

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

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

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CHRISTIANITY does not "follow the flag;" it follows the cross.



THE "civil Sabbath" represents an effort to secure rest without religion, recreation, or sleep.



TRUE Sabbath rest is derived from the Sabbath itself, not from an enforced quiet and cessation of business.



THE true Christian warfare is not where one nation overcomes another, but where an individual overcomes the world.



ONLY the law of Christ can provide the religion of Christ. A Sunday law can provide only the religion of the State.



A SUNDAY law shuts off competition in trade; it provides a way to be religious without costing anything. But religion which costs nothing is too cheap to be worth anything.



THE religion God has provided costs something. The price of it was advertised on Calvary. Nor has it gone down in price since the crucifixion. It costs now just as much as it did then.

THE true religion demands the crucifixion of self. And he who has crucified self for the sake of religion has done infinitely more than any Sunday law could secure. He has done that which State religion does not demand, and the Sunday law is expressly designed to avoid.



THE law of Christianity demands the crucifixion of self; the State Sunday law demands the crucifixion of conscience. That is the difference between the religious laws of God and of man. And that is why no man or body of men has any business to enact such laws.



GOVERNMENT of the people by the people, cannot be any more righteous than the people are themselves. And the people cannot make themselves any more righteous than they are.

A Definition of Protestantism.

AN Episcopalian authority, Canon McColl, is calling for a definition of Protestantism. He maintains that there is no definition of the word which shows it to be suitable as a designation for the Christian Church. He says:—

"In common parlance, a Protestant means anybody who is not a Roman Catholic, and Protestantism is thus a sort of drag-net that 'gathers fish of every kind,' from the believer in the Trinity and Incarnation to the Mormon and the agnostic, and even the avowed atheist. What, then, is 'the Protestant faith' of which we hear so much? It is a contradiction in terms. The note of faith is 'I believe.' The note of Protestantism is 'I do not believe.' It is a negative term, and therefore to call the Church of England 'Protestant' is much the same thing as to define a human being as 'not a quadruped.'"

If "anybody who is not a Roman Catholic" is a Protestant, then anybody who is not a Protestant is a Roman Catholic; and anybody who says he is not a Protestant because he finds fault with that term as

being a mere negation, might as well own up that he is a Roman Catholic and take his stand openly with that church.

Protestantism is either a lie, or it is truth. If it is truth, it is not a mere negation.

When Wycliffe, "the morning star of the Reformation," at one time lay sick upon what his enemies hoped would be his death bed, some monks and friars came to him to taunt him with the prospect (as they believed) that the cause for which he had contended was about to perish. They had about the same idea of Protestantism as is held to-day by some who are "not Roman Catholics." But Wycliffe knew what Protestantism was. Raising himself upon his bed and looking his enemies in the eye, he exclaimed in ringing tones: "With what do you think you are contending? With a feeble old man, trembling upon the brink of the grave? No! but with truth—truth, which is mightier than you, and will one day vanquish you!"

Wycliffe's prophecy came true. Truth—drawn from the Scripture—vanquished Rome, and that victory established Protestantism in the world.

Truth is always a protest against error; but truth—religious truth—is at the same time the most positive thing in the world.

So long as the principles and doctrines of the papacy are upheld in the world by great organizations of men, so long will Protestantism be a proper designation for the opposing principles of truth. For one who makes no protest against the principles of the papacy, might as well identify himself with the papal party.

"The Protestant faith" presents no contradiction in terms. "I do not believe," is a phrase of papal coining. Concerning truth, the meaning of Protestantism is, "I believe;" concerning error it is "I protest,"—which, of course, implies non belief; but papal opponents have taken this negative side of Protestantism and held it up before the world as being the only aspect which Protestantism presents.

It required something very positive on the part of Wycliffe, Luther, and other leaders of Protestantism to make headway against the vast and long-established power of the papacy. It required a very positive belief of gospel truth,—it required true faith. And the fact that Protestantism did make headway against that great system, even through the dungeon, the rack, and the stake, is evidence of the most convincing kind that it was, and is, the most positive thing in the world.

And anybody who will practice true Protestantism to-day will not be long in discovering that it must of necessity be as positive a thing to-day as it ever was in the past.

It is well known by all that those Americans who oppose the conduct of the United States in the Philippines, do so solely upon the principles of the Declaration of Independence. And yet the sending of such literature

to the Filipinos is definitely denounced as treason by the imperialist newspapers. And the most peculiar thing about the whole matter is that the charge of treason against such conduct is not far from correct; for the Constitution defines treason as the levying war against the United States or giving aid and comfort to the enemies of the United States. And since the United States counts the Filipinos as enemies, and as guilty of levying war, it is plain that to justify them in it and encourage them in their resistance by sending them literature, even though it can all be done with the plain reading of the Declaration of Independence, can be made to appear as at least akin to giving them aid and comfort. But what a queer turn of affairs it is by which loyalty to the fundamental principles of the Government of the United States becomes treason against the Government of the United States! Than this what could more plainly mark the complete apostasy of the Government of the United States? And what but national ruin can possibly follow such national apostasy?

Christian or Heathen—Which?

A SHORT time ago at a banquet in Philadelphia the Chinese minister to the United States was present and made a speech in which he very neatly stated some quite closely pertinent truths. One of the passages is the following:—

"The most important questions with which the Chinese government has to deal arise from the spirit of commercialism and the spirit of proselytism. Unfortunately most of the troubles occurring in China have arisen from riots against missionaries. Hence it has been said by some foreigners in China that, without missionaries, China would have no foreign complications. I am not in a position to affirm or deny this.

"But let us put the shoe on the other foot, and suppose that Confucian missionaries were sent by the Chinese to foreign lands with the avowed purpose of gaining proselytes, and that these missionaries established themselves in New York, Philadelphia, San Francisco and other cities, and that they built temples, held public meetings, and opened schools. It would not be strange if they should gather around them a crowd of men, women, and children of all classes and conditions. If they were to begin their work by making vehement attacks on the doctrines of Christianity, denouncing the cherished institutions of the country, or going out of their way to ridicule the fashions of the day, and perhaps giving a learned discourse on the evil effects of corsets upon the general health of American women, it is most likely that they would be pelted with stones, dirt, and rotten eggs for their pains.

"What would be the consequence if, instead of taking hostile demonstrations of this character philosophically, they should lose their temper, call in the aid of the police, and report the case to the Government at Washington for official interference? I verily believe that such action would render the missionaries so obnoxious to the Amer-

ican people as to put an end to their usefulness, and that the American Government would cause a law to be enacted against them as public nuisances. Can it be wondered at, then, that now and then we hear of riots occurring against missionaries in China, notwithstanding the precautionary measures taken by the local authorities to protect them? It must not be understood that I wish to justify or extenuate the lawless acts committed by ignorant mobs, nor do I underestimate the noble and unselfish efforts of Christian missionaries in general who spend the best part of their lives in China. What I desire to point out is that the preaching of the gospel of Christ in the interior of China (except with great tact and discretion) will, in the nature of things, now and then run counter to popular prejudice and lead to some disturbance."

