterest opposition by the powers of earth, and relying only upon the power of God's love—the only true basis of Sabbath reform.

THE gospel proclaims liberty to all men—not liberty to do wrong, for that is but bondage and slavery, from which the gospel delivers; but freedom to do right, freedom to obey God's righteous law. This is the only soul-liberty there is. "I will walk at liberty," says the Psalmist, "for I seek Thy precepts."—*Oriental Watchman*.

Proposed Sunday Legislation in Oregon.

THE following bill has been introduced in the legislature of Oregon, which, as will be seen, is a sweeping measure for the enforcement of Sunday observance:—

"If any person shall keep open any store, barber shop, shop, grocery, ball alley, billiard-room, shooting alley, tipping house for the purpose of labor or traffic, or any place of amusement or any house or building where goods, wares, and merchandise are sold or offered for sale on the first day of the week, commonly called Sunday or the Lord's day, such person, upon conviction thereof, shall be punished by a fine of not less than \$10 nor more than \$100; provided, that the above provision shall not apply to the keepers of drug stores, doctor shops, undertakers, livery-stable keepers, hotel keepers, butchers and bakers, and all circumstances of necessity and mercy may be pleaded in defense, which shall be treated as a question of fact for the jury to determine when the offense is tried by a jury."

It is fitting to observe in connection with this and every similar piece of proposed legislation, that it takes a radical departure from God's standard of Sabbath observance, not only in naming a different day to be observed, but in providing an exemption for certain trades, such as liverymen, druggists, butchers, bakers, etc. This is a plain intimation that the legislature knows more about the proper observance of the Lord's day, than God himself knows. And this assumption is inseparable from every instance of Sabbath legislation.



“THE great powers,” says a prominent “expansionist” journal, “are content that the United States shall step into the shoes of Spain, and become responsible for the international relations of the [Philippine] archipelago.”

No doubt they are; but should the United States Government itself be content to “step into the shoes of Spain”? Those shoes were not made for a republic; besides being too nearly worn out to be of service to the United States.

* * *

WHILE the war with Spain is over, the war is evidently not yet over in the United States, but is still going on among the various figures of military prominence. The center of contention at the present time is the Embalmed Beef Trust—as it may be called—and an effort is being made to determine whether more American soldiers were killed by this Trust than by the Spanish army.

* * *

DISPATCHES from Europe dated February 1, tell of the discovery of a desperate anarchist plot which was meant to compass the destruction of the entire detective force of the city of Leghorn, Italy, and of certain prominent public officials as well. And this follows close upon the announced intention of the European governments to adopt severer measures than had been previously employed for stamping anarchy out of existence.

* * *

THE United States Constitution provides that no person subject to the authority of this Government shall be deprived “of life, liberty, or property without due process of law.” How this provision of the fundamental law is to be observed in effecting the proposed annexation of the Philippines, has not been pointed out by advocates of that policy.

* * *

THE Citizens’ Temperance League and Christian Endeavor Society of Elizabeth, N. J., have begun a crusade against the Sunday saloons of that city, by the use of spies to discover and get evidence against all violators of the Sunday law. Public sentiment is to be awakened in favor of the movement by public meetings, at which the clergy will speak in support of the law, and denounce

the laxity with which the laws relating to the closing of the saloons and the granting of licenses have been enforced.

* * *

PRESS dispatches state that “Great plans are being made for a wonderful ceremony in the Vatican, to begin on Christmas day of 1899,” in which the pope will be a prominent figure, and which is intended to be the “grandest religious ceremony of the century.” The papacy is preparing to make herself a conspicuous figure before the world in connection with the closing of the nineteenth century.



Fined for Refusing to Work on the Sabbath.

INTERFERENCE with freedom of conscience under the sanction of law in these days usually takes the form of prosecution for failing to observe the Sabbath of tradition and popular custom. But the spirit which demands that the Sabbath of tradition shall be observed, demands just as strenuously that the seventh-day Sabbath shall *not* be observed; hence it sometimes happens that an individual is prosecuted for refusing to do on the seventh day that which he would be punished for not refusing to do on the first day.

The same sentiment and means are behind the prosecution in the one case as in the other; and the demand for the sanctification of Sunday is shown to be one in spirit with the demand for the violation of the seventh day.

