

"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.

(Entered at the New York Postoffice.)

GOOD character is built not upon human law, but upon love of good principles.

IT is the province of the civil authority to deal with crime, but God's province to deal with sin.

EVERY man has a right to rest from work on Sunday, and he has also the privilege; there is no law to prevent him from so doing.

THE laws of nature govern man's physical wellbeing, and none of these laws ever were or can be framed by a legislature. Nor can any government enforce them.

IMMORALITY has vastly greater power for destruction than any human law has for salvation. The latter is not a panacea for the effects of the former.

AS THE true standard of morality cannot change, only that authority can properly legislate upon morality which is not subject to change, and that is the authority of Omniscience.

INJUSTICE is no more binding on an individual when in the form of a statute, than before it was enacted into "law." As justice is always binding, injustice can never be binding in any form. Therefore the paramount

question is not whether a law shall be enforced or not, but whether it is just.

CONGRESS and the State legislatures are designed to represent the people of the States. No legislative body in a republican government can represent a church, or a religious organization. And for this reason churches and religious societies ought to keep out of politics.

AS JUST laws are binding upon all individuals, and conscience is also binding upon each one, it is evident that both cannot occupy the same sphere without conflict, and therefore that their proper spheres are separate from each other. Law is not made to take the place of conscience, and conscience cannot surrender itself to law. The province of law is simply the preservation of human rights, and the office of conscience is to guide the individual in doing right. To protect rights, and to enforce right, are vastly dissimilar things.

What Jesus Did Do.

MUCH is being said of a certain book professedly written from the basis of "What would Jesus do?" As this question is akin to the Christian Endeavor pledge, the theories of the book are expected to have a large place among the Endeavorers: indeed it seems that this is so already.

Whatever may be said of the book as to its application to the individual life in general, of the question, "What would Jesus do?" it is certain that in one important particular it is altogether in error: and that is that it carries into politics and all the affairs of the state and endeavors to apply there the question "What would Jesus do?"

But this is altogether an error, because the only way anybody can truly tell "What would Jesus do?" is by

what Jesus really did. What Jesus really did and commanded all to do, is written out in his Word for the guidance of all. And in all that is written of what he either did or said, there is no suggestion that he ever in any way whatever took any part in politics, or had anything to do with the affairs of state. On the contrary, there is direct and positive evidence that he refused to do so.

This was not by any means because there was no need of reforms in politics nor improvement in administration; for if ever there was in the world corruption in politics, and evil in administration, that was pre-eminently the time.

"The government under which Jesus lived was corrupt and oppressive: on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example, kept aloof from earthly governments. Not because he was indifferent to the woes of men; but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart."

With reference to all matters of politics and governmental administration, the only proper answer to the question "What would Jesus do?" is that he would utterly separate himself from it, and would have nothing whatever to do with it. And when anybody enters into politics and affairs of government asking "What would Jesus do?" he leaves at once the realm of Christ, enters an utterly foreign field, and can get from Christ no answer to his question for his guidance there; for Christ never was there and never did anything there. The only true answer that anyone can get there to that question is, "My kingdom is not of this world." "Ye are not of the world, but I have chosen you out of the world." "They are not of the world, *even as I am not of the world.*" "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

All therefore who enter politics and affairs of state contrary to the whole example and word of Christ, as they must do to do it at all, and then expect to apply the question "What would Jesus do?" the only answer they can ever get allowing them to continue there, is such answer as they themselves can give to themselves. And the answer that religionists have always given to themselves in those places is abundantly told in the persecutions and oppressions that have afflicted the people in every country where the thing has ever been done.

And for this perverse sentiment to be imbibed and carried out by the enthusiasts of the so-called Christian Endeavor movement, in the interests of that most stupendous error of Sunday observance, would speedily flood this nation with evil enough to ruin it.

No: the state is not the realm of Christ. Politics is not the work of Christ. The spirit of earthly government is not the Spirit of Christ. It is all "enmity against God, and is not subject to the law of God, neither indeed can be." And in all such connection the only answer to "What would Jesus do?" is, He would do just what he did when he was here—separate entirely from it all and be joined body, soul and spirit to the realm, the work, and the Spirit, of God, which are not of this world.

That is what Jesus did. That is what Jesus would still do. And that is what every one will do who will go *in his steps.*

A. T. J.

"Lost—the American Sabbath."

LOST in Elmira, N. Y., the "American Sabbath." So says *The Defender*, an Elmira journal. No reward is offered for its recovery. We quote:—

"Lost—the American Sabbath!

"Will the church bells of Elmira ring out this alarm? Such contempt for the day as this city reveals now would have been considered shocking not long ago. To tell truth, it is not now so openly manifested by the liquor people as by others. Not a Sunday goes by but that the cigar stores, the candy stores, the drug stores, the ice cream places, the fruit stands, and the soda fountains of Elmira are all in full blast, and doing more business than on any other day of the week.

"The liquor saloons have as good right to hold open as these. It is unjust to the saloons to demand closed doors of them, and let these other places be wide open.

"The Law and Order League grows red in the face because a prostitute walks the street, and insists that the police prohibit all that sort of thing; but we hear nothing of righteous anger because the Sabbath is desecrated by a hundred tradesmen with impunity; the majesty of the law is not invoked, in behalf of good morals and of tradesmen who respect the Sabbath sanctities.

"Lost—the American Sabbath!"

But all this growing business and pleasure on Sunday does not at all interfere with the Lord's Sabbath—the seventh day. That is not lost. Ask any observer of that day, and he will tell you this is true. He will only be surprised that you should ask the question.

And here is an important truth that should be noted and kept in mind; the fact that in spite of all the work that is being done week after week on the "Sabbath of the Lord," and the worldly pleasures to which so many people devote the day, this Sabbath is not being lost, *is proof that it cannot be lost.* And if it cannot be lost, it is plain that *whoever will keep it cannot be lost,* either. He will not be lost, to all eternity.

The "American Sabbath"—the first day of the week—is lost; so its own friends confess. And how many who were its adherents are lost with it? A Sabbath that can be lost itself has obviously no power to save a soul

from being lost. But why not choose that Sabbath which cannot be lost—"the seventh day [which] is the Sabbath of the Lord thy God"?

Temperance Retrogression.

THE following facts regarding this subject are pointed out in the New York *Christian Advocate*, by H. H. Moore, D. D.:—

"It is painfully apparent that the temperance wave in all sections of the nation is fast receding, and that it is followed back by the surging flood of intoxicating drink. Even while Neal Dow was living and his mighty influence pervaded the State of Maine, its prohibitory constitution was trampled under foot and the State became a profitable market for foreign manufacturers, while in many localities all kinds of liquor were sold freely in broad daylight over saloon counters.

"Though constitutional prohibition in that State has done much good, it has not fully met the expectations of its friends either at home or abroad. In Iowa the friends of temperance and good order maintained for some years a stubborn fight against the ingress of the liquor traffic, but finally the weaker ones consented that corn, because of the ruinous cost in getting it to market, might be used in the State for the manufacture of intoxicants. Its glory thus departed.

"The cause of temperance in Kansas has been kept on a higher plane, yet it is not what it ought to be in a State whose constitution pledges prohibition. We freely admit that all these States have done well—much better than their sisters—and that they deserve much credit, yet we cherish the hope that something better is in store for poor, struggling humanity.

