

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

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

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THE Sabbath is in the world to save men; not men to save the Sabbath.



THE Sabbath, to be kept at all, must be kept *holy*, and as no human law can command holiness, no such law can promote or protect Sabbath-keeping. Hence, even were Sunday the Sabbath, a Sunday law could be no barrier to Sabbath-breaking.



SUNDAY laws overlook the fact that a man must be good on other days than the Sabbath in order to keep it. People who are not good on week days are very apt to be bad on the Sabbath, and certainly do not come up to the seventh day in any condition to remember it to keep it holy.



THE Sunday-closing people want everybody and everything, good and bad—the irreligious, the atheistic, the saloon, the theater and the gambling house—to keep the Sabbath. God wants nobody to try to keep the Sabbath before he is converted; and wants no evil thing to pretend to do homage to his day. There is no call for such places to be closed on the seventh day.



It is the proper business of the Christian clergy to proclaim to the people, not condemnation, but reconciliation; not the power of human law for the punishment of the guilty, but the power of God for their salvation.



THE nation has an Independence day, but this does

not matter nearly so much to you as the answer to the question whether *you* have one or not. Are you independent, and do you govern yourself?



THE Christian life is lived not by depending upon the world, but by overcoming it. Christianity seeks no aid from any worldly source.



ABRAHAM of old was obliged to leave "his country," and from the modern standpoint would not have ranked very high as a patriot. But he forsook his country that he might not forsake the right. And people who profess to be children of Abraham can be consistent only by doing as he did. They can be citizens of no country which has forsaken the right. They must be content to accept the name "pilgrim" in the place of "patriot."

Why Celebrate the Fourth?

THE "glorious Fourth" is celebrated as the anniversary of the day on which this country became independent of Great Britain.

Independence was desired not because the seat of British government was the British Isles; it was desired not to secure a different location of the government, but a different government. The aim was not to establish a government on separate territory, but upon separate principles.

Now that these separate principles have been abandoned, what real propriety will there be in a celebration of Independence Day? Now that it is no longer held that all men are created equal, or that governments derive their just powers from the consent of the governed, why should we celebrate the anniversary of the day when those principles were announced to the world? But for the fact that Americans of that time held those principles, the Declaration of Independence would not have

been written, and independence would not have been attempted. Why celebrate a day which stands for that which is not held to by Americans of to-day?

The government of Great Britain was imperial; and being such, it was oppressive. That oppression was felt by the people of the American colonies. Now that Americans are again under an imperial government, why should not the Fourth of July pass as it did prior to 1776?

Independence Day was not designed to celebrate the transfer of imperial government from the shores of England to those of America; and unless something far more than that remains to day for the benefit of the people, there remains no point in the observance of the Fourth.

Sunday Enforcement is Ruinous.

THE leaders in the Sunday movement make one of the foundation claims of their work "the preservation of society, the State, the nation." It is for this that they insist upon the enactment of Sunday laws. Accordingly they are always calling for more Sunday laws. It matters not what far-reaching Sunday laws may be already on the statute books, they call for still more Sunday laws, and the more vigorous enforcement of them all round.

Yet this whole thing is one of the most pernicious of fallacies. It is not only such pernicious fallacy in principle; but it has been abundantly demonstrated to be such in practice. Every point advocated by the Sunday-law workers to-day has been weighed in the balances of practice and of experience; and has been found utterly wanting. The whole thing has been tested on a world-theater, and has been found absolutely vain and ruinous.

The greatest example of national ruin, the most complete destruction of the State, the most thorough annihilation of society, that has ever been seen on this earth, occurred where there were the most and the most far-reaching Sunday laws. That was in the Western Empire of Rome.

In A. D. 313 the Western Empire became "Christian." In 314 the first State favor was shown for Sunday. In 321 the first direct Sunday law was enacted. And so it went on with one Sunday law after another, till by 425 every kind of secular work or amusement was strictly forbidden on Sunday. By that time, too, wickedness and corruption of every sort had multiplied in this "Christian" empire to such an extent that the judgment of God in destruction had already begun to fall unchecked.

In 351 the Franks and Alemanni swept like a fire, a space of one hundred and twenty miles from the source to the mouth of the Rhine.

In 400-403 the Visigoths carried destruction and

devastation through Roumania and into Italy as far as to Milan.

In 405-29 a mighty host of Suevi, Vandals, and Burgundians ravaged Italy as far as to Florence, the greater part of Gaul, all of Spain and all of Africa to Carthage.

In 408-419 the Visigoths overflowed the whole of Italy, all southwestern Gaul and all of Spain.

In 449 the Angles and Saxons entered Britain and never rested until "the arts and religion, the laws and language, which the Romans had so carefully planted in Britain, were extirpated;" nor until "the practice and even the remembrance of Christianity were abolished."

In 451-453 the Huns under Attila carried fire and slaughter, from the Danube to Chalons, and to Milan.

In 453 the Ostrogoths took possession of the province of Pannonia, and the Lombards of Noricum.

In 476 Odeaur and his barbarian followers took possession of Italy and abolished the office of emperor of the West: and the Western empire of Rome—the State, and even society—had been swept away by ruin upon ruin.

And that was the "Christian" empire of Rome. That was the empire that had exhausted the subject of Sunday laws and enforced Sunday observance. That was the State that had done all this on behalf of the kingdom of God, and for the preservation and even the salvation of the State.

There is not a method of Sunday enforcement either mild or cruel that has not been in that "Christian" Roman Empire. There is not a phase of Sunday laws that has not been employed by the clerical managers of affairs in that "Christian" Roman State. There is nothing on that subject left by those, for the Sunday-law clergy of to-day to discover. And the Sunday-law clergy of to-day must hide their eyes not only from the *principles*, but also from the *practical effects* of Sunday legislation of every kind, before they can go on in their pernicious Sunday-law course.

For, pernicious that course is even to the ruin of the greatest nation and state in the world. This has been thoroughly demonstrated to the last detail. And in the demonstration it has been made plain that enforced Sunday observance is the worst thing that can ever be put upon a nation or practiced in society.

A. T. J.

An exchange published in Kansas City, Mo., prints this item:—

"At the National Reform Presbyterian Synod, Monday, June 5th, certain causes for fasting were specified. Among them are the following: The continued failure of our beloved land to make the needed constitutional acknowledgments of God, his Christ and his law. That the President of the United States, though a member of the Christian Church, made no reference to Christ in the Thanksgiving proclamation."

O Liberty! What Crimes are Charged to Thee!

Henry H. Harrison, in New Orleans "Times-Democrat."

THE flag our patriot fathers reared, when Freedom had its birth,
Is floating now o'er distant lands, halfway around the earth;
It waves o'er many a gallant charge where conquered foes go down;
It waves o'er many a field of blood, o'er many a blazing town;
It waves o'er heaps of wounded men who writhe in mortal pain;
It droops o'er many a noble heart that ne'er will beat again;
It waves o'er men who left their homes to set the Cubans free:
O Liberty! O Liberty! What crimes are charged to thee!

