

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

VOLUME 14.

NEW YORK, MARCH 16, 1899.

NUMBER 11.

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.)

SELFISH generosity—giving some one else a "piece of your mind."



THE Christian church cannot keep one eye upon the state, and the other eye upon God.



THE sword of the civil authority cannot be used to reap harvests for the Lord.



NO PEOPLE ever preserved their rights except by working out their own salvation.



"BENEVOLENT assimilation" is governmental benevolence. Real benevolence means giving, not taking.



THE nineteenth century is no time for growth and fruit bearing from seed sown back in the Dark Ages.



TAKE the assumption away from the basis of the Sunday laws, and they would have no foundation on which to stand.



IF men are going to enforce God's laws let them also enforce God's penalties. The two belong together and no man has a right to separate them. But who will venture so far as to assume the right to inflict death upon people for sin? Let such a one first begin with himself.

You cannot save any person by making him keep the Sabbath; he can be made to keep the Sabbath only by being saved.



THE beef trust supplies men with embalmed beef; a Sabbath trust—for enforcing Sunday—would give to men only an embalmed Sabbath.



DON'T worry about whether the Sabbath is going to be "preserved" or not. God's Sabbath—the only one that is worth anything—is a living thing, giving life to man, so that he is refreshed in keeping it. It does not call upon men for their aid to preserve its life; it calls upon them to receive the life it has to impart, and that in never-failing measure.

Human Rights.

CHRIST said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. Not if any man believe I judge him not; but "If any man hear my words, and believe not, I judge him not." This is so far from the practice of the professed Christian world that I have seen people who thought they were Christians, and I do not dispute but what they were so far as they knew, who would not believe that that statement was in the Bible when it was read directly from the Bible. When the Lord Jesus judges nobody for not believing, how can men judge anybody for not believing? and above all, how can those who profess to be the Lord's people judge anybody for not doing or believing what Jesus said.

Jesus said, "The word which ye hear is not mine, but the Father's which sent me." John 14:24. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Heb. 1:1, 2. God speaks to *us* in *these* last days by his Son. When God does not judge a man who hears his word and does not believe, is not that sufficient example for men? and above all, is it not a sufficient example for people who profess to know God, and to fear him? and does it not forbid every Christian forever, to sanction any law which would require anybody to observe any day, or subject that man to judgment if he does not observe any day?

"If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him." "The word which ye hear is not mine, but the Father's which sent me." When the words of God, as they were spoken by Jesus, are presented to a man, and he rejects them, he rejects eternal life; and when he rejects eternal life, by that very act he chooses eternal death. Then who brings him to eternal death? Who counts him worthy of death? None but *himself*, and God is forever cleared.

When Paul and Silas were at Antioch they preached to the people, and were besought by the Gentiles that the same things might be preached to them the next Sabbath. Acts 13. But when the unbelieving Jews saw the Gentiles coming in crowds they opposed the preaching, "contradicting and blaspheming." Then Paul and Barnabas said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and *judge yourselves unworthy of everlasting life*, lo, we turn to the Gentiles."

Who judged those people unworthy of everlasting life?—Themselves. Who then sentenced them to everlasting death?—Only *themselves*. Thus it is ever with the preaching of the word of God in truth. That word is the word of eternal life. He who preaches that word in sincerity presents to every soul who hears him, eternal life. Whoever rejects the word, whoever rejects the preaching, rejects eternal life; and in so doing passes upon himself, by his own choice, the sentence of eternal death.

Now, ought it not to be enough for any man, however vindictive, to know that his fellowman has rejected eternal life and is subject to eternal death? Ought not this to be enough to satisfy the average preacher, without his feeling himself called upon to punish by law and fine and imprisonment those who choose to reject their preaching and refuse to observe the Sunday? Is not eternal death penalty enough upon such people without their being subjected to condemnation and misery the little time they may be able to live in this world? Surely it would seem that this should be enough to satisfy anybody with a spirit any less vindictive than that of Satan himself.

And it is enough to restrain even from *thinking* ill of such persons, all who have a vestige of the Spirit of the tenderness or pity of the Lord. "God sent not his Son into the world to condemn the world; but that the

world through him might be saved." It is not *condemnation* but *salvation*, that men need. Men are already doubly, and over and over, condemned for not obeying the word of the Lord. Further condemnation can do them no good. And it must be a spirit that is only and thoroughly vindictive that will insist on condemning them yet more. Yet such and only such is precisely the spirit that is the spring and impulse of Sunday laws or any other laws favoring religious things.

But such is not the Spirit of Christ nor of God. God is the Author and the Respector of Liberty. The Spirit of the Lord is the Spirit of liberty; for "where the Spirit of the Lord is, *there* is liberty." God made man free to *choose* liberty and happiness; for in order to have liberty and happiness, liberty and happiness must be *chosen*. And if a man chooses this apart from God, the Lord still respects the freedom of the choice: and so does everybody else who is of God, and who has any of the Spirit of God.

Salvation, not condemnation, is what all people need. The Lord Jesus came to the world and gave himself a sacrifice on the cross that men might have salvation, and not condemnation. "As he is so are we in this world." Christians are here in the place of Christ to carry forward the work of Christ. His work was not to condemn the world but to save the world. This is the work of Christians, and nothing else is. The moment the spirit of condemning anybody is found in the heart of anybody who professes to be a Christian, that moment that person can know that he is departing from Christianity. And the moment the spirit of condemnation is entertained and indulged by anybody who professes to be a Christian, that moment he can know that he *has* departed from Christianity, and that his profession of being a Christian is hypocrisy and fraud.

The Christian must recognize and respect the rights of men which God has established. Not to do so, is not to be a Christian. And not to do so declares that man to be not a Christian, whatever his profession may be.

These things are worth thinking about just now. It will require Christian faith and Christian courage in these days not to judge your brother for not observing a Sabbath, and especially for not observing Sunday as a Sabbath. It requires Christian courage in these days not to set at naught your brother for doing this, that, or the other, on Sunday, and not fine him, nor put him in jail, nor bring him to the chain-gang. In scores of cases in the last eleven years, people have been put in jail, and judged worthy of the chain-gang, *by men*, for not observing the day which the law said should be observed as the Sabbath, when they had observed a day in harmony with their conscience and the Word of God.

God calls upon you to regard the human rights which he has established; and never to aid by law or any other way in forcing any man to observe a day which you think is right; and never to judge any man for not observing such a day. Christianity is a sensible thing.

The world, and even the professed *Christian* world, may not grasp these principles of human rights; but God will have a people who will recognize Christianity in all its length, and breadth, and height, and depth, and who will live genuine Christly lives before the world in such a way that the world shall realize what Christianity is, as really as they did in the days of Jesus Christ himself on earth.

The glory of God which belongs to the Christian is to enlighten the whole world, and the world will yet see what Christianity is.

A. T. J.

The Foundation of Sunday Laws.

THE preamble of the Bill for the proposed Sunday law in California, says that "Whereas 'Christianity is the common law of the land'; and as the people of the State generally regard the Christian Sabbath, or the first day of the week, as sacred to religious worship; and because the best interests of the State are conserved by Christian morality, which is inseparably connected with the proper observance of the Sabbath," etc.

This contains several assumptions. It assumes, first, that "Christianity is the common law of the land." This is nothing more than tradition. It states almost the lowest possible conception of Christianity, and this in itself stamps it as utterly untrue. Christianity is as far above the "common law" or any human law, as heaven is above the earth. Christianity is "the power of God unto salvation" to the believer on Jesus Christ. This is what God himself says of it (Rom. 1:16), and therefore it is the absolute truth. But the power of God unto salvation is not in human law.

The "common law" is enforced by civil pains and penalties; and if Christianity is a part of it, Christianity must be enforced upon the people by the same means. This conception of Christianity therefore demands an enforced religion, which is contrary to every principle of free government. It is therefore both unchristian and un-American.

Assumption number two in this preamble is that the "Christian Sabbath" is "the first day of the week." This likewise is pure tradition. The highest and only Authority on the subject declares that the seventh—not the first—day is the Sabbath; and in all the Scripture there is not a word of authority for the sanctity of Sunday. If God's Word is true, it is true that the seventh day is—and therefore that the first day is not—the Christian Sabbath.

