



"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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JESUS CHRIST conquered the world—not by shedding the blood of others, but his own.



WHILE the church seeks the power that is from beneath, she need not expect to be endued with "power from on high."



THE armies and navies of the great military powers can speak like the whirlwind, earthquake, and fire; but God yet speaks in the "still small voice."



AS THE man who controls himself has a disposition to let other people alone, so the government which is "of the people" is not found meddling with the rights of a foreign race. But all this is changed when the principle of self-government is cast aside.



MAN does not exist to direct law; but law exists to direct man. The law existed before man was created.



MAN cannot make law. He cannot make a law of nature, and he cannot make a moral law. It would be as easy to make the one as the other. The moral sphere was no more left without law at creation than was the physical sphere. And as man can only discover and apply physical laws, or laws of nature, so also he can but discover and apply the laws of morality. The law of gravitation is no older than the law against murder or any other act destructive of rights.

THE province of the human "law-maker" is to be a discoverer and not an inventor. He may invent some "moral" laws of his own, but he cannot improve on the moral legislation of the Creator, which covers every possible point of moral relations. As an inventor in the domain of legislation, no man is ever entitled to a patent.



THE Creator of all things made the law for all, and therefore all law is just and perfect, and anything not just and perfect is not law. A bad "law" always sets at naught the real law of the point to which it applies; and to obey the one is synonymous with breaking the other.



THE only power that man has of himself is the power to do wrong. The power to do right is a higher power, being the power of God. The power to do one righteous act is superior to the power to do all wrong acts.

The Government Cannot Speak for Peace.

A STRONG effort has been made, through mass meetings and petitions, to induce the Chief Executive of this Government to offer its services to Great Britain as arbitrator to avert war in the Transvaal.

It is felt by very many that the influence of this Government exerted in such a way might be the means of averting a terrible war, a war that would be one of the greatest disasters and horrors of the century.

The Government, in defining its position, declines to say anything in behalf of arbitration, and a semi-official statement bases the Government's attitude upon its new "love for England," begotten of its new policy of foreign conquest.

The Government is probably aware that it could not consistently interfere with what Great Britain is doing in South Africa, while itself conducting an enter-

prise of precisely similar character in the Philippines. The supporters of this enterprise are aware of it, and almost without exception, so far as we have seen, side with Great Britain in the latter's determination to extinguish the South African republics.

And there is no question but that England would view the intervention of the United States in behalf of peace, as an exhibition of gross inconsistency and insincerity; for the English people discern nothing but the spirit of their own imperialism in the course of foreign conquest upon which the American Government has entered.

More than this, the United States would be accused of gross ingratitude. For, as a London journal has said, the American bargain for Asiatic territory was made "under the protecting naval strength of England;" and (speaking for England) "we shall expect, to be quite frank, a material *quid pro quo* for this assistance." It will be expected, among other things, that the United States will look the other way and say nothing while Great Britain is ridding the earth of republics.

That a word for peace from the United States, spoken under other circumstances, would have weight with Great Britain, there is good reason to believe. The friendship of the United States is, from both a commercial and a political point of view, of the utmost value to the British Isles, and of this the British government has shown itself to be fully aware. Standing isolated among the nations of Europe, England is in no position to lightly turn aside from the proffered friendship of a giant power across the sea.

Who can say, therefore, that had the United States remained true to its foundation principle of government by consent of the governed, and as the mighty champion of free government, had expressed to Great Britain its wish for the preservation of peace and of republican government in South Africa, Great Britain would not have listened to its counsel, and left the settlement of Transvaal disputes to arbitration or other peaceable means? And who, therefore, can say but that the terrible war that is threatened and is even now reported as begun, will not stand in history as a fearful indictment of the American Republic for being recreant to republican principles?

A Valid Reason.

MR. HOMERULE to Mr. Forcerule: My friend, why do you shoot down these poor savages to whom we have come for their benefit?

MR. FORCERULE (looking at some savages he has killed): I told them to submit to my authority, and as they refused, I had to shoot them.

Mr. H. But might you not have left them alone,

even though they did not want to be under your authority?

Mr. F. No, indeed; for if I had, they would probably have got to quarreling and might have killed each other!

The Only True Remedy for War.

THE *Independent* says that "none but a Quaker will assert that war is never right." Then there are a good many Quakers in the world who are not recognized as Quakers. And from the vast numbers of people who profess to be Christians, there should be millions who would "assert that war is never right" whether they were Quakers or not.

War is never right simply because the conditions which allow war to be possible are absolutely wrong. There was war in heaven. That is the first war that ever was. It was made by the devil. And plainly it was not right. That was the origin of war: and that is the spirit of it ever. How, then, can it ever possibly be right?

Yet when it is said with reference to the nations as they are, that war is never right, it is like saying to the natural man that sin is never right.

It is true that sin is never right; but the natural man will still continue to sin. He cannot do anything but sin so long as he is only the natural man, so long as his nature is unchanged.

To tell a man whose nature is unchanged, who is not spiritual, that sin is never right, and expect him not to sin, while retaining that unchanged nature, would be but a mocking platitude. And to tell him that sin is right, would be worse. And this would argue that the one who expected him not to sin while retaining his unchanged nature, also expected him to be his own saviour: and this because he who expected all this knew of no Saviour who can give another nature and change the natural man to a spiritual man, from sin to righteousness.

He who knows the Saviour who can change the natural man to a spiritual man, who can give him another nature, who can deliver him from sin and from sinning, does not expect the natural man not to sin. While he may tell him that sin is never right, he will also tell him that the only way that he can cease from sin and do the right, is by being saved from sin, by being made partaker of the divine nature, by being changed from the natural to the spiritual man, by being born again.

It is precisely so as to war. War is never right. Yet so long as men possess the warring nature, they will make war. And for the churches to tell the nations that war is wrong, and then expect the nations not to make war, while still unchanged from the warring nature, is but a mocking platitude. And for the churches to tell the nations that war is right, is far worse.

For the churches to expect the nations not to make war, while still possessing the warring nature, is nothing but to argue that the people of the nations can change their own natures, can deliver themselves from themselves, and can be their own saviours. And that is nothing but for those churches to confess that they know of no change or deliverance from the warring nature to the peaceful one.

And that in turn is for those churches to confess that in nature they are only like the warring nations; that in nature there is no distinction between the churches and the nations; and that there is essentially a union of the churches and the nations.

But that is all wrong. There is an essential distinction between the true church and any nation. And this because of the essential distinction between the natures. The nations are natural; the church is spiritual. The nations are human only; the church, though composed of human beings, is composed of human beings who are all partakers of the divine nature. The nations are of this world only; the church is not of this world. And being thus essentially distinct in their natures the church and the nations can never have any fellowship, any union, nor any connection to any extent in any way whatever.