"In glancing generally over the country we notice that the platforms are mostly silent which once earnestly pleaded for temperance. No attempt has recently been made by any State to secure constitutional prohibition. The Prohibition Party, backed by the Woman's Christian Temperance Union, is doing something to keep alive the moral aspects of the liquor traffic, but we are unable to see that it makes any progress toward ultimate legislative results. In our political contests, State and national, it is scarcely regarded as a factor by either of the great parties."

The writer then proceeds to outline a more effective way of dealing with the liquor evil than those hitherto tried. It must, he says, "be subjected most rigidly to all the laws of business;" "it must support itself, sustain its own losses, and make good any damages it may inflict upon others or upon the public." He believes that "the liquor traffic cannot survive the full development of all the essential laws of its own existence."

If this be so, then a tremendous mistake has been made in not recognizing it at the outset of the temperance crusade, and proceeding at once to develop these laws which would have made the business fatal to itself. But the real basis of the liquor business is not the blunders of temperance reformers, nor their ignorance, but the lack of public sentiment necessary to enforce the

measures enacted against it. While public sentiment does not demand the death of the liquor business, it will live.

This retrogression is a sad and an alarming feature of the times; and while it may have been unavoidable, the observation is pertinent that the temperance wave began to recede when the W. C. T. U. and the Prohibition Party joined other issues—particularly that of Sunday enforcement—with the temperance issue, instead of giving their full strength to the creation of public sentiment on that issue alone.

Americanism, from the Papal Standpoint.

BY H. F. PHELPS.

A NEW YORK telegram of recent date mentioned the fact that *The New Era*, a Catholic journal, of London, Eng., in its issue of June 24, published an interview with Archbishop Ireland, on "Americanism."

"If by Americanism," says Mr. Ireland, "we are to understand theological errors condemned in the pope's letter, there has been and there is no such thing in America. His eminence, Cardinal Gibbons, writing officially as representative of the American hierarchy to the pope, in response to the letter of his holiness, states this fact most clearly."

After further remarks concerning the much discussed letter of Leo XIII., Mr. Ireland proceeds to define "Americanism." Of course this must be understood from the standpoint of the Roman Catholic Church. As such it is worthy of careful consideration. It most certainly emphasizes all that has ever been said by the AMERICAN SENTINEL as to the purposes of Rome toward the United States.

"If, however," continues the Archbishop, "by Americanism is understood a loyal adherence on the part of American Catholics to the political condition of their country, and to its Constitution and laws, then Americanism surely exists among them. American Catholics proclaim no thesis which might be applicable to other nations or other times.

"If, again, by Americanism we are to understand a sincere desire to *turn to the profit of the church* the conditions which modern times and the peculiar circumstances of our country create, then Americanism of *this kind can be imputed to us*. We in America *lose no time in theorizing over possible but not existing situations*, nor in dreaming of conditions of past ages. *We do the work that is before us*.

"If, finally, by Americanism we mean activity in religious work, personal initiative which *leaves no stone unturned in seeking success*, while *always governed in what we do by the superior direction of pope and bishops*, then there is among us Americanism. Among

American Catholics there is *no folding of arms*, no saying that nothing can be done." (Italics ours.)

According to the foregoing then, "loyal adherence . . . to the political condition of their country, and to its constitution and laws," together with "a sincere desire to turn to the profit of the church the conditions which modern times and the peculiar circumstances of our country create," coupled with "activity in religious work, . . . which leaves no stone unturned in seeking success," yet, "always governed" "by the superior direction of pope and bishops," is Americanism;—this and nothing else. If this is Americanism, nothing else can be.

Therefore, to object to the dictation of "pope and bishops" in national affairs; to object to the "religious work" of the church "which leaves no stone unturned in seeking success," in turning "to the profit of the church the conditions" which the present peculiar circumstances offer,—to lift a warning voice against all such religio-political movements, as the AMERICAN SENTINEL has been doing, is not Americanism." If "loyal adherence . . . to the political conditions" that are tending toward a religio-political despotism under the regime of imperialism is Americanism, then for one to oppose the spirit of imperialism, adhering to the grand principles of equal rights as outlined in the Federal Constitution, is not Americanism! If "loyal adherence" to the misinterpretation given to the national Constitution by which alone the Catholic Church can even profess loyalty to the "Constitution and laws" and be true to herself, is Americanism, then loyalty to the interpretation given to the principles of the document itself by its framers, is not Americanism.

And this is exactly the condition to which we are hastening. This is just what the Catholic Church and some so-called Protestant churches are working so earnestly to secure. And when that time comes, as come it will, where will all the readers of the SENTINEL be found? If we study and cherish principle now, we will be loyal to principle then. As it was better for Daniel to stand loyal to principle with all ancient Babylon against him, so it will be infinitely better for us, then and now, to show a "loyal adherence" to principle though all modern Babylon be against us; for theories are perishable, while right principles are eternal.

The Church Responsible for Sunday Trains.

In view of the lament that is so widely heard over the prevalence of Sunday desecration, it is interesting to note that one prominent form of such desecration—the Sunday passenger train—had its origin in Sunday church-going itself. People who observed Sunday, and were regular attendants at church on that day, instituted the Sunday train themselves to accommodate themselves in church going. This being so, and also the

fact that professedly Christian people are largely responsible for the Sunday newspaper, is it not evident that the reform in Sunday observance for which so many are now calling, needs to begin in the church, by a deepening of the church's own regard for the day, rather than by legal penalties enforced upon those without? Ought not the would-be physician first to heal himself?

We give the following statements concerning the origin of these Sunday trains, upon the authority of *The Defender*, organ of the New England Sabbath Protective League:—

"The first local Sunday trains in Massachusetts were put on in November, 1860, between Brookline and Boston. Certain well-to-do people, who were members of churches in Boston, had moved out to Brookline, but wished to retain their membership and continue to attend church in Boston as formerly. As Mr. Henry Twichell, the superintendent and controlling power of the Boston and Worcester road, was a resident of Brookline, they applied to him to put on a Sunday local, as there had already been week day locals for a number of years. It being unlawful to run any but United States mail trains on Sunday, Mr. Twichell hesitated a long time before granting their request. He was a public-spirited man, however, and felt a pride in using the resources at his command to oblige his fellow-citizens. He, therefore, yielded to the steadily increasing pressure of their requests, and put on two trains each way. These were announced in the *Boston Daily Advertiser*, of Monday, Nov. 26, 1860. These trains being unlawful, special pains were taken to guard against accidents, and as soon as possible the right was secured from the post-office department to make them mail trains so that they might thus become lawful.

"As soon as the trains began to run, a new movement of travel was developed; for it was found that people, who had formerly lived in Brookline, but were now living in Boston, desired to attend their old church, and were using the newly-started trains for that purpose. Thus it came about that these Sunday trains were carrying people both ways to church.

"A similar state of affairs obtained in the case of those trains which were run to Newton Lower Falls, and which were first put on August 2, 1874. They were only obtained after much urgency, and the party who was perhaps most active in the matter, carrying about the petition and otherwise working up the case, was a leading musician and chorister in one of the most prominent churches of Boston. Formerly, his custom had been to go into Boston on Saturday, and return on Monday. It seemed to him that a Sunday train, by which he could go into the city in the forenoon and return in the afternoon or evening, would be a great convenience. His efforts were at length rewarded, and a train was run three times each way on Sunday.