Therein is strikingly exposed a glaring evil that attaches to the work of the majority of the missionaries to such countries as China and Turkey. They go there depending far more upon their governments than upon God. They are therefore more American missionaries than they are Christian missionaries. Depending thus upon their government and being backed up by the power of their nation, they act arrogantly and disrespectfully toward the people and even toward the government; and then if checked or called to account they at once appeal to their government for a man of war or an army to vindicate their standing and rights as citizens of the United States.

If the missionaries would go as Christian missionaries only, depending upon God for protection and support, they would realize more the essential need of *winning* their way with all the people, by a respectful bearing toward all whatever their dress, their manners, or customs; by deference also to authorities; and by presenting their new and strange doctrines for acceptance upon their own inherent merit more than upon the weakness and foolishness of the religion which the people already possess. Then they would never be an element of discord between nations, threatening the disturbance of the peace of the world.

As to what is civilization, this man who in the eyes of "the great Christian nations" stands as a heathen gave some instruction which every one of these so-called Christian nations would do "right excellently well" to follow implicitly. He said:—

"Some people call themselves highly civilized, and stigmatize others as uncivilized. What is civilization? Does it mean solely the possession of superior force and ample supply of offensive and defensive weapons? I take it to mean something more. I understand that a civilized nation should respect the rights of another nation just the same as in society a man is bound to respect the rights of his neighbor. Civilization, as I understand it, does not teach people to ignore the rights of others, nor does it approve the seizure of another's property against his will. Now, if people professing Christianity and priding themselves on being highly civilized, should still so far misconduct themselves as to disregard the rights of the weak and inexcusably take what does not belong

to them, then it would be better not to become so civilized.

"China welcomes to her shores the people of all nations. Her ports are open to all, and she treats all alike without distinction of race, color, nationality, or creed. Her people trade with all foreigners. In return she wishes only to be treated in the same way. She wants peace—to be let alone, and not to be molested with unreasonable demands. Is this unfair? She asks you to treat her in the same way as you would like to be treated. Surely this reasonable request cannot be refused. We are about to enter into the twentieth century, and are we to go back to the Middle Ages and witness again the scenes enacted in that period? I believe that in every country there are men and women of noble character—and I know in this country there are many such—whose principle is to be fair and just to all, especially to the weak, and that they would not themselves, nor allow their respective governments to commit acts of oppression and tyranny. It is such men and women that shed luster on their respective countries."

To all of which every true Christian will heartily say,
Amen.

A. T. J.

"That Evil Spirit of Liberty."

ACCOMPANYING a cartoon in a recent issue of *Puck*, the well-known illustrated journal, in which the pope is shown climbing up the dome of the Capitol building at Washington, carrying a papal cross and saying to "Uncle Sam," when "called down" by the latter, "I thought it was time to nail this cross up over the dome"—is the following from the editor, once himself a Catholic, summing up the meaning of the late papal encyclical on "Americanism":—

"The recent flurry of our Roman Catholic friends over Americanism proves to have been without good cause, from their standpoint. That is, no one has been guilty of the kind of Americanism that the Paulist Fathers and certain bishops were accused of; no one has been trying to establish an American Catholic Church. And so the pope's letter was based upon a misapprehension! Nevertheless it makes interesting reading, as his letters generally do. In spots it is delicious; in other spots it is magnificent: delicious in its Jesuitical indirection, magnificent in its nerve.

"The old gentleman has no fault to find with the American people, their laws or traits, and yet—well, the truth is that the children of the church must beware of that evil spirit of liberty which taints all that Americans think and do. Especially would he warn them against '*the assumed right to hold whatever opinions one pleases upon any subject.*' He suspects that this iniquitous heresy is peculiarly rife here, and it must be guarded against; for holding any opinion one pleases is as wicked to-day as it was when the Roman Catholic Church punished that audacious heretic who declared that the earth revolved around the sun. Nor can there be ever a change. 'For the doctrine of faith which God has revealed has not been like a philosophical invention, to be perfected by human ingenuity.' The sun still revolves around the

earth, for 'that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared; nor is that meaning ever to be departed from under the pretense or pretext of a deeper comprehension of them.' It is possible that there will sometime be a Catholic American government; but there never can be an American Catholic Church;—that, we would say, is the sum of the letter."

The Constitution of American Imperialism.—No. 4.

BY JOHN D. BRADLEY.

THE philosophy of the transformation of the Constitution of American Republicanism into the constitution of American imperialism, is simply this: The noble sons of degenerate fathers who are now in charge of affairs are too good, too just, too wise, and too humane to be governed by law. They are better than the Constitution of their fathers; their acts are more just, righteous, and humane than the highest and best principles of which their fathers could conceive—the principles which have ever been the true glory of the American Republic. Common sense, therefore, requires that the Constitution should be made to fit their acts, and not their acts to fit the Constitution.

When it is pointed out that it is a dangerous thing to clothe men with arbitrary and irresponsible powers over their fellowmen; that it is neither wise nor safe for American statesmen to substitute the principles of despotism for the principles of liberty, imperialists ask with apparently great concern, "Can we not be trusted?" One of them said in the United States Senate:—

"We cannot be accused of not loving liberty and justice and equality and the rights of men with a love pure, earnest, and unselfish. . . . Let us have faith in the Government. Let us have faith that the powers of government will never be unrighteously exercised. Why should any man, why, especially, should any senator, wish to detract from, to diminish or belittle the power of his government? Why strive by subtle and metaphysical logic-chopping arguments to hamper its operations and circumscribe its province? Rather should we in our national love rejoice to see it invested with strength. Rather should we bid it Godspeed in its mission to relieve the oppressed, to right every wrong, and to extend the institutions of free government. For this is the people's government; the government of a great people, a liberty-loving people, a people that can be trusted to do right, and to guarantee to all men who shall come under its beneficent sway and be subject to its jurisdiction the largest measure of liberty consistent with good order and the general well-being."

After stating in the February *Forum* that the Constitution of American Republicanism has absolutely no binding force whatever upon the men who have sworn to support it, and that it is useful only to "consecrate" and to "stamp legality" upon the acts of the "men supremely great" who attend to the matter of its "ex-

pansion" and "contraction" as "time and occasion demand," Mr. Denby asks with much feeling, "Is it possible that we are degenerate?" He says at another place:—

"In other lands and in other wars the condition of the conquered people has been hard and deplorable. In our case we march bearing gifts, the choicest gifts—liberty and hope and happiness. We carry with us all that gives to the flower of life its perfume. The dusty East rises at our coming; and the Filipino springs to his feet and becomes a free man. This is not poetry, but reality wrought out by a people to whom freedom is as the breath of life, and who would scorn to enslave a country or a race."