There is yet another assumption crowded into this short preamble; namely, that "the best interests of the State are conserved" by an enforced observance of the Sabbath. It is true that "the best interests of the State are conserved by Christian morality," and that this "is inseparably connected with the proper observance of the Sabbath"; but this is cited as an argument for a Sunday

law, and must therefore refer to Sabbath observance as secured by Sunday enforcement. Sabbath enforcement is not Christian morality at all, for Christianity represents no force but the power of love. Only heart religion can be a conservator of the best interests of the State; and in this religion, Sabbath observance, like every other practice, is of faith, and not of force. Enforced religion is not of faith, is contrary to it, and is against every interest of the State, as all history unmistakably shows. This third assumption is as false as either of the others.

And these assumptions are the basis of the proposed Sunday law. The language of the Bill is that "Whereas," these things (which it cites) are so, "The people of the State of California, represented in Senate and Assembly, do enact," etc. Since, or because, these things are so, this proposed Sunday law should be enacted; that is what the Bill declares. But the things referred to are not so; and since they are *not* so, it is evident by the logic of the Bill itself that the Sunday law ought *not* to be enacted.

Assumptions of things which are not true can afford no foundation for an enactment of the people. No proper law can exist on such a basis. And this basis—this assumption of what has no existence—is the basis of every Sunday law in the land.

Why Not?

NOT long ago there was "a National Reform Convention" held in Bromfield Street Church, Boston, which called "upon this nation to make a recognition of God as the source of all authority, the Lord Jesus Christ as the ruler of nations, and the Bible as the fountain of all law in the Constitution of the United States."

A few days later a meeting was held by the Hebrew citizens of Boston. In this meeting "there were a large number of speeches made." The Hebrew citizens of this country, the speakers stated, were fully satisfied with the present Constitution, and it was shown that they were among the first to lend their money and their aid by taking up arms in defense of their adopted country in every war in which it was involved, from the war for independence up to the Spanish-American war. They all agreed that the Hebrew citizens had stood by the Constitution and are among the last to ask for any change in it. But as a change has been asked for, they desire that the rightful first lawgiver known to the world be given the honor of having his name placed in the Constitution.

The following resolutions were unanimously adopted at the meeting:—

"WHEREAS, free religious tolerance and freedom of speech is granted by the Constitution of the United States to its citizens of all creeds alike; and

"WHEREAS, the Hebrew citizens are among those who

fought for the freedom and independence of the United States in every war in which this, their adopted country, was involved; and—

“WHEREAS, a certain other creed desires to change the wording of the Constitution, in which all citizens should have their say, be it—

“Resolved, That as Moses was the first lawmaker of mankind, as stated in ancient history, an official recognition of his supreme headship over all lawmakers should be shown in the instrument of civil compact in the United States of America.

“Resolved, That the Hebrew citizens, while in a small minority, though of greater numbers than the National Reform Association, deeply deplore the omission of Moses’ name from the Constitution of the United States, as his laws were used in framing the Constitution.

“Resolved, That in our judgment as Hebrew citizens, Moses should be recognized for his gift to the world as the only supreme head and lawgiver of all nations of the globe.

“Resolved, That by placing the name of Moses in the Constitution of the United States of America, that of no other Hebrew or descendant of Hebrews will find a place there, and a wrong done by the forefathers in framing the Constitution of the United States of America will be righted, and the proper respect shown the followers of the first law-writer known to the world; and thus remove all jealousy existing at the present time among other creeds, which must acknowledge the receipt of their laws from that ancient people of which Moses was lawgiver and leader.

“Resolved, That as many well-known lawgivers, who have served their individual states from time to time, have tried to pass bills through the legislature of their individual states asking for the adoption of some of the ten commandments, the laws given to the Hebrews by Moses, can be easily seen the power centered in these laws and the honor due the writer who presented to the world centuries ago these laws which have governed and will govern the world forever.

“Resolved, Since the residue of power is vested in the people in this Republic, men to show their good citizenship are obligated patriotically, morally, and religiously, and therefore should employ all proper means to secure the insertion of the name of Moses in the Constitution of the United States of America and thus prove his authority as king and supreme lawgiver.

“Resolved, That a mass meeting be called at an early date to further discuss this most important matter and arrange for its adoption by the Government at Washington.

“Resolved, That a copy of these resolutions be sent to the National Reform Association, a body that has labored arduously to have a wrong righted, and that co-operation and assistance be asked to gain the proper recognition due the first lawgiver known to the world.”

Since at “the National Reform Convention the attendance was small,” while at the meeting of the Hebrew citizens “a very large crowd was present;” and since the cause of the Hebrew citizens is equally just with that of the National Reformers, why should not the cause of the Hebrew citizens be espoused by the Government in the Constitution, equally with that of the National Reformers? Why?

A. T. J.

The Poor Man and “First-Class Religion.”

THE *New York Journal* offers the following explanation of the fact that poor people are falling away from the church:—

“The clergy wonder once in awhile why it is that the poor and lowly stay away from church so much.

“Quite sensibly the good preachers say: ‘The poor man has nothing here below. We are prepared to give him everything in the future state and to tell him all about the camel and the needle’s eye. Why does he not come to hear us? We have comfort for the most hard up.’

“We think perhaps the poor man notices that modern churches are not fixed up on the ‘needle’s eye’ plan. The richest man manages to pass through the door of the best pew, and in that best pew the poor man would be made to feel as thoroughly out of place as any camel that might happen to stray in.’

As a remedy for the situation, the *Journal* says the poor people should be given “first-class religion”; that cognizance should be taken of the fact that the poor man “looks upon himself as the equal of his neighbor, and demands to have his soul saved in first class manner by first-class ability, if at all.”

This is true enough; and very fortunately for the poor man, soul salvation (unlike political or social salvation) is as accessible to the poor man as to any other. “First-class religion” is as free for the poor man as for the rich, and the poor man’s soul will be saved if at all, “in first class manner by first-class ability;” since God himself provides the means of salvation and Jesus Christ represents the very highest ability that could possibly be employed in the matter.

“First-class ability,” as recognized in this world, is very often associated with second-class religion, in which there is no salvation for either poor or rich. First class religion is the old gospel of salvation through faith in Jesus Christ, and that gospel is “the power of God.” Rom. 1:16.

“First-class” religion and first-class salvation cannot be shut away from the poor man by any power except that of his own unbelief. With these a pew in a “first-class” church where one can listen to sermons by “first-class talent” have no necessary connection whatever. If religion could be controlled by a Trust it might soon be beyond the poor man’s reach; but no Trust can control the Word and power of God.

If the poor man feels that he is shut away from the church to-day, he need not and should not feel that he is shut away from the best religion and the highest salvation.

WITHOUT the principle of government by the consent of the governed, the Declaration of Independence has no meaning; and without the Declaration of Independence, American government has no meaning—save that of despotism.

The True Man.

BY JOHN M'CARTHY.

GIVE me the man who will dare
 To stand up for conscience and right;
 Who e'er his convictions can boldly declare,
 And bravely God's battles can fight.

Give me the man who can love
 An opponent who thinks not as he;
 Who convinces by arguments framed up above
 In God's mind; not by civil decree.

Give me the man who'll allow
 Other men to be honest as he;
 And not think he only has conscience, to know
 What is best for humanity.

Give me the man who can stand
 As a rock in the ocean, firm;
 Who can lift up the standard of truth with brave
 hand;
 Not slink off as a grovelling worm.

Give me the man who will live
 In the light of the golden rule;
 Who ne'er for a moment another would grieve,
 Nor the rights of a brother annul.

This is the man who can show
 By theory and practice as well,
 The power of religion, he fully doth know
 Of God's grace which the soul can heal.

Resolve ye henceforth to be true
 To the principles noble, divine;
 And although in this world ye may number but few
 In so doing with God ye combine.

Argentine Republic.

Why It Was Not Done.

H. F. PHELPS.

WHY was not the name of Christ put into the national Constitution when it was first formed? Was it an oversight on the part of the founders of this Government? If such an act will now make this a Christian nation, as some contend (and, no doubt, sincerely believe), of course such an act would have made this a Christian nation in the beginning. Did those men design to make this a Christian nation by any legal notice? Or, was the omission of the name of Christ in that document a pre-meditated act? There are plenty of reasons why the national Constitution was made as it was, and plenty of history to show that those men well understood what they were doing.

The men who framed that document knew very well that such an act would not have made this a Christian, but an unchristian nation, in the fullest sense of the word.