"In the same line with the cases just cited is that of the Old Colony railroad. Formerly a horse railroad was run to Quincy; and it appears that a considerable number of people dwelling there were accustomed to use this road to attend a very fashionable church in Boston upon the ministrations of one of the popular preachers in the city.

"There came a time, however, when the horse rail-

road was to be discontinued, but before this was done the authorities of the Old Colony road were appealed to, and arrangements were made by which local trains were run on Sunday to accommodate those who had been accustomed to go into Boston by the horse railroad to church. In response, then, to these appeals for Sunday trains, on Monday, June 3, 1872, three Sunday 'locals' from South Braintree to Boston, and two in return were announced. Thus began the 'church trains' on the Old Colony road.

"A striking and significant incident, in connection with these trains, occurred a few years ago. A clergyman, who resided in one of the suburban villages on the line of this road was engaged for a length of time to supply a church on the west side of Boston. In fulfilling his engagement he was accustomed to come in on the train which reached the station in Boston at a quarter past ten o'clock. Finding that a quarter of an hour was too short an interval of time for him to get to his pulpit as promptly as he wished, he wrote a letter to the superintendent of the road, asking that the train might be brought in a few minutes earlier for his benefit.

"The experience of the Boston and Providence road in this matter was quite similar to that of the roads already given, for among the signatures of the petition which finally secured the Sunday 'locals' on that road was that of a pastor of local prominence.

"To sum up the whole matter in brief, it can safely be asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday local train system on the railroads which center in Boston was wholly the work of church-going people, and that it was, also, for their convenience in going to special churches to which they had become attached; it was not called for, however, by any necessity in enabling them to attend upon the public worship of God. Moreover, the prominence which we have given to the Boston and Worcester (now Boston and Albany) railroad in this matter is just; for not only did it run Sunday locals for more than ten years before any other road, but the general testimony is that it was the example and influence of this, the most powerful road coming into Boston, which finally made it necessary for the other roads to yield to the importunity of their patrons, and do as that road was doing."

The Insular Commission on Church and State.

"The Independent," New York.

THERE are other recommendations made by the United States Insular Commission sent by the Secretary of War to Porto Rico which we need not discuss now, but the one that has happened to meet most criticism may call for defense. The reader must carefully distinguish this War Department Commission of three members from that sent previously to the same island by the President, of which Dr. Henry K. Carroll was the sole member. He devoted much more time to his investigation, and his final report, which will be much fuller than theirs, is still in preparation.

The following is one recommendation of the War Department's Commission:—

"We recommend that a complete separation of church and state be decreed, and that all property, including cemeteries purchased with the public moneys, be declared the property of the Government, except that churches used for religious worship exclusively be allowed to remain in the possession of the congregation now occupying the same, and that this exception may be applied to cover the use of a sufficient number of rooms or buildings in connection therewith now used as residences of pastors actually engaged in pastoral work, with their proper household attendants."

The general drift of that recommendation is right; and it by no means deserves the contemptuous criticisms made on it by some Catholic journals which have never learned the spirit of the First Amendment to the United States Constitution. Nevertheless, it is by no means clear, and would require a great deal more of interpretation in its application than the Commissioners seem to imagine. . . . Our own impression is that a special court will have to settle many questions of title, including those of ecclesiastical property, and that the ecclesiastical property cannot be limited to churches and parsonages.

But the paragraph which has excited the loudest howls of disapproval is the following:—

"That priests and others who have taken the vow of celibacy may be permitted to renounce said vows and enter into married relations, the same as other persons."

A supposedly responsible Catholic paper in Philadelphia calls the Commissioners "a bull in a china shop," and says they are recommending that every facility should be afforded for "committing perjury," and that they "meddle most bare-facedly with the business of the church." A New York Catholic paper, not without usual intelligence, calls this an "impudent recommendation that the President of the United States, or his Secretary of War, shall relieve or absolve the priests and nuns from their vows of celibacy, so that they can enter into the marriage relations *a la* Martin Luther!"

We beg our Catholic friends to go slow. What is proposed is simply the application to Porto Rico of ordinary American principles. There is no proposition to absolve anybody from vows. There is only the proposition that those who have left the Catholic Church be no longer forbidden to marry. The Spanish laws forbid marriage to such people, but in this country we let the church attend to its own perverts, and thunder as loud excommunications as it pleases, but the state keeps its hands off; it forbids neither excommunication nor marriage. Even now a pervert priest can marry here, but he cannot in Porto Rico till the marriage laws are changed, and they ought to be changed. A priest or nun ought to be allowed by the state to renounce the Catholic Church and its vows, and then to do what any

other citizen can lawfully do. Anything less is Spanish tyranny, and we are sorry that this Americanism has not yet been learned even by some of our progressive Catholics of Irish descent.

Aggressive Mormonism.

WRITING in *The Examiner*, of July 6, the pastor of the First Baptist Church of Salt Lake City states the following regarding the aggressiveness of Mormonism in the nation, religiously and politically:—

“Mormonism is vastly more than a mere local and religious question; it is as vitally related to the nation, not only religiously, but politically and socially, as ever slavery was, and is for every American a matter of the largest, widest, and profoundest concern.

“The additions to the Mormons for last year are reported to be 63,000. Nowhere is their increasing strength more apparent than in the States adjoining Utah. One quarter of the wards and bishops of Western Mormonism were found in these neighboring States two years ago. So great is their influence in the State of Idaho that, when the last Congress was being flooded with petitions concerning B. H. Roberts, Utah’s Congressman-elect, the very legislature of Idaho passed a resolution in his favor. The near future seems to hold in store for the Mormons, inevitably, the balance of power in these States and the balance of power in Congress.

“From a national point of view the aggressive attitude with reference to polygamy is of very great moment. When the escheated property was returned, it was with the understanding that the rightfulness of the practise of polygamy should not be inculcated. (See joint resolution No. 11 of the first session of Congress). When Statehood was granted it was because of a solemn covenant with the nation that polygamy should cease. But, from one end of the State to the other, the teaching of polygamy, as the true principle of social life, has been steadily continued, the missionaries of the various denominations, who frequently hear it in the tabernacles, being witnesses.

“The significant feature of this teaching is that it is especially put to the front by those who have the ear of the young people. At the joint conference of the Young Men’s and Young Women’s Societies at Castle Dale, as reported in the Salt Lake dailies, June 15, 1898, one of the speakers, a woman, defended the practise of polygamy as a divine command of God, and was followed by an apostle, who declared that it was as much a part of the faith as ever. According to the *Salt Lake Herald*, of August 15, 1898, the Joint Quarterly Conference held in the Salt Lake Tabernacle the preceding day was regaled with an account of a young woman who had said that the justness of polygamy was specially revealed to her in connection with a dance, the universal and accursed Mormon amusement. A Mormon official was dancing in the same set, and she had said that when she touched the hand of that good man she wished to be one of his wives, even if he had fifty others. This was unblushingly published by a married woman to assembled thousands of young people! . . .