And again:

"There is great talk of justice and peace, as if we were going to oppress anybody—which we could not do if we wanted to."

"Can we not be trusted?" The answer to that question rests with those who ask it. Doubtless they can be trusted to some extent with some things if they prove worthy of such trust. Trust is not one-sided, developing spontaneously at the will of the person exercising it. Its existence is not determined altogether by the person exercising it; its existence is largely dependent upon those who are trusted. Trust must be inspired; there must be a ground of confidence, something upon which it may be based. The way to make sure of future trust is to be true to the trusts of the present. It is too much to expect of ordinary people that they can feel secure in their constitutional rights, either now or for the future, when they are told to-day that the principles of the Constitution "are indeed great, but that they are incapable of literal application." When the people are told to-day that the trial by jury and the privilege of the writ of *habeas corpus* may be refused without infraction of the Constitution, they do not know how these rights are to be secured to them in the future. There can be no faith here that "the powers of government will never be unrighteously exercised," because there is nothing upon which such faith can be based.

There are many men who can be trusted with a few things; there are a few men who can be trusted with many things; and there are some men who can be trusted with nothing; but there are no men who can be trusted with arbitrary power. The men have never lived and never will live who can be trusted with unlimited power over any of their fellowmen.

It will aid materially in understanding why any man, and even a senator, may "strive" to "hamper" and "circumscribe" the power of government, when it is known why the government is invested with any strength whatever. The government is invested with power that it may uphold the rights of every citizen. Its sovereignty is the expression of the sovereignty of the people; the sovereignty of human rights; the sovereignty of the rule of right. It has "full power to do all acts and things

which independent states *may of right do.*" It is therefore not entirely unbecoming for any man, and even a senator, to wish to circumscribe and hamper those operations of power that are an expression of the *subjection* of the people; which are a denial and prohibition of human rights; which are an assertion of the sovereignty of the rule of might; which are accompanied with the declaration that "we have a right to govern the territory of the United States as we please." * Such investments of strength are not occasions for rejoicing. "Our legislators are not sufficiently apprised of the rightful limits of their power, that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us."† It is, therefore, a waste of breath on the part of an American statesman to talk of sovereign powers which conflict with human rights. He simply proclaims that he is ignorant of, or that he despises, the fundamental principles of American government.

"Is it possible that we are degenerate?" This question is easily answered. It is most certainly possible. But that is not the question, and it is a question upon which imperialists, if they are wise, will delay discussion as long as possible. We will say, however, in passing, that upright men are not in the habit of demanding unlimited powers over their fellowmen. They know that it is impossible to hold such power for the good of anybody—that it will be a curse to both governors and governed. They have no aspirations in behalf of humanity and civilization that are incompatible with justice and equity. They know that in order to be humane they must be just; they know that in order to be beneficent they must not deny to others the rights which they claim for themselves. But let the question of degeneracy be decided as it may. In neither case are those who ask this question entitled to the powers which it is unlawful for any man or set of men to hold, whether they be degenerate or not. The first man who arrogated to himself such powers has come down to posterity branded in the language of inspiration with a name that is equivalent to "the extremely impious rebel," and which signifies "rebellion" and "supercilious contempt." And those who follow in his steps cannot hope to escape the brand of Nimrod, let the question of their degeneracy be decided as it may.

Mr. Denby does not say why "we" cannot oppress anybody—"which we could not do if we wanted to," and we shall not ask why. It becomes persons of ordinary clay to hold their tongues in the presence of men who are so spotless and immaculate that they just can't oppress anybody, even under an "expansive" and "elastic" constitution interpreted by themselves. No words of doubt should mar such sublime perfection. But the injunction is, "Be not righteous overmuch; neither make

thyself overwise; why shouldest thou destroy thyself?" Those men who are just so good that they cannot be beneficent without trampling upon justice and equity; who are so righteous that just and constitutional restraints and principles must expand and contract to fit their actions, are so unregenerately bad that of all men on the face of the earth, they are the last who should be trusted with irresponsible power, and never for a single moment should they know what it is to be without the most strict and binding limitations and restraints.

We shall have more to say of these "good" men next week. And in what we have said, and shall say, we are not aiming at the men, but at this "goodness" with which they identify themselves.

The Town of Bondage.—No. 2.

BY FRANCES E. BOLTON.

By this we came where stood great golden harps with torn and broken strings. There seemed to wail a minor melody sadder than sorrow's song, of joy renounced, of ruined homes, and desolated lives. The toilers round were shaping iron ends to tip their scourge-whips, wherewith to wound themselves.

"And this, what's this?" I asked. "What are these harps?"

"Hearts," cried a voice near by. "They are our hearts. God filled them full of golden melody, and then when we had learned to love it well, he bade us break each string, and tear the harps from out our bosoms. Once we had hope, that if on earth bereft, they would be given back to us in heaven. Alas! there is no heaven, and he who gave us harps is worse than hate. There is no hope. Despair and mystery is all our portion. Our dim eyes fail in looking up, yet nothing hangs above but threatening vengeance."

We next found writers, writing as for life. They wrote with blood, dipping their pens through gashes to their hearts for ink. They wrote of sacrifice of every God-made hope, instinct, and tendency declaring God demanded that men tread a path for which he gave no love; but rather filled with hatred and disgust against its gloom. "We teach them that God asks such grief of them." So said my guide.

"But does he?"

"Answer yourself, for you, as yet, are free."

"Well, then," I said, "Nay, nay. God gives us faculties to do the work he fits us for, and gives an easy yoke, a burden light, and bids us come to him and be at rest."

"Speak not so loud within these prison walls, lest some sweet echo raise a tempest here, and set men free."

"And who are these who go on crutches so?"

"These are our mendicants who live as beggars do, and ask for bread but ever find but stone."

* Senator Platt, of Connecticut, in the United States Senate.

† Works of Thomas Jefferson, Vol. VII. page 3.

"Wait, let me read. Their names are on their crutches. 'The Fear of Man,' 'The Dread of Pain,' 'The Love of Power,' 'The Greed of Gain,' 'Majority,' 'Diplomacy,' 'Sycophancy,' and 'Sell the Truth.'"

"They have strange crutches. How came they lame?"

"We made them go on crutches till they could not walk without. It is their crutches that have made them lame. Once they walked forth as men. Now we'll go out and view the town and tombs. Here is our river, Death Doom. It goes down by the valley of Despair, and empties to the sea of Death. Come, watch. See yonder pleasure boats."

"Then there is pleasure in the town of bondage?"

"Yes, such as demons know."

"But, see, men fall from yonder narrow bridge. A score or more are struggling in the tide. O will the boats not help them?"

"Watch close, and see."

I watched. I saw the drowning souls come up, gasping for breath, and clutch the boat's side, and then I saw the pleasure lovers there undo their feeble fingers, and push them off. I saw them sink again to rise no more. I heard the mocking laughter from the boats.

"What means it? O what means it?" I cried in agony.