An illustration of this is reported in the following letter which comes to us from Washington. A young man in that State, an observer of the seventh-day Sabbath, was arrested and fined for refusing to serve as a juror on that day. The letter is from his father. He says:—

“George was drawn on jury for the December term. He notified the judge at once that he could not serve on the Sabbath, taking a noble stand for the truth in open court. He was drawn on a case which extended into the Sabbath. When the court adjourned on Friday he went to the judge again and told him he could not serve further and asked to be excused. The court refused. George came home, was arrested next day, taken back, and fined \$50 for contempt; and given till the close of term to settle. Of course, he refused to pay the fine. The court then took a recess of ten days, and the jurymen were instructed to return on the 21st, unless notified to the contrary.

“On the 20th the jury (George included) received notices from the clerk informing them that they need not return, as their services were no longer needed; so of course George did not go; and there the matter rests at present. We do not know how it may come out, but hope for the best.

“We heard a few days ago that the judge said to a friend that unless McLafferty came up soon and settled

he should send for him. The matter is being talked of everywhere and public sentiment is very much opposed to the action of the court. We are trusting in the Lord, and shall stand firm for the truth no matter what comes.

“Yours,
“D. McLAFFERTY.”

Majesty of the Sunday Law Upheld.

THE WRITER OF AN ANONYMOUS LETTER CAUSES THE ARREST OF A MAN FOR SELLING A SHOESTRING.

“*New York Press*,” January 30.

NOT since the day that “Praise” Alden caused the arrest of Mrs. Gale in Salem Town for running with unseemly haste on the Sabbath day has there been a more zealous performance of duty than that of Detective Churchill of the East 126th Street Police Station, who yesterday brought before the bar of Magistrate Crane’s Court Alexander Krein of No. 2186 Fifth Ave.

Churchill is a valiant, wide-awake officer of the law. . . . So when he received an anonymous letter informing him that the Sunday law was being violated by Alexander Krein it did not take him two hours to make up his mind.

Without assuming any disguise or even arming himself, he went to Krein’s little fancy goods shop yesterday and walked in as unconcerned as though about to pay a social call.

“Good morning,” he said, pleasantly, to the proprietor. “Feels like winter, doesn’t it?”

“Yes,” said Krein, “it is a cold day, sure enough. Wouldn’t be surprised if we had a little snow.”

Churchill’s mind was working with lightning-like rapidity. His keen eye had taken in the contents of the show case at a glance. He noted the inflection of Krein’s tone and marked the hidden meaning in the veiled wish for a little snow.

“Have you any shoe laces?” he asked, carelessly.

The great Vidocq himself could not have been more nonchalant. It was an admirable bit of acting.

“Yes,” said Krein, “I have shoe laces.”

“Let me have a pair,” he said, as he threw a nickel on the counter. “Wrap them up, please.”

The shoe laces were taken from the case, made into a compact little package and handed over. As the detective grasped them his manner changed. In an instant he was transformed from the innocent purchaser to the agent of the law. “You are my prisoner,” he said, with the air of authority that was his alter ego. “Come!”

Krein was arraigned in the Harlem Court, charged with selling a pair of shoestrings on the seventh day of the week, commonly called Sunday. He was discharged.

Churchill was told that he had no right to pay attention to anonymous letters.

Crusade Against Sunday Theaters in Tacoma, Washington.

THE W. C. T. U. of Tacoma, Washington, have started a crusade in that city against Sunday theaters, from which much discussion of the subject has followed among the residents, with the arrest of the manager of one of the theaters, on complaint made by a representative of the Union. The law of the State prohibits the opening of theaters on Sundays.

To get evidence against the theatrical managers, two W. C. T. U. women attended some of the Sunday evening plays. One of these plays was “so vile and disgraceful we could hardly bear to stay to the finish,” and another was so bad that they left after the first act.

And because such is the character of the exhibitions, the W. C. T. U. of Tacoma demand that the theaters of that city be closed—on Sundays.

The good women of this noble organization doubtless do not mean to sanction and uphold the institution of which they speak in such terms. But have they considered that they are virtually doing just this when they attack the theaters with a Sunday law? The Sunday law forbids the running of the theaters *on Sunday*; and by that very token it sanctions them on the other six days of the week. And sanctioning them thus, it establishes them on those six days by law. Have the opponents of the Sunday theaters considered this?

Are the purity-loving women of this Christian Temperance Union really willing to endorse and support, six-sevenths of all the time, exhibitions which they themselves characterize as too disgraceful to be endured by decent people?