It waves where mighty warships rend cities with bursting shell,
O'er streams where swollen corpses float, unburied, with the swell,
O'er piles of torn and mangled dead, amid the jungle's gloom,
Where wretched natives stood and died for Liberty and Home.
It waves where wives and children fly in terror from the flame;
And all this Devil's work is done, O Freedom, in thy name!
We burn and slay, and waste their land—that we may make them free!
O Liberty! O Liberty! What crimes men charge to thee!

Is this in truth the Patriot Flag which Washington unfurled,
The Red and White and Blue which means Freedom for all the world,
The flag that gives a freeman's home to those who lost the Boyne,
The flag to which Cornwallis bowed, which waved above Burgoyne?
Is this the promise Liberty gave those who hailed her birth?
These flames the light that Freedom gives to a benighted earth?
Is this the meek and lowly Christ we preach with torch and shell?
And do we serve the Prince of Peace? or work the will of Hell?

Would not the men of '76 adjudge such work amiss?
Would Putnam or Fayette have fought—would Warren die for this?
Was it for this Pulaski came far o'er the Western sea,
And Kosciusko and DeKalb, to die for Liberty?
Was it for this three hundred died amid the *Randolph's* wreck?
Was it for this Montgomery gave his life before Quebec?
Would Greene, Wayne, Schuyler, Stirling, Knox, Morgan, or Gates, or Lee,

Would Washington have led this host, this war for Liberty?

Is this to be the end of all for which the Patriots fought?
Is this to be the end of all the Friends of Man have taught?
Is this to be our loftiest aim through all the coming years—
An empire built with fire and sword, and stained with blood and tears,
An empire built of subject lands, a tribute wrung from slaves,
A progress marked by bleaching bones, by ashes, and by graves?
And shall we leave the path of peace, of human brotherhood,
To substitute the reign of steel, the ruthless rule of blood?

And Carthage, of the crimson hands, red with the blood she spilt,
Seeks to avert her coming fall, to make us share her guilt.
The ruthless robber of the world that groans beneath her rod
Would wake the Yankee lust for gold, the tiger-thirst for blood.
Shall we send fleets and armies forth, subject to her commands,
To help her guard her stolen spoils and plunder weaker lands?
Shall pirate fleets and armies bear the flag our sires unfurled,
And make the Yankee robbers' name accursed through the world?

No! lower the freeman's Stars and Stripes; the Flag of Blood and Gold
Would better mark our mission now than that we bore of old.
When we, who war in Freedom's name and Christ's, can do these things,
Then is it strange that other lands prefer the rule of kings?
The strong may trample down the weak, and spoil, and burn and slay,
But yet the Tagals' cause will have another judge some day,
When they who waste the Tagals' land stand at the bar of God,
And answer for each scattered bone, each bloodstain on that sod.

Sunday in Porto Rico.—One who has made a special study of present conditions of life in Porto Rico, as affected by the long rule of Spain and the Catholic Church, writes us as follows touching the bearing of his observations on the alleged necessity of Sunday observance: "Four hundred years of labor in Porto Rico with *no day of rest*, has not resulted in any physical harm to the people. There is no weakness among them that cannot be directly traced to other causes; and no one has ever pretended to mention the failure to keep

Sunday as a cause for any of the physical defects found among the people of the island.

"Phallic worship, by the progenitors of the Indies, or native Borinquin, laid the foundation for a slight-built race, and the indiscretions which have followed account for all the rest, coupled with unsanitary conditions and improper food."

Prophetic History.

It has become a proverb, that "history repeats itself." And in that lies the truth that history is in itself prophecy which conveys to the careful and wise student instruction and admonition concerning important movements in his own day and nation.

Of all the nations that have existed, whose history has been completed, Rome was the greatest and had most of the elements of instruction and admonition to future peoples. And of all people, the people of the United States are the ones to whom the history of Rome speaks most personally.

Rome was a republic. The United States has been a republic. These only are the two great republics of history.

The republic of Rome was the professed and acknowledged exemplar of liberty among the ancient nations. The republic of the United States has been the professed and acknowledged exemplar of liberty among the modern nations.

The republic of Rome assumed that it devolved upon her to extend *by her power* the blessing of liberty to foreign peoples. The republic of the United States has assumed that it devolved upon her to extend *by her power* the blessing of liberty to foreign peoples.

In order to do this the republic of Rome sent over the seas her fleets and armies, sacrificed treasure and the lives of Roman citizens, fought battles, gained victories, and established peace, for other peoples in order that those other peoples might have the privilege of enjoying assured liberty. For the same purpose the republic of the United States has done the like things precisely.

So far, the course of the modern great republic has been exactly that of the ancient great republic. So much of the history of the ancient great republic, therefore, has been prophetic of that of the modern great republic. The history of the ancient great republic did not cease at that point. Did the history of that great republic, which up to that point was prophetic of that of this great republic, cease *at that point to be prophetic* when the history itself did not cease at that point?

When the republic of Rome had by her power secured to foreign peoples freedom from other masters, she asserted over them her own mastery. And whereas formerly for those peoples there had been *some* hope of freedom, because of the weakness of those kings who

designed to rule over them; now that Rome had gained the position to claim and assert mastery over them, their prospect of liberty was rendered absolutely hopeless by reason of the strength of the new master.

In this, open despotism was established and practiced *abroad* by that ancient great republic. And this practice of despotism *abroad* soon reacted and brought about the practice of despotism at home. First it was a despotism of the majority, next it was a despotism of a few, then a despotism of three, and at last a despotism of one. And from a republic, a government of the people, and the exemplar of liberty, she was become a monarchy, a government of one, and the extreme of despotism.

Nor did the history of the ancient great republic stop at that point. After reigning in the extreme of despotism for a season and a time, a union was formed between this monarchy and an apostate church. And the multiplied evils of increased despotism and of every other sort speedily brought irremediable ruin of government and even of society itself.

Such was the course, and such is the history, of that ancient great republic *from the point unto which* that history is plainly prophetic of the course of this modern great republic. And, viewing conditions and procedure as they actually are to-day, what single indication is there that *from* this point to the full end, the history of the ancient great republic is anything else than prophetic of the course and destiny of the modern great republic?

It may be asked, Where could be found new peoples, whence could they come, to sweep away in ruin the modern great republic at its culmination according to the prophetic course of the ancient great republic?—The answer is, that they cannot be found *on the earth*. But they are found, and they are appointed unto that very work. And here they are, also whence they come, and the work that is before them:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war;

and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" Joel 2:1-11.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:11-21.

A. T. J.

A Long-lived Race.