And so, the church can and does tell to the nations that while it is true that war is wrong, yet the only way that they can ever be free from war is to be freed from the warring nature, and made partakers of the divine nature of the God of peace as manifested in the Prince of peace. The only way is for each one to be born again, to be born from above, to be translated into the kingdom of God's dear Son, which kingdom is "righteousness, and peace, and joy in the Holy Ghost."

A. T. J.

Sunday Laws and Church Attendance.

Do we need Sunday laws in order that the American workingman may be able to get the physical rest that he needs, and an opportunity which he would gladly improve if he had it, to attend Sunday church services? That we do, is the impression studiously fostered by most of those working for reform in Sunday observance. But a different view is taken by a leading daily paper of this city, which we commend as being in harmony with reason and the testimony of observed facts:—

"The Rev. Dr. Hillis, of Plymouth Church, in Brooklyn, explains the disposition to avoid church services on Sunday by attributing it to the 'tremendous pressure of work,' we Americans being 'extremists in all respects.' Why, then, are we not extremists in church going?"

"The talk about Americans overworking themselves, however, is nonsense. They work no harder than other people, Frenchmen, Germans, or Englishmen, and they now take more rest from labor than ever before. There are more holidays, the hours of work have been short-

ened and half of Saturday is a time of rest preparatory to Sunday.

"If people do not go to church as much as formerly their neglect of divine worship is not excusable on the ground that they are now too tired to go, and we are surprised that a Christian minister should suggest it in behalf of the delinquents, for even if it was true that they are worked too hard during the week that would not be a valid excuse for their disregarding a religious duty. The truth, however, is that the very churches which are most crowded on Sundays are those frequented by the hardest workers, so far as physical labor goes.

"Apart from positive illness when people stay away from church it is not because they are too much exhausted to go to divine service, but because they do not care to go. If they are impelled by a lively faith and a strict sense of duty to attend their churches, if they feel that their souls' salvation is made the more secure by such attendance, they do not stay at home on the pretext that they have worked too hard during the week to be able to offer their prayers to God on Sunday. Let there be a revival of religion, such, for instance, as the great awakening in 1857, and there will not be room enough in the Brooklyn churches to hold the throngs anxious for their souls' welfare."

A National Anti-Polygamy Crusade.

WE have received from the Salt Lake Ministerial Association (Utah), an organization embracing Methodist, Baptist, Congregational, Presbyterian, Episcopalian, and Lutheran clergymen, some printed communications asking our coöperation in an effort to prevent the seating in Congress of an alleged polygamist, Brigham H. Roberts, of Salt Lake City, and to put polygamy under the ban of national law. The Association calls for "a constitutional amendment prohibiting polygamy and polygamous cohabitation in every State and Territory of our Union."

The SENTINEL is unqualifiedly opposed to polygamy, as it necessarily must be in standing for the preservation of natural rights. It therefore stands with those who seek by every lawful means, to restrict the existence of this evil within the smallest possible limits.

As polygamy is against natural rights, and civil government is instituted to preserve such rights, civil government can properly do nothing to justify or sanction polygamy; and the Government of the United States cannot properly allow a polygamist to take a seat in Congress.

Polygamy is immoral; but Congress cannot unseat Mr. Roberts on that ground. It is unchristian; but Congress cannot take action against him on that ground. It cannot unseat a member on the ground that he is a sinner. Congress is not constituted to be a judge of morality, or to try to enforce any standard of morality. Congress is invested with authority to enact laws for the best interests of all the people, within the lawful sphere of civil government, which is the preserva-

tion of rights. If polygamy were consistent with the preservation of human rights, it could properly be opposed only by the agencies God has instituted to combat sin.

It is altogether probable that the effort to unseat Mr. Roberts in Congress will be successful; but more than this is desired by his opponents. They want measures to be taken for the suppression of polygamy itself, and as stated, they propose a national law in the shape of a constitutional amendment "prohibiting polygamy and polygamous cohabitation in every State and Territory of our Union."

We are entirely in favor of the suppression of polygamy. But when we consider the question of the means to be employed, and especially the means that is proposed, we are reminded that the popular sentiment necessary to enforce even a constitutional law against polygamy in this country has become an uncertain quantity. For it is a recognized fact that the divorce evil, which by its nature is allied with polygamy as the foe of domestic virtue and happiness, has become so widespread throughout the Union as to alarm thoughtful men in the church and in the state, and has stirred them up to demand some action suited to a national emergency. The country is yet talking about the action taken at the late Episcopal diocesan convention in which Bishop Potter and others called for some stringent legislation by the church to check the increasing prevalence of divorce. When the people themselves throughout the Union give evidence of such general moral obliquity touching the matter of the domestic relations as the records of the divorce courts show, what can seriously be expected from them in the way of support for a law against polygamy? Can one who practises or views without concern the practise of what may be termed consecutive polygamy, be expected to be seriously concerned over the spread of that form of polygamy which is unattended by divorce-court scandals?

It is one thing to have a law, and another thing to have the law enforced; one thing to be against an evil outwardly, and another thing to condemn it in the heart; one thing to be a Pharisee, and another thing to be an "Israelite indeed." The latter part of the first chapter of St. Paul's epistle to the Romans depicts an anomalous condition of society illustrating this distinction, and that has been only too frequent a reality in human history. The apostle describes a class of men who were "filled with all unrighteousness," guilty of every crime against God and man, "who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." And this class actually existed in Roman society and predominated in the empire at the time the apostle addressed this letter to the Roman church. The laws of the Roman empire forbade such acts and made them punishable with death, by which the Romans testified their knowledge "that they

which commit such things are worthy of death"; yet everywhere, from the emperor down to the peasant, these very things were done, almost as if there were no laws against them in existence. Law, even with the death penalty affixed, was no barrier then to the grossest immorality; and civil law, in itself, has no greater power to-day.

Another fact presents itself upon this side of the question; and that is that the United States Government has but lately countenanced polygamy by the treaty made with the Sultan of Sulu, who will henceforth practise and maintain polygamy in a part of the Philippine Islands under American authority. Having given this virtual sanction to polygamy abroad, the Government has greatly weakened the hands of those who oppose it at home. This is a part of the evil heritage of the policy of foreign conquest.

The Salt Lake Ministerial Association will not do well to oppose polygamy by the power of a constitutional law, in preference to the power of godliness, which it is their special mission to reveal to the world.

The Spawn of Imperialism.

"Springfield Republican."

THE war in South Africa is the hideous product of the imperialistic system to which Great Britain, by the immense growth of her dominion, seems committed. To be entirely just to the British people in placing the responsibility for this fierce and sanguinary conflict, one should, perhaps, look beyond the wrangling and the covetousness which have been the immediate preface of the war, and regard the forces which have their play in the ebb and flow of the tide of empire.