Those men knew from the history of former nations,

which they had read with profit, and from their own experiences, that if they should in any manner recognize the Christian religion in the national Constitution, as superior to any other religion, they would have subjected the religion of Jesus Christ to the courts of Cæsar in the decision of endless contests that would have arisen as to which form of the Christian religion was intended. And they recognized the fact that, as in ages past, such a course would have been an appeal to the sword of civil power to enforce these decisions. And, remembering the words of the Author of the Christian religion: "They that take the sword shall perish with the sword," they wisely refrained from an act that would have plunged the nation into a religious war, and possible bloodshed.

They knew that if the religion of Christ was what it claimed to be, of divine origin, it was abundantly able to fight its own battles, and survive and do a better work if kept entirely separate from Cæsar; and that an appeal to Cæsar would have been a denial of its own claims and principles.

They also knew that the religion of the Bible had to do with the individual and not with majorities; but that even to insert the name of its Author in the supreme law of the land would have subjected the Bible and all usages of the Christian religion to the dictations of majorities. They knew that such an act would have been a denial of the foundation principle of Protestantism—that of individuality in all matters of conscience.

They also knew, and that from history, that to have even recognized the Christian religion as superior to any other religion, would have legalized Christianity, thus making a legal religion, which is a contradiction of terms. And then that which was legalized would not have been in any sense the Christian religion, for the religion of Christ cannot be legalized.

They also knew that the principles, the laws, and the institutions of the Christian religion related alone to the spiritual needs of man, and that they were infinitely above any government on earth,—that these would continue when earthly governments were no more.

They knew (that which all others might know, if they would) that it was not in the power of civil government to produce, to perfect, or even to propagate a good religion.

And these men knew that to have given religious zealots any opportunity whatsoever in the law, would have made the Bible, and Bible questions, and the consciences of men, the merest footballs of courts and juries. They knew that the results would have been bitter persecution.

All this, and more, was well known at the time the national Constitution was framed, and is now well known to some, and may be well known to all who will read history to a purpose. These things may be found in the correspondence, in the debates and public speeches, in the early conventions, and in petitions, memorials, and re-

monstrances to legislative bodies. They are in the open pages of history, and may and should be read and studied now as never before. The Christ once stood and cried: "He that hath ears to hear, let him hear." So now, those who have eyes to see, let them see and read to a purpose.

Thoughts Upon Intolerance.

Translated from the French; by John McCarthy.

SHALL we persecute those to whom God gives liberty?—*San Agustin.*

I do not come to preach of toleration; liberty of religion in its fullest sense is to my mind a right far more sacred than mere "tolerance," the which in itself is somewhat tyrannical, because the authority which tolerates, can also at their pleasure withdraw such toleration.—*Mirabeau.*

When you desire to create hypocrites, and impious persons, be fanatical and intolerant.—*Chateaubriand.*

To preach intolerance is to submit the Christian faith to the police; to do this would give the lie to the Primitive Church; justify the reason of the State, and the cruelty of Cæsar.—*Laboulaye.*

From the inutility of the great persecutions, and terrible tortures, religious liberty first gave birth.—*Edm de Girardin.*

To have a very high opinion of one's own conjectures is to roast a man alive.—*Montaigne.*

Absolute liberty in the religious controversy is the result of the principle of religious liberty.—*Villemain.*

The republic of France [also the United States] has proclaimed that all men are free born, and all have equal rights, and none should be interfered with, nor molested because of their religious opinions; and that the Constitution recognizes only citizens, and guarantees to all without distinction, liberty of conscience. If we put an end to this grand principle, other nations will remember the same. They think that in the French [or American] soul is born the disposition to value men because of their honesty and intrinsic merit; and not judge them because of their birth, social condition, or religious confession.—*Emile Boutroux.*

Argentine Republic.

CARDINAL GIBBONS says that during the Cuban war the church in Cuba loaned the Spanish government many millions, none of which has been repaid, for the return of which it must look to Spain. One wonders how it got so many millions to lend. Imagine the Presbyterian Church or the Episcopal Church or the Roman Catholic Church in this country lending the United States Government millions of dollars! It was time for disestablishment.—*The Independent.*

"If We Let Him Thus Alone."

(Concluded.)

IN behalf of church and state interests, it was decided in the synagogue of Satan, that it was not safe to let Christ alone, and again and again the same reason has been reiterated for persecution against his followers. In the early Christian centuries God's truth inspired men with the same fear, and earthly governments and churchly councils arrayed themselves against the advocates of Christianity. Paganism brought forth the same excuse for persecution, screaming "Great is Diana of the Ephesians!" and declaring that "these men who turn the world upside down, are come hither also." Romanism took up the same cry, and hunted the Waldenses from Italy, the Albigenses and Huguenots from France. Luther was brought before Worms on the plea that it was not safe to let him alone. The noble army of martyrs of all ages testify to the cruelty of the outcome of such counsel; for it did not hinder the nation from being swept away,—rather made its doom sure and its destruction inevitable.

Well would it have been for councils if they had listened to their Gamaliels. Was there not always some voice of wisdom that said, "Take heed to yourselves what ye intend to do as touching these men. . . . And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

Why are men so slow to heed the warning of history? While denouncing the Pharisees of Christ's day for crucifying him, they carry out the same spirit, and maintain the same attitude toward the true cause and people of God. They repeat the same words, startling by their semblance to the words of old, "If we let them alone, all men will believe as they do, and some terrible calamity will be the outcome."

And yet what would happen? To believe the word of God brings salvation to the soul. Faith in the divine commands would rid the world of strife, sin, selfishness, war, and anarchy, and would bring in a reign of peace and righteousness. It is lack of faith in God's word that hinders men from doing his law. Why, then, with results of peace and righteousness following faith in God's word, do men declare that it is not safe to let the advocates of truth alone?

Many congratulate themselves to-day that they did not live in the terrible times when persecution raged, and when a man could not be left alone to worship God according to the dictates of his own conscience, and fondly declare that the world has left the barbarism of the past; but how small is the cause for congratulation, and what vanishing reasons for a claim for higher civilization! The time is not yet at hand when men are let alone in the exercise of their God-given rights. There has been a brief season of respite from the powers of

darkness; but the prince of evil is not dead, and until he is chained in the pit, tyranny will not be forever past.

Already Pharisaic councils have gathered together, and have said, "Something must be done to stop this agitation of the Sabbath question. If it is let alone, we shall suffer national overthrow, we shall go back to anarchy and ruin." Already righteous men have been thrust in prison, have worked in the chain gang, have been sentenced to the stocks, and there are efforts being put forth to revive blue Sunday laws, and to secure general legislation on this question. The voice of the Pharisaic council has been heard in all lands. In free Switzerland men have languished in prison for their loyalty to God's word. In Russia the Stundists and Baptists have suffered cruel persecution, and the old cry has its echo in Europe and America.

The dragon is wroth with the remnant of God's people, and has instigated church and state leaders to carry on his war against the Christ in the person of his saints. Let society rub its sleepy eyes; for it was while men slept that the enemy sowed his tares. As Americans, we have prided ourselves on the absolute freedom we have attained, that has been guaranteed to us by our Constitution, by our Declaration of Independence, and by the spirit of our institutions and principles. Secure in the exercise of our rights, we have slumbered and slept, and have forgotten that "eternal vigilance is the price of liberty." The lessons of history have been forgotten, the principles once so dear to Americans have been ignored. We have ceased to read history, ceased to discuss problems of vital importance to the maintenance of our free institutions, and the enemy, seeing our indifference, has taken advantage of our false security, and woven about us his old net of despotism.

The very fact that men are ready to enslave foreign captives, endangers the free citizens at home; for we reap what we sow. The very fact that there is a clamoring for a law that will oppress a class of conscientious worshipers of God, concerning whom no fault can be found, save concerning the law of their God, proves how frail is the barrier against a sea of persecution and oppression. He who binds his brother's conscience enchains his own. Those who declared that it was unsafe to let Christ alone, and who nailed him to the cross, were themselves crucified by the Romans they feared would come and take away their place and nation, if Christ were not put to death.

It is not yet too late to hush this Pharasaic cry against God's work and workers. Let all open their neglected Bibles, and ask for the guidance of the unerring Spirit, and hear the voice of the True Shepherd, and take their stand where he leadeth, lest haply they be found to fight against God: "for if this work be of God, ye cannot overthrow it." It may suffer a seeming defeat. Laws may be made whereby its advocates may suffer and die. Men crucified the Lord, but in three days he rose triumphant over death and the grave, and was exalted far

above all principalities and powers. God's witnesses may be slain, and men may be so deceived as to think that in killing them they are doing God service; but their blood will be required at their hands, and after all it will be found that their work of death accomplished nothing against the truth, but wrought simply their own ruin.