"It means that yonder bridge is named by us 'Stern Duty's Path,' o'er which all souls must go. The bridge is thick with spikes; and but one swaying plank. One misstep and they fall. Our demon hands who must make pleasure so, see that the miss is made, and down they go. For one misstep planned by our demon minds, men go to doom, and if they seek men's help, their fingers are undone, and as men laugh, their brothers sink to death."

"O cruel, cruel, cruel!"

"Why say you so? Have you not seen it done? Mayhap yourself have done it."

"Not knowingly as you."

"Come, let's go on. Here is our cemetery. We place men here who trouble us too much, and when we please, we bury them alive."

"Look, sir. Some of these men are never dead at all. They turn their eyes. They seem to plead with you. Yet they are bound with grave clothes."

"Yes. This man we buried some three years ago. He struggled from his grave, but not from bondage. We trouble not to bury him again. He does no harm, and gives us chance to laugh."

"But he is bound in grave clothes, hand and foot."

"True, but what matters? No one has ordered here to loose and let him go."

"But he will die if he be not let loose."

"True, but what matters? This is Bondage town. Death makes some pretty writhings, we shall see."

"Come, you shall see our school, a pretty place."

We entered in and on the door we read, "Abandon

hope all ye who enter here," yet we passed in. The object of the school was marked in blood—*To Make Souls Slaves?* and then beneath was traced what must be done to shape fit subjects to a tyrant's will. "Will power subdued and blotted out," "aspiration killed," "love destroyed," "faith obliterated," "hope slain," "individuality crushed." Beneath was written the qualities essential for a slave. "For will, subjection," "for aspiration, degradation," "for love, passion and cruelty," "for faith, dark doubt," "for hope, despair," "for individuality, the demon's stamp."

Then as I read there came a sound of chains, and pupils marching. The teachers were the priests and officers of law. The priests held up a Book but it was chained, and they interpreted the Word of God, and bade men live by creed, and by tradition, and by the word of man. The officers rehearsed the stern priest's word, and drew the sword of state to make it sure. Then one by one the pupils were led out, and placed within the iron dummy of a man. A spring was touched, and at the touch the arms flew back, the robe spread wide. The form was spiked with nails as in the iron virgin, and though the pupil shrieked, the priests and officers had power to force him in. We heard the sound of crushing flesh and bone, of breaking heart, of ruined brain and soul, and when the victim stood forth once again, he reeked with gore. So passed the pupils in. Some short, some tall, some stout, some bright of face, but all came forth in one dark mold of hell. Some cried, "they never would take on the mold, and chose to die instead." They thrust them in; but though they came forth dead, they wore a heavenly look, and smiled for peace.

Sickened I turned, and said, "Let's get us hence." And when I looked above the heaven was dark, and sword-like lightning flashed, and thunder rolled, and e'en my guide turned pale.

He led me next into the synagogue, and shewed me priests who wore a chain of creeds, enforced tradition, and a man's degree. Then came the dinging of an awful bell, and crowds poured in; but all were bound. Clank, clank, the chains went as they walked with bleeding, weary feet. I saw the women with the hungry arms, I saw the maidens with their blood red hands, the multitudes with broken hearts, and sad despairing eyes. I saw the pupils with their stamp of hell. The priests preached on of sacrifice for heaven, and showed a god whose face was stern and hard, who called on all to tread a rigorous path, and asked the giving up of all men's will to meek submission to the will of one, his own viceroy of the face of earth. The people then were driven as were sheep into their small confessionals, and there told out their hearts, and took their penances, to so win heaven. Some went with looks divine to meet their death; for lo, beneath the church were torture rooms, and those who would not give their wills to man, were there examined, yet I heard a shout of one delivered as I

saw him racked. As I turned back I heard one awful wail that rose to heaven.

"Come you shall join our feast," my leader said. I sought the banquet hall. The priests were there, the officers of law, and great Azazel, and all who bore the hardest stamp of hell. They laughed and ate. They ate, 'twas bloody food—the hearts of men, the dainty souls of saints. It was a feast of blood. They drank fresh wine, warm from the press of pain.

(Concluded in next issue.)

The Results of Disunion.

BY C. H. KESLAKE.

"EVERY kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand."

In the preaching of the gospel the importance of maintaining unity is set forth. The Apostle Paul writes: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment."

Just how this is to be accomplished the Apostle tells us in the following language: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering: forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace."

This is God's way. This is teaching us to do as God did. It is God likeness. It tends always to salvation.

But Satan's way is directly opposite. As pointed out in a former article, the great enemy of righteousness recognizes the necessity of unity; but the only way in which he can even appear to accomplish this is to use force, even to the extent of putting the one at variance with his idea, to death.

When there is a division among men there must be error; some one is in the wrong. And that wrong must be corrected even though it be necessary to punish the one who cherishes it.

At a very early date in the history of the world this spirit made itself manifest. Very soon after the fall of our first parents there was an exhibition of the lack of unity and its results. Abel was a devout worshiper of the Lord. The Bible tells us that, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11:5.

As this same scripture shows, Cain also was a worshiper of the Lord. But it is evident that the worship he brought to God was of such a nature that God could not accept it; and that being so, it was worse than if

no worship had been professed on Cain's part. And when God witnessed to Abel's offering that he (Abel) was righteous, by that same token God witnessed that Cain was unrighteous.

It does not matter here as to what difference there was in the worship that they offered. There was a difference, and reference is made to the occurrence because it presents an illustration of that which has been enacted over and over again throughout the history of our world. There may have been differences in matters of detail, but always the same spirit has been manifested and the same principle involved.

Between these brethren there was a lack of unity; they were divided. The cause of this was a lack of unity on the part of one of them between himself and his God. Had both alike been one with their Creator there could have been no division between themselves; they must have lived in perfect harmony.

Bad as the situation was, the remedy was both easy and simple. When Cain discovered that the Lord did not respect him or his offering, he was very wroth, and his countenance fell. "And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Gen. 4:6, 7.

It is clear that had Cain made a similar offering to that of Abel's, and had done it in faith as Abel did, he would have done well, and he would have been accepted. And the words of the Lord by which it was sought to encourage him shows that it was still possible for Cain to offer an acceptable offering. But Cain was not willing to accept the Lord's way of remedying the difficulty.

There was a division. One of them was in error; and it was not hard for Cain, in his condition of unbelief, to see(?) clearly that his brother was in the wrong. It was only a question of time when one of them must give up, or else be put out of the way. Not merely a separation was demanded, for this world is too small to hold even two people when they do not agree.

"Can two walk together except they be agreed?" This is impossible. Both Cain and Abel realized this, and both sought to secure it, but each in a different way. Abel *could* not give way; Cain *would* not. Cain's way of securing unity must be, if necessary, at the expense or cost of his brother's life. And this was done. But there was no more unity in Cain's case after Abel's death, than there was before. The trouble was not in Abel, it was with Cain himself.