The *Union Gospel News* states that the Spanish Minister of Justice has passed a decree to the effect that all pensions to nuns in 1837 shall now cease, except where the person interested can be proved to be alive. In 1837 it was provided that every nun then living should have

a pension for life. Since then not a single death has been notified by the Roman Catholic authorities to the government! As the oldest nun registered in 1837 was seventy years of age, the Spanish Minister has grown skeptical of her existence.

Church Dictation in Civil Affairs.

THE church forces of Columbus, Ohio, are at war upon the city official who holds the office of director of public safety, because he is connected with a theater in the city which is run on Sundays. They have decided that this city official must either recognize Sunday as a sacred day, as they do, or give up his civil office.

The pastors' union met and passed a resolution addressed to the mayor requesting him to discharge the irreligious official from his cabinet unless he severed his connection with the theater. Following this, the Epworth League met and adopted resolutions in which the action of the director of public safety in running the Sunday theater was denominated "a disgrace to Mayor Swartz's administration, a flagrant violation of law, and an insult to all law-abiding citizens."

The Presbyterian Union also met and drew up an address to the mayor, reminding him that "the powers that be are ordained of God," and affirming that he represented God in the administration of municipal affairs. The union called upon him "as God's servant, in whom the hopes of the good people of the city centered" when he was elected to office, to "rise up in your moral manhood and free your administration from the Godless men who would make merchandise out of the moral interests of the community."

The pastors' union, Presbyterian union, and Epworth League of Columbus are not opposed to the running of this theater on other days of the week. They are not opposed to the theater in itself, as a thing of evil character. If they are, why do they not say so and ask that it be closed on all days alike? No; they are apposed to it on Sunday; and as it is the same on other days of the week as it is on Sunday, the offense plainly does not arise from the nature of the exhibition given but from the peculiar character of Sunday, as a religious day. This also is plainly testified by the fact that only religious people are engaged in this movement to oust the director of public safety from his civil office.

The offense arises from the religious character of the day specified in the complaint made by the church people. The offense depends upon the character of the day, and the character of the day depends upon the religious question whether it is or is not the Sabbath. The answer to this question, as given by the church people concerned in this matter, rests upon assumption. Its support is purely traditional. Assumption being thus the basis of the whole, the offense rests upon assumption, and is only an assumed offense, even from a religious point of view.

The mayor of Columbus is asked to dismiss from his cabinet a prominent official because of the offense of not showing the deference to Sunday which the church people demand. This is a plain effort to obliterate the distinction maintained in American principles of government between church and state.

In this matter the church people have assumed the right to dictate how the mayor shall manage the affairs of his civil office. The mayor must remove an official from his cabinet unless he will do as they say. If they have the right to dictate in one matter they have the right to dictate in all, and so to run the city government to suit themselves. And that would be the state controlled by the church, which is church and state union in a malignant form.

The pastors' unions, the Epworth League, and similar organizations are supposed to exist for the purpose of extending the kingdom of God; and they may well devote all their time and energies to this great work. There is no lack of such work for them to do. The spiritual fields are white for the harvest, and the great call from the Master is for laborers to do the work of reaping. But here are those who profess to be laborers, who are giving their time to another work,—one which does not relate to the kingdom of God, but to politics. The kingdom of God cannot be advanced by the civil power. The mayor of a city, or the director of public safety, *as such*, can do nothing to promote it. Why? Because "the kingdom of God is within you"—in the heart and the conscience, which the civil power cannot reach. The kingdom of God can be extended only by changing the desires of the heart, in the unconverted. It can be extended only as men are led to exercise faith in Jesus Christ as a Saviour from sin.

The demand of these church people in this matter is both unamerican and anti-Christian; and as such, the mayor of Columbus is bound to give it an emphatic negative.

The Loyalty of Patriotism.

BY B. W. MARSH.

PATRIOTISM and Loyalty are inseparable terms. They are bound to Truth with chains of love that earthly power or dogma cannot break.

Every precious truth that serves to gladden the life of the Christian has been perverted and made to serve some hellish purpose of Satan. And for this reason the things which appear are not the things that really are.

The action and not the speech is the mighty factor that tells the most for patriotism and loyalty. Civil organization can offer but one explanation for its existence. Selfishness, the basis upon which all sin rests, demands civil organization, that a name might be attached to the works of men. The very first effort in this line was thwarted by the Lord, and Babylon was the

result. Gen. 11:1-9. Therefore when we solve the mystery of selfishness, which is the mystery of iniquity, we have solved the problem of civil government, and can clearly see that everlasting separation must be maintained between such and the representatives of the kingdom of heaven.

Civil government exists because wrong exists; it is bad because the people are bad—the basest men often predominating in its management. Their conception of justice never rises higher than their idea of self-government, and as the trend of human nature is downward, it is easy to understand the constant degeneracy of civil government. As nations depart from the principles of true patriotism and loyalty, their conception of truth grows less distinct, until the necessity of right doing fades from their minds altogether, and they fall beneath the weight of their own iniquity.

In the days of our Saviour, Rome had so far departed from all principle of right-doing that the governor of Judea asked the Lord the question, "What is Truth?" and yet in the face of this there was no desire on his part to persecute the Saviour, other than to please the ones who were demanding his life.

In this the natural weakness of civil power is plainly manifested; and awful will be the condemnation of a stronger power that dares extend the perverted conditions with which the weaker power contends.

When Jesus was brought before Pilate the last time his desire was to release Him, and he questioned Him closely,—“Knowest thou not that I have power to crucify thee, and have power to release thee?” To which question Christ made this significant reply: “Thou couldst have no power *at all* against me except it were given thee from above; *therefore he that delivered me unto thee hath the greater sin.*”

The Bible student can clearly see the contrast between the two forces arrayed against the Lord in this trial. The State made no demand for the life of the Lord; but it did reluctantly concede the demands of an apostate church. Liberated from the demands of a corrupt and apostatizing church, the State has seldom been found interfering with the Christian liberty God has given to all. But when the virgin of Christ prostitutes herself at the gateway of nations, and through fraud and deceit entraps unwary and weaker victims she throws about them the arms of her insatiable power; and then the loyal feel the pointed thrusts of her bigoted intolerance and cruel hate. Well may nations beware.

“A foolish woman (church) is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city. *To call passengers who go right on their ways:* whoso is simple let him turn in hither; and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell.” “Mystery, Babylon

the Great, the Mother of harlots and abominations of the earth" "is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her."

The aged prophet had sufficient cause to marvel, as he beheld fallen churches, in the spotless name of Christ, playing the harlot with the kings of nations. What greater and more heaven-daring blasphemy could conscienceless churches commit than to turn their back upon their risen Lord, and offer for sale their virtue in the courts of Christless kings? What presumption, what spirit-barren chaff, what an account to be settled in the day of the Lord! Is it not time for a loud cry to be sounded in their synagogues and there proclaim the call, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquity."

"Lift up thy voice with strength. *Be not afraid*, and say unto the cities of Judah, BEHOLD THY GOD."