So long as no law touches the matter, the theater stands simply on its own merits; and if it has no merits to stand on, it is manifestly at a disadvantage because of the opposing sentiment of right-minded people. But when a law is passed prohibiting the theater on Sunday, by that same law it is sanctioned on all other days of the week; from this conclusion logic affords no possible escape. And by observing that law, the theater becomes a law-abiding institution, and as such can claim the protection of the law. And what is this short of its actual establishment by law?

The same argument, of course, applies to the liquor saloon.

It must be admitted, if there is any force in logic, either that the objections raised against the Sunday theater really call for the abolition of the theater on all days, or that the real purpose of such objections is the exaltation of Sunday as a day separated from other days of the week on religious grounds.

THE church has never gained aught by persecution. It may compel lip service, but cannot drive love and respect into the hearts of men with a maul. A just and

humane policy on the part of the church; more charity and less arrogant dogmatism; a recognition of the right of every sentient creature to his own opinion; a confession of the fact that the wisest theologian is but groping toward the light, and may misinterpret God's message; *the absolute elimination of religion from secular affairs*; less thunderous pulpiteering and more examples of the true Christian kind, would eliminate atheism from this land, for the spirit of Christ when made manifest in men, appeal to all humanity with irresistible power.—*The Transcript*.

Supreme Court Decisions in Minnesota.

THE Sunday laws of Minnesota contain a clause prohibiting "servile labor," with a provision "excepting the works of necessity or charity"; followed by this proviso:—

"Provided, however, that keeping open a barber shop on Sunday for the purpose of cutting hair and shaving beards shall not be deemed a work of necessity or charity."

The fine for the violation of the Sunday laws is a sum "not less than one dollar nor more than ten dollars." The Barbers' Union has been most active in securing arrests for violation of the barbers' clause, but the fines assessed were of the lowest amount. Recent efforts have been made to make the law more stringent, and prosecutions more numerous.

It was finally determined by non-union men that they would make a test case. The violator of the law, a barber of Minneapolis, through his attorney, set up the defense that the law was a species of class legislation, and therefore unconstitutional. The lower court decided that the law was not class legislation, and that it was constitutional. The case was carried to the Supreme Court of the State, which affirmed the decision of the lower courts. The decision was handed down by Judge Mitchell, last December. But the defense took an appeal to the Supreme Court of the United States.

As a matter of fact, if this special feature of the Sunday laws is constitutional, all others are constitutional as well. It was, however, but a few years ago that the Supreme Court of California rendered a decision that the Sunday laws of that State were unconstitutional. Thus we have the Supreme Court of Minnesota in conflict with the Supreme Court of California. The final decision of the highest court of the nation will be waited for with interest; as the decision in this case will establish a precedent for any other case under any other feature of the Sunday laws. If the decision should affirm the constitutionality of this one clause, it would go a long way, in the opinion of the courts, toward establishing the question of the constitutionality of all Sunday laws. But these laws would not be constitutional, even though all the courts in the world should so affirm.

But now comes another decision from that same court; this time in regard to the legality of Sunday contracts. The decision is by Associate Justice Collins, who decides that as the Sunday law forbids "all manner of public selling and offering for sale publicly of property on Sunday, except certain specified articles;" and that as "by the common law judicial proceedings on Sunday were forbidden, any other business could lawfully be transacted."

This is equivalent to saying that it would be perfectly constitutional for barbers to shave men in any way other than publicly. But why draw the line on the publicity of the act? If the act is right as between man and man, if the act does not infringe the right of another, in the very nature of the case it must be constitutional, whether a private or a public act; and so far as all human standards of measurement are concerned, it is not a wrong.

H. F. PHELPS.

Seriously Inconsistent.

EDITOR SENTINEL: The impropriety and unconstitutionality of the position reported, by the *Baltimore Daily American*, to have been taken by President McKinley, has been well demonstrated in the SENTINEL. But there is another point which is worth considering. In the article to which reference is made (dated October 15, 1898) it is asserted that: "The Cuban priests, as in all countries whose population is densely ignorant, exercise complete control over their parishioners." Further on, reference is boldly made to the evil influence "that is in the power of a hostile clergy to exercise." Therefore it is their own admission that the only "dangerous enemies" that the United States Government will meet, if it does meet any such enemies, will be those same "Cuban priests."