“B. H. Roberts, . . . is the editor of the *Improvement Era*, the official organ of the Young Men’s Mutual Improvement Association, a magazine which contains serious articles on art, literature and religion, and which has a paid-up subscription list of 6,000. In this magazine for May, 1898, there is a brilliant article by its brilliant editor, in which he champions polygamy, and declares that it ‘must be not only not bad, but positively good, pure, and holy.’ And B. H. Roberts is the idol of Utah’s young men.

“That which is true with reference to the continuance of the teaching of polygamy is commonly believed to be true with reference to its practise. In a paper passed by the Presbytery of Utah, August 29, 1898, it is stated that this living in polygamous relations has ‘resulted in the birth of more than one thousand children since Statehood was granted, Jan. 4, 1896.’ . . .

“Mormon aggressiveness along national lines reached its climax when B. H. Roberts was given permission to be a candidate for the Fifty-sixth Congress. For, according to the manifesto of April, 1896, he could not be a candidate without permission, and under the circumstances this was tantamount to a guarantee of election. The opposition to Mr. Roberts is not because he is a Mormon. If those who dominate Mormon affairs had not thought the time was ripe to make a test of certain matters, and had brought to the front some man like our honored governor, there would have been no protest. . . .

“It is no railing accusation against the Mormons as a people, to say that Mormonism, as a system, is an aggressive menace to our nation.”

How is Mormonism to be conquered? The writer answers this question by pleading that Christian missionaries be sent in strong force to bring the gospel to the people of Utah. He does not call for the enactment of new legislation; and in this he is right. He says:—

“While the 200,000 Mormons of Utah are marching their brigades out, why do not the 18,000,000 Protestants of America march theirs in? There is not an association or presbytery or conference anywhere in our land which, if it understood the menace of Mormonism, and realized that it could join in a great campaign in Utah, would not lay its hand upon some man in its midst, of good judgment, warm Christian experience and godly life, and say to him, ‘Go, and we will furnish the needed munitions of war.’ And he would go, even at the cost of sacrifice, to tell the story of Jesus; for the spirit of devotion and heroism is not dead. There are many among us who are second to none in willingness to endure hardship as good soldiers of Jesus Christ.

“Such a corps, clad with the helmet of salvation and the breastplate of righteousness, shod with the preparation of the gospel of peace, and armed with the sword of the Spirit, which is the Word of God, would be mighty to the pulling down of strongholds. The real truth concerning Mormonism would be flashed back to every place outside of Utah whence the missionaries came, the real truth concerning the gospel and its power to save would be heard in every hamlet and every home in our fair State, and the truth would make us free. Such a campaign, and such results as the Lord would give through the operation of the Holy Spirit among this misguided

but honest people, who are ready to listen to the gospel story when told in the spirit of love, would be a splendid achievement for the opening years of the twentieth century."

Equality in Public Schools.

N. Y. "Christian Advocate."

LEOPOLD COHN, a Christian missionary to the Jews, writes to Superintendent Maxwell, protesting against the use of Walter Scott's "Ivanhoe" as supplementary reading in the Brooklyn schools. In it he acknowledges the representative literary position of the work, but affirms that it contains "certain characters which are most misleading caricatures of the truth; such, and outrageously such, is the presentment of Isaac the Jew and his several compatriots." . . . He informs Mr. Maxwell that the letter is not the expression of a personal pique, but is drawn from his heart "at the sight of the sorrow shadowed faces of many Jewish scholars because of the jeering quotations of their schoolmates' learning at school. 'God of Abraham help me,' an expression never heard from the lips of a Jew; and the expressions: 'O holy Jacob' and 'By our Holy Sabbath,' he says every conscientious Jew would esteem as low profanity, not to say sacrilege."

We incline to sympathize with this protest. Public schools supported by the State should not require works (nor allow their introduction) which disparage any race largely [or at all] represented in our conglomerate population, nor hold up to ridicule the religious phraseology or customs of the people whose children must attend the schools. . . . The Superintendent of Education is represented in the interview as saying he has nothing to do with the selection of books, that one of the most admirable characters in literature is the Rebecca of "Ivanhoe;" and adds that when he was a principal, a member of the school board objected to the introduction of Longfellow's "Building of the Ship" on the ground that it was immoral. He is represented as closing the interview with the statement that "such objections are ridiculous."

Probably the interview does him injustice; if not, he fails to make a just distinction. How quickly politicians would rage if the supplementary reading held the Irish people up to ridicule, or caricatured their national pugnacity! The ridicule of the grasping disposition of the Jew is practically an attack upon Christian history; for with all Christian nations prejudicing the Jew in every possible way, how could it be otherwise than that he should have become grasping?

Mr. Cohn makes a powerful historical point when he exclaims: "Shall we foster in the children this anti-Jewish sentiment, which has never failed to work evil upon the oppressor of the Jew, from the death of the firstborn in Egypt to the disgrace of the general staff in

France?" We know nothing about Mr. Cohn or his mission, but a man who can make a sentence like this is not to be lightly esteemed. Under the Constitution of the United States, and of the State of New York, there is neither bond nor free, Jew nor Gentile, male nor female—except that men voluntarily exempt women from the labors of political life, eligibility to draft in time of war, and similar burdens.

Waiting for a Leader (?)

A RESIDENT of Pennsylvania writes the following to the *Christian Advocate*, of this city, in the interests of the suppression of "Sabbath desecration":—

"*Editor Christian Advocate:* It seems as though the hearts of many Christian people just now are turned toward the question of Sabbath desecration, with the hope of finding a remedy for this growing evil. I would like to make a suggestion through the columns of your valued paper: There are many signs that the workers of this country are rising against the wholesale invasion of their day of rest. Cannot the Christian Church heartily come to terms with the working people of our land for a common campaign for the preservation of the Sabbath? Our greatest foe in this, as in so many other respects, is not the common people, but that insane greed for wealth which exalts itself above everything, even above God. O that the Lord would send us a man not afraid of plain words, who would no longer humbly apologize for the existence of God's commandments, but who would boldly lead us forward to attack! For such a leader the thousands of our Israel are waiting."

The Lord has sent a man of plain words to "Israel," and more than one; but the trouble is the thousands of Israel would not hear them. The messengers said, "The seventh day is the Sabbath," not Sunday: and just as soon as this plain message is received, the problem of suppressing "Sabbath desecration" will present a new aspect altogether.

The Good White Man and the Bad Indian.

By Government order a strict prohibition is put upon all liquor selling to the Indians on the reservation at Leech Lake, Minn., and all white men who violate this order are to be expelled from the district. The order is issued on the assumption that it was whiskey that caused the Indians at that place to attack the whites last fall, and that the whiskey that caused the trouble was in the Indians. How would it do to prohibit the selling of whiskey to white men in the same locality? If drunken Indians are not to be allowed among the whites, let not drunken whites be allowed among the Indians. History shows that the whites have been more often than otherwise at the bottom of the troubles they have had with the red man.



BISHOP POTTER, of the Episcopal Church, having asserted that the Bible is simply "a literature," and that occurrences narrated in it which conflict with "reason" and "natural possibility" are to be rejected as lacking proof, the *New York Sun* makes reply that by this rule the cardinal doctrines of Christianity would have to be rejected, since all these rest on dogma, which must be accepted, if at all, without proof. This falls under the eye of the *Truth Seeker* (atheist organ), and is immediately indorsed with the statement that "This position, that Christian theology rests on dogma and not on evidence, is impregnable."