Altman, Col.

Religious Union for Sunday Enforcement in Montana.

BY C. T. SHAFFER.

THE Sunday forces in Butte, Mont., have united in one organization for the purpose set forth in the following resolutions:—

"WHEREAS, This union of Young People's Christian societies of Butte, Mont., has been organized for aggressive work in furthering all agencies which tend to advance the cause of Christ, and

"WHEREAS, We believe that the desecration of Sunday as a rest day is antagonistic to this cause, and is becoming more general, therefore, be it

"Resolved, First, That we are opposed to all Sunday work on public contracts, and that we respectfully request that all officials in authority who, as representatives of the people, have been allowing such Sunday work to be done, cause the same to be stopped; and that, in order to secure the coöperation in this matter of Christians throughout the country, we suggest to each society in this union that it indorse these resolutions and secure their publication in the representative papers of its denomination;

"And further, that we urge all Young People's societies, to whose attention this matter shall be brought, to draft petitions in support of these resolutions and present same to the representatives of their respective sections of the country; and

"WHEREAS, We believe that the gathering of laundry, the calling for mail at the post office, the distributing of merchants' handbills and unnecessary work in stores on Sunday are examples of Sabbath-breaking in our own city; therefore, be it

"Further Resolved, That we are opposed to such work on the Sabbath, and that we urge all Christians, who have, perhaps, thoughtlessly been countenancing it to resolve with us to stop such work in our own cases, and to use our influence to have it stopped in that of others, especially by doing all our shopping between the hours of 8 A. M. and 6 P. M. on week days, so as not to oblige employes in stores to work Sundays on account of late evening shopping; and that we earnestly beg of the members of the Butte Ministers' Association that they all unite on some Sunday evening in the near future, preferably on Independence Sunday, July 2, in considering with their respective congregations the subject of Sabbath observance and desecration."

The organization is composed of the young peoples' societies of the different denominations in Butte. Those represented are the Methodist Episcopal, Protestant Episcopal, Presbyterian, Christian, and Baptist. In reply to the question of who were accepted as "young people," Elder Tonge, of the Presbyterian Church, said, "all over seven and under seventy."

The discussion on the resolutions was very animated and breathed a spirit of intense fervor and devotion. All the speakers in favor of the resolutions were loudly applauded. The pastor of the First Baptist Church said in his speech that he was opposed to Sunday laws closing the mines and places of business until they had a law closing saloons on Sunday; "for, said he, it is well known that holidays and rest days are harvest days for the saloons and brothels."

Elder Tonge, of the South Butte Presbyterian Church, wanted Sunday laws for all the reasons that the others gave, and in addition the following: "I want a law that will stop Sunday street cars. Christian people in South Butte will come to the corner where my church stands and stand there to take a car to some other church up town. If there were no Sunday cars they would attend church nearer home."

Sunday mails, open shops, newspapers, boys distributing hand bills, clerks, builders, laundries, and all industries in general, were attacked with the declaration that they would "pass from the book of resolutions to the book of acts." The weapon to be employed, should legislative enactment fail, is the boycott. This suggestion was greeted with tremendous applause.

One young lady, a teacher in the public school here, had the nobility and courage to rise and rebuke the resolutions in a few well-chosen remarks. A man attempted to parry the force of her words by saying in defense of the resolution that it was not intended to dictate how one should "amuse himself on Sunday." Another man arose and told the people that he certainly was opposed to the desecration of the Lord's day but desired them "all to remember that the word Sabbath occurred in the Old Testament scriptures over seventy times, and in the New Testament scriptures over sixty times, and not in a single instance did the Lord apply the name to the first day of the week." The silence which followed his

remarks was painful; no one challenged his statement. One gentleman remarked that the influence of the Saturday keepers killed the proposed Sunday law in the last legislature.

All over the State this spirit of religious legislation is earnestly and tirelessly at work. All sin and calamity is laid at the door of Sunday work and non-attendance at church. Surely the word of God has not spoken in vain. It is a fearful thing for men to band themselves together against the Lord and against his Anointed. All the while he loves them and would save them, but there is none other name under heaven given among men whereby they may be saved but the name of Jesus. The name of "good citizenship" or any other kind of human citizenship, will not do. It is "not by might, nor by power, but by my Spirit, saith the Lord God of hosts."

The *gospel* of Christ is the *power* of God. Take it, read it, believe it, obey it, and as a laborer together with God, in his good and revealed time a reign of righteousness will destroy sin and fill the whole earth.

Butte, Mont., June 3, 1899.

A Confession of Weakness.

E. J. Dryer, in "Signs of the Times."

THE Lord's Day Alliance, of Canada, is making a desperate struggle to secure, by law, a better observance of the Sunday. The following is the solemn warning and clarion call to battle by the *Westminster*, the chief organ of the Presbyterian Church of Canada:—

"What does it mean? Plainly it means conflict, a more determined and costly conflict than the Christian people of Canada have ever known. The *temperance question is not to be named with the Sabbath question* as involving in its settlement life or death to the church and to society. . . .

"A battle for the Sabbath is upon the churches in Canada. It cannot be evaded except at the cost of the church's life. The church that draws back on any pretext of pre-occupation, or out of respect to any theory of the Sabbath, or of the functions of the church, does so at its peril, and its perdition is sure. The Presbyterians and every other evangelical church must know that the fight is on, and that *it is a fight to the death.*"

An editorial in the Hamilton daily *Herald*, of May 13, commenting on the above quotation, aptly says:—

"A fight to the death. 'It means conflict.' But the fight must be in the political arena, and the conflict must be a secular one. If this were purely a social question, there would be nothing strange in the appeal of the *Westminster*. But it treats the question as a religious one—one that can be evaded only 'at the cost of the church's life.' It is 'a fight to the death' between the church and the forces of evil.

"And has it come to this, that the church, in its conflict with the forces of evil, must take shelter behind the civil power, appealing to the state to save it from de-

struction? Alas! has the church grown so weak that it must fall unless it have the aid of the civil arm? This is not the spirit of the church in apostolic times and in the three centuries following. Then it defied all the powers of darkness, the civil power included, and triumphed."

"This appeal from the chief organ of the Presbyterian Church in Canada, is a *confession of weakness*. We think it not only evidence of a timorous spirit, but that the fear it expresses is not well founded. There is no good reason to fear that the interests of true religion will suffer from a less rigid observance of the Sabbath than the Puritanic observance which some extremists deem desirable. Let there be rational liberty. But *if the churches have not influence enough* to induce the people to keep holy the Sabbath day, we don't think that they have a right to demand of the secular authorities that the people shall be compelled to keep it holy. . . . 'A battle for the Sabbath is upon the churches of Canada,' says the *Westminster*. But has not this battle always been upon the churches? Let the churches continue the battle, using as their weapon the sword of the Spirit, and not calling upon the politicians to relieve them of their responsibility."