A great empire may be compared with a giant monopoly, in that as it continues to grow in size it tends to grow less and less tolerant of small competitors that are obstacles to its complete ascendancy. The larger it grows the greater is the internal pressure to hold absolute sway. And, conversely, the greater it is the less can it endure successful opposition by smaller and less powerful rivals. To illustrate: As a railroad company extends its field the extension of itself involves the absorption of more and more branch lines, "feeders," and parallel systems. As the Standard oil monopoly grew in power the impulse to grow still more powerful increased with each new destruction of a competitor. When a perfect monopoly exists, as in the case of the coinage of money or the control of the postal system by the United States Government, it is found necessary to make even the smallest and most insignificant competition a crime punishable by fine and imprisonment. The Government cannot tolerate competition, because of the imperative necessity to maintain its prestige. And so an empire finds, as it increases in size and

power, that this same prestige of "paramouncy" tends to inhibit more and more the independence of smaller concerns which border upon its field of operations. The smallest prick—even that of a needle—will cause the largest balloon to collapse in time; and so, in huge empires, the question of "paramouncy" assumes in the minds of the empire's supporters the character of self-defense.

There seems something very absurd in the idea that the British in fighting the small Boer republics of South Africa are acting in self-defense, yet to the British imperialist mind that is evidently what it all amounts to. First, it is a question of "paramouncy" in South Africa, or making sound the monopoly; then it easily becomes a question of defense, since the monopoly balloon must have no pinholes in its huge inflated sides. When the situation appeals to a great government in that light they soon find themselves, like the managers and legal counsel of industrial monopolies or huge corporations, disregarding law and even justice in the effort to maintain and strengthen their grasp. In the case of the Transvaal the British government has not a sound legal basis for interference in that State's domestic affairs. The empire, however, like a growing monopoly, must absorb its small rival by hook or crook in order to remain an empire. With empires, therefore, such as Great Britain's, territorial extension becomes a habit of their natures, and wars, however shocking to the moral sense of individuals, are often the accompaniment of imperial growth.

These wars are the loathsome spawn of imperialism. They often set back civilization rather than forward, because the empire frequently comes in contact with states or races which may be hardy, wholesome growths, or well fitted in their way to be ascendant in their own habitats. But patience is not a characteristic of either monopolies or empires. They must rule at the first opportunity. Opposition must be beaten down if it will not timidly yield. Thus confusion precedes fusion in order that the monopolistic empire may stalk on its way unchallenged.

In South Africa the world now sees an excellent example of an imperialistic war brought on because the monopolizing power could not patiently await fusion without confusion, but must force a collision in order to hasten its undisputed mastery. The slaughter, the destruction, the legacy of hates between two civilized white races which this war will bring must be charged up against imperialism—that imperialism which tries to monopolize the control of all races, however heterogeneous, and all lands, however distant from the seat of the empire's power.

The logical tendency of this imperialism is to strive to make the whole earth subject to one power. Such a tendency must involve gigantic wars between rival monopolizers, wars which must prove destructive to an unprecedented degree.

Military Glory and National Honor.

BY JOHN D. BRADLEY.

WILLIAM E. CHANNING spoke many things which it will be necessary to repeat many times because they are the living truth. On Jan. 25, 1835, he delivered a discourse on "War," and some of the thoughts then expressed by him are worthy of consideration at this time when military achievements are being so loudly applauded in this country, and when it is so widely assumed and contended that the honor of the American Government requires the conquest and subjugation of a foreign people.

Among Mr. Channing's remarks we find the following and shall take the liberty to emphasize portions of what we quote:—

"At the present day, one of the chief incitements to war is to be found in *false ideas of honor*. Military prowess and military success are thought to shed peculiar glory on a people; and many, who are too wise to be intoxicated with these childish delusions, still imagine that the honor of a nation consists peculiarly in the spirit which repels injury, in sensibility to wrongs, and is therefore peculiarly committed to the keeping of the sword. . . .

"The idea of honor is associated with war. But to whom does the honor belong? If to any, certainly not to the mass of the people, but to those who are particularly engaged in it. The mass of the people who stay at home and hire others to fight,—who sleep in their warm beds, and hire others to sleep on the cold and damp earth,—who sit at their well-spread board, and hire others to take the chance of starving,—who nurse the slightest hurt in their own bodies, and hire others to expose themselves to mortal wounds and to linger in comfortless hospitals;—certainly this mass reap little honor from war; the honor belongs to those immediately engaged in it. Let me ask, then, *What is the chief business of war?* It is to destroy human life; to mangle the limbs; to gash and hew the body; to plunge the sword into the heart of a fellow creature; to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs. It is to batter down and burn cities; to turn fruitful fields into deserts; to level the cottage of the peasant and the magnificent abode of opulence; to scourge nations with famine; to multiply widows and orphans. *Are these honorable deeds? Were you called to name exploits worthy of demons, would you not naturally select such as these?* Grant that a necessity for them may exist; it is a dreadful necessity, such as a good man must recoil from with instinctive horror; *and though it may exempt them from guilt, it cannot turn them into glory.* We have thought that it was honorable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the revered benefactors of the human race, the discoverers of arts which alleviate human sufferings, which prolong, comfort, adorn, and cheer human life; *and if these arts be honorable, where is the glory of multiplying and aggravating tortures and death?*

"It will be asked, Is it not honorable to serve one's country, and expose one's life in its cause? Yes, our country deserves love and service; and let her faithful friends, her loyal sons, who under the guidance of duty and disinterested zeal, have poured out their blood in her cause, live in the hearts of a grateful posterity. But who does not know, that this moral heroism is a very different thing from the common military spirit? Who is so simple as to believe that this all-sacrificing patriotism of principle is the motive which fills the ranks of war, and leads men to adopt the profession of arms? Does this sentiment reign in the common soldier, who enlists because driven from all other modes of support, and hires himself to be shot at for a few cents a day? Or does it reign in the officer, who, for pay and promotion, from the sense of reputation, or dread of disgrace, meets the foe with a fearless front? *There is, indeed, a vulgar patriotism nourished by war. I mean that which burns to humble other nations, and to purchase for our own the exultation of triumph and superior force.* But as for true patriotism, which has its root in benevolence, and which desires the real and enduring happiness of our country, *nothing is more adverse to it than war, and no class of men have less of it than those engaged in war. . . . War, as now carried on, is certainly among the last vocations to be called honorable. . . .*

"There are many persons who have little admiration of warlike achievements, and are generally inclined to peace, but who still imagine that the honor of a nation consists peculiarly in quickness to feel and repel injury, and who, consequently, when their country has been wronged, are too prone to rush into war. Perhaps its interests have been slightly touched, perhaps its well-being imperiously demands continued peace. Still its honor is said to call for reparation, and no sacrifice is thought too costly to satisfy the claim. That national honor should be dear and guarded with jealous care, no man will deny; but in proportion as we exalt it, we should be anxious to know precisely what it means, lest we set up for our worship a false, unjust, merciless deity and instead of glory shall reap shame. I ask, then, In what does the honor of a nation consist? What are its chief elements or constituents? The common views of it are narrow and low. Every people should study it; and in proportion as we understand it, we shall learn that it has no tendency to precipitate nations into war. *What, I ask again, is this national honor, from which no sacrifice must be withheld?*