The judgment will set, the books will be opened, and whatsoever has been done against God's people, will be recorded as done unto the Prince of life and glory. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The least that men and nations can do for God's work and workers, is to let them alone. "Every man shall give account of himself to God."

F. E. B.

In a letter from Rev. J. D. Kingsbury, commissioner to Cuba from the American Missionary Association, written to the *Congregationalist*, are stated the following interesting facts concerning the present religious conditions in Cuba:—

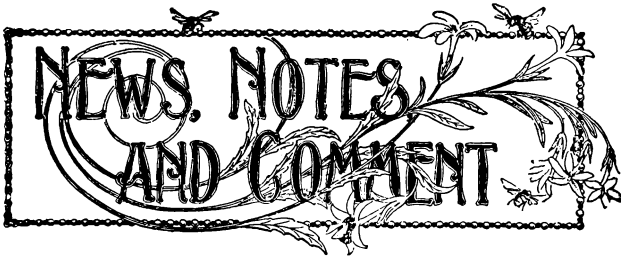
"The religious condition of Cuba is in a state of transition. The priests have been in full control. Every acre of land was valued at its sale and paid on that valuation ever after a certain percentage each year to the church. This was the only land tax. The league between the church and the state made it impossible for any Protestant faith to get foothold, and being in sole possession the Catholic Church laid a heavy tax on everything. It was so expensive to be married that many Cubans were never married. The cost of baptisms and funerals and burials and seats in the house of God and for masses was in the aggregate very large. Therefore the church was rich, its priests affluent and independent, insolent and tyrannical. Now the land tax is not collectible and all currents turn away from the priesthood."

"I went by appointment to Bolondron to find out whether the people would favor the Protestant faith. My co-laborer was having a similar service in Guanabacha. I was met by the mayor of the city and all the city officials with a brass band playing welcoming music. Three little flower girls in white presented me with flowers.

"Then the throng of people, fully two hundred, marched to the mansion of Dr. Fernandes, where there was an address of welcome, and I responded. Then a sumptuous breakfast; then a service in which I set forth the freedom and largeness of the Protestant faith and worship. And all the people said, 'That is the religion we want.' I could have organized a church of a hundred members that day.

"We went back to the train in procession, and I received their tender farewells, which were so hearty and affectionate that they can never be forgotten. Strong men, who could utter themselves in no other way, embraced me in their arms. There is a deep and profound significance in those words which ring to-day through the Pearl of the Antilles: '*Viva Cuba Libre! Viva Cuba Libre!*'"

"Cuba libre" means very little unless it means Cuba Protestant.



The Independent reports that "the question of giving Government aid to sectarian schools among Indians has, we hope, been finally settled by a compromise between the House, which allowed nothing for that purpose, and the Senate, which gave about \$116,000, or 20 per cent. of the allowance for the year 1895. In conference it was decided to give contract schools next year 15 per cent. of the 1895 allowance, with the warning, 'this being the final appropriation for sectarian schools.'"

Not final, however, if Cardinal Gibbons and the rest of the Roman hierarchy in America can prevent it.

THE bills now before the Connecticut legislature relating to Sunday observance, represent an effort to modify a law which is thoroughly Puritanical. Under this law no trains can be run on Sundays between "church hours,"—that is, between 10:30 a. m. and 3 p. m. Outside this interdicted period trains carrying milk and other "perishable" freight may be run; but no passenger trains; and a penalty of \$50 fine is provided for the accepting by a railroad company of any reduced-rate ticket on that day. The penalty for violation of the general Sunday law is a fine of \$250. The "rural legislators," it has been remarked, "offer no opposition to the milk trains for the reason doubtless that in many cases it is their milk which those trains are carrying to market."

The present Sunday law of Connecticut was enacted only twelve years ago,—an evidence of the vitality of the seed of Puritanism.

A REGIMENT of negro "immunes," having recently been disbanded in one of the Southern army camps, were taken by train through Georgia, and on the way conducted themselves in the manner of rioters, discharging firearms at houses and people along the route, and creating a general panic. While this conduct may have been largely due to the liberal use of whiskey with which the regiment had supplied itself, it still does not speak well for the discipline maintained in the camp and for the spirit which is bred by army life.

It will be said that this was but a manifestation of the spirit and character of the race which the regiment represented. Allowing this to be true, the occurrence

points to the policy of the assimilation of an inferior race by a superior one, as being contrary to sound wisdom. Such assimilation, however "benevolent" in intention, has never worked well. It has never worked well in the case of the negroes in this country, or in the case of the American Indians; nor will it work any better in the case of the Porto Ricans and the Filipinos. Negro slavery was the cause of the Civil War; and there has been a "race problem" in the South ever since the negro was emancipated,—a problem which is apparently no nearer solution to-day than when it arose.

ASSIMILATION of an inferior race by a superior one can be successful only within narrow limits. The thing to be assimilated, like a doubtful article of food, must be taken only in small quantities; otherwise it cannot be digested, and there arise symptoms of serious trouble. The government of the superior race is too complicated for the inferior people; they cannot be adjusted to it. This may be said of the negroes in the South. They have been the prey of the politicians. Their vote has been manipulated by their political masters, to serve the ends of the latter, against the interests of both negroes and the white people. The great trouble with politics in America to-day is that there are so many people in America who are the tools of the politicians, either because they are too ignorant or too indifferent to good government to be anything else. They have not the mind to assert or the ability to maintain, their political independence. And certainly an inferior race cannot hope to hold its own with a superior race, in politics.

THE nation has had serious dyspepsia from trying to assimilate the negroes and the Indians. What is to be expected then when in addition to these it tries to digest the eight or ten millions of Filipinos?

ALL this does not prove that an inferior race is not entitled to self-government; it proves rather that self-government, and not assimilation, is the best thing both for themselves and for all parties. It may be said that a "barbarian" race is not fitted for self-government. Neither is it fitted for slavery, it may be replied. Such a race is as well fitted for self government as for any government. Self-government began with "barbarian" races. Despotism, on the other hand, is a natural product of the vices of civilization. The mission of the higher races should be to teach the principles of self-government to the less fortunate peoples of the earth, leaving them meanwhile to work out their own salvation. Only in this way is real salvation to be secured.

THE negroes of the South, if they had been left in the land where Providence placed them, might, under the

teaching of people more enlightened have worked out their own salvation. But as it is, having been "assimilated" by a superior race, they have come near to working out the ruin both of themselves and of the American Union. This is a plain matter of history, and the lesson taught by it should not now be overlooked.

* * *

THE *Church Times*, organ of the "high church" party in England, makes plain its attitude towards Protestantism by declaring that "not the very smallest allusion to Protestantism can be found by microscopic search" in the creed and worship of the Church of England. This is plainly the voice of Rome.

* * *

THE Filipino leader, Aguinaldo, has a number of Spanish priests whom he is holding prisoners, whose release has long been sought by the Spanish government. The terms of release demanded by Aguinaldo are that the priests give up their landed estates, and that the pope recognize the full rights of the native clergy, as regards the coercive measures employed against them by their religious superiors. Evidently the Filipino leader knows that submission to American rule means that these religious demands will not be granted. If the Filipinos were assured of deliverance from the yoke of Rome, their submission would be much more readily obtained.

Sunday Closing in New York City.

THE West Side Sunday Closing Association, of this city, have begun a crusade against Sunday opening of delicatessen shops; and on a recent Sunday, two proprietors of such shops were arrested and held for trial under the Sunday law. They affirm that they will make a test case of their right to sell food on Sunday undisturbed by the Sunday Closing Association.

Lawyer Gruber, who represents the defendants in the matter, gave this opinion of the merits of the Sunday closing crusade as concerning cases of this kind:—

"Delicatessen stores are a blessing to the working-man's wife. She need not cook food Sunday afternoon, but can get what she wants for supper for her husband and children by sending to the store. Tired and weary with the work of the week, cooking, sleeping, and living in substantially the same room, the good wife of Straus, the carpenter, or McGinnis, the plasterer, wants a rest on Sunday afternoon and evening. She doesn't want to cook for the family and the friends who drop in.