What a comment by the secular press upon the weakness of the aggressive policy of Canadian Christianity. But the professed Christianity of Canada is not alone in its methods of aggressive warfare—in its anti-Christian policy of seeking to secure obedience by force. The professed Christianity of the United States, of England, and all the so-called Christian nations have adopted the same policy.

Truly, it is a "confession of weakness" when all "Christendom" enters upon a united attempt to bolster up its Sunday-sabbath by the aid of the civil power.

Where is the manifestation of Pentecostal power in this present crusade? There is none. The Holy Ghost cannot venture into such an enterprise. The armory of heaven affords equipments for no such warfare. Such forceful methods are against the principles of the gospel of Christ.

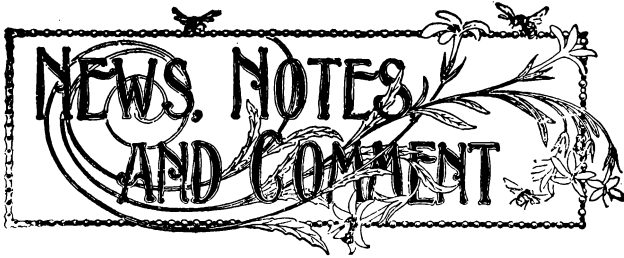
In his commission Christ said, "Go ye into all the world and PREACH the gospel to every creature." The gospel of Christ is a gospel of persuasion and not of force.

The *Westminster* says:—

"The temperance question is not to be named with the Sabbath question as involving in its settlement life or death to the church and to society."

True, indeed, the temperance cause is of insignificant importance compared with the question of compulsory Sunday-sabbath observance, in the eyes of aggressive workers and supporters of the cause of popular Christianity. It has become the paramount religious question of the day,—the supposed life-and-death problem of all Christendom.

The most helpful Pocket Companion in the world. YOU can't afford to be without it. Only seven days more. See page 398.



THE American government of Cuba has decreed a censorship of the Cuban press, as a means of promoting the restoration of peace on the island. The announcement of this step was the signal for an outburst of violent opposition from the Cuban papers. *The Independencia* speaks of it as a "horrid crime against a free people;" and *The Porvenir* says: "Cuba has fallen from her position of a dignified Spanish colony and become an abject slave of the intervener."

A CENSORSHIP of the press in time of peace is contrary to the Constitution of the United States, which declares that "Congress shall make no law respecting an establishment of religion, . . . or abridging freedom of speech or of the press." An attempted censorship of the press in this country would be resisted and denounced as governmental tyranny and despotism. What fault then can be found with the Cubans for viewing the censorship as they do? The Spanish government censored the news in time of war; but now the American Government censors it in time of peace.

On the whole, the "pacification of Cuba" seems to be proceeding along lines discouragingly similar to those followed by other nations in the "pacification" of the inhabitants of a desirable territory. It is not surprising that the question of annexation is coming more and more to the front in the discussion of Cuban prospects.

OF the experiments of Professor Atwater, in the study of the drink problem, under the auspices of the Government, resulting in the announcement that two ounces of alcohol a day did no harm to the consumer, the *New York Press* says: "We await with something of apprehension the arrival of the entire community at the knowledge that it has a Government guarantee of immunity for this amount of what the English think the Americans call 'liquoring up.' The internal revenue will doubtless rise; but there will be grave doubts in many a feminine breast of the wisdom of a paternal government."

JUDGE EARNHARDT, of Columbus, Ohio, has just given

a decision declaring that Sunday selling of groceries is not a work of necessity, and does not therefore come under the exemption clause of the Sunday law. In most other places Sunday selling of groceries within specified hours is reckoned as a work of necessity and allowed. In New York City the other day a case against a delicatessen dealer was dismissed by the magistrate because he construed the law as allowing such stores to remain open. There is a conflict of opinion in the interpretation of Sunday laws, as well as a conflict in the demands of the laws in the different States. All of which exposes the fatal weakness of the cause which such laws are meant to uphold.

THE Retail Grocers' Association of Reading, Pa., has petitioned the mayor to issue an order for general Sunday observance in that city. The reason given by the *Reading Herald*, is that a number of grocers there keep open on Sundays, and the other grocers want them to be forced to close. Then grocers who want to keep Sunday can do so without being tormented by the thought that while their stores are closed and themselves resting, some other grocers are taking in money. For who can enjoy Sabbath-keeping if it is to be at the expense of loss in trade? Who can enjoy a religion he doesn't get for nothing?

THE mayor of Reading has notified proprietors of pool rooms and resorts where gambling machines are operated that such things must not be run on Sundays. This was done upon complaint made by certain ones who are concerned for the "preservation of the Sabbath" and the "recognition of moral principle." What do such people say by this action but that pool rooms and gambling machines violate moral principle only on Sundays, and that the preservation of the Sabbath does not call for people to be good on any day but Sunday?

THERE is a revival of Sunday enforcement at Macomb, Ill. The mayor has ordered all saloons to be closed, and has prohibited the selling of Sunday newspapers.

THE biennial convention of the Lutheran Church held recently at York, Pa., passed this resolution on the Sunday question: "*Resolved*, That we greatly deplore the growing spirit of Sunday desecration, and that we urge all our pastors to protest against it in their public and private ministrations."

Have you taken advantage of our offer that has appeared in the *Sentinel* the last three issues? If you haven't, there is no time to lose, as you will note by referring to page 398, it closes on—well, look up the offer.

Fined for Selling Groceries on Sunday.

POLICE JUDGE EARNHART, of Columbus, Ohio, from whom the SENTINEL has quoted before in reference to Sunday enforcement, has given a decision sustaining the action of the Grocers' Association of Columbus for closing all grocery stores on Sundays. The case was that of grocer William Heinmiller, who was convicted of keeping open his grocery on Sunday, June 4, and fined \$20 and costs.

In his decision the judge said, speaking of the wisdom of a weekly rest at regular recurring intervals:—

"It is within the power of the general assembly to require this cessation of labor and to name the day of rest.

"Following this feeling the Christian Sabbath has been selected as the day of rest, and by section of 1033 of the R. S. it is unlawful to keep open the store upon the Sabbath for the transaction of business, works of necessity and charity excepted. By this definition all moral and religious consideration are excluded, and the legality of the acts rests upon the exercise of the police power."

But whether "all moral and religious consideration are excluded" or not in enforcing Sunday observance, is a question to be settled not by "this definition," but by the facts of the case. And those facts unite in testifying that "moral and religious consideration" are inseparable from the observance of a weekly day of rest.

The Creator said, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The Creator therefore divided the week into six working days, and the seventh day, the Sabbath; and to maintain that division in one's practice in life is certainly a "moral and religious" act, for it is obedience to the law of God. Not to obey God is immoral and irreligious. And this disposes of the idea that it is within the power of a general assembly to require a weekly cessation from rest and to name the day of rest. When a general assembly or a legislature can improve on the arrangement established by the Creator, when such a body demonstrates its possession of wisdom superior to God's, and of authority and power to set aside his arrangement and in its place put one of their own,—it will be time to proceed with the arrangement called for by the Sunday laws. But until then, God's arrangement must stand, in wisdom, in justice, and in the practice of all those who would show themselves loyal to him.