* * *

This plainly shows the real nature of the "higher criticism" to be atheism in disguise. But is the statement true that the cardinal doctrines of Christianity must be accepted without any warrant in reason and human experience? The *Sun* says it is; and atheism, of course, says so. If it is, then those doctrines are as worthless for any practical purpose as the mummies of Egypt, and should be discarded accordingly. No matter what use may have been made of them once, if they are now dead, as the past is dead, they are mere curiosities of the past, and nothing more.

* * *

AND if they are such, the Bible itself is false; for it asserts that "man shall not live by bread alone, but by every word of God," and it comes to us as the Word of God. If men cannot live by its words to day,—if it is a museum rather than a storehouse of food, it does not speak the truth.

* * *

THE *Sun* says that "The Bible itself is wholly dogmatic in its authority. Its canon was fixed by the church, so far as it is fixed. No other evidence as to its divinity appears." This position may do for the Catholic Church, but it will not answer for Protestants. The Catholic Church claims to be the only authority Protestants have on the question of what is the Word of God and what is not. Thus the Bible rests on the authority of the church, and the church, in turn, rests on the authority of the Bible! A wonderful combination of support and superstructure is this, of a truth!

OF course, if the Catholic Church rests on the Bible, the Bible cannot rest on the Catholic Church; so that if the Catholic Church has any support at all (for if the Bible be not its support it has none), it does not support the Bible; and thus its claim to be the authority for the Bible disproves itself. The Bible does not rest upon the church, nor does it rest upon dogma; it has a far different and better support than the word of man.

* * *

THE atheist journal inquires, "How can the Fall of Man be proved by natural evidence? What support do we find in nature for the Incarnation, Redemption, Atonement, Resurrection, and Ascension?" It asserts that there is "none whatever," and that "unless they are accepted without proof they cannot be accepted at all."

* * *

NOW IN reality all these things have the very best proof; namely, demonstration. They are all demonstrated in human experience. The Incarnation is the mystery of God dwelling in human flesh. That was seen in the person of Jesus of Nazareth, and is repeated in the person of the true Christian to-day. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20), is the doctrine of Christianity; and the life is attested by the works. "Christ in you, the hope of glory," is the "mystery of godliness" to-day. Col. 1:27.

* * *

REDEMPTION is salvation from sin; and this is a part of the Christian's daily experience. His whole life is changed, the whole current of his desires and aims turned into a new channel. He is freed from the "law of sin and death" which before had led him in the paths of vice and crime. Are there any people in the world who have been thus reclaimed? and is there any reality to their redemption? Such questions do not demand a serious answer.

* * *

THE Atonement is the at-one-ment,—the bringing back of the individual into harmony with God. The proof of this harmony is that the individual loves God. He would not love God if he was at enmity with him. His love to God is shown by his desire to live in harmony with the will of God, expressed in his commandments.

* * *

THE Resurrection is attested by the fact that Christ lives. He lives in every one who has been crucified with him. The Christian life is the life of Christ, and if Christ does not live there is no Christian life on the earth. Is there any Christian life seen on the earth? There is not

very much, it is sadly true; but there is enough for a testimony to the world.

* * *

THE Ascension is testified by the gift of the "Comforter," the Holy Spirit. The promise of the Saviour was that if he ascended to his Father he would send the "Comforter" to his disciples, and Peter, on the day of Pentecost, said to the assembled people, that Jesus of Nazareth, "being by the right hand of God exalted," "hath shed forth this [the Holy Spirit] which ye now see and hear." That was proof to the multitude assembled on that occasion; and the "witness of the Spirit" has been given through succeeding ages down to the present time.

* * *

AS BEFORE stated, the Christian life is nothing less than the life of Christ. It is the life that testifies—the life that is seen and felt to day, in Christians, by the world; and not a dead dogma, a mere tradition of the past. This life testifies to the world of Christ, and to the truth of the Word of God, to day. "Ye are My witnesses," is the divine word spoken to the people of God; and "Ye are the light of the world." Without this witness to the world there would still be the witness of creation to the existence and character of the Creator; but it is the Christian life that is the special witness of God to the world. And this life is a visible reality in all the world, the evidence of which it requires no exercise of faith on the part of the world to grasp. It is evidence which enters the mind through the natural channels.

* * *

THE statement, therefore, that the cardinal doctrines of Christianity rest upon dogma, that "The whole supernatural basis of Christian theology is necessarily dogma purely," as the *Sun* asserts, is as utterly false as any statement could well be. That idea is simply the basis of atheism, but the truth of the matter affords no basis whatever for disbelief in the Christian religion.

* * *

THERE are four "Christian Science" churches in the city of New York, which fact lends significance to the call which has been made in this city for a public meeting to protest against the "Christian Science" method of treating diseases, and to demand legislation for its prohibition. The leaders among the adherents of the sect in this city seem not to be at all disturbed by the agitation that is being made against them.

* * *

THE American Ordnance Company, of Bridgeport, Conn., has received an order from the Russian government for \$6,000,000 worth of rapid-fire cannon. This is the largest doubt that any government has yet ex-

pressed, regarding the success of the czar's undertaking for a general peace.

Vanishing Cuban Independence.

PRESS dispatches state that the President "is working energetically" upon a plan to secure a vote of the Cuban people upon the question whether or not Cuba shall be annexed to the United States. They are to vote on this before the American military forces are withdrawn from the island.

The President, it is said, believes the Cubans would vote for annexation, and in this view is supported by General Wood, who affirms that in Santiago "annexation would be carried by four to one."

To appreciate the significance of this step it is only necessary to remember that Cuba is under American military rule, which has already discouraged the expression of anti-American sentiment in Cuba by establishing a censorship of the press. The President has supporters who know how to manage an election campaign, and with the backing of American bayonets no great difficulty could be anticipated in securing the result desired.

It is stated that "so strong is the President's tendency toward annexation that it is expected an effort will be made in Congress at the coming session to rescind the resolution providing for Cuban independence and to substitute a plan by which the matter may be submitted to a vote of the people of the island."

Such is the latest view of the vanishing prospect of Cuban independence.

Enforcing the "Sabbath" in Poughkeepsie, N. Y.

"New York Journal," July 11.

SECRETARY Uriah Wardle, of the Young Men's Christian Association of Poughkeepsie, determined to put a stop to the sale of things on Sunday, disguised himself and went looking for evidence. He bought collar buttons, shoe polish and other articles from merchants on the Sabbath, and caused the arrest of five offenders, who were taken before the recorder yesterday.

It was shown that the astute Wardle went to the store of Morris Baker, who says he never keeps open on Sunday, and kicking at his door got him to open up. Then he worked on his sympathy by pretending that he was a member of a camping-out party, who found themselves with a pie and a ham, but without knives and forks.

After much entreaty Baker sold Wardle a knife and fork. Then one of Wardle's confederates, who had been hiding behind a tree, popped out and arrested the hapless Baker. The recorder fined him \$5.

Aaron Friedman, arrested on a similar charge, was

fined \$5 also. He said he was a Hebrew and closed up on Saturday, but this had no effect, and he gave notice of appeal.

Three other men were forgiven by Wardle on their promising to close up on Sundays hereafter. A public sentiment developed later that caused Wardle to ask that all the fines imposed be remitted.

Tea vs. Pure Water.