"The little storekeeper who sells cooked ham, cheese, potato salad, and smoked fish is ready and willing to lighten her burden. Outside his store stands the righteous citizen who, forsaking all other duties to mankind for the time being, is watching with police escort for a violation of the Sunday law. A piece of ham is sold to Mrs. Straus. Horrible deed and crimson stain! Nothing

will wipe out the stain but an arrest. The storekeeper, after kissing and quieting his crying wife and children, puts on his hat and coat and walks with the policeman to the station-house, a crowd following.

"And so we are now living in a part of New York City!"

"Benevolent Assimilation" in the United States.

THE policy of "benevolent assimilation," which the Government is carrying on abroad, has also its illustrations at home. The possessions of the red man in this country have long been and are still undergoing assimilation by the white man; and in this process the natural disposition of the white man in dealing with an inferior race may be readily seen. An illustration to which we may properly refer, in view of facts which are now known and undisputed concerning the matter, is that of the Government's dealings with the Chippewa Indians in Minnesota, among whom an outbreak occurred last fall at Leech Lake. We present the facts as given by *The Independent*, of this city:—

"It will be remembered that last fall occurred a totally unlooked for outbreak among the traditionally peaceable Chippewas of Minnesota. Fortunately it was confined to twenty of the Pillager band at Leech Lake. The statement as to the causes of the disturbance given in our columns at the time, and later in an address before the Mohonk Conference, was confirmed by the Commissioner of Indian Affairs, who went to Leech Lake and examined personally into the origin of the troubles.

"The important point now is that not one of the frauds and outrages upon the peaceful Indians which produced that collision has been removed, but that they are still actively going on, and threaten, if not removed, to produce more serious troubles soon.

"One grievance was the quartering upon the Chippewas of a commission of three members, who were paid out of their funds \$4,745 each, yearly, for nearly seven years. They in turn hired others under them so that the total expense to the Indians was about \$80 per day. In 1896 the commission was reduced to one member, who continues to draw his \$13 a day, and has a retinue of employes under him, while the Indians must pay the bills of their unwelcome guest. The records show that about \$300,000 of their money has been expended on that commission and their underlings, when the work would have been better done by a good agent assisted by some inspector or other official of the Interior Department.

"A far more serious matter is the frauds which have been perpetrated upon them, under cover of the appraisal and sale of their pine. In August, 1891, a corps of appraisers, numbering over twenty, each receiving \$6 per day, went to work on it and continued till May, 1893. Then their work was pronounced fraudulent; so the Government discharged them, and appointed a new set, twenty seven in number, each drawing \$6 per day, to go over again what the first had done. Upon examination the second appraisal was also found to be worthless, and in August, 1897, the Government appointed a corps of twenty-three men to go over the work for the third time.

That second corps, in particular, was a jolly crew. The report of an Indian inspector shows that some were paper-hangers, some saloon-keepers, most had no knowledge whatever of pine, and that they spent their time mainly in drinking whisky and card-playing, and often guessed at the amounts of pine on the different tracts. In forwarding Inspector Wright's report to Congress, Jan. 26, 1897, the Indian Commissioner, Mr. Browning, said: 'It is quite clear to my mind that the estimates heretofore made are absolutely worthless.' A third appraisal is now in progress, and the Indian appropriation bill, now in conference, provides \$45,000 for its continuance.

"But the waste of money in fraudulent estimating is not the worst, for Inspector Wright reports that on the lands sold under the second appraisal (sixty one tracts in all) there were 12,472,000 feet of timber, while the appraisers reported the amount as only 5,547,000 feet. It is significant that those tracts were all snapped up by purchasers on the basis of that appraisal, while twenty-four other tracts with 4,799,000 feet of timber growing on them, against 4,088,000 feet reported by the appraisers, have not been bought at all. The principal representative of the Government in the Indian country denounced those sales as fraudulent, and did all in his power to prevent their confirmation, but in vain.

"But now comes the principal source of fraud, and what the Indians to day most complain about. Under existing regulations green or growing pine cannot be cut at all, on the lands which the Indians have ceded or on their reservations, except on tracts that have been bought by individual purchasers—a very small proportion. To make this pine what is technically known as 'dead and down,' fires are made to run through it, scorching it a little, stopping the growth perhaps, but not really injuring its marketable value, if it be cut in a year or two. Pine logs in the Chippewa country are worth about \$5 a thousand, but for 'dead and down,' or burnt timber, the Indians get but 75 cents a thousand. Of that 75 cents 50 cents goes to the credit of the Indians, and 25 cents to the Government for expenses. This is taking the Indians' pine from them for only ten per cent. of its real value, and, as a congressman has said, it is offering a premium to incendiarism. As white human nature is in those regions a man will hardly pay \$5 for a thing when by touching a match he can get it for 75 cents. Also the testimony accumulates that under the pretence of cutting 'dead and down' timber white lumbermen are cutting mostly green logs, getting them, of course, for 75 cents, while the market price is \$5. There may be on the tree a little blackening by fire, recent or remote, but its top is green.

"It was the irritation of these disgraceful facts which made the Bear Island Indians tell their agent last fall that they would take back their lands and undo the treaty; and reports are now coming in to the Indian Office from the Chippewa country that green timber is still being cut in large quantities under pretence of its being 'dead and down.' The same tactics are still going on, the Indians are becoming extremely irritated, and if these things be not stopped, the natural result will be armed resistance."

And when this occurs there will be great indignation among the whites, and the extermination of the Indians

will be called for, as was done last fall in the case of those at Leech Lake by a leading journal of Minneapolis.

This is not saying that it is the intention and aim of the Government to deal unfairly with the Indians. Undoubtedly the Government intends quite the opposite. It may even aim to be "benevolent." But between the agents employed to deal with the Indians and the white men who cast covetous eyes upon their possessions, the Government's benevolent intentions are never carried into effect.

Only under self government can any people be secure in the enjoyment of their rights.

Interesting Testimony for Beef Eaters.

SOME very valuable facts are being elicited in connection with the inquiry being conducted by the Government regarding the preparation of beef for the market,—facts that are "mighty interesting," or should be, to American beef eaters.

It has been testified, among other things, that beef which is condemned by the inspectors and thrown into a tank provided as a receptacle for diseased meat, is afterwards hauled out with grappling hooks, packed and sold for good beef. This testimony was given by Dr. W. S. Devoe, chief inspector of the Bureau of Animal Industry at the Chicago stock yards.

This testimony supplements that given by Mr. Tom Dolan, who was for several years a foreman in the employ of Armour and Co. To these is now added the affidavit of Mr. W. W. Budlong, ex-manager in Rhode Island for the firm of Nelson Morris & Co. From this affidavit we republish the following paragraphs, as giving information which every responsible American—and especially beef eaters—ought to know:—

"I know personally that tons upon tons of poor beef, bad beef, ulcerated, tuberculous, carrion beef, have come into Rhode Island and been sold here at good prices to people who paid for good, wholesome beef and thought they were getting it. I was the agent of Nelson Morris & Co., and saw fit to remonstrate with a representative of the firm when a particularly horrifying sample came in the fall of 1893, I think it was. It was a side of beef and it contained a big ulcer. It also bore a yellow tag, about 2x4 inches, affixed by a United States inspector in Chicago, where the beef was packed, bearing the words in bold type, 'Condemned.' I am almost sure I called the attention of George Bradley to it. He was at that time assistant manager for Hyman, the packing company's general Eastern agent, with headquarters at Manhattan Market, New York City, and asked him what should be done with the condemned beef. I was told to sell it, and to sell everything that came to me, condemnation tag or no tag. I was there, he said, to sell beef, and not to inspect or criticize it.

"After that many of the consignments to me would be made up of poor, light cattle. Though dead and dressed it did not require the experienced eye of an ex-

pert butcher to detect that it came from broken-down or diseased cows, bullocks, etc., the worst on the market. They would come sometimes in horrible shape, the kidneys having been removed to conceal the presence of disease. Some would be full of ulcers and evidences of tuberculosis.

"I have seen ulcers bigger than your fist in some of the backs and sides sent to me for sale, and the liver was unspeakably bad; but it was all sold, according to instructions."

"Any amount of bad beef with the tuberculous germs scraped off the ribs, as Mr. Dolan says, and no more fit to be sold for food than a dead cat in the street, has come into Providence and been sold. Some of it had been inspected and condemned, some had passed muster, but ought to have been condemned, and other portions had probably not even been seen by the inspectors.

"I have known that lots of the cattle sent here must have been dead before it was 'killed' officially, as was shown by the stagnated blood. Other lots of cattle that had been poorly bled, showing that they were in poor condition when killed, were sent here regularly. These lots have been killed when the cattle were in a dying condition, apparently to save it, for the blood was all clotted in the carcass."