The first movement in which religion was joined with force—the first that ever was on earth—was apparently a success. Truth(?) had been vindicated—so the "reformer" thought. Yet the voice of his brother's blood cried unto God from the ground, and throughout his whole life Cain lived with the awful consciousness that he had not bettered the situation a particle.

Such is the spirit of intolerance. Such is the spirit

that cannot bear to see others differ from themselves, and such must always be the case where the restraining influence of God's Holy Spirit is not cherished.

The "Fast-Day" Farce.

BY H. E. OSBORNE.

SERIOUS reflection with reference to the popular "observance" of the recent "fast day" proclamations, must prove prolific in queries as to the propriety of this state-appointed fast. No one could fail to observe that the thought of fasting and prayer was the remotest idea in the minds of the people on the "fast day" just passed. No one witnessed any "rush" on the churches, to take part in humbling hearts before the throne of divine mercy. Indeed, it was a rare and exceptional case to even find on that day an open door in the Protestant churches, and still more difficult to find the people who had entered in.

On the other hand, one could but be impressed with the fact that there was a conspicuous effort on the part of the people to secure the promised pleasure of numerous attractions, bidding for public patronage on this fast-holiday. Parties were formed for excursions into the country in search of the sweet spring flowers—an innocent pastime in itself to be sure, yet not peculiarly an act of piety. Fishing and hunting, parading and racing, wheeling and driving—how all these sports flourished! More painful to note was the fact that the saloon did a thriving business; the theater was taxed to its utmost capacity; and crowds resorted to the dance-hall, where supper was served to people who had partaken of three meals during this day of fasting and prayer!

Now that irreligious people would not be influenced by this "fast-day" proclamation is certainly to be expected. But why should even the Christian be moved upon to comply? When and where did God command the *State*, saying, "Proclaim ye a solemn fast among the people?" When and where has the great "Governor among the nations" even *authorized* the State to promulgate such a decree?

It may be argued that the proclamation, being non-compulsory, is at least harmless, but who will dare affirm that the cause of true religion is not hindered by this huge jest upon the sacred privilege of prayer? Since the day is one of feasting and not fasting, and since it is so hard for our governors to break away from the "time-honored custom" established by their predecessors, why should not these executives at least be frank enough to call things by their right name, and so proclaim a *farce-day* rather than a *fast-day*? Surely, a more genuine farce cannot be found, than is this annual State "fast," and if our governors are to exercise the functions of a *religious* office, it behooves them to "provide things *honest* in the sight of all men," as the good

Book commands. This name would not only be in harmony with facts, but it also presents the advantage of an easy transition from the current title. By the indistinct pronunciation of the ordinary Yankee, it is difficult to tell whether your neighbor is talking about fast-day or farce-day. Since this progressive age admits changes in our orthography, let us be honest and write and speak this name as it really is,—f-a r-c e-day.

Auburn, Me.

"Civilized" Savagery at Samoa.

THE widow of the late well-known novelist, Robert Louis Stevenson, who is buried in Samoa, has written a letter to the *Westminster Gazette*, touching the bombardment of Samoa villages by British and American warships. It is a very caustic comment on the "benevolent assimilation" which "civilized" and "Christian" nations practice, in the name of "humanity," upon people too weak to offer serious resistance; and what is more, Mrs. Stevenson undoubtedly knows and tells the exact truth of the matter. The letter says:—

"President McKinley allowed no firing on Cuban towns unless they gave active cause of offense, and Commodore Watson was ordered not to attack undefended Spanish cities. Does the President keep his humanity for civilized countries alone?"

She declares that the Samoan villages are inhabited in time of war by non-combatants, who have to choose between the shells of the warships and "taking to the bush." Under such conditions, she says, delicate women can hardly exist, while children die like flies.

The letter concludes with this paragraph:—

"Chief Justice Chambers has been represented as saying in a letter to his brother: 'I never was happier.' He must be a person singularly devoid of imagination if he never pictured to himself the scenes being enacted in those bombarded villages; the exodus of panic-stricken people rushing hither and thither, shells bursting everywhere, the cries of the bed-ridden and the helpless, wounded people, burning alive in their blazing houses, women in the pangs of childbirth, mangled children crawling on the sands, the sea before them and the bush behind them. And we read that the woods also were shelled. Who is to be held accountable for these deeds that disgrace both England and America?"

REFERRING to the position taken by a prominent Methodist clergyman of New York City, and approved at a meeting of several hundred M. E. clergy, that a person should "reject all parts of the Holy Scriptures which are repugnant to reason," the *Freethought Magazine* says, "That is all that any Freethinker can ask." "The next thing we may expect to hear," it adds, "is that Colonel Ingersoll is called on to address some Methodist camp meeting."



"THE race question" is appearing again as an issue in American politics. In the municipal campaign just concluded in Baltimore this was the leading issue. "A white man's city" was the campaign cry of the democrats. Beside this issue, it is said all national and state issues shrank into insignificance. Just what issues were settled by the civil war is, after all, a matter of much uncertainty.

* * *

RECENTLY there was a divorce in "high society," in this city, followed immediately by the remarriage of one of the parties with another distinguished member of "society." Just what ground existed for the divorce the papers did not state, but the impression carried was that no adequate ground existed. It was stated that the officiating clergyman did not understand the situation when he married the divorced individual, and that but for the high standing of the parties concerned they would not have been able thus successfully to defy public sentiment and modern social proprieties.

* * *

We are as far as any from defending polygamy; but it might well be inquired how much better such "consecutive polygamy" as is tolerated without much disapproval in "high society," is than the polygamy of congressman-elect Roberts, of Utah, against which society has so loudly raised its voice in virtuous indignation. Where consistency is wanting, there is something wrong.

* * *

THE Government has forbidden the transmission through the mails of certain anti-expansionist documents prepared by Mr. Edward Atkinson, of Boston, and designed by him for circulation among the officers and men of the American forces at Manila. This prohibition is made on the ground that the documents are treasonable in character, though they are in large part made up of extracts from the *Congressional Record*. It has been expected that Mr. Atkinson would be prosecuted on a charge of treason, but the Government has taken no action thus far in this direction.

* * *

We wonder, and we question seriously, whether the

Government would be willing to transmit in the mails copies of the Declaration of Independence, directed to the people of the Philippines, and translated if necessary into their tongue, with those passages emphasized which set forth the equal unalienable rights of all men by creation, and the truth that the just powers of civil government are derived from the consent of the governed. From the expansionist standpoint, we know of no more treasonable document than this.

* * *

IF there is one thing that more than another is calculated to weaken the moral influence of this nation among other nations of the world, it is the assumption of moral superiority contained in the talk about the rapacity of the nations of Europe, which would be ready to fall like greedy dogs upon the defenseless Philippines if the United States should withdraw. The *Chicago Times-Herald*, of May 2, speaking on this point, makes use of the phrase, "the territorial greed of less conscientious nations," and this is only a sample of what is found everywhere in the public utterances of the expansionist party.