THE *Union Signal*, in a report of the "Tea Saloon" experiment started by the United States Church Army, says that—

"Colonel Henry H. Hadley, director of the Church Army, having experimented with coffee bars most successfully for two years, feels certain that the tea saloon will succeed not only because heart and soul, from the highest standpoint, are consecrated to the work, but because it is thoroughly practical. His argument is that 'tea builds up—alcohol burns up; tea quenches thirst—beer starts a thirst.'"

One would almost get the idea from this that tea is a superior beverage over that which the Creator made for the first human pair in Eden. If tea is a better beverage than pure, cold water, then the wisdom of the Creator is certainly open to doubt.

No; the best beverage—incomparably the best—ever made, to quench thirst and promote health, is pure water. Whiskey is the worst beverage ever invented, and in discarding this, why not supply its place with the best beverage, so that the drinker will most quickly and surely reap the benefit of the change?

The U. S. Government Supporting the Church.

A REPORT from the Philippines states that already in that country the Catholic Church is receiving support from the Government of the United States. This report appeared in the *New York World*, and is declared to come from a credible source of information. It says:—

"Already the United States is subsidizing the Catholic Church in the Philippines. This is one of the sinister necessities of our entanglement. Abolish priestly rule there and nothing is left to differentiate the Filipinos from the savages. The maintenance of this church, contrary to every principle of our Constitution, must be continued if we are to remain. The friars have fled, but the seculars remain and are an indispensable element in preventing utter chaos in the islands."

And of course, if the Catholic Church is indispensable in the Philippines, it is indispensable in Cuba and Porto Rico. But now that the principles of the Constitution have been abandoned, and the doctrine of government by consent of the governed repudiated, why should the Constitution be expected to stand as a barrier to the support of that church in these islands, by the funds of the Government?

'Sabbath Observance' at the Christian Endeavor, Convention.

"SABBATH observance" at the International Convention of Christian Endeavorers, recently held at Detroit, Mich., was an incidental, rather than a main, feature. The national reformers did not appear to be specially active, and none of their prominent official representatives took part in the deliberations of the convention. Doubtless they felt it quite unnecessary to do so as the organization seems already quite fully committed to, and in harmony with, the unscriptural and undemocratic theories advocated by the promoters of religious legislation.

In the general services held in the immense audience tents on the Endeavor grounds no session was devoted to the subject of Sunday observance, but a meeting of this character was held Sunday afternoon at one of the fashionable churches on Woodland avenue, and though other meetings were being held at the same hour, the church in which it was held was crowded almost to suffocation. This meeting was presided over by Mr. William Shaw, of Boston, treasurer of the United Society of Christian Endeavor. Mr. Shaw seemed very earnest in his advocacy of the strict enforcement of Sunday observance, as is indicated by the somewhat curt remark to which he gave utterance when a few people ventured to leave the church during a brief interim between two of the speeches:—

"Next to breaking the Sabbath, I think the meanest thing you can do is to break up a meeting. Now I want not another man, woman or child to leave this room until the meeting is over, unless you are sick, and if you are, just stay right in your seats and we will have the ushers carry you out so we will know it is a genuine case. I have made myself clear, haven't I?"

The first speaker at this meeting was Rev. David McAllister, D. D., LL. D., of Allegheny, Pa., who discussed the subject "The Sabbath in the Home." After asking the entire audience to repeat the fourth commandment of the Decalogue, which specifically enjoins the observance of the seventh day of the week as the "Sabbath of the Lord thy God," he proceeded to show how people ought to observe the first day of the week, which God has never hallowed or ordained as a Sabbath for man. Among other things he said:—

"Sabbath is an institution of God, made for man's good—for the good of the whole man, in body, mind and soul. You haven't a whole man if you lose one of those elements. It was made for all men, not for the Jew alone, but for all peoples. We speak of the Puritan Sabbath, the British Sabbath, the American Sabbath. What we mean is the Lord's Sabbath, which was given to all men.

"It is to the Sabbath-keeping homes of the Covenanter, the Netherlander, and the early Pilgrim fathers that we owe all honor for the blessed privileges we now

enjoy on that day. They made their influence felt all through the history of this great nation.

"We find the Sabbath in the earliest record of the world. Before the fall, when He created the first man, God gave [him] the Sabbath. Sin did not make it necessary. It was for the physical nature of man when he was first put on earth. After the fall it is made even more necessary by sin.

"There must be one day in seven when you turn aside your foot from the path of your own pleasure to do as God wants you to do. This may mean to turn away from the pedal of your bicycle, unless you use it to go to the temple of God's worship. I consider that you have as much right to use it for that purpose as any other vehicle."

The second speaker of the afternoon was Mr. C. N. Howard, of Rochester, N. Y., who has taken a very active part in the Sunday closing and anti-saloon crusade recently waged in his home city. He was certainly fiery and vehement enough for the most radical national reformer imaginable. The subject assigned him was the "Side Door." In introducing this speaker, Treasurer Shaw said:—

"I don't suppose many of you people know where the side door is. As I happen to know perhaps I had better tell you that the side door to the Sunday saloon is the front door to hell. It is the open door for more evils in society, I think, than any other agency for evil on earth.

"Mr. Howard is the founder of the Prohibition Christian Union. We are not afraid of that word 'prohibition.' (Cheers.) If you want to kill a snake you do not cut off his tail. You would cut it off right behind his ears if he had any ears. Just the same way if you want to get rid of the saloon, the only way is to get rid of it. Kill it, that's all. Please God the day is soon coming when this will not be an ideal, but a blessed reality."

The following extract from the speech of Mr. Howard shows the real purpose of the Sunday closers, viz., to legally coerce into observance of Sunday all citizens regardless of occupation, religious belief, or any other consideration:—

"Did I say the side doors were shut? The newspapers said so, but they were mistaken. The police said so, but they lied. The New York reporter said the town was as dry as the desert of Sahara, but he never saw the Sahara, and he did not know. They were not closed, because the front doors of the hardware stores next door were open. The front doors of grocery stores were open and people passed in all day. The front doors of barber shops were open and men got shaved twenty times a day."

No doubt many SENTINEL readers will find themselves in agreement with Mr. Howard in this statement:—

"The side doors were not shut. They never have been shut so long as we legalize the open front door on week days. It is so with every prohibitory feature of the license laws. You can make no law which will legalize the selling of liquor to a man before he is drunk and prohibit selling it to him after he is drunk. You can't legalize it on Sundays."

Hon. John Charleton, of Lyndedoch, Ontario, member of the Canadian Parliament, was the next speaker. Evidently one of Mr. Charleton's chief grievances is the Sunday newspaper, for after enlarging somewhat at length upon the many alleged benefits to accrue from the strict observance of the Sunday Sabbath, he thus vigorously gave expression to his feelings on this subject:—

"The Sunday newspaper has grown and developed into a great power for evil. It stands before us now as more than a social demon. It is the enemy of God's law. It gives its readers instead of good vigorous reading the scandals of the divorce court and other equally sensational matter and begets a taste that is trivial and immoral, vitiating a taste for solid literature. A few months ago the newspapers of London attempted to start the Sunday newspaper but of the five millions of people in that city there was not enough constituency to keep them alive. We may copy that example in America with profit."