"If the public only knew a small part of the fraud that is practised upon it by the packers a howl of indignation would go up that would astonish the nation."

"It is easier than it appears to be to dispose of the very worst looking lots of beef. A diseased piece is cut up and sold by chucks, bunch lots and ribs. One buying a lot of ribs or chucks would always get at least one piece of the diseased beef in with it. Good beef is not cheap. Cheap beef is not good. You may depend upon these two statements."

The moral to be drawn from all this is plain enough: the only safe course—for the average person at least—is to discard beef. Corpse—of beef or any other animal—is not a necessary article of food; it is not necessary to make your stomach a burial ground. There is, fortunately, no necessity for any person's falling a victim to the Beef Trust.

An Astonishing Thing.

In a speech before Congress by Hon. J. D. Botkin, of Kansas, on the subject of army reorganization, we note the following:—

"I desire to say, Mr. Chairman, that the most astonishing feature of this nation-wide discussion is the stand taken by many zealous propagandists of the religion of Jesus in favor of 'criminal aggression' in the Philippines. I am informed that a number of eminent ministers in the church to which I have the honor to belong, are insistent upon the organization of a powerful army for the forcible occupancy of those islands, presumably to the end that missionaries may safely go there to establish the church.

"I hold it to be the duty of this Government to protect American citizens, of whatever color, politics, or religion, engaged in legitimate business anywhere in this world. . . . But American soldiers must not be used

to forcibly establish any religion or any church anywhere, in this world. Christianity does not propose to conquer by force, but by the resistless power of love. You cannot shoot the religion of Jesus into the Filipinos with 13-inch guns, nor punch it into them with American bayonets. The only instance on record of the attempted use of the sword in defense of the Prince of Peace was in the garden when he was in the hands of a mob; and he said to Peter, 'Put up again thy sword into his place: for all they that take the sword shall perish with the sword.'"

A Serious Inconvenience.

The Independent (N. Y.) calls attention to an "illustration of the inconvenience of an established church" which "is becoming very manifest in India." It says: "In view of the fact that the soldiers and a large part of the community are to a very great degree Nonconformists, it has seemed scarcely right that members of the Church of England should be the only ones provided with opportunities for service. Now, however, that the order has been issued granting these other communities the use of these churches on Government property, a vigorous protest has come from the Anglicans, who affirm that it is directly contrary to the whole spirit of the agreement by which these churches were erected. A protest has been addressed through the Bishop of Madras to the Government, and in case it does not meet with the answer that they expect they propose to bring the matter into Parliament to decide as to where the authority rests; whether the State has the right to give these churches regardless of the wishes of the bishops."

THE memorial by the representative of the Filipino republican government, Felipe Agoncillo, to the Government of the United States, asking its recognition and sympathy, presents the following points as its basis and justification:—

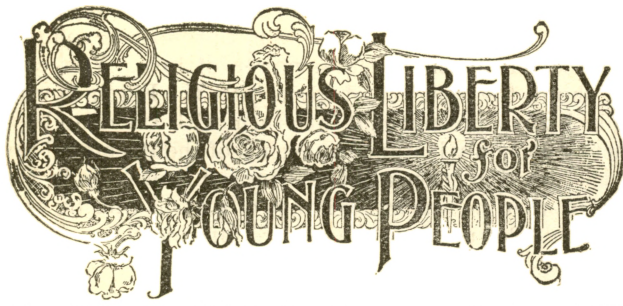
"1. The United States, not having received from the inhabitants of the Philippine Islands authority to pass laws affecting them, its legislation as to their welfare possesses no binding force as against my people.

"2. The purpose of the Filipino revolution was independence, and understanding this the United States encouraged the revolutionists to believe their desires would attain fruition.

"3. The American Government for months has had in its possession evidence of the actual independence of the Filipinos.

"4. Spain could not deliver possession of the Philippines to the United States, being herself ousted by their people, and, in fact, at the present moment the United States holds only an entrenched camp, controlling 143 square miles.

"5. American purchase of public buildings, etc., in the Philippine Islands was ineffective, because the islands, having been lost by Spain to the Philippine republic, the last named government had already by conquest acquired public property."



Jimmie Green's Lesson.

"WAIT, Jimmie, where you goin'—to school?"

"Why, no, Jakey Waters; it's a funny thing if you don't know there haint no school to-day,—Washington's birthday!" and Jimmie Green cast a sidewise glance that was meant fully to express to Jakey his extreme disgust that any one could possibly be so ignorant. The glance was not lost upon the little fellow, as evinced by the answering flash in the blue eyes.

"Now, James Green, I guess I know just as much about General George Washington as you do,—when my own grandpa's grandfather helped him whip the British."

"Well, I thought 'twas queer if you didn't know *that*. Everybody knows when Washington's birthday is; say," continued Jimmie, "when I get to be a man, I hope something'll happen so I can do up the British or somebody else, just like Washington. O, I'm going to be a soldier—like him—or Hobson, or Sampson, or —"

"Why, Jimmie Green!" exclaimed Jakey, with indignation, "you dunno what you're a talkin' about. Just think of all the folks that would have to be killed—mother says war's an awful, awful thing. *I'm goin' to be a missionary.*"

"What does your ma know about it! I tell you it's just jolly. There's drums and fifes and shiny swords, and when people don't do as you want 'em to, all you've got to do is to lick 'em and make 'em. My! I wouldn't be a stupid missionary! catch *me!*"

"Good morning, boys," said a cheery voice behind them, that Jimmie at once recognized as that of his Sabbath-school teacher. The lad's face flushed deeply, for someway he had a vague idea that his teacher had heard his last remark and would not approve of his ambition to force people to do what he wanted them to, at the point of the bayonet.

"Well, my boys," he continued, "what is the question you are discussing so earnestly?"

Jimmie only hung his head, and muttered very low—"Nothin' much;" but Jakey's eyes sparkled, for he rightly judged that he had gained a champion for his cause, and he hastened to explain matters to the gentleman who was already leading Jimmie by the hand.

"Jimmie here he thinks it's right to *make* people do as you want 'em to, if you're the biggest, even if you have to fight 'em and kill 'em."

Jimmie's little head was hanging down lower than ever by the time Jakey had finished his explanation, and it seemed to him he had never felt so mean in his life; but although he knew his little friend had told the story as it was, he managed to blurt out:—

"*I don't neither!*" He really expected Mr. Wills would give him a very serious talking to, and so his surprise and relief were very great, when the gentleman began talking of something else, with never a look at Jimmie. But Mr. Wills was a wise man, and he knew that an object lesson was sometimes far more valuable than words alone could be. Presently they came to the corner where Jimmie must turn down another street, to do an errand for his mother, and the chubby little hand, from which his teacher had not once relaxed his hold, began squirming around to free itself from the big brown hand that held it so tightly.

"Why, what are you trying to do, Jimmie?" asked Mr. Wills in surprise.

"Nothing', only I've got to go down Hill Street for mother, so I can't go with you any further, teacher," explained Jimmie, surprised to see that the little hand was still held in a close grasp.

"But I need a boy to help me carry home the parcels I am going after,—why, you're just the boy. I couldn't think of giving you up."

"Why, Mr. Wills," protested Jimmie, beginning to look serious, "I can't help you, I want to get back so I can have some fun playing ball with the boys—it's a holiday, you know!"

"Yes, yes, I know; but why should *I* care? I'm larger and stronger than you are, and I guess it would be about the best thing for me to do, to *make* you come along and help me. I need you, and you don't need to play. Besides, I'm *stronger*,—you see you *can't* get away."

"O, Mr. Wills! I don't think it's right or fair for a great big man like you to make a little boy help him just because he's bigger'n him."

"O, I don't mean to hurt you, unless you refuse to do as I want you to—then of course —"

By this time Jimmie was crying and wondering *what* had come over his usually kind teacher. But Mr. Wills decided that his lesson must be well impressed upon the young heart.

"Well, my boy, I will let you go; but I hope you will remember that people like their liberty in this world, and that it is not just to *force* them to do what they do not think is right. The law of war is a law of force, my boy, and often it is might against right. Don't you remember the verse I gave you to learn for next Sabbath,—the pretty song the angels sang to the shepherds when the Christ child was born?"

"O yes, sir," said Jimmie, as he trudged away, it is 'Peace on earth, good will toward men.'"

IMPORTANT TRACTS.