"*The first element of a nation's honor is undoubtedly justice.* A people, to deserve respect, must lay down the maxim, as the foundation of its intercourse with other communities, that justice,—a strict regard to the rights of other states,—shall take rank of its interests. *A nation without reverence for right, can never plead in defense of a war, that this is needed to maintain its honor, for it has no honor to maintain. It bears a brand of infamy, which oceans of human blood cannot wash away. . . . A people systematically sacrificing justice to its interests, is essentially a band of robbers, and receives but the just punishment of its profligacy in the assaults of other nations. . . .* The voice of justice is not always drowned by the importunities of interest; nor ought we, as citizens, to acquiesce in an injurious act, on the part of our rulers, towards other states, as if it were a matter of course, a necessary working of human

selfishness. It ought to be reprobated as indignantly as the wrongs of private men. A people strictly just has an honor independent of opinion, and to which opinion must pay homage. Its glory is purer and more enduring than that of a thousand victories. *Let not him who prefers for his country the renoun of military spirit and success to that of justice, talk of zeal for its honor. He does not know the meaning of the word.* He belongs to a barbarous age, and desires for his country no higher praise than has been gained by many a savage horde.

"No nation stands alone; and each is bound to consecrate its influence to the promotion of equitable, pacific, and beneficent relations among all countries, and to the diffusion of more liberal principles of intercourse and national law. *This country is intrusted by God with a mission for humanity. Its office is to commend to all nations free institutions, as the sources of public prosperity and personal dignity; and I trust we desire to earn the thanks and honor of nations by fidelity to our trust. A people reckless of the interest of the world, and profligately selfish in its policy, incurs far deeper disgrace than by submission to wrongs; and whenever it is precipitated into war by its cupidity, its very victories become monuments of its guilt, and deserve the execration of present and coming times.*

"*It is the moral and intellectual progress of the people, to which the patriot should devote himself as the only dignity and safeguard of the State. How needed this truth!* In all nations the people have imagined that they were glorifying themselves by triumphing over foreign foes, whilst at home they have been denied every ennobling institution; have been trodden under foot by tyranny, defrauded of the most sacred rights of humanity, enslaved by superstition, buried in ignorance, and cut off from all the means of rising to the dignity of men. They have thought that they were exalting themselves, in fighting for the very despots who ground them in the dust. *Such has been the common notion of national honor; nor is it yet effaced.* How many among ourselves are unable to stifle their zeal for our honor as a people, *who never spent a thought on the institutions and improvements which ennoble a community, and whose character and example degrade and taint their country as far as their influence extends?"*

Woe unto the nation which seeks the honor that follows and is maintained by war and conquest! The American Republic does not need such honor. If the shedding of blood be a glorious occupation, and if honor belongeth unto the man of blood, then how "honorable" indeed were Brutus and his companions, and how mistaken, how deluded was the patriarch when in the earnestness of his soul he cried upon his death bed that his honor might not be united into the assembly of Simeon and Levi!

The American who imagines that there is honor in the repudiation of the principles of human liberty, and in the forcible domination and subjection to his "acknowledged and unquestioned authority" of human beings as good as himself, needs more than any thing else to have his moral sense revived. He does not know what honor is. Honor is not greed, and it is not unscrupu-

ious ambition, and it is not moral cowardice. While it may be the case with some individuals, the world in general is not yet so blind, its moral sense is not yet so deadened, that it is likely to confuse honor with these things. Honor is inseparable from right; it can never be joined to wrong. Honor is the reward and companion of fidelity and integrity; it is not the ally and confederate of perfidy and iniquity. Honor is consonant with human rights, liberty, equality, and justice; it has no concord with force, aggression, and arbitrary domination. Honor is not afraid of humility; it is not afraid to acknowledge a wrong. Honor knows of but one way to rectify a wrong, and that is by acknowledging and forsaking it. Honor is not that moral cowardice which, because it is strong makes others suffer for its mistakes, and which seeks to drown its consciousness of guilt and of a loss of real honor in assaults upon weaker peoples—people who are desirous of living at peace with it and against whom it has not a shadow of a grievance. Honor knows that when it seems to humble itself that right may prevail that then it is truly maintained and exalted, then it shines forth bright in all the lustre of its native glory.

The republic which possesses true honor will not hasten to adopt the policies and methods of monarchists and despots; its knees will not smite each other at the thought of being termed "a weakling, unable to carry to successful completion the labors that great and high-spirited nations are eager to undertake;" it will not rectify its mistakes by forcing an indorsement of them from unwilling lips; it will not have the face to stand up in the world and to talk of its honor while multiplying and aggravating wrongs; it will know that the honor which is maintained by the suppression of human rights is an honor not distinguishable from infamy.

"Righteousness exalteth a nation; but sin is a reproach to any people."

The Secular Spirit and Missions.

[From "A Great Crisis in the Work of Missions," by A. T. Pierson, D.D., in the World's Harvest Number of the *Signs of the Times*.]

THE prevalence of the secular spirit always, therefore, brings the decay of the spirit of missions. The church, like the individual, has its body and spirit, its links with time and with eternity, and when the temporal is unduly magnified, the eternal is correspondingly belittled. Man not only *reflects that* toward which he is habitually turned, but he *retains* the image. The carnal mind is the sensitive mirror which, turned downward, has taken on the image of the earthly; the spiritual mind is the mirror which, turned upward, has received the impression of the heavenly.

Is not church life essentially secular? Wealth, fashion, fame, formalism, culture, caste, polite society, worldly opinion, intellectuality, have crowded out sim-

ple worship, self-denial, passion for souls, devoutness of spirit, spirituality, and whole-souled devotion to God. Is not dependence on the material and temporal, devotion to the esthetic in art and architecture, music and dress, far more regnant than the Spirit of God in the practical administration of church life? Devout souls can give but one melancholy answer.

In a worldly church, if the *work* of missions survives, the *spirit* of missions is quenched; the body of organization lacks the soul of Holy Ghost inspiration, and the work is carried on in the energy of the flesh.

Is War Consistent With Christianity?—No. 3.

By Jonathan Dymond.

THE lawfulness of defensive war is commonly simplified to *The Right of Self-Defense*. This is one of the strongholds of the defender of war, the almost final fastness to which he retires. *The instinct of self-preservation*, it is said, *is an instinct of nature; and since this instinct is implanted by God, whatever is necessary to self-preservation is accordant with his will*. This is specious, but like many other specious arguments, it is sound in its premises, but, as I think, fallacious in its conclusions. That the instinct of self-preservation is an instinct of nature, is clear—that, because it is an instinct of nature, we have a right to kill other men, is *not* clear.