That the promoters of Sunday observance contemplate resort to legal coercion in compelling all to religiously observe Sunday as the Sabbath, is manifestly evident from the following from the lips of the same speaker:—

"It [Sunday observance] will promote temperance, good morals and social purity, and in all respects named, the fruit of its observance will be of a character not only to warrant, but to demand the intervention of the strong arm of the civil law to secure the nation its priceless blessings."

Strange as it may seem, in his very next period, Mr. Charleton made use of this language:—

"Its observance will be a powerful factor in promoting material prosperity. It will also secure the acknowledgment of the right of conscience, and the boon of religious liberty."

Just how the "intervention of the strong arm of the civil law" to compel people to keep Sunday whether their conscience so enjoins or not, will ensure to our citizens the "boon of religious liberty" he fails to make clear.

The question of Sunday observance was also brought up in the meetings of the general officers of the United Society of Christian Endeavor by the Toledo Ministerial Association, who are bringing pressure to bear to compel the managers of the Toledo Exposition to close the gates to their exhibition on Sunday. In response to the request of the Toledo ministers, the following resolutions were adopted by the trustees and were later endorsed by the convention.

"The sentiment of the present convention has been sounded on at least one point—that of Sabbath observance. At the meeting of the trustees of the united society yesterday morning, audience was given to a delegation of Toledo ministers to explain the crusade the ministerial element of that city had inaugurated against the desecration of the Lord's day. The centennial celebration of the founding of Toledo is to be celebrated there in 1903, and the exposition is expected to be a big one.

The ministers are already beginning to agitate a Sunday closing feature of the exposition, and, to this effect, were heard by the Christian Endeavor trustees. After their cause was listened to, Secretary Baer was instructed to prepare resolutions supporting their contention and expressing the sentiment of the convention as being opposed to any Sabbath desecration during the progress of that exposition.

The resolution, as adopted, reads as follows:—

“We believe that the Sabbath was given by our Heavenly Father to the children of men to secure to them that physical rest and spiritual uplift which the conditions of human life demand. By his sovereign decree the Lord of all has put into the fundamental law for our race the commandment, ‘Remember the Sabbath day to keep it holy.’

“That law cannot be broken without sin. It cannot be universally or generally ignored without arresting the development of manhood toward the Christly ideal.

“With deep solicitude the Christian people, who are praying for the coming of the kingdom of God, view the encroachment of business and pleasure on these sacred hours. The Sabbath was made for man, and man can ill afford to lose any institution over which the Son of man proclaims his lordship. Therefore, Be it resolved:—

“First, That the members of the Society of Christian Endeavor be affectionately reminded that in doing whatsoever the Lord Christ would have them do, it becomes their duty to keep holy unto God the one day in seven which the Creator’s loving forethought has reserved unto our most sacred use.

“Second, That it is still further their duty to bear positive testimony, in every land and clime where their lot may be cast, to the sanctity of the Lord’s day.

“Third, That state and local unions be encouraged to use this deliverance as the profound voice of three and a quarter millions of Endeavorers in any battles, political or social, which they may be forced to wage, in protecting man’s highest and dearest interests set forth in the law of God.

“Fourth, Under the same sanction of imperial numbers, the declaration is made that the highest success of industrial expositions and celebrations of historic events, which may from time to time be held in various places, will be secured by strict closure on the Sabbath day and that managers of such expositions be requested, in deference to the Christian sentiment of this country, to arrange for the closing of their gates and doors on the Lord’s day.

“That the preamble and resolutions of this report be published in the Official Report of the convention and the press, and a copy furnished to the Toledo Ministerial Union.”

Several prominent clergymen in attendance upon the convention were so rigid as to the proper observance of Sunday that they would not patronize the street-cars even in going to meet their appointments, in some cases walking three or four miles in preference. In this connection the following brief extract from Monday’s *Detroit Tribune* will be of interest:—

“Rev. Joseph Walker of Queensland, Australia, representative to the world’s Christian Endeavor conven-

tion, held a large audience interested for an hour with a powerful evangelistic sermon at the Fort Street Congregational church yesterday morning. In the course of his exhortation, Rev. Walker made comparison between the Sabbath of Australia and the Sabbath of America. He thanked the Lord that the American Sabbath with its foot ball games and Sunday-school picnics had not yet invaded the country where for twenty-nine years he had labored. He even protested against street-car riding on the Sabbath, and said that only three times in his life, and then only in cases of great emergency, had he ridden in street-cars on the Sabbath. ‘I have an engagement this evening,’ he said, ‘but I expect to walk to it.’”

Of another foreign clergyman, Rev. John Pollock, of Glasgow, Scotland, another local paper contained this interesting and somewhat amusing paragraph:—

“Rev. John Pollock, of Glasgow, Scotland, walked from the Cadillac hotel to Westminster Presbyterian church; but when he came to fill his Windsor assignment he found he would have to take the ferry or swim; and he couldn’t swim.”

The convention placed itself on record very strongly against the seating of the Mormon Congressman-elect Brigham H. Roberts, who is charged with openly practicing polygamy. The convention also pronounced in favor of arbitration as a substitute for war and endorsed the czar’s alleged peace conference, but its members also most vigorously cheered every reference to the noted military heroes of our late war with Spain and our present shameful struggle with the people of the Philippines. It was therefore difficult to determine which was most favored—peace or war.

J. C. BARTHOLF.

Movements in Maine.

THE following facts were gleaned from a single issue of the *Boston Herald*, and should serve to indicate the progress of the Sunday-law-enforcement sentiment among the sturdy, conservative, and liberty-loving sons of the Pine Tree State:—

“GARDINER, ME., July 8, 1899.—At a meeting of the city government a few weeks ago the victualler’s license of Marks Shapiro was revoked on the grounds that Shapiro, who keeps a fruit, confectionery, and tobacco store, dealt in a few frankfurts Sundays, so that he could get a license to keep open shop and sell his other goods. Shapiro felt badly over losing his license, but has not thus far kept his store open on Sunday. However, next Sunday he will keep open and make a test case of the affair.

“He says that he knows that he will be summoned into court on Monday, but that he has secured the best of legal talent, and will fight it out to the bitter end. He will not claim that a man has a right to sell goods on Sunday, but he will claim that, as he was granted a license to keep open until next May, the city government took it away without just cause, and he, having violated

no ordinance, and having fulfilled all the conditions demanded, has a right to keep open up to the time that the license would have expired.

"The case has no parallel in Maine, and is creating widespread interest, as it will determine whether the city fathers can take away a license without showing that the man who has the license has not lived up to the contract therein. It also has created a lot of feeling, locally, as the church people agitated the movement, and, acting upon their requests, the city fathers revoked nearly all of the licenses in the city."

True to his word, Mr. Shapiro's shop was open on Sunday the 9th, and he was arrested, to be tried on the the 15th inst.

The recent activity of the Maine Civic League is commented upon at length. We quote only the following facts relative to the work it is designed to accomplish:—

"The Maine Civic League, which was organized some two or three years ago for the purpose of educating public opinion to a better comprehension of temperance and other allied moral and social reforms, has entered upon an active campaign for the systematic furtherance of its purposes.

"The headquarters of the league are in Waterville, and the field secretary, to whom is attached the duty of superintending the work of the league and disseminating its influence throughout the State, is the Rev. W. F. Berry, a former Methodist clergyman in Portland and a man of recognized ability and influence.