Now the priests of the Roman Catholic Church have always claimed to be the only true representatives of the Lord Jesus Christ to this world. Christ was the very embodiment of peace, and the friend of every man in the world, and it is a puzzling question how anyone who represents Christ could in any way become the enemy of any man. The followers of Christ were often accused of treason and of stirring up insurrection. But when these charges were investigated it was always found that the only treason of which they were guilty was that they taught men to worship the one true God, instead of the multitude of false gods which they were in the habit of worshipping; and that, instead of exciting insurrection, they patiently bore whatever came against them.

Not only did they thus, themselves, set an example, but they also carefully taught their followers to do the same. We do not find the Apostle Paul, when he was unjustly held in prison at Phillipi, making trouble for the unjust governor; and when it was intimated to him that for a sum of money he might be set free (Acts 24: 26), we do not see him preferring charges of corruption

in order to have the governor removed. In fact, he attended strictly to his own work, which was to represent Christ, to the world, in his own life; and let the Roman Empire run its government to suit itself. By admitting that the United States, if she follows her established course and looks after the political needs of Cuba, leaving the church interests to freely take care of themselves, may build up "a dangerous set of enemies" they have, themselves admitted that the priests are not followers of the apostles, and are not directed by "the wisdom that is from above," which is "first pure, then *peaceable, gentle, and easy to be entreated*, full of mercy and good fruits, *without wrangling* [see margin], *and without hypocrisy.*"

But there need be no trouble, even if the priests have not the Spirit of Christ, which from the above it is evident that they do not have. The pope is the head of the church, and as such, has complete control over the priests, while the priests have "complete control over their parishioners." And is not the pope friendly to the United States? Has he not expressed himself as satisfied with the new order of things? Then the only thing necessary to avoid any trouble in establishing any authority of the "American Government in Cuba," is for the pope to instruct the Cubans, through the priests, to recognize that authority and to make no trouble. And if trouble does arise, or if the United States has to pay this corruption fund to prevent trouble, it would seem that the pope's professions of friendship for the United States, and his declaration of satisfaction with the new order of things, is only pretended and not real.

J. O. BEARD.

Baily, Iowa.

"Benevolent Assimilation."

EDITOR SENTINEL: December 27, 1898, President McKinley in sending a message of instruction to General Otis, in command of American troops in the Philippine Islands, after briefly sketching how America came to assume command there, says:—

"In fulfillment of the rights of *sovereignty thus acquired* and the responsible obligations of government *thus assumed*, the actual occupation and administration of the entire group of the Philippine Islands become immediately necessary. . . . It will be the duty of the commander of the forces of occupation to announce and proclaim in the most public manner that we [United States] come, not as invaders or conquerors, but as *friends* [italics ours] to protect the natives in their homes, in their employments, and in their personal and religious rights."

How can a power professedly republican, a government by the people, receive from another power ruled by a king or queen sovereignty without becoming sovereign itself? What difference can there be to the people of the

Philippine Islands in one sovereign power ruling over them or another? What significance can there be to their untutored minds in the exchange of flags and troops from Spanish sovereignty to American sovereignty?

It is not clear to the minds of all the American-born citizens what right our Executive has in terming America a sovereign power. Is there anything in the Constitution binding the States to such a compact? If the people of these Islands have risen up in rebellion against the *sovereignty* of Spain, may we not expect them to continue against this *sovereignty*, although in words to them said to be administered under the "free flag of the United States"?

As friends! Why, then, this array of battle ships? these trained troops? This is certainly a new kind of friendship. So long as they are submissive all goes well. This new sovereign power speaks clearly to them upon this incidental point: "All persons who, either by active aid or by honest *submission*, coöperate with the Government of the United States to give effect to these beneficent purposes, will receive the reward of its support and protection. All others will be brought within the lawful rule we have assumed, with firmness [military power] if necessary, but without severity so far as may be possible."

But the natives do not take kindly to these proposals. They are preparing to fight for their freedom against the so-called "free flag" floating over them. Is not that what our forefathers did? Who can blame these men for loving their homes, and questioning the motives of a power ten thousand miles away, of whom they have no knowledge?