The fallacy of the whole argument appears to consist in this—that it assumes that an instinct of nature is a law of *paramount* authority. God has implanted in the human system various propensities or instincts, of which the purposes are wise. These propensities tend in their own nature to *abuse*; and when gratified or followed to excess, they become subversive of the purposes of the wisdom which implanted them, and destructive of the welfare of mankind. He has therefore instituted a *superior law*, sanctioned by his immediate authority: by this law, we are required to regulate these propensities. The question therefore is, not whether the instinct of self-preservation is implanted by nature, but whether Christianity has restricted its operation. By this, and by this only, the question is to be determined.

Now he who will be at the trouble of making the inquiry, will find that a regulation of the instincts of nature, and a restriction of their exercise, is a prominent object of the Christian morality; and I think it is plain that this regulation and restriction apply to the instinct before us. That some of these propensities are to be restrained is certain. One of the most powerful instincts of our nature, is an affection to which the regulating precepts of Christianity are peculiarly directed. I do not maintain that any natural instinct is to be eradicated, but that all of them are to be regulated and

restrained; and I maintain this of the instinct of self-preservation.

The establishment of this position is, indeed, the great object of the present inquiry. What are the dispositions and actions to which the instinct of self-preservation prompts, but actions and dispositions which Christianity forbids? They are non-forbearance, resistance, retaliation of injuries. The truth is, that it is to *defense* that the peaceable precepts of Christianity are directed. *Offense* appears not to have even suggested itself. It is "Resist not *evil*;" it is "Overcome *evil* with good;" it is "Do good to them that hate you;" it is "Love your *enemies*;" it is "Render not evil for *evil*;" it is "Whoso *smiteth thee on one cheek*." All this supposes previous offense, or injury, or violence; and it is *then* that forbearance is enjoined.

"The chief aim," says a judicious author, "of those who argue in behalf of defensive war, is directed at *the passions*;" and accordingly, the case of an assassin will doubtless be brought against me. I shall be asked—Suppose a ruffian breaks into your house, and rushes into your room with his arm lifted to murder you, do you not believe that Christianity allows you to kill him? This is the last refuge of the cause: my answer to it is explicit—I do not believe it.

I have referred to this utmost possible extremity, because I am willing to meet objections of whatever nature; and because, by stating this, which is enforced by all our prejudices and all our instincts, I shall at least show, that I can give to those who differ from me, a fair, an open, and a candid recognition of all the consequences of my principles. I would, however, beg the same candor of the reader, and remind him, that were they unable to abide this test, the case of the ruffian has little practical reference to war. I remind him of this, not because I doubt whether our principles can be supported, but because, if he should think that in this case I do not support them, he will yet recollect that very few wars are proved to be lawful.

Of the wars which are prosecuted, some are simply wars of aggression; some are for the maintenance of a balance of power; some are in assertion of technical rights, and some, undoubtedly, to repel invasion. The last are, perhaps, the fewest; and of these only it can be said that they bear any analogy whatever to the case which is supposed; and even in these, the analogy is seldom complete. It has rarely indeed happened that wars have been undertaken simply for the preservation of life, and that no other alternative has remained to a people, than to kill or to be killed. And let it be remembered, that *unless this alternative only remains*, the case of the ruffian is irrelevant; it applies not, practically, to the subject.

I do not know what those persons mean, who say, that we are authorized to kill an assassin by *the law of nature*. Principles like this, heedlessly assumed, as of self-evident truth, are, I believe, often the starting-post

of our errors, the point of divergency from rectitude, from which our after obliquities proceed. Some men seem to talk of the laws of nature, as if nature were a legislatress who had sat and framed laws for the government of mankind. Nature makes no laws; a law implies a legislator; and there is no legislator upon the principles of human duty, but God.

If, by the "law of nature," is meant any thing of which the sanctions or obligations are *different* from those of revelation, it is obvious that we have set up a moral system of our own, and in opposition to that which has been established by Heaven. If we mean by the "law of nature," nothing but that which is *accordant* with revelation, to what purpose do we refer to it at all? I do not suppose that any sober moralist will stately advance the laws of nature in opposition to the laws of God; but I think that to advance them *at all*—that to refer to *any* principle or law, in determination of our duty, irrespectively of the simple will of God, is always dangerous: for there will be many, who, when they are referred for direction to such law, or principle, will regard it, in their practise, as a *final* standard of truth.

I believe that a reference to the laws of nature has seldom illustrated our duties, and never induced us to perform them; and that it has hitherto answered little other purpose than that of amusing the lovers of philosophical morality.

The mode of proving, or of stating, the right to kill an assassin, is this: "There is one case in which all extremities are justifiable; namely, when our life is assaulted, and it becomes necessary for our preservation to kill the assailant. This is evident in a state of nature; unless it can be shown that we are bound to prefer the aggressor's life to our own; that is to say, to love our enemy *better* than ourselves, which can never be a debt of justice, nor any where appears to be a duty of charity."

If I were disposed to hold argumentation like this, I would say, that although we may not be required to love our enemies *better* than ourselves, we are required to love them *as* ourselves; and that in the supposed case, it still would be a question equally balanced, which life ought to be sacrificed; for it is quite clear, that if we kill the assailant, we love him *less* than ourselves, which may, perhaps, militate a little against "a duty of charity." But the truth is, that the question is not whether we should love our enemy better than ourselves, but whether we should sacrifice the laws of Christianity in order to preserve our lives—whether we should prefer the interests of religion to our own—whether we should be willing to "lose our life, for Christ's sake and the gospel's."

The system of *counter-crime* is of very loose tendency. The assailant violates his duties by attempting to kill me, and I, therefore, am to violate mine by actually killing him. Is his meditated crime, then, a justification

of my perpetrated crime? In the case of a condemned Christian martyr who was about to be led to the stake, it is supposable, that by having contrived a mine, he may preserve his life by suddenly firing it and blowing his persecutors into the air. Would Christianity justify the act? Or what should we say of him if he committed it? We should say that whatever his *faith* might be, his *practise* was very unsound; that he might *believe* the gospel, but that he certainly did not fulfill its duties. —From “*An Inquiry into the Accordancy of War with the Principles of Christianity.*”



THOMAS COLLIGAN, an ice peddler, of Springfield, Mass., failed to respond to a summons served upon him about a month ago because of a complaint against him for selling ice on Sunday, and was brought before the Police Court judge October 9. He pleaded guilty to the complaint and was fined \$10.

WHEN the United States Government can view with evident concern the prospect of the obliteration of republican government in South Africa by the onward march of an imperialist power, there is ground for the suspicion that its own republicanism is on the wane.

THE Filipinos are being subjugated because they do not know how to govern themselves, and the Boers are to be subjugated for a like reason,—they do not know how to govern themselves in the way that suits the English gold-hunter. The reason is as valid in the one case as in the other.