"The work of the league . . . will comprehend public education on all civic questions of importance, and it will be its aim to build up a higher grade of citizenship and a better comprehension of its duties in every department of political and social life."

The following indicates a disinterested determination to be consistent, which is, in itself, quite commendable:—

"Bangor people who have been in the habit of enjoying Sunday at Northport as members of the excursion parties from this city will hereafter have to be content with visiting some other resort. The grounds at Northport are owned by the Methodists, and they held a meeting last week and voted not to allow any more excursions, either by land or sea, to land there Sunday. Furthermore, the camp ground people have voted that hereafter all ordinary traffic on the grounds on the Lord's day be prohibited."

Reader, are you preparing for the issue that is now being prepared for us? Does not even a hasty glance at the events transpiring around us indicate the rapid approach of solemn and stirring events?

HOWARD E. OSBORNE.

July 12.

First Camp-Meeting in America.

IT WAS HELD AT RUSSELLVILLE, KENTUCKY, A CENTURY AGO.

"THE effect of the McGee brothers' preaching—especially of John McGee—at a Presbyterian quarterly meet-

ing on the banks of Red River, in Kentucky, was so startling, and seemed so clearly to indicate that it was the result of divine agency or some mysterious force possessed by the preacher, that the news of the occurrence spread rapidly in all directions throughout that part of the State, and attracted unbounded interest," writes Clifford Howard in the July *Ladies' Home Journal*. "If it did not at once awaken a responsive religious feeling, it at least excited curiosity, and when it was learned that the McGee brothers were to hold a meeting at Russellville, Kentucky, a newly settled town in Logan County, near the Muddy River, persons from all parts of the adjoining country irrespective of their religious beliefs or church allegiance, prepared to attend. It soon became evident that the four walls of a country meeting-house would not suffice to hold the large numbers that were making ready to go to Russellville. The problem thus presented was solved by determining to hold the meeting in the open air. Those coming from a distance were prepared to camp; it would be no hardship to them to remain out-of-doors. The recent experience at Red River had proved this. It was not expected by those who were coming that the lodging accommodations at the village at Russellville would be sufficient by any means. Why, therefore, attempt to house the people? Prepare a camping-ground, and let the meeting be a 'camp' meeting. This, then, was the origin of camp-meetings; and the first one held in America was on the banks of the Muddy River, near Russellville, Kentucky, in the month of August, 1799—one hundred years ago. Not that religious worship had never before been held in the open air, but the special feature of camping out and the nature of the services made the camp-meeting a distinctive institution, and characterized this particular gathering on Muddy River as the first of its kind."

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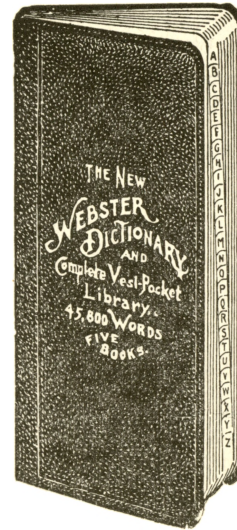
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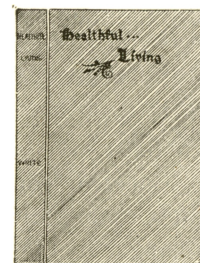
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NEW YORK, JULY 20, 1899.

THE Peace Congress is expected to conclude its sitting July 26.

IN our next issue we will report the outcome of the three trials for Sunday breaking held this month in Georgia and Mississippi.

ENLISTMENTS in the army to serve in the Philippines is a much more popular thing in the United States than it is among the volunteers at Manila whose terms of service have expired.

THE National Reform theory of government is that of government by consent of the "orthodox" clergy; an oligarchy is a government by consent of the "nobility;" a plutocracy is a government by consent of the rich; an imperial government is a government by consent of an emperor and his favorites or by some party holding supreme power; and all these various forms of despotism rest on the same principle—that of government by consent of *some* of the governed. On that principle it is impossible to erect anything else than a despotism.

IN Australia—it appears from the speech of an Australian clergyman at the late Christian Endeavor convention—they do not want the "American Sabbath" any more than some people here want the "European Sabbath." In the Australian view the "American Sabbath" is a thing to be carefully excluded. It is not only nothing worth saving, but a positive evil, the establishment of which in Australia would be nothing short of a calamity. Can it be, then, that this "American Sabbath" is really a thing of such great value as some American writers and speakers

would have us think? Is it not the truth that the "Sabbath of the Lord" specified in the fourth commandment is the only Sabbath of value, and worth holding to?

THE apologists for the war of subjugation in the Philippines have much to say in disparagement of Aguinaldo and his followers, but they never say anything about the principles by which the campaign is justified or condemned. They attempt to justify the campaign by alleging that the Filipinos are treacherous, mercenary and generally an incapable and worthless lot,—as if all this, even if true, could make any difference in the matter of their natural rights. The most worthless specimens of the white race in America—men as base and degenerate as any to be found in the Philippines—are accorded all the rights of American citizens, and no imperialist would dare attempt to put in practise here the doctrine he preaches with reference to the people of Luzon. Despotism bases its claims upon differences—real or alleged—between men; but just government is based not on human differences, but on human rights. Despotisms are based on men, but just government rests on principles.

THE aggressiveness and success of Mormonism in this country is regarded, and rightly, as a national menace. But why? Not because of its peculiar religious doctrines, but because *it is a political power*. It dominates State affairs in Utah and has a strong hold upon the surrounding States, and may soon hold the balance of power in Congress. The Mormon Church is in politics, and this is the menace of Mormonism to the nation; but the other churches in the land are estopped from making any protest, for *they are doing the same thing*. They all believe that Christians should go into politics and make politics pure by the application of Christianity to it. The Christian should vote "as Jesus would have him vote," etc. This is what they say for themselves, and

why cannot Mormons say the same for themselves? They can; and Mormonism as a national menace can never be consistently or successfully combatted by the churches, save on the principle—the genuine Christian principle—that religion and politics should not be mixed.

ON Long Island Sunday golf is legal, but Sunday baseball is prohibited. Sunday, July 9, a baseball game at Bayside was stopped by the police, whereupon the players began a mimic golf game with their clubs and the ball, with the result described in the following:—

"While a large number of spectators were enjoying the spectacle immensely and entering thoroughly into the spirit of the protest against official discrimination, a policeman opportunely sharpened the point of the satire by rushing up and crying: "Here! Here! What are you fellows doing?"

"'We're playing golf,' was the reply, in a meek chorus, while the players continued to mimic their more favored rivals of the links.

"The policeman watched them in perplexity for a few minutes, and, having satisfied himself that they were not playing the national game, retreated, with the gruff admonition:

"'Well, if that's golf you're all right, but if I catch you playing baseball, I'll make it hot for ye.'"

And such efforts are supposed to deepen the popular regard for Sunday!

THE *Sunday Sun*, of London, Eng., reports that the British government is manufacturing a new bullet which is even more deadly than the "dumdum." Report says that 200,000,000 rounds of this barbarous ammunition are already in stock.

Presumably this is to be used upon barbarian "rebels" in lands belonging to or coveted by that government. But must not the "palm" of barbarity be given to the people who kill their enemies in the most barbarous fashion? When a civilized people show themselves barbarous toward savages, they show that civilization has only cloaked their barbarism, and not displaced it.