But the thing most strange of all is that all this assumption of territory across the Pacific, this assimilation of the possessions of others, should go for "benevolent" work. Then according to this rule it is a benevolent work for England to seize all she can of China, for Russia to get her part, and France "benevolently" to assume her control over all she can get. Here is what the American officers in the Philippines were instructed to keep in mind and endeavor to do:—

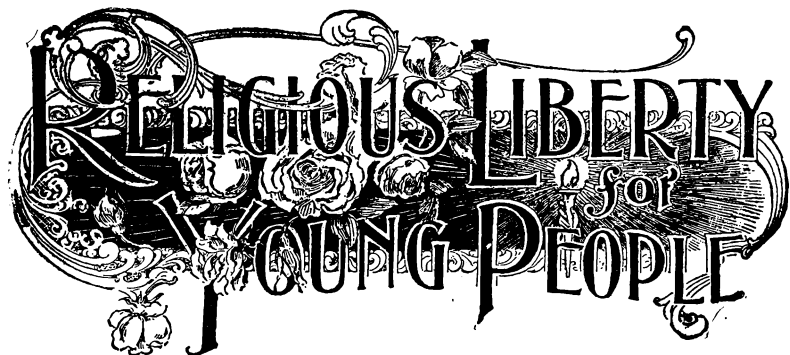
"Finally, it should be the earnest and paramount aim of the military administration to win the confidence, respect, and affection of the inhabitants of the Philippines by assuring to them in every possible way that full measure of individual rights and liberties which is the heritage of free peoples, and by proving to them that the mission of the United States is one of benevolent assimilation, substituting the mild sway of justice and right for arbitrary rule."

If these Islands can be "benevolently assimilated" by the United States, what shall hinder the same power from going onto the Continent to which they belong, and there continuing the good work? Let us stop before we begin. This is the safe course recommended to us by our forefathers, and who of us love our country more

than did they? They said, "All men are created equal."

Let us call such work by the right name, which Mr. McKinley gave it last spring—"criminal aggression." By forsaking right principles we cannot hope for success. "Life, liberty, and the pursuit of happiness," in *their* way, too, belong to the Filipinos as well as to others. If they need reforming, persuasion and education can be resorted to.

T. E. BOWEN.



The War of Principle.—No. 16.

"THE thought brought out in our last talk, Aleck, that men might not recognize the operation of the Holy Spirit in the true follower of Christ, is forcibly illustrated in the 12th chapter of Acts."

"So it is, and it illustrates the two warring principles as well; for Herod, his prison and his guards, stand for man-dependence, and Peter, imprisoned for Christ's sake, the company of Christians praying for his release at the home of Mary, represent reliance on God. But Cecil, what made Herod take the course of persecution that he did?"

"It says, 'because he saw it pleased the Jews.'"

"There is another illustration of this principle's weakness. Man-pleasing, man-fearing, and oppression go together. If he had looked only for what would have pleased God, he would have been a free man."

"But Aleck, Peter, James, and others of the church had looked only to please God, and they were killed and imprisoned. How does your principle account for that?" asked Cecil.

"'Four walls do not a prison make?' 'If the Son shall make you free, ye shall be free indeed,'" quoted Aleck. "Beside, it was not bondage that could be so easily broken as was Peter's. The prison was to him simply the out-working of divine providence. 'They conquer though they die.'"

"Peter's experience was wonderful. But Aleck, why do we not hear of such experiences to-day?"

"No doubt we shall hear of just such occurrences, when circumstances make it necessary."

"Well Aleck, one might almost covet Peter's place, if he could have such a miraculous deliverance."

"How was it, Cecil? The details of the narrative are dim and disconnected in my mind."

"Herod ordered that Peter should be kept in prison till after Easter. Then he intended bringing him forth for the same kind of trial as had been given to James and Jesus—a trial in which the death-penalty was forecast and predetermined."

"They have just such trials to-day, Cecil. Some of the trials have not even as much semblance of justice as had those trials."

"What do you mean Aleck? Where do they have such trials?"

"Here, my friend; in the enlightened, justice- and liberty-loving land of the supposed free and equal."

"Give me an illustration."

"Not long ago, I heard of the lynching of a colored man, and the burning of another. The trial as to their guilt or innocence was held the day after their death."

"O well, no doubt they suffered their just desserts."

"No Cecil; justice demands that they have an unprejudiced hearing. And beside, such arbitrary, unreasonable action on the part of accusers, menaces the liberty and life of every one else, and make steps for mob law and wholesale murder. But let us not digress. We'll discuss this later. Go on with your story."