* * *

While other nations are simply greedy land grabbers, whose motives in war do not rise above the love of conquest, "we" are moved to take up arms by high motives of regard for humanity and disinterested benevolence. We thank God that we are not as other nations, even as the publican nations across the water; and this assumed contrast in moral character is flaunted before the nations of the Old World, and that at the very time when this nation is crushing a people who are fighting for independence and the privilege of government by the consent of the governed.

* * *

What effect must this naturally have upon the minds of foreign peoples? What feelings must it awaken in their minds? What other than a feeling of disgust, coupled with *an intense desire to see this nation humbled?*

* * *

The prophecy has been made that this nation is to be humbled; and now that it is so rapidly entering the maelstrom of international strife, it is not at all difficult to see how this is likely to be accomplished.

* * *

A NEW code of laws is being prepared for Cuba, which will eliminate the old Inquisitorial rule of compelling a prisoner by torture to incriminate himself. This rule has been in force in the island up to the present time. It is to be observed, by the way, that confession by torture is a method resorted to recently by mobs in the United States.

It is reported that England and Russia have come to an understanding on the Chinese question, the agreement being that Russia's "sphere of influence" in China is to be the provinces of Manchuria and Chi-li, and England's "sphere" is to be the province of the Yang-tse Kiang. Germany is expected to extend a like "sphere" over the province of the Hoang-ho. At the same time it is agreed that both England and Russia shall "uphold the integrity and independence of the Chinese Empire."

* * *

But how can a nation be independent which must have some other nation or nations maintain its independence? How would England and Russia view the establishment of a foreign "sphere of influence" on their own soil, as touching their own independence?

* * *

The prospect is that the Chinese empire, under the pressure of these "spheres of influence," will rapidly disintegrate, and the control of trade interests in the various "spheres" will pass into the hands of the respective powers; and this is a matter that touches the commercial interests of the United States.

* * *

There is a steady progress in the evolution of circumstances which are drawing the United States into the vortex of European politics.

Washing May Be Done On Sunday.

RECENTLY a lady in Baltimore, Md., on a Sunday morning washed out a change of table linen and placed the articles on a line in her back yard. At six o'clock the following Monday morning a policeman called and informed her that she was wanted at the police court at 10 o'clock the same morning to answer a charge preferred against her for breaking the Sabbath. When she came before the court she was asked to hold up her hand and swear that she had been washing on the Sabbath day. Upon refusing to condemn herself, and explaining just what she had done, the judge told her that she was "not guilty," and after volunteering his belief that Saturday was the true Sabbath according to the Scriptures, and strongly intimating that the complainant in the case was a minister living next door, to whose church the defendant had previously belonged, he pointed out the difficulties that would confront all who attempted to keep Saturday, and then sent his prisoner home with the advice that she obey the laws of the land rather than attempt, against all odds, to follow Scripture teaching in the observance of the Sabbath.

It is generally conceded by those who have taken the trouble to investigate the case that the minister having failed to convince his former parishioner of the sacred-

ness and obligation of Sunday by the application of the moral law, appealed unto the courts for the enforcement of the civil law in behalf of Sunday observance.

Is it a strange thing that there is a marked decline in religion when we consider that the ministers no longer preach the Bible? Will this condition improve if our ministers add to their political and sensational sermons, prosecutions for nonconformity?

Sunday in Havana.

THERE is Sunday closing in the city of Havana. This is by order of General Ludlow. "Every business house in Havana except the drug stores and cafes," says the press dispatch, "were closed at 10 o'clock this [Sunday] morning." It adds that the thousand or more clerks who petitioned the military governor to issue the order are much pleased; but "not so, however, the storekeepers and the general public."

This is a Sunday law with no "dead letter" about it; for there is no dead letter about military orders. People in Havana must "keep the Sabbath" or feel the rigorous hand of military discipline. Whoever fails to honor Sunday as prescribed may count himself fortunate if he escapes being shot.

This is the first time Havana was ever subjected to a Sunday law. Under a Protestant government an institution which stands as the distinctive mark of papal power and authority, is enforced as it never was under the papal rule of Spain.

Havana is now the most orthodox city under American rule.

WHEN the Declaration of Independence is thrown aside for the sake of conquest abroad, it is gone as a bulwark of defense for American rights at home.

A Problem of Civilization.

News sent from Manila by soldiers in letters to relatives in this country, is frequently of a kind not transmitted through the regular newspaper channels. For example, in a letter to a friend in Sacramento, Cal., one soldier says:—

"I must say that our generals do not want any prisoners, and when they capture any they take their guns away and tell them to go back to Aguinaldo and get more guns. Furthermore, if we catch any of their men wounded, to rid them of their misery we simply put a bullet through their brains and send them to their happy hunting-grounds."

Another, in a letter to his father, living in the same city, says this:—

"Every soldier in Manila was 'just dying' for a chance

to get at the black devils. We struck Santa Ana, the insurgent headquarters first, and after an hour's hot work we had the town in flames and what was left of the Filipinos running like frightened sheep. When we stopped shelling Santa Ana the First California regiment entered, and what we had not burned they finished with a vengeance. Their motto, as well as that of the other regiments, is, 'The only good Filipino is a dead one; take no prisoners, as lead is cheaper than rice.'

A sergeant-major, in a letter denouncing the savagery of the Filipinos, writes:—

"I will venture the prediction that if we ever make an advance through the country that advance will go down in history as one of the most pitilessly cruel of modern times. Can you blame us if we should thus war on a people who come up to you with a white flag in one hand and a knife in the other, and where the men disguise themselves as women to accomplish their design?"

From these and other letters the evidence is clear that the "benevolent assimilation" of the Filipinos is not being conducted even according to the demands of "civilized warfare." And this is being done by the representatives of the Government which went to the Philippines to rescue the inhabitants from barbarism and Spanish cruelty, and to confer on them the blessings of American civilization!

We have nothing to say in defense of the barbarity of the natives. They have acted like savages, no doubt; though it is to be noted that they hold a number of American prisoners whom they have treated well, and evidently do not consider that the only good American is a dead one. Nothing else than barbarism is to be expected of savages, and it was to uplift them from such degradation, we are told, that American civilization was sent to the islands. But how long will it take to civilize the people of those islands when their would-be civilizers act like savages themselves?

The truth is that war is a savage business at the best, and is best conducted by those who have most of the savage in their makeup. It is not the promoter, but the destroyer of civilization.

Looking After Trouble.

New York "World."

WITHIN a week after the reception of the complacent declaration of Admiral Kautz that he was "boss" in Apia we are told that the Samoan troubles are thickening, that the cessation of hostilities has been misunderstood, that the Samoans are full of fight, that Apia is menaced, and that it will be absolutely necessary to slaughter a few thousand more of these poor savages in the assertion of the supremacy of that faraway protectorate of which our admiral is "the boss."