IF imposing restrictions upon the franchise be a valid cause for war against the Boers, what must be said of the action of the United States Government in excluding the Chinese from American citizenship on any terms, and even from setting foot on American soil? The Transvaal has as good a right to exclude the English as this Government has to exclude the Chinese.

ENGLAND claims that she is forced to make war upon the Boers because their government is unjust and behind the times. A few years ago a government which beyond

all doubt was unjust, even rotten, and unprogressive to the last degree, was in addition to all this, engaged in slaughtering Armenian men, women, and children, by the tens of thousands, yet somehow England did not feel called upon to interfere. Allowing that the Boer government is unjust, why is England called upon to subjugate an unjust government in South Africa, and leave unmolested an indescribably worse one nearer home? To see this fine distinction it is necessary to have a glittering gold piece held before the eye.

THERE has been formed in Chicago a national organization of the American Young People's Christian Temperance Union, which will attempt, as one of its chief lines of work, to secure a million votes for the Prohibition Party.

THE Congress of the Republic of Ecuador has confiscated all the property owned by the Roman Catholic Church in that country. The proceeds are to be applied to sustain state schools.

BOLTON HALL, a son of the late Rev. Dr. John Hall, of New York City, has announced the formation of a new anti-expansion organization, of which he is the temporary secretary, to be known as “The American League.” The objects of the League, as stated by Mr. Hall, are to “curb, if possible, the military spirit and to retain the American spirit, which up to 1898 had guided the people of the United States.” The league has an office on Broadway, in this city.

A PAPER which ardently supports the policy of Philippine conquest, makes note of the fact that “There is a rumor that certain European powers are preparing to object to our blockade of the Philippines, and to follow up their objection with a joint note asking how soon we expect the islands to be pacified,” and inquires, “If we have not pacified a belt four miles wide in eight months, what sort of answer shall we give to the question?”

“According to Mr. McCutcheon, the Manila correspondent of the *Chicago Record*, we have captured and abandoned twenty-one towns, some of them several times each, and in one case six times. Macabebe, the only town whose people were our friends, we took and then deserted, leaving it to be burned by the insurgents.”

The Government would not retire from the Philippines because it feared the world would laugh; but as it is, the world is laughing, and may yet do something more than laugh.

THE Filipinos, said the President in a recent speech, "will not be governed as vassals or serfs or slaves—they will be given a government of liberty, regulated by law, honestly administered without oppressive exaction, taxation without tyranny; justice without bribe, education without distinction of social conditions, freedom of religious worship and protection in life, liberty, and the pursuit of happiness."

* * *

Then a good many people in the United States will want to go and live in the Philippines. Such paragon government will not be vouchsafed to Americans at home, it is safe to say.

The Point of View.

THE point of view is a very essential matter in obtaining a correct conception of the thing that is viewed. As a half truth is generally a whole lie, so the point of view which discloses only a half truth about something is one that leads the observer into complete error. This is illustrated in the following which we note in an exchange:—

"Dr. Woolsey recently performed a new sort of operation on an idiot child's skull at Bellevue Hospital, in this city, for the purpose of curing idiocy. The child died, and the doctor said: 'The operation was entirely successful from my point of view. The only trouble was that the child had not sufficient vitality to stand the shock.'

"The only trouble was that the operation killed the child. Now, if Christian Scientists are to be prosecuted for manslaughter whenever a patient dies on their hands, notwithstanding that the patient wants to die that way, and that the healer does nothing to kill him, what shall be done with Dr. Woolsey? We might say of the Christian Science patient that he might have lived had it not been for what the healer didn't do to him. But in the other case the boy would certainly be alive to-day had not it been for what Dr. Woolsey did to him. Custom is a mighty thing and habits of thought are hard to break."

Dr. Schurman on His Sulu Bargain.

New York "World."

DR. JACOB GOULD SCHURMAN is president of Cornell University and one of the foremost educators of American youth. Mr. McKinley sent him to the Philippines as president of a peace commission. In yesterday's *World* Dr. Schurman gave us an account of his visit to the polygamous and slave-holding Sultan of Sulu, and of the bargain he made with that potentate in the name of the American people.

He found this little \$3,000-a-year Sultan living in a mansion that reminded him of "the old farm-houses of

the New England States"—such, for instance, as those in which Wendell Phillips and Garrison and the other slavery-haters were nurtured. But this "New England farm-house" had its polygamous harem, and its master was the holder of human slaves, and with him Dr. Schurman made a treaty binding the United States to tolerate his harem, to sanction his slave-holding, and to pay him and his chiefs for the maintenance of their harems and their droves of slaves these following sums per month:—

To the Sultan, - \$250	To Dato Puto, - \$60
To Dato Rajah Muda, 75	To Dato Amir Haissin, 60
To Dato Attik, - 60	To Hadji Butu, - 50
To Dato Calbe, - 75	To Habib Mura, - 40
To Dato Joakanain, 75	To Serif Saguin, - 15

Speaking of the treaty he made, Mr. Schurman says:—

"Since returning to the United States, I have noticed some criticism of the fact that slavery is permitted to continue in the Sulu group."

"Criticism?" Impossible, Dr. Schurman!

Dr. Schurman continues:—

"Surely no one acquainted with the conditions could criticise this!"

Surely not!

Mr. Schurman further says:—

"Slavery is a recognized institution in the Sulus. If we attempted to take it away there is no telling what might happen. Certainly it would be to our disadvantage."

"Disadvantage?" "No telling what might happen?"

Mr. Schurman adds:—

"So long as peace is maintained we will be wise to let well enough alone."

"Well enough?" Is slavery "well enough?" Is polygamy "well enough?"

Again, Mr. Schurman says:—

"We cannot afford to interfere with their religion and their *ancient practises* so long as they do not conflict with American authority and government in the islands."

"Ancient practises"—of polygamy and slavery! And "under American authority and government!"

Has Dr. Schurman ever heard of the most strenuous war in history, a war which cost this nation billions of treasure and hundreds of thousands of lives? Has he ever heard that all this treasure, all this torrent of blood, was the price paid, and paid gladly, that these words might be added to the Constitution of the United States?

"Neither slavery nor involuntary servitude shall exist within the United States or any place subject to their jurisdiction."

The Meaning of "Christian Citizenship."

"Silver Creek Times." (Nebr.)

RECENTLY in Chicago Rev. F. G. Strickland delivered a lecture under the auspices of the Christian Citizenship League. He said: "We must put our Christianity into practise and vote and work as we pray. The great political parties of to day are tied up with the powers of evil, and we can expect nothing from them. We must cut loose from these parties and establish a political party of our own, its foundation to be the gospel of Christ.

Such talk is revolutionary, tending as it does to the destruction of one of the foundation principles of this Government, namely, the separation of church and state, and in practise would be an evasion of that clause of the Constitution which reads, "no religious test shall ever be required as a qualification to any office or public trust under the United States," for a political party organized on the basis proposed would inevitably require that candidates for office should be members of some orthodox church.