"The very night before the trial, when Peter was sleeping between two guards, an angel came in, struck off his chains, bade Peter bind on his sandals and wrap his cloak about him, and led him out. Bars, doors, chains, guards, soldiers, and prison walls made no resistance. While the story is awe-inspiring, it also presents to my mind a humorous side. Think how Herod and his bulwarks were non-plused and out-generaled! It does me good to think of it."

"O Cecil, what a deal of human nature there is in us all! God was seeking by this miracle, not simply to out-general Herod and his guards, but to give them evidence of his omnipotence, that haply they might feel after him and find him."

"The evidence he gave them, as far as the record goes, was useless. Herod ordered the guards slain, and went off about his business in apparent unconcern. The very fact that he had the guards slain, denies supernatural intervention, and charges the guards with unfaithfulness or treachery."

"Poor man! 'There are none so blind as those who will not see.' By every effort we make to dodge truth, and escape duty, we step on toward Herod's blindness and cruel selfishness. Well, what's the rest of the story?"

"Aleck, you have a way of making every narrative or idea take on a personal aspect. Since we began these talks I am haunted quite as much as Eugene Field's boy in the poem 'Seein' Things.' However, that thought brings me logically back to Peter; for he thought he was in a dream until he found himself alone. Realizing that he had been set free by an angel, in joy he hurried to the home of Mary, where the brethren had been and still were, praying for his deliverance. Rhoda, a young girl,

came to the door; but instead of letting Peter in, she rushed back to tell the people Peter was at the gate. That's just like a girl, for all the world. I've seen girls act just as impulsively and unreasonable. This part of the story struck me as rather comical. The brethren, instead of going to the door, argued that it could not be Peter, but his angel. And yet they had been praying for his deliverance! Did you ever hear of worse inconsistency?"

"Faithless human nature, Aleck. O, how slow we are to really take in the idea that God hears and answers prayer. When the answer comes we are still unbelieving and ungrateful."

"However, Peter was persistent. He pounded away, and finally they let him in. They had substantial evidence that it was really Peter. He rehearsed the story, told them to go and tell the other brethren, and then he hurried out of the place. Aleck, with such a deliverance as he had had, why did he need to leave the place?"

"He was acting wisely in so doing, and in harmony with the Saviour's instruction, 'When they persecute you in city one, flee to another.' Peter's remarkable experience must have strengthened the church."

"It did. Herod died soon after, being eaten of worms, and the next verse says, 'The word of God grew and multiplied.' You see, Cecil, the testimony of history is, that persecution, or prosecution as men would call it, does not hinder the growth of truth. I am looking for the manifestation of real vitality among true Christians, when persecution breaks out against them."

"Aleck, you are forever hinting about persecution. Some time, I hope, you'll explain what you mean. Something that would give me a vital sense of the need of God's protection and help, is just what I am looking for to make me step over the line."

"That something will not long be lacking. But you may prove it by following the rule laid down by Paul, 'Whoever will live godly in Christ Jesus, shall suffer persecution.'"