Self-Government and Despotism.

LINCOLN in one of his celebrated speeches voiced a positive truism when he said: "When the white man governs himself, that is self-government; but when he governs himself and also another man, that is more

than self-government—that is despotism." It was such despotism from which our forefathers desired to be released when they penned that Declaration which pronounced that "all men are created equal and are endowed by their Creator with certain unalienable rights," the American principle,—the Christian principle, which inspired Lincoln's utterance, and which has challenged the admiration of the world. How would Mr. Lincoln be received to-day by the "imperialists" were he alive? He would doubtless be considered an out-of-date "old fogey" or a traitor.

S. B. HORTON.

Too Much Like Spain.

EVER since the early part of last February, the American forces in the Philippines have been fighting the natives almost daily and routing them always with great slaughter; yet after each defeat the Filipinos have been on hand several thousand strong for the next battle; and a late-published report from Manila tells of the fiercest battle of the campaign being fought with "the largest and best organized body of men which has met our troops."

This is curiously like the news that came from Cuba via Havana for a year or more prior to American intervention. In every engagement the Spanish troops routed the insurgents with heavy loss; yet the insurgents always turned up again ready for fight in apparently undiminished force.

It is declared that there is no war in the Philippines—only an insurrection raised by a small party of the natives. So says the *New York Sun*, of June 13. Spain likewise declared there was no war in Cuba; she was only combatting an insurrection which was in the last stages of failure.

After a hundred and thirty days of reported defeat and slaughter of the Filipinos, with one or two announcements by the imperialist press that the war was ended, the hardest and least successful battle of the campaign is fought near the sea between Manila and Cavite, on ground occupied when the troops first landed; and other news comes which is not made public, but is so serious as to call for a midnight council of war at Washington, and orders for the immediate dispatch of reinforcements.

There is too much similarity between this and recent Spanish history to reflect credit on the United States. Spain is an imperialist nation; and United States history would never be similar to that of Spain except under an imperialist regime.

It is customary for religious people to object to Sunday labor because it offends what they call the "Christian conscience." It would be well to remember that the only Christian conscience that God knows any-

thing about is a *personal one*. Individuals stand before him, each responsible, in all matters of religion, only for his own course of action. If a man feels inclined to work on the day that you regard as sacred, his action cannot affect your standing before God. If Sunday were the Sabbath—which it is not—he would still have the same right to work so far as man is concerned. “To his own master he standeth or falleth.” The spirit that gets mad because somebody else goes to work on the day that we esteem to be sacred, is not of God. It may be called a “Christian conscience,” but it breathes of the Inquisition, and must finally lead back to the chamber of horrors.—*Bible Echo*.

A Secular Journal Defends the Bible Against D. D.'s.

THE Atlanta *Constitution*, of June 4, publishes editorially some statements relative to the nature and results of the “higher criticism,” which are worthy of note.

Of the situation which has been developed for this “higher criticism” in the religious world, it says:—

“These manifestations of unbelief in the pulpit have become so frequent and so notorious that a well-conducted newspaper cannot fail to take note if only as a part of the phenomena of the time. Those of our readers who have access only to a few of the newspapers of the day would be astonished if we had room in these columns to present even one half of the manifestations of unbelief that have become visible as the result of the encouragement and support which Dr. Briggs and his views have received.

“Already various pulpit imitators of Dr. Briggs are boldly avowing the conclusions to which the higher criticism leads. For instance, here is a professor in the Chicago Theological seminary declaring that it is not necessary for Christians to believe in the miraculous birth of Christ; that such belief is not necessarily a part of the Christian creed. This professor takes the ground that the statement of the apostles on this matter are not revelations at all. Commenting on the Saviour's words in the seventeenth chapter of John, this Chicago professor of theology calmly remarks: ‘This is scarcely the utterance of one who was conscious of being the Messiah sent from God, but the preëxistence which is involved is ideal.’”

Of the aim of the “higher criticism” and the fallacies to which it is joined, the *Constitution* goes on to say:—

“Its whole aim is to tear down and undo, to uproot and destroy the faith that has served the purposes of Christendom for nearly nineteen hundred years. Since we have quoted the sacrilegious teachings of a professor in the Chicago Theological seminary, we cannot do better than to quote the remarks of Dr. Adams, editor of *The Advance*: ‘The Congregationalists may put up with loose views on the atonement, but you may rest assured’ (he was talking to a reporter) ‘that they will never endure a man who denies a miraculous birth and the pre-existence in heaven of Jesus Christ.’

“Apparently, these are the words of an indignant

man, and yet how far is the journey from ‘loose views on the atonement’ to a denial of the miraculous birth and the preëxistence of the Saviour? It is but a step, and the reason is plain. The Christian creed must be received on faith or not at all. The fundamentals of Christianity do not conform to science. They are confessedly supernatural; they are miraculous; the laws of nature play no part in them. Otherwise, faith would have nothing to boast of and no pillow to lay its head on. Real science, therefore, can have no quarrel with Christianity; it occupies a different domain, and those who maintain that there is a conflict between them are either the enemies of religion or superficial pretenders.

“But there is reason! Well, human reason is a very insignificant affair when it cuts loose from facts. There are a thousand points at which right reason and religion may meet and minister one to the other; but if human reason were always right reason we should to-day have a system of philosophy about which all were agreed; and we should have small need of courts of final appeal.

“Reason must have a guide, and it has never found and never will find a better or truer one than religion. All this is not to say that the argument for religion is not based on reason. Every step toward belief is logical and orderly and finds confirmation not only in the natural state of man, but in that inward illumination called the conscience, and in the craving for a faith substantial enough to give repose to the mind.”

The whole Bible, says *The Constitution*, stands or falls with the claim that all Scripture, both of the Old and the New Testament, is divinely inspired:—

“The claim that is made, and the claim that *The Constitution* upholds, is that the books of the Old as well as the New Testament are divinely inspired; that to prove one or a dozen to be myths and fables is to tear down the whole scheme of salvation; and that the promise and its fulfillment are so intimately connected in the scheme of salvation that to prove one false is to prove the other a fraud.

“This is shown by comparing the conclusions of Dr. Briggs with the declarations of Dr. George H. Gilbert, the theological professor at Chicago. Dr. Briggs says that the Bible is made up of myths, fables, fairy tales, poems and fictitious narratives. The Chicago man is sure that the world is to be saved, if saved at all, by an eastern philosopher who was not a Messiah but a gifted idealist. This is the logical conclusion of Briggism, and this is why Bob Ingersoll regards Briggs as a modern hero. If a man could ever be a martyr for an empty opinion, Briggs would enjoy the martyr's seat, and Ingersoll would console him at the stake.”