With the Samoans in their war canoes moving up to be mowed down by our rapid-fire guns it would be idle to talk of our withdrawing. The fight is on and it must

be fought out. But it may not be idle to point out that our share in the Samoan trouble is wholly of our own seeking, and that if we had let the Samoans alone and had refused to have anything to do with their quarrels—which were none of our concern—they would never have troubled us.

And it is worth while further to point out that if we keep out of the Chinese complications the Chinese will let us alone. But if we once take a hand in the Chinese question, which is merely the Samoan question on a tremendously larger scale, we shall pull down on ourselves an avalanche of trouble compared with which the Samoan difficulty will be not worth considering.

Why should we go far abroad for troubles and problems and "white men's burdens?" Haven't we enough at home?

Right by Virtue of Might.

THE American forces are driving all before them in the Philippines, and are daily demonstrating the immense superiority of the force employed by the Government in the islands, to the force which the natives are able to employ against it.

Suppose, however, that the situation were reversed; that the native forces were driving the Americans before them, and that every prospect pointed to the speedy establishment of their complete supremacy in the islands. Under such circumstances, would it be regarded as the duty of this Government to take and hold the islands? Would it be said that this was our "manifest destiny"? Would it be even said that the Filipinos were not right in wishing to be independent and in refusing all government that was not by their own consent?

Is it the manifest destiny and high duty of this nation to deliver people who are under the oppression of a great power, the same as (we are told) it is to deliver the people of the Philippines from the comparatively weak despotisms which would flourish there if the American forces were withdrawn?

Consider, for example, the oppressed people of Russia,—the Stundists and others who are banished to the Siberian mines and in many ways subjected to the most inhuman treatment. These poor people—and there are many thousand of them too—would be far better off in the Philippines than they are in Russia; they would be much more free to enjoy "life, liberty, and the pursuit of happiness" under the rule of Aguinaldo and his chiefs than they are under the crushing church-and-state despotism that rules in the name of the czar. But would the United States consider for a moment that it had the right to overthrow the Russian government and bring to its millions of down-trodden subjects the blessings of liberty, etc., which it is now bringing, as it says, to the Filipinos?

Certainly this nation would not think of claiming any such right, although "duty to humanity" confers

the right as much in the one case as in the other. This right of relieving oppressed humanity is claimed only where the power of giving such "relief" is vastly greater than the power that can be summoned to oppose it. The right is claimed only where there is the might and because of the might. And this being so, upon what other basis does the proceeding rest than that "Might makes right"?

But however easily one nation may subdue another—however much a weak people may excite the contempt and derision of a stronger power because of their military incapacity, it remains true that might does not make right, and that the side of right is the only strong side in the end.

No nation, the United States not excepted, can depart from the side of right without fatally weakening itself.

Religious Hatred the Source of Persecution.

THE *Lutheran Observer*, from which we copy the following, sees plainly that religious hatred has been the source of the great persecutions of past times, but is not so conscious of the truth that religious hatred is active in our own day, and seeks to-day the same methods of revenge. The *Observer* says:—

"The crucifixion of Christ was the supreme illustration of religious persecution in the annals of the human race. The hatred of the Scribes and Pharisees which prompted the stupendous crime was so intense and malignant that it scrupled not to violate any law—Jewish, Roman or divine—to accomplish its purpose. Christ himself characterized their hatred of him as diabolical. He declared to them: 'Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning and abode not in the truth.' And yet, paradoxical as it appears, the hatred of the Scribes and Pharisees against Christ was a religious hatred. They were the orthodox rulers of the Jewish synagogue or church. As the highest officials of the synagogue, they were the special custodians of religion among the Jews; and their hatred and persecution of Christ grew out of their zeal for their religion. They were the 'conservatives' of that day, and they opposed Jesus because the spirit of his teachings rebuked their false professions and hypocrisy.

"There are many instances of this religious hatred persecution, and crime in the history of the church and the world. Indeed, many of the most atrocious crimes that darken the history of the race were of this character. Christ rebuked the Pharisees because they manifested the spirit of their fathers, who killed the prophets whom God sent to them; and yet they honored the very prophets whom their fathers slew, and garnished their sepulchers.

"The persecutions of the Roman Catholic Church—the atrocities of the Inquisition, the massacre of St. Bartholomew, and the countless other crimes in her history—were perpetrated in the name of religion. The

reformers of successive ages who sought to purify the church—Wickliffe, Waldo, Savonarola, Huss, Luther, Zwingli, and many others—were persecuted, imprisoned, tortured, and some martyred for declaring the truth of God. This has been, in a greater or less degree, the experience of God's reformers and the heralds of his truth in all ages. Those who dared to expose the false teachings and corruptions in the church were denounced, calumniated, and persecuted by the 'conservative' and orthodox representatives of religion in their day.

"But religious intolerance and persecution have not been confined to the Roman Catholic Church. The same spirit has often been manifested in the Protestant churches, but not carried out with the same extreme and cruel methods, because the methods of punishing 'heretics' or 'dissenters' from the customs or doctrines of orthodox churches have been changed in successive ages, and they can no longer, in civilized countries, be imprisoned, tortured, or burned at the stake, as formerly. But under the same intolerant and persecuting spirit in Protestant churches, they were misrepresented, denounced, imprisoned, or expelled from their churches."

Recent events however have shown with ghastly distinctness that people can be tortured and burned at the stake in civilized countries, even in the United States. It is only necessary that the spirit of hatred and revenge be roused to a sufficient degree of intensity. Individuals recently burned at the stake in this country were not tortured and burned for religious reasons; but it is to be remembered that the spirit of hatred is never more fiercely roused than in controversies over religion, and religious animosity has ever carried people to the great est lengths of inhumanity. The fact that the time has come when in civilized lands people are again tortured and burned at the stake, may be accepted as good evidence that the time has come when religious persecution is ready to be revived in its worst form.

In no age of the world, according to the instructions of Christ himself, were his followers to count on faring better at the hands of their enemies than he did at the hands of his enemies. As it was with the Master, so was it to be with the servants. It need not be thought strange, therefore, that a revival of religious persecution should occur at the close of the nineteenth century.

AN exchange says: "The Sunday opening of the British Museum shows that the London public has taken the fullest advantage of it. Statistics prove that the number of visitors has been greater per hour on Sunday than on week days. On Sunday the museum is open for three and one-half hours. On week days for eight hours. Relative to the Sunday opening of libraries, the late Vincent Stuckey Lean, who bequeathed £50,000 to the trustees of the British Museum and the same amount to the corporation of Leeds for the expansion of their libraries and reading rooms, advised that the libraries be kept open a part of Sunday. But he did not insist that it was a condition attached to his bequests."

His Voice as the Sound of Many Waters. REV. 1:15.

By T. R. WILLIAMSON.