F. E. B.

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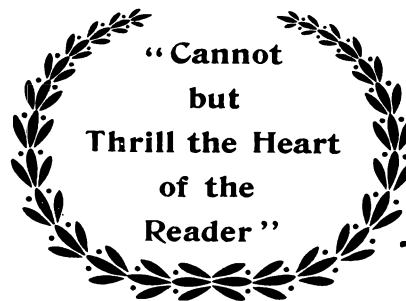
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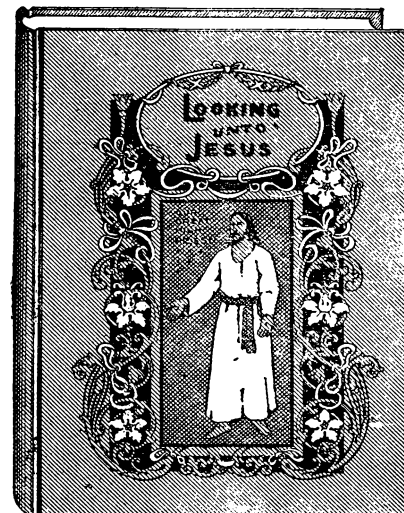
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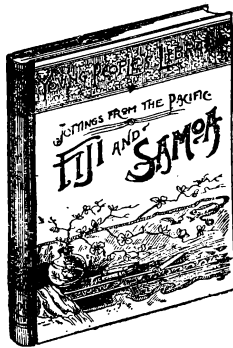
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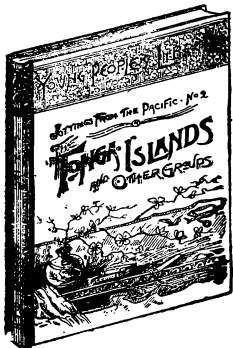
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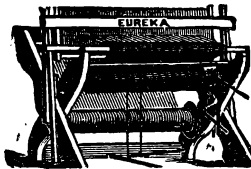
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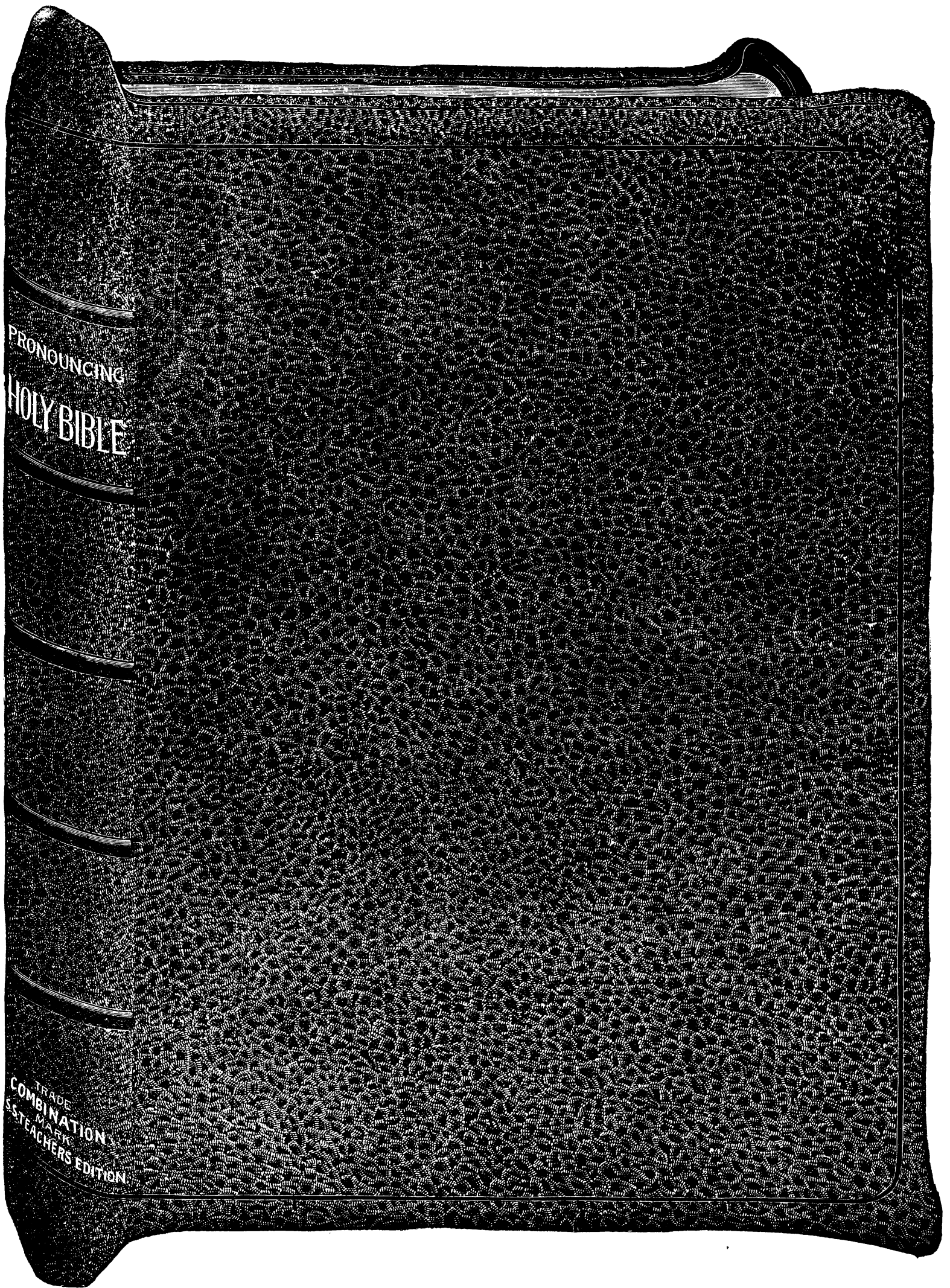
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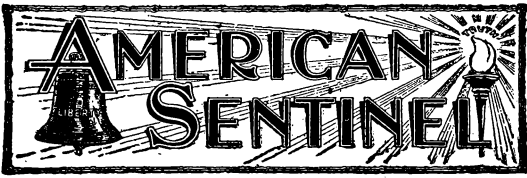
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OUR PREMIUM BIBLE.