The “higher criticism” is so plainly an attack upon the very citadel of the Christian faith, as witnessed both by its teaching and its results, and has assumed such proportions, that this secular journal feels called upon to notice and combat it as something which has “overleaped denominationalism and become a part of the news of the day, to comment on which is the privilege; if not the duty, of the secular press.”

The “higher criticism” is distinctly a sign of the times.

A Religious Test Called For.

In a sermon delivered by J. L. Albritton, D. D., of the M. E. Church, in the Auditorium in Butte, Montana, Sunday evening, May 28, to a large and appreciating audience, the speaker made the following significant utterances in defiance of the spirit and letter of the Constitution of the United States. The utterance was concerning emigration to the United States and the qualifications for citizenship. You will see how a religious test is imposed in the reference made to "our churches and our Sunday schools," "our Sabbath services," etc.

As reported in the *Butte Miner*, May 29, 1899, he said:—

"We will observe this day as Memorial Day by pledging our eternal fealty to the principles they died for. The war of the great rebellion is over and there is little danger of there ever being another like that one, but there are other dangers ahead. We have vast territory, with soil to produce all we need. The earth is full of ore and fuel and precious metal. The atmosphere is charged with electricity. We have scholars and students, colleges and educators, capitalists and laborers, churches and preachers. The ocean is decked with sails, and vessels are sailing toward us. They are coming loaded with thousands and hundreds of thousands. What shall we do? Shall we let them come? Yes, if they seek a home but meet them where they land to take them to Bunker Hill, to Washington's monument and to Gettysburg. Tell them of Shiloh and Stone River and of the Wilderness. Tell them of Lincoln. Take them to where Grant sleeps. Tell them of our memorial services. Then show them our churches and our Sunday schools. Show them our Sabbath services. Show them our public school system. All these are blood-bought and precious. If they will accept these we will welcome them. If not, in the name of all our soldiers, living and dead, we will command them to go back. We will close Castle Garden and the Golden Gate. We can do it."

C. T. SHAFFER.

Butte, Mont., May 29, 1899.

Different-Sized Contests, but the Same Principle.

OUR purpose is to draw a parallel between the presence of God in the slugger's victory, as his father saw it, and the presence of God in the alleged putting of the Philippines into our hands, as some people believe. With all due regard to the people who believe in the overruling presence of God in the affairs of nations, but who do not see him in a slugging match, we affirm that the size of the event does not alter the principle. It is quite as possible that our nation is sinning against God in using force upon the Filipinos as the slugger was in a brutal and degrading business when he knocked his opponent senseless. The fact of victory no more proves the approval of God in one case than it does in another. Had we first used brotherly love, had we first tried to strengthen such self-government as the Filipinos had

where the treaty was drawn, had we been willing to spend as many lives and as many millions in defending them as we have spent in destroying them and in reducing their pleasant homes to ashes, then we might have believed that we were acting on divine lines. But, on the face of it, there is no more divine love in our acts than in the blows whereby the champion pugilist knocked his opponent senseless. Belief in special favors is too often a mere superstition and is evidently so in this particular case.—*Fitchburg Sentinel (Maine)*.

Pointed Press Paragraphs.

ONE of the revenges of history is now taking place in Bohemia. In the seventeenth century the Protestants of this country were virtually exterminated at the instigation of Rome. So horrible was the persecution and slaughter that the population was reduced from 3,000,000 to 780,000 in twenty years. Now there is a great revulsion from Romanism. The history of the past is rising up in judgment. In two cities over 2,000 Catholics have united with the Protestant churches, and the movement is going on under energetic leaders. It is true there is a political impulse to the movement, but it is gathering power and may issue in something better.—*Canadian Baptist*.

IT has been decided by the peace conference that no more dum-dum bullets shall be used in warfare. Now that it has gone thus far, why can't the peace conference go a little further and decide that no bullets of any kind shall be used hereafter?—*Chicago Times-Herald*.

AS A result of the despatch of the new international commission to Samoa, King Mataafa has advised his followers to surrender their arms, and this advice has been immediately acted upon. Were the European military powers so ready to show their sincerity in the cause of peace as this half-civilized potentate, the end of the barbarism of war must soon appear in sight.—*Catholic Standard and Times*.

THE czar insists that seizing Chinese territory to build railways is strictly in line with his disarmament policy. He disarmed the Chinese.—*Kansas City Times*.

FOR every missionary landed in Africa there is landed 70,000 casks of rum, 10,000 casks of gin and fifteen tons of gunpowder to help "civilize" and "Christianize" the dark continent.—*Chicago Times-Herald*.

JOHN BULL has one of those periodical fits of virtue whose transparent hypocrisy arouses the irony of the gods. Its present symptom is a rejection of the Sunday newspaper. What splendid Sabbatarian reverence! It is considered desecration of the Sunday to have newspapers vended on the streets and introduced into the

home, but no one objects [to have the type for the Monday morning paper set on Sunday, as it always is. We remember an extremely saintly and aristocratic newspaper proprietor now gathered to his fathers who felt this anomaly touch his conscience, and to prevent scandal always had the blinds pulled down and the shutters closed in the printing office on Sunday nights.—*Catholic Standard and Times.*

A STRONG clerical agitation has been started in this city [Rome] and throughout Italy, having for its object the creation of the pope as president of the international arbitration tribunal which it is expected will be established by the powers following the peace conference at The Hague. Before the conference both Russia and France tried hard to have a representative of the Vatican invited to The Hague, but Italy's opposition was so persistent that they had to give in. Now it is believed that all, or nearly all, the great powers would support the pope for president of the international tribunal and that in such circumstances Italy would not oppose his election.—*Press cablegram from Rome.*

BISHOP McCABE, of the Methodist Episcopal Church, is not content with our shot-gun and Bible policy in the Philippines. He now desires to carry the war into Europe and make the Sultan crawl. "I long to see the day," he says, "when Dewey will be before Constantinople demanding religious liberty for the Turks, with the bombardment of the Turkish capital as the alternative." If the United States is to continue its policy of intermeddling in the affairs of other nations the Sultan is a proper subject for attack. To be sure, the fighting Turks are a proposition totally different from the Spaniards, and the European powers might resent American interference in European affairs. But that would be quite immaterial. Have we not just thrashed Spain and made effete old Europe shake in her shoes? Let our fighting parsons have their way and Uncle Sam will soon be tackling all creation. Meantime, before Bishop McCabe begins a crusade for religious freedom in the Levant, Europe, it might be well for him to turn his attention to the question of religious freedom in Levant, Maine [where a preacher who had committed no crime was recently tarred and feathered by a mob].—*Eastern Argus (Portland, Maine).*

A Card.