But such a party would also be destructive of Christianity itself if it should ever bid fair to become a majority party, for the reason that in such case graceless and supremely rotten politicians all over the country would make haste to get converted and join that party and it would soon become one of the worst parties that ever existed, and Christianity would be just as bad. Let us hope that the Christian Citizenship League will be of few days and full of trouble if it is to follow the advice of Rev. Strickland.

The Issue between England and the Boers.

A GREAT mass meeting of citizens was held in Carnegie Hall, this city, the 11th inst., to express sympathy with the Boers in their struggle for independence. Mayor Van Wyck presided, and in a brief address stated the substance of the events which have led up to the present situation. The facts of this history make plain the hypocrisy of Great Britain in trying to cover up her imperialism by talk about the grievances of the "Uitlanders":—

"In the 1815 division of the world, Cape Colony was transferred by Holland to England. They finally, to avoid oppression, trekked one thousand miles in the wilderness from time to time and place to place, until they crossed the River Vaal, into the most sterile part of that continent, known as 'no man's land,' and disowned by the English.

"They were there in search of peace, the right to govern themselves, wrest a living from the ungrateful soil and live under the laws of their own making. This religious, domestic, industrious and agricultural people had to struggle time and time again against the savage, but in the end made the Transvaal blossom.

"In 1854 England, finding nothing in this God-forsaken land worth her consideration, hauled down the British flag, acknowledging the absolute independence of the Boers.

"In the seventies the Kimberley diamond mines were discovered on the edge of the Orange Free State. England claimed them as purchased from a black chief, and the Free State surrendered them.

"On April 12, 1877, England seized the Transvaal and told the Boers to trek it again. But they were so surrounded they could move on no further, so they revolted, and on Dec. 16, 1880, issued a declaration of independence. . . .

"On Jan. 28, 1881, they defeated the English at Laing's Neck, their battle of Saratoga. Feb. 26, 1881, they defeated the English at Majuba Hill, another Yorktown for England.

"On March 21, 1881, a treaty was entered into reserving to England a limited suzerainty. In 1884 another treaty was entered into in which the word suzerainty was dropped and absolute independence was granted, except that the Transvaal agreed not to make treaties with other neighboring countries, except the Orange Free State, without England's coöperation. Once again the Boers were happy.

"In 1885 the gold mines were discovered in the Transvaal, now producing one-third of the gold product of the world. The nomads of the mining camps of the globe hastened to these new fields in such numbers that there were soon three of them to one Boer.

"In the meantime Cecil Rhodes had made one big chartered trust of the Kimberly mines, the most valuable business enterprise of the world, and, desiring to do the same with the Transvaal gold fields, inspired the Jameson invaders in their attempt to overthrow the Dutch Republic. They were defeated, in 1896, at the battle of Doornkoop, their battle of New Orleans.

"Rhodes conceived a new scheme for the control of the Transvaal. The English government demanded the enfranchisement of the miners and the use of the English language in the Volksraad (Congress).

"The refusal to surrender their country to the mining camps is the only cause of war that the history of the present controversy discloses."

Why We Cannot Interfere.

"Boston Post."

THE real reason is that the United States is engaged in the same business in the Malay Archipelago that Great Britain is engaged in in South Africa. Furthermore, the United States, as we see it, is acting with less provocation than England has received.

In this Mr. McKinley certainly preserves consistency. He cannot put himself in the attitude of deploring the conquest of coveted territory by Great Britain, while engaging this country in a war of conquest for like aggrandizement. He cannot affect horror at the shooting of Boers in South Africa for the purpose of establishing the suzerainty of Great Britain over that republic, while killing Filipinos in Luzon for the purpose of establish

ing the sovereignty of the United States over the Philippines. And, to be consistent, he must not only refuse to offer mediation but must warn the Dutchmen who are preparing to fight for their independence that he will listen to no appeal which may come from them asking the moral support of the American Republic.

Bishop Potter on American Colonial Government.

AT the Protestant Episcopal Church Congress, in St. Paul, Minn., Bishop Potter, of New York City, delivered an address in which he answered the question, Does national expansion imply imperialism? Some of the salient points of his speech appear in the following quotations:—

“Whatever may be improbable, nothing is more entirely possible than that a nation which still preserves the forms of democratic government may in time subordinate them to methods of its administration which sooner or later will bring the substance of imperialism along with them.”

“It would seem at least reasonable that the conquering or purchasing republic should inaugurate its relations to its new possessions by some conference with its dominant peoples. But no. Its first word is ‘subjection,’ its first demand ‘surrender,’ its first, second, and third conditions are: ‘We will recognize nobody; we will treat with nobody; we alone will dictate all the terms. The policy does not work happily.’”

“The new possessions must be rigorously governed. There must be hosts of troops and scores of governors, and the organization of armies and staffs and military courts for nobody knows just how many islands.

“How are these governments to be constituted? How is the chief ruler of the distant republic, in whom, as it happens, there is vested—at any rate for the time being—really despotic power, to attend to all these matters?

“He happens usually, with us, to have a task on hand—that of securing his own re-election—which naturally absorbs a large share of his time; how can he be expected to neglect it for the care of some wretched islands, mainly peopled, as he is told (though unfortunately for him incorrectly), with a lot of ignorant little ‘niggers?’

“Or, rather, if he must give those some sort of attention, how can he make their conquest and government a means of strengthening himself with his party, and binding new adherents to a ‘great and spontaneous movement’ for his re-election? There are a good many people he knows, whose fidelity to the party is purely a commercial question. There are the sugar interest, and the tobacco interest, and the kite-flying interest—by which I mean every conceivable adventurer who stands ready with his particular scheme in the Philippines—only waiting for the opportunity to exploit it.

“And he, and such as he—for that is the most serious aspect of our whole situation—promulgates the policies of a nation.”

“The sources from which platforms, candidates and

policies emanate are liable to become more and more controlled by those with whom personal interests are the supreme motives and personal gains the supreme ends.

“It is of course conceivable that in the persons of those to whom these distant governments shall be committed we shall find only the highest ideas and only the most incorruptible integrity. But what are the probabilities? What is the likelihood that there more than anywhere else the stream will rise higher than the source?”

“A cardinal principle of ‘government of the people, by the people, for the people,’ is that the people shall not be treated like children kept in the dark. A sound public opinion, we say, is the great bulwark of a republic, the foundation stone on which its popularity and prosperity must needs rest.

“In this connection the searching of the mails—the proscription of certain publications and the stifling of correspondence—is one of the most intolerable outrages which a free people has ever suffered; and it is significant, most of all, of the development of a tendency which foreshadows that, whether or not we are likely to have imperialism in our distant possessions in form, we already have it at home in fact.