NEW YORK, FEBRUARY 9, 1899.

THE most casual observer of passing events can hardly fail to note the signs of constant widening and deepening of the agitation for Sunday legislation.



THE attempt to secure strict Sunday observance in Montana has met with defeat, temporarily at least, by the postponement of the Sunday bill indefinitely, in the legislature.



A NEW Sunday law is proposed in Illinois, which will prohibit the giving of any entertainment on Sunday of a theatrical, musical, or athletic character in all cities of the State.



WE have still on hand copies of each issue of this year excepting the issue of January 12. Of the last number, February 2, we have a good supply. It is a splendid paper for missionary work. Send a few copies to your friends. In bulk to one address, we will send any number for one cent per copy. We will address wrappers and mail to individuals at the rate of one and a quarter cents per copy.



THE expected clash between Americans and the natives in the Philippines has at last taken place, the Filipinos having attacked Manila, but without effect beyond the wounding of a few of the soldiers defending the place. The probable effect of this act will be to lessen opposition to the ratification of the treaty with Spain, and to inaugurate a campaign of conquest on the part of the American forces in the islands.



THE cruiser "Albany," purchased by the Government before completion from an English company, was

launched recently at Elswick, England. The account states that "Canon Nicholson read Psalm 57 and offered a special prayer, after which he recited the Lord's Prayer, the crowd with uncovered heads joining."

And thus does each nation assume an alliance with the Almighty for the purpose of fighting *one another!* What could be more absurd, and more deplorable?



GENERAL MILES, the ranking officer in the army, has insisted on giving publicity to the charge that the American troops while engaged in the late campaign were given "embalmed" beef for rations; that is, canned beef treated with chemicals to preserve it from spoiling, and by that and its stale quality, rendered wholly unfit for food. The charge seems to be pretty well proven by facts that have been coming to light, as also the further statement that the beef trust in Chicago realized a profit on the deal of about \$1,000,000. But for his attitude the *Sun*, of this city, charges General Miles with "downright treachery," and says that he deserves the "univervsal loathing of his countrymen." Certain it is, however, that publicity in every matter affecting the welfare of the nation, is a proper feature of republican government; and secrecy in such matters harmonizes with governmental despotism. It is not fitting for servants to conceal from the master what is the master's business; and in a republic the only master is the people.



A MAINE journal says that the largest petition to be presented to the legislature of that State this winter is one for "the better observance of Memorial day." It is introduced by an official of the "Ladies' Aid Society," and has nearly 3,000 signatures. It provides that "Whoever on Memorial day, May 30, wilfully interrupts or disturbs any assembly or procession engaged in the observance of the day, whoever exhibits any show or play, or engages or

aids in any horse race, gambling, baseball, or football game, dance, or other sports during said day or evening, shall be punished by imprisonment for not more than thirty days, or by fine not exceeding \$20, and not less than \$15."

Let no one be surprised at an attempt to make Memorial day sacred by law. The sentiment which calls for such legislation is essentially the same as that which demands the legal sanctification of Sunday; and that sentiment, as any person knows, is common enough.



A BILL has been introduced in the Indiana State Senate which requires "a more thorough preparation of citizenship" on the part of young people, "by giving them a more systematic training and development of their moral and religious faculties." It provides that "all children between the ages of five and fifteen years shall have each Sunday at least one hour's religious instruction at some church, denomination not designated. Those parents who make oath that they do not believe in God or Christianity are to be exempt. If there is not in the neighborhood a church of the denomination which the parents would like to have their children attend, then the parents are to give instruction to the children themselves."

This bill, like all similar pieces of legislation, shows much greater regard for "religious instruction" than it does for truth. Religious instruction is not necessarily truth, and when it is not truth an individual is better off without it than with it. Legislation, of course, cannot settle what the truth is in religion; it can at best only blindly aim at the truth, with the certainty of missing it in the great majority of cases. The bill is useful only as illustrating the futility of trying to make people moral by force of law.



NO MAN can properly represent other people in any matter, who is afraid to correctly represent himself.