THE valleys sing with the voice of Spring,
And the pleasant plash of the rain;
The soft drops bound from the drinking ground,
Then sink to the buried grain.
At that music fine from the clouds' spilled wine
The dull earth robes with flowers;
And the tall trees don a green leaf crown
To be king through Summer hours.

That voice of the rain that calls the grain,
And sings to oak and vine,
That pours in rills from green clad hills
To the thirst of lowing kine,
Is my Saviour's voice, in Him all rejoice,
And many waters say
"Tis my dear Lord's love decks the skies above
And adorns Earth's Spring so gay."

See the rivers bear to the Ocean's care,
With many a burdened sigh,
The harvests great of the teeming states,
That along their borders lie.
That resistless sweep, so broad and deep,
Hath a voice, a song of power,
That includes the pour of the cascade's roar
And the purl of the Summer shower.

Oh that hearty voice, the full, strong tone,
Of the ruling, pushing flood,
'Neath the dazzling sun or the pale, true moon,
Singeth ever in changeless mood.
And my Saviour's voice, in Him all rejoice,
And the rivers' waters say,
"Give praise divine to the heavenly shrine
For the love of Christ alway."

Oh the tumbling wave where the surges rave,
And the great, gray rocks loom high;
There's a boom and a break as the billows shake
Their foam 'neath the storm-torn sky.
Oh the huge, slow, might, and the moving height
Of the tides, majestic, broad;
And the rise and dip of each steady ship,
Faring on with her living load.

These call with a voice, a thunderous voice,
Like the trumpet's blare in the gale;
They command and plead in urgent need,
With a stormy, hoarse, sea hail.
"Come, come to my Lord at His longing word,
For our many waters say
That the vilest men are ennobled again
By the love of Christ alway."

From the light afar of each swinging star,
In the endless, endless blue,
Where the glories meet and the comets fleet
Like fire ships sail into view;
Where galaxies blaze and the faint, fine haze
Of sheeny nebulae shine;
From that pearly way where each new, pure day,
Comes, swift from the Throne divine.

Through the boundless course of the universe,
And from all things great and good,
Breathes the holy sound of a voice profound
In praise of our Father, God.
For my Saviour's grace and His Heavenly face,
And the shining worlds all say,
"Tis my dear Lord's love lightens all above,
And gives help in Earth's rugged way."

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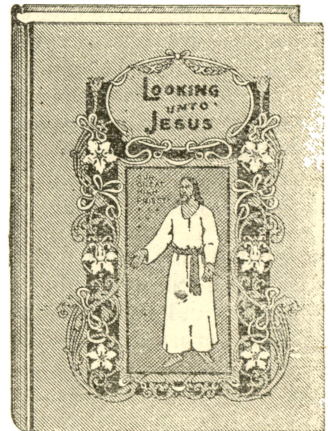
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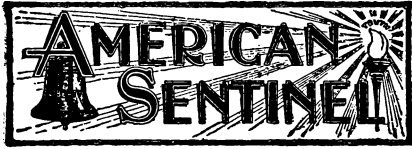
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NEW YORK, MAY 11, 1899.

PROGRESS is a good thing when it is in the right direction. But such progress as is shown by the marriage and divorce statistics, and by the evolution of sentiment in "society" touching the sanctity of marriage, is progress backwards. On the whole, has the "progress" of the nineteenth century been in a forward direction, or the reverse? This is a serious question, and there is abundant ground for asking it.

THE revival of punishment by torture and burning at the stake in this highly-civilized country, is a fact as significant as it is dreadful. When once public sentiment has become so "educated" as to sanction such methods, they may be employed for the punishment of religious offenses as well as for other crimes, and some of the lurid pictures of the Dark Ages may be repainted in the light of the twentieth century. It should be remembered that nothing is more potent to rouse the savage instincts in human nature than the animosity engendered over religion.

THE papacy stands, everywhere, for the union of church and state. It represents the ultimate product of the development of that principle to its fullest extent. The AMERICAN SENTINEL is set to oppose the union of church and state, and must therefore oppose the papacy. This is why it has so much to say about the papacy. But remember, friends, that it is speaking against principles, not against men. The papal principle of church-and-state union is an enemy of all men, and of none is it a worse or more dangerous enemy than of those whose misfortune it is to hold and believe in it as being right. And therefore in oppo-

ing it to none, is the SENTINEL a truer friend than to the Catholics.

IN response to the outcry against Sunday newspapers in London, the editor of the *Daily Mail* has offered to suspend his Sunday edition if the editor of the *Telegraph* will do the same. That is the way it is with a great many people who "want to be good" in this country; they are willing to observe Sunday, and would like to do so, if it were not for the few dollars in trade they would lose by it. So they must have a law to prevent anybody else from trading on Sunday, or doing anything to earn money, so that they can be religious on Sunday free of cost. These individuals should remember that a religion that is good for anything costs something. The Christian religion is cheap enough at any price that can possibly be asked for it.

WHEN the AMERICAN SENTINEL was started upon its mission, there was no thought in the minds of its writers that this nation would set aside the principles of republican government in any other way than by the enactment of laws to compel the conscience, as was foreshadowed by the work of the National Reform party. The work of this party could only end, it was seen, in the subversion of the rights and liberties of the people which this Government was established to preserve, and therefore the AMERICAN SENTINEL opposed that work and warned the people against it, contending for the principles of government set forth in the Declaration of Independence and embodied in the fundamental national law—the Constitution. It has contended for the preservation of the Constitution without alteration or amendment in such manner as was proposed by political church parties.

But lo, suddenly and in an unforeseen way, the Declaration and Constitution are completely set aside by the new national policy of imperialism; so that this is no longer a

"government of the people, by the people for the people," but a government by "some of the people," for "some of the people." The National Reform party aimed at no more complete overthrow of the rights and liberties of the people than is involved in this policy of imperialism. Both aim at a government of the people by "some" of the people—government by "the consent of some of the governed," only in the one case "some" meant the National Reformers and their allies, and in the other case "some" means the imperialists, or the strong as distinguished from the weak. In either case the rights of conscience and all for which the SENTINEL has contended are to be swept aside.

And this is why the SENTINEL has had so much to say about imperialism. It could not be true to its mission and overlook so startling and significant a sign of the times.

THE best thing to do with facts is to look them in the face. Whether they are reassuring or not, it is best to know what they are. It is poor policy to be an optimist because your eyes are shut. There is always hope, so that no one ought to be a "pessimist;" for the Scripture declares that hope "abideth," though it is to be noted that it abideth with faith and love. But hope must rest upon knowledge, not on ignorance, if it is to be of advantage in the end.

ONE reason why "religion is languishing" in the "rural communities" of New England, as Governor Rollins points out, may well be that the papal religion is flourishing in that section of the country. As statistics show, Boston is now by all odds the most Catholic city in the United States.

REPORT says that Norway is getting ready to fight Sweden, and England is sending an ultimatum to President Kruger in the Transvaal. The prelude to the peace congress seems to be in a minor key.