“It is time that, confronted with such possibilities in connection with our new possessions, we ask, Is it worth while? For, at this point, it needs no gift of prophecy, but only a very moderate knowledge of history, to reveal to us the dangers that threaten us. There lies behind us in its pages the story of a great republic which, by its ever expanding conquests, was lifted into the throne of the sovereignty of the civilized world only to find that the tributaries that had made it great were destined, ere long, to be the instrument of its ruin.

“Now then, the thing that destroyed Rome was the loss of her homogeneity. Our strength to-day consists in the triumph of those great civic ideals which are the property alone of Anglo-Saxon civilization. But if we persist in diluting that civilization too largely, the result needs no prophet to forecast.

“We may have territorial expansion and material prosperity, and for a time, it may be, we shall have that possession which, in the mere dream of it, has begun to inflame our people with a strange inebriety—I mean, world-wide supremacy—but in the winning of it we shall have lost every distinguishing characteristic of a free and self governing people.

“Is it worth while?”

“A PROMINENT religious journal,” says a religious exchange, “finds fault with the Speaker’s Commentary for the following note found in it:—

“Untruth has been held by all moralists to be justifiable towards a public enemy. Where we have a right to kill, much more have we a right to deceive by stratagem.”

“Why not? If man may set aside the sixth commandment, may he not also ignore the eighth? As a matter of fact, it would be absolutely impossible for any

military operations to be 'successful' if the leaders adhered strictly to the truth. Lying is inseparably connected with killing. The error of the commentary lies in the assumption that it is right to kill. As a general thing, the code of 'moralists' is entirely different from that of the Bible. Too much of the 'morality' of this age consists in the justification of one evil because of the existence of another."

Pointed Paragraphs.

Was that World's Peace Congress intended solely for dramatic effect?—*Baltimore Herald.*

We are now in the attitude of making a people consent to be governed by the consent of the governors.—*New York World.*

It is possible that when the attempt is made to unseat Congressman Roberts, of Utah, because of his three wives, explanations may be demanded of the official recognition by the United States Government of polygamy and human slavery in the Sulu Islands.—*Springfield Republican.*

While the Administration is bolstering up imperialism by licensing slavery and polygamy and by spending American money to indulge these Oriental savages in concubines, American women are trying to have Roberts unseated because he has two families. The situation is an awkward one for persons who prefer to be consistent. Perhaps Dr. Schurman could suggest a way out.—*Buffalo Enquirer.*

The most significant piece of news which has come over the cable from South Africa since the time set by the ultimatum expired was the news that a press censorship had been established by the British. Why is it that "empire," for all its shouting about the "glory" of its deeds, is so passionately attached to darkness? If there is so much "glory," why such a horror of publicity?—*New York World.*

SOME letters of Cardinal Newman have recently been published, in one of which occurs the following statement:—

"A large society such as the church, is necessarily a political power, and to touch politics is to touch pitch."

Very true; and to touch pitch is to be defiled. The conclusion is obvious. It is not necessary for any Christian nor for any body of Christians to be defiled; that is self-evident. They can and should let politics and all political methods alone.—*Present Truth.*

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NEW YORK, OCTOBER 19, 1899.

WE have a good deal to say in this issue about the question of the rightfulness of war. It will pay you to read it, whether you believe war to be right or wrong. And the times certainly call upon everyone to become enlightened upon this subject.

WE hope by the time of another issue to be able to set before our readers the decision and argument in the case of Mr. A. J. Waters, of Gainesville, Ga., in the Supreme Court of that State. This case, it will be remembered, was taken to the Supreme Court on appeal from the lower court, which had convicted him for violation of the Sunday law. We acknowledge here an error in having given Mr. Waters' address as Rome, Ga., some time ago.

THE AMERICAN SENTINEL is not the only journal that is now calling attention to the similarity of what is being done to-day to expand national territory and power, and what was done for a like purpose under ancient Rome. Now is the time, indeed, when people everywhere ought to be comparing old Roman history with current history, noting how history repeats itself and to what the repetition of history must lead. And for this very purpose there has been written a book entitled "The Two Republics," in which some intensely interesting parallels are drawn between the greatest republic of ancient times—Rome—and the greatest republic of to-day. See notice given on p. 654.

NO NATION can survive indefinitely upon a policy which sets aside the law of justice and the rights of mankind. History exists to attest this

fact to the people of to-day. When a nation sets out upon a path that diverges from the path of justice, it sets out upon the road to its own extinction. The nations of former times did this and came to their end one after the other, though they were warned by the messengers of God against taking the wrong course. And to-day there is nothing more appropriate for the times than to sound this same warning, as the AMERICAN SENTINEL and other agencies are doing.

BEYOND certain limits, the expansion of national domain must mean the addition of power in the hands of men who already have more power than they know how to handle properly. Great power concentrated in the hands of one person or of a few individuals always cursed the world, and is one of the worst of the evils that darken the outlook to-day.

THE *Chicago Times-Herald* says of the United States, after pointing the finger of pity at the so-called republic of France, that "military dictators are impossible here for two excellent reasons," the first of which is that "no man could rise so high above the mass as to impose his will upon the nation," and the second, that "aside from this, it is inconceivable that any American should aim at arbitrary power." Is the *Herald* trying to pose as the Rip Van Winkle of journalism, that it should thus profess ignorance of American history for the past one or two decades? For if grasping after power is not a conspicuous feature of American life to-day, however it may have been in former times, then that life is featureless altogether. As to power and arbitrary power, there is no essential distinction between them here; give any person power who is grasping for it, and he will use it arbitrarily.

Military dictators are *not* impossible here, for at least one excellent reason; and that is, that political dictators here are very common.

Where political dictators flourish, a military dictator is not an impossibility. A military dictator and a political dictator do not require different human material for their make-up; and people who will submit to a dictator of one sort, will be readily reconciled to one of another sort when the occasion seems to demand it. War and militarism will bring a military dictator to any land.

CATHOLIC priests in Pittsburg, Pa., have taken issue with the educational authorities of that city in demanding that pupils of the parochial schools be admitted to the public high schools without examination, as are pupils from the public schools. The school authorities feel, and doubtless with good reason, that parochial school pupils are not apt to be very proficient in a knowledge that is not distinctively Catholic.

ACCORDING to the *New York Sun*, "The War Department has asked the International Young Men's Christian Association Committee in West Twenty-ninth Street to place an association secretary, fully equipped, upon each of the ten or twelve transports soon to sail for Manila. Congress failed to make any provision for additional chaplains to accompany the new troops about to be sent out."

THE greatest republic on the earth ought naturally to be the friend of the lesser republics, at least to the extent of speaking a word for peace when one of them is threatened with extinction by an imperial power.

THE grace of God is given freely, but can be received only by him who takes it freely; that is, of his own free will. Hence there can be no slavery in the service of God, but religious liberty in the truest sense.

WHEN evil is overcome with good, the victory is lasting.