Elihu on the Sabbath. B. S. L., No. 42. A brief but clear and forcible setting forth of the Bible argument on the Sabbath question. \$1.00 per 100.

Which Day Do You Keep and Why? B. S. L., No. 48. By G. W. Amadon. A clear, pithy tract, good for busy people. It gives God's answers to man's excuses for not obeying Him. 50 cents per 100.

From Sabbath to Sunday. B. S. L., No. 95. Among other important testimony concerning the Sabbath question, this tract contains "Father" Enright's \$1,000 challenge for Bible proof of the sacredness of Sunday. It is unanswerable. 50 cents per 100.

Who Changed the Sabbath? B. S. L., No. 107. This is one of the best numbers of the Library, and has been thoroughly revised. It contains the testimony of Protestant and Roman Catholic authorities bearing on this great subject, which is now agitating so many minds. The plain testimony of the Scriptures and history is also clearly presented in answer to this important question. \$1.50 per 100.

The Identical Seventh Day. B. S. L., No. 114. There are three common objections brought against the Bible Sabbath: (1) The round world; (2) lost time; (3) the seventh part of time. These objections are candidly considered and clearly answered in this little tract of sixteen pages. \$1.00 per 100.

New Testament Sabbath. B. S. L., No. 137. The different texts in the New Testament referring to the first day of the week, and thought by many to prove its sacredness, are all examined carefully. "The New Testament Example for the Seventh Day," "Which Day is the Seventh or Sabbath?" and "The Word Sabbath in the New Testament," all receive consideration. It is fully illustrated, and contains sixteen pages. \$1.00 per 100.

Rome's Arraignment of Sabbath-breakers. B. S. L., No. 150. By "Father" O'Keefe, editor *Catholic Mirror*, of Baltimore, in reply to seven sermons from as many ministers of that city, demanding stricter Sunday observance. \$1.00 per 100.

The Seventh or One-seventh. A. G. L., No. 39. An illustrated treatise showing the demand for a definite seventh day. 50 cents per 100.

Historical Facts and Incidents. A. G. L., No. 45. Relative to the Sunday and the Sabbath, illustrated with photo reproductions from books published in 1635 and 1636. A history of the Sabbath in a nutshell. \$2.00 per 100.

Day of the Sabbath. A. G. L., No. 50. A series of earnest questions on the Sabbath, covering most of its Scripture phases. It is calculated to convince without prejudicing. \$1.00 per 100.

The Three Sabbaths. A. G. L., No. 58. The Lord's Sabbath, The Jewish Sabbath, The Papal Sabbath. Though the subject is a familiar one, the

treatment of it is remarkably terse and refreshing. You will enjoy reading it, and will receive an inspiration therefrom. 50 cents per 100.

Pacific Press Publishing Co.,

39 Bond Street, New York.

Oakland, Cal.

Kansas City, Mo.

ALMOST A MAN.

A frank talk to a boy who was "almost a man," and the good it did him. As it is in story form, every boy will read it, and be the better for it, as was to the boy in the story. It is intended to help mothers and teachers in the delicate task of teaching the lad concerning himself, purely, yet with scientific accuracy.

"I find it invaluable in my work among students."—*Margaret Hamilton, Shaw University, Raleigh, N. C.*

"Your booklets are a blessing to mothers, young children, and developing boys and girls, and my heart goes up in heartfelt gratitude for them. My boy, fourteen, said after reading 'Almost a Man,' 'Mama, I feel better after reading that book; my thoughts are higher.'"—*Nellie P. Witham, Olympia, Wash.*

Price, postpaid, - - - 25 cents.

Postage stamps accepted.

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

TO OUR PATRONS:

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

AMERICAN SENTINEL,

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

ORGAN OF THE
INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

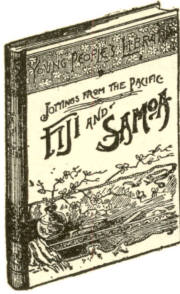
PUBLISHED WEEKLY BY
PACIFIC PRESS PUBLISHING COMPANY.

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

ADDRESS, **AMERICAN SENTINEL,**
39 Bond St., New York.

FIJI AND SAMOA

An account of a trip to these two island groups, in which are woven many interesting stories and incidents concerning the people and their customs. It also contains a short account of the terrible Samoan shipping disaster that occurred in 1889. Illustrated, cloth, 60c; paper, 25c.



THE TONGA ISLANDS



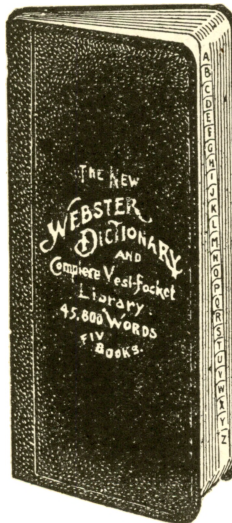
A story of the customs, religions and superstitions of not only the natives of Tonga but of neighboring islands as well. Also a short history of their principal feuds, how the Gospel was first introduced, etc., etc. A volume of real worth.

Cloth, 60c; paper, 25c.

Pacific Press Publishing Company,
39 Bond St., New York City.

DO YOU KNOW

that Miles' Pocket Dictionary is based upon the great "Webster's International Dictionary"?



That it has
a double index by which any desired word is found in a moment of time?

That it is
the only abridged dictionary that gives the full pronunciation of words?

That it has
a device, called the "Columbian Word-Builder," that doubles the capacity of the book, making it contain more words than any other dictionary short of an unabridged?

That it has
45,800 WORDS?

This little book, of vest-pocket size, is not only the handiest and the most complete, but it actually embodies five other books, all of which are characterized by the same elements of completeness; viz.: a Pronouncing and Statistical Gazetteer of the World; a Rapid Calculator and Compendium of Business Forms; a Parliamentary Manual, based on Roberts' and Cushing's; and a Letter Writer and Literary Guide. It is a complete library of five pocket reference books bound in one volume and weighs only two ounces.

It can be had, Bound in Cloth, for 25 cents, and for 50 cents in Leather, Gilt Edged and Gold embossed. Extra Morocco, Calendar, Memorandum, and Stamp-Holder, 60 cents, 800,000, and more, sold and everybody pleased, and more than pleased. Your money back if you are not fully satisfied. Send price for a copy, and terms to agents.

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

EVERYONE IS SATISFIED

WITH OUR

PREMIUM COMBINATION BIBLE.

AS ALL WHO HAVE SPOKEN TESTIFY.

BOTH OLD AND REVISED VERSIONS in one volume without increasing the size makes this Bible **EXCEPTIONALLY VALUABLE TO BIBLE STUDENTS.**

This Bible is also "Self-Pronouncing," which enables anyone to read the hard Scripture names with ease.

Large Clear Type, Copious Teachers' Helps—Numerous Illustrations—Splendid Clear Maps—Concordance—Subject Index—Vocabulary of Proper Names and Foreign Words with their Meaning, etc.

It is bound in Tampico Morocco, Divinity Circuit, Leather Lined to Edge, Round Corners, Red under Gold Edges, Silk Headband, Silk Marker.

We will send this Fine Bible, postpaid, **\$3.50.** and the "American Sentinel," one year, for

If you desire name in gold letters on the Bible send 25 cents extra.

The Bible may be sent to one address, the SENTINEL to another. THIS OFFER IS EXTENDED TO ALL, OLD AS WELL AS NEW SUBSCRIBERS.

Anyone sending eight new subscriptions with \$8, will receive this Bible as a gift.

This Bible is also furnished with Concordance and maps only or with maps alone. Without full helps it is somewhat thinner, and therefore more easily carried.

A most acceptable gift to a husband, to a wife, to a child, to a parent, to a more distant relative, to a friend, to anybody.

Address, **PACIFIC PRESS PUB. CO.,**
39 Bond St., New York

Books We Can Recommend.

SAVONAROLA

A graphic account of the life and martyrdom of this wonderful preacher of Florence; also a sketch of his times. An inspiring book for young readers, and one that will be read again and again.



Cloth 60c;

JOHN OF WYCLIFFE



The life of this greatest of "the reformers before the Reformation" is one of intense interest, and is here told in such a way as to inspire the reader to cultivate his opportunities and economize his time.

Cloth, 60c.

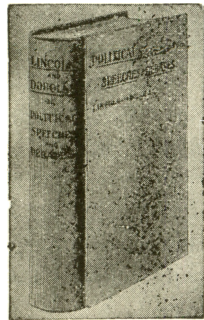
MARTIN LUTHER

A most readable story of the life of this greatest reformer, at home, at the university, as a monk, as a priest, at Rome, at the Diet of Worms, and the closing scenes of his career. Illustrated.