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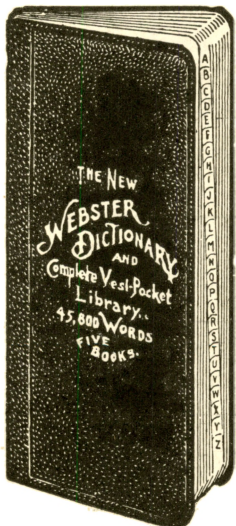
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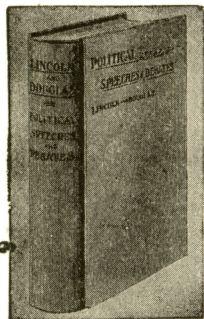
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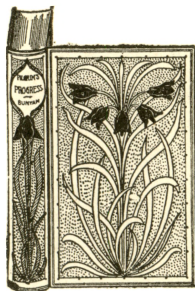
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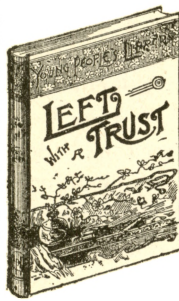
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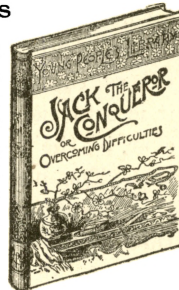


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The first and longest story is that of ten-year-old poverty-stricken Jack Harold. His father and mother were both dead, and his aunt would not allow him to go to school. How his ambition was aroused, etc. Well illustrated, cloth, 60c.



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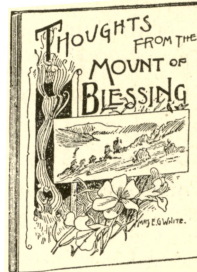
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Contains 209 pages, 18 half-tone engravings, is bound in cloth at 75c, and half-calf at \$1.00.



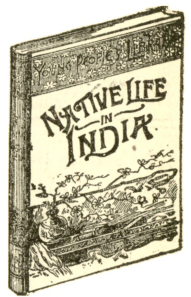
MAKING HOME HAPPY

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.

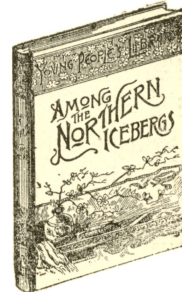
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The author, Rev. Henry Rice, spent eighteen years in India, and has written a most interesting description of the social and religious characteristics of the Hindus. The book is illustrated with twelve native drawings.

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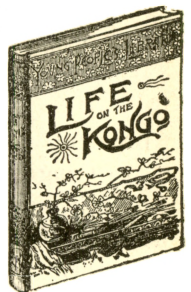
An account of the expeditions sent in search of the North Pole by the United States and England. It is written in narrative style and is intensely interesting. Its illustrations are of northern scenes and incidents, and are very good.

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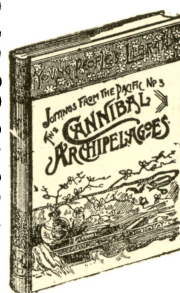
LIFE ON THE KONGO

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.



NEW YORK, JUNE 22, 1899.

NUMBER 25 of the SENTINEL completing half the volume, the regular issue following will be omitted, and the next number will be dated July 6.

TO QUOTE the Declaration of Independence to an expansionist, is now in effect very much like flaunting a red rag in the face of a bull.

THE process of liberating Cuba has now progressed to the point where a press censorship is deemed necessary in Santiago, although it is not a time of war, but of peace. The Cubans there think the liberating process is progressing the wrong way; and that has a decided appearance of being the truth.

DOLEFUL echoes come from the Peace Congress at The Hague. A deadlock has been reached, and the delegates are awaiting instructions from their respective governments. Each of the powers participating has the right of giving a decisive veto to any measure proposed, and no measure of importance yet proposed has succeeded in evading this veto. A German paper semi-officially announces that the congress is a flat failure, and about all that seems to be hoped for by the well-informed is that it will break up peacefully.

The gospel of God speaks Peace. But outside of this, it is only, "Peace, peace, when there is no peace." "There is no peace, saith my God, unto the wicked." It will be proved that the Word of God is true.

THE Declaration of Independence was the basis not of a struggle for freedom from bad men, but from bad principles. The men who were op-

pressing the colonies would soon have passed away, but so long as these were bound by the principle of taxation without representation,—by the principle, to use a more modern phrase, that government derives its just powers from "the consent of some of the governed"—they would have known no real freedom. "Some of the governed," as applied by the king and parliament, did not include the American colonies; and the colonies fought through seven long years to throw off that principle. Later, their descendants fought each other for five terrible years to throw out of American government what was left of that principle. And now, lo! it is established again as firmly as ever, by the new policy of imperialism. The poison is back again in the system, and must either be thrown off by another convulsion or prove fatal.

BISHOP W. A. CANDLER, of the Methodist Church, has been making an investigation of religious conditions existing to-day in Cuba. After several weeks' work in this line he reports that there is not one Protestant church building, so far as he knows, in all Cuba, while the papacy is entrenched in splendid church edifices, which have been built with money from the treasury of the State. He has issued a call for subscriptions to erect "the first Protestant church in Cuba."

THE Filipinos are, we are told, to be taught self-government. To be taught anything successfully the pupil must have confidence in the teacher. The prospective teachers of the Filipinos are now slaughtering them and destroying their property to the utmost of their power. The query arises, therefore, how much further this slaughter and destruction will have to be carried before the Filipinos will comprehend the benevolent purpose of the Americans to teach them self-government and be brought into a frame of mind to desire instruction from America.

A CHRISTIAN Endeavor monthly, *The Inland*, published in St. Louis, Mo., refers to those Americans who have raised their voice against the shooting down of people in the Philippines, and the general ruin of war, as "traitors" who in any other country than America "would be summarily and speedily suppressed by the strong hand of the law." We hope the Christian Endeavor Society is not ready to indorse this as in harmony with its conception of Christianity.

WHILE legislatures and governments are setting aside the principles of religious freedom, it becomes all the more the duty of the individual to preserve these principles for and in himself. Whatever is done by the powers that be, no one need lose these principles out of his own heart and life; and that is where they will do most good to the individual.

It is announced that the world is about to have, on the authority of some eminent professors in Columbia, Harvard, and other well-known universities, scientific proof of the immortality of the soul,—of the survival of individual consciousness after death.

This "scientific" demonstration of immortality is to be had through experiments conducted with Spiritualist "mediums." It is to be "demonstrated" that the "spirits" of dead people exist and communicate with the living on the earth. The "seances" are held at the home of a prominent "medium" near Boston, Mass.

Whatever these eminent professors may prove, it is plain that the doctrine of soul immortality is contrary to Scriptures; and the "demonstration" they are to give will therefore be a manifestation of "science falsely so called." But coming from such a source, a "demonstration" of consciousness after death will have great weight with very many, and do much to swell the tide of human belief that flows into Spiritualism.