Cloth, 60c.



POLITICAL SPEECHES AND DEBATES



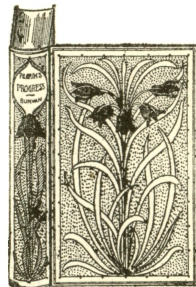
A reproduction of the principal speeches and debates of Abraham Lincoln during the years 1854-1861, together with those of his political antagonist, Stephen A. Douglas. A fascinating volume of over 550 large pages.

Cloth, \$1.75.

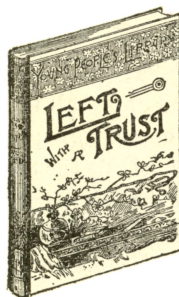
PILGRIM'S PROGRESS

Size, 6½x4½ inches, 495 pages, 6 illustrations. The story of both Christian and his wife. An attractive edition of this immortal classic.

Price, 40c.



LEFT WITH A TRUST



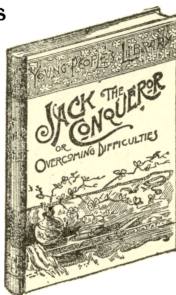
Contains two good stories, the first being of the struggles of a family, the head of which having gone, according to baby Phil, "Away 'cross the big sea, and perhaps he'd tumble out of the ship and get drowned." The second tells of the faithful efforts of a boy to support his sister and widowed mother.

Illustrated, cloth, 60c.

JACK THE CONQUEROR

And Other Stories

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



GOLDEN GRAINS



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

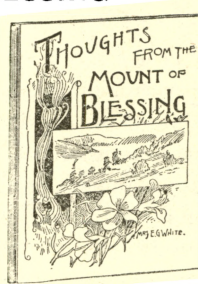
Composition," "The Wanderer's Prayer," "The First Lie," "The Tempting Gloves," "Tom's Revenge." Complete set for 25c, postpaid.

THOUGHTS FROM THE MOUNT OF BLESSING

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

—Baptist Union.

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



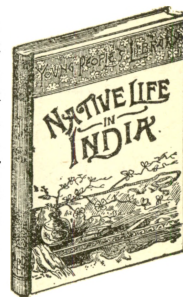
MAKING HOME HAPPY

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

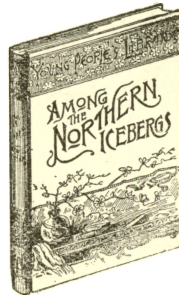
NATIVE LIFE IN INDIA

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

Cloth, 60c.



AMONG THE NORTHERN ICEBERGS



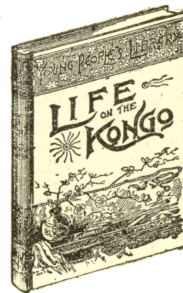
An account of the expeditions sent in search of the North Pole by the United States and England. It is written in narrative style and is intensely interesting. Its illustrations are of northern scenes and incidents, and are very good.

Cloth, 60c.

LIFE ON THE KONGO

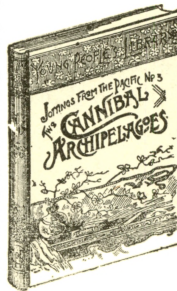
A comprehensive history of that portion of Africa drained by the Kongo and its tributaries, together with numerous missionary incidents and experiences. The author, Rev. Holman Bentley, writes from personal observation, and gives much interesting information concerning this much-talked-of country.

Illustrated, cloth, 60c.



TWO CANNIBAL ARCHIPELAGOES

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



STORY OF REDEMPTION

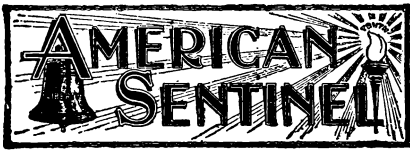
A book well calculated to show forth the love of Christ, and to draw the reader into a closer connection with Him. Contains 237 pages, 68 engravings, four of which are three-color half-tones.

Cloth, with gilt edges, \$1.25.

PACIFIC PRESS PUBLISHING COMPANY,

KANSAS CITY, MO.
OAKLAND, CAL.

39 Bond Street, New York City.



NEW YORK, MARCH 16, 1899.

A BILL to legalize the running of Sunday street cars and the selling of newspapers and the opening of barber shops on Sundays, is before the legislature of Pennsylvania. It might be well to inquire, in considering the proposed measure, how the morality of the people of Pennsylvania compares with that of people in States where there are no such restrictions. What good purpose have such restrictions ever served?

A "BETTER Sabbath law" is called for in Michigan, says the *Michigan Christian Advocate*. What better Sabbath law does the *Advocate* want than the fourth commandment of the Decalogue? We believe they have that law in Michigan, the same as everywhere else. The Lord made that law; who can make a better one? Who can improve on the work of the Creator? That is God's law for Sabbath observance. Does the *Advocate* want Sabbath observance to be secured by any different law? A different law would not secure the kind of Sabbath observance God wants, but it might secure the kind the *Advocate* wants. Would not the *Advocate*, since it professes to be Christian, do well to examine itself and get into harmony with the Lord?

ENGLAND is paying dear for "expansion." Although the revenue of the British government is this year seven and a half million dollars more than that of any previous year, there is a deficit of twenty-five millions, which is said to be due entirely to the "jingo" policy of Lord Salisbury. There is a permanent increase made of just this sum in the expenditures for the army and navy. Out of a total revenue of \$515,000,000, no less than \$350,000,000 is required to maintain the army and navy at the

standard of efficiency deemed necessary to meet the demands of the expanding empire.

To meet this deficit various expedients are suggested, none of which are relished by the people who have to "foot" these huge bills. The taxes must be made heavier; and if all this occurs at a time of unusual prosperity, how much greater will be the distress when the prosperous period shall have passed? This is the most serious question to be considered. "Expansion" carried beyond certain limits always means explosion and collapse.

THE Rev. S. P. Cadman, Methodist, pastor of the Metropolitan Temple in this city, says that the Bible needs to be edited. The same thing is said by many others who pose as Christian teachers; they want the Bible edited, and of course (though they do not say it) they are the ones to do the editing. They want to edit the Bible in order to get rid of the miraculous part of it—the creation in six days, the story of Joshua and the sun, Jonah and the whale, etc.

We have no use for a Bible that has had a human editor. That would be at best only a curiosity. For salvation, the Bible as God has edited it is infinitely preferable. A Bible without miracles in it would not bring much hope to us, for our salvation must be a miracle. A god who cannot work miracles cannot save anybody from sin.

It is announced that the Japanese government is considering the advisability of making Christianity the state religion of Japan. If so, that government needs to be informed that the thing cannot be done. Christianity was never the state religion in any country or at any time; and it cannot be made a state religion to-day. Christianity is love; and love cannot be enforced. All that can be enforced by the state is the letter of Christianity without the spirit; but "the letter [alone] killeth"! This is just what state reli-

gions which claimed to be Christianity have always done—they have killed people. The time when state religion—professedly Christianity—was the most general, the most logical in what it did, and the most faithfully carried into effect, was during the Dark Ages, when good people by the million were being put to death for being dissenters. Let Japan be admonished by the lessons of history.

EX-REGISTRAR BRUENER, of the local land office at St. Cloud, Minn., who is a staunch German Catholic, says of the recent transfer of land in that State by the Government to Archbishop Ireland, that "there is inside history which reflects no credit upon him as a Catholic prelate." The land secured by the archbishop was a tract of thousands of acres, upon which there were many settlers.

FOR a nation, as for an individual, it is dangerous policy to refuse ever to acknowledge a mistake. No nation can be infallible.

A Valuable Book

Is just what the bound volume of the *SENTINEL* for 1898 is. To those interested in the subject and study of religious liberty it is indispensable. As a handy reference on all questions pertaining to religious legislation during 1898 it stands without an equal.

Our prices are as formerly: \$2.50 in cloth with leather back and corners; in heavy manila paper cover, \$1.50.

Pacific Press Pub. Co., 39 Bond St., New York, publishers.

Back Numbers.

BACK numbers of each issue of the year with the exception of January 12 and February 23, can be obtained at this office. Our rates: One cent per copy in bulk, or one and a quarter cents per copy when wrappers are addressed to individuals, from list of names sent in.

We have still a good supply of the February 16 issue on hand.