

"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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It is not the name of a thing, but the principle it embodies, that determines its character.



WHEN a Protestant church goes into politics, it becomes papal in everything but its name.



To "PUT God into the Constitution," is to try to harness a God of love to a government of force.



EVERY Sunday law, or other religious statute, represents an attempt of the legislature to be conscience for the people.



SOME good people look so steadfastly at the legal aspect of affairs that they lose sight altogether of their moral aspect.



THE man who assumes to be good enough to govern another man without the latter's consent, assumes to be better than God.



THE representative of military power comes to the heathen as their master; the Christian comes to all people as their servant.



POLITICALLY, a man counts for but one; but as a

Christian, he counts for one, and God. And yet some church people think a Christian's vote represents his real and practical value in the community.



NECESSITY interfering with duty is like an irresistible force meeting an immovable obstacle. The one in whose experience this occurs is making some mistake in his calculations.



A SABBATH which rests on the authority of God, has no need of support from the infinitely-lower authority of man; and when such authority is deemed necessary in support of a sabbath day, is it not plain evidence that the authority of God, as regards that day, has been repudiated?

The Example of Pilate.

PEOPLE say they *have to* work on the Sabbath; they will lose their position if they do not work that day, because their employers want them to work. So they are obliged (they say) to disobey the command of God.

It ought to be instructive to these persons to read the closing chapter or two in Matthew, Mark, Luke, or John, and consider how Pontius Pilate was really obliged to crucify Jesus Christ. He had to do it or lose his position; and, of course, he had to keep his position, did he not? If this is necessary now, why was it not so then?

The Jews stood ready to accuse Pilate of being an enemy of Cæsar and a traitor to the Roman government; so that Pilate was likely not only to lose his position, but his head as well! Surely, then, Pilate was justified in breaking the command of God, if ever such an act could be justified. He tried to persuade himself thus, and brought water and washed his hands before

the Jews, to clear himself in the matter. But did he clear himself?

Pilate was warned of God not to yield to his fears and commit the act which was urged upon him by considerations of his personal welfare. But he disregarded the warning, telling himself that he had to do it.

Friends, don't follow the example of Pilate. Pilate made a terrible mistake.

Christian Expansion.

We are in favor of expansion. But we are Christians, and therefore the expansion of which we are in favor is Christian expansion.

What then is Christian expansion? To this the Text-Book of Christianity will give an answer.

Go back in thought through the centuries, to the year 33 A. D. Picture in your mind a scene described in the gospel narratives—the risen Saviour standing in the midst of the little group of his disciples, and saying to them, “Go ye into all the world and preach the gospel to every creature;” “and teach all nations . . . teaching them to observe all things whatsoever I have commanded you.” From that small center the doctrines of Christianity were, in the purpose of God, to spread out and out and out into all the world, to every nation and people, teaching and establishing everywhere the divine principle of love toward God and all men. This is Christian expansion.

And this expansion is still going on in the world, in the final fulfillment of the great Christian commission. This is the expansion in which we believe; and in what other kind can any Christian believe consistently?

Being Conscience for Others.

An article by the Rev. Lyndon S. Crawford, on “Sunday Labor Under Government Authority,” in *The Independent*, concludes with this statement:—

“We feel that, with no injustice to the immigrant, we can appeal to the Christian conscience of the American people to see that the faithful employees of the United State Government should no longer be denied that which is the right of every American citizen, and the divine right of every one of God's children—viz.: rest on God's rest day.”

Here is an appeal to the “Christian conscience of the American people,” in behalf of a certain class of the American people, to secure for the latter “rest on God's rest day.” What ought the American people to do in the matter?

Rest on God's rest day is a command of God, and every command of God is binding upon the conscience. The employees in question are therefore, in conscience

bound to heed the command of God and take “rest on God's rest day,” without regard to consequences. Should the appeal to conscience in this matter, therefore, not be made to them, rather than to “the American people” to be conscience for them? Can any good—can anything but harm—come from the attempt of one set of people to be conscience for another?

We do not want people to be forced to work when they need rest, or when they are in duty bound to rest (though it is to be noted there is no divine command for Sunday rest); but we would not have them think they are gaining what they need, by allowing other people to be conscience for them. No moral question can ever be settled in such a way; and the recipients of such fancied moral aid will only be left worse off, morally, than they were before.

THERE exists in the economy of nature an indissoluble union between duty and advantage. The smiles of heaven can never be expected on a nation that disregards the eternal rules of right.—*George Washington*.

Not a Duty of Congress.

The Examiner, a leading Baptist organ, in looking forward to the coming session of Congress, is impressed with the idea that “One of the first duties of Congress, when it reassembles, is to provide an adequate number of chaplains for our increased army in the Philippines.”

As the army in the Philippines is kept there not for spiritual ends, but to end all armed resistance to American authority, it is proper to inquire what interest Congress can have in the question of the adequate supply of chaplains.

What Congress wants of the army in the Philippines is that it shall fight well, and thus thoroughly and speedily overcome the “insurrection.” Unless the chaplains will render the soldiers more efficient as fighters, of what use can they be in the line of that which alone the soldiers have been sent to the islands to do?

It is proper of course to feel an interest in the spiritual welfare of soldiers, as of other classes of men, and to provide for them those who will labor for their spiritual benefit. But this is not a matter that can come into the concern of Congress—a body appointed to represent the people merely in a civil capacity.

If chaplains are to be sent to the Philippines, let them be sent and maintained by the respective churches.

THE words that governments derive their just powers from the consent of the governed are sacred words, full of life-giving energy. Not simply national independence was here proclaimed, but also the primal rights of all mankind.—*Charles Sumner*.

“Dieu Et Mon Droit.”

BY THOMAS ROBERT WILLIAMSON.

“**G**OD and my right,” the kings of a land
 Inscribe these words above their throne,
Making proud claim secure to stand
 Chosen of God to rule, alone.
 “Dieu et mon droit.”

His right, the king’s, and as he permits
 Rights may be held by those below.
His right divine, enthroned he sits,
 And all obey, he wills it so.
 “Dieu et mon droit.”

Man and his right, the right of each man,
 Of soul to feel, of mind to know,
Of hand to act, this better plan
 Has come in later days I trow.
 “Dieu et mon droit.”

And the phrase fits as well as of old
 Dieu et mon droit, God and *my* right,
My right divine to have and hold
 My native, free, God-given birthright.
 “Dieu et mon droit.”

My right to work and my right to play,
 My right to worship as I will;
To live my life, my night, my day,
 Low-born and poor, I cry out still,
 “Dieu et mon droit.”

Shall king, or state, or a church presume
 To rob me of this gift of God?
Must my heart quail, my knee assume
 A slavish pose at man’s proud nod?
 “Dieu et mon droit.”

God and *your* right, toiling fellow-man,
 We’ll cry together toward God’s throne.
We need the same, God’s equal plan
 That makes us brothers and Christ’s own.
 “God and *our* right.”

And if oppressed let us lift no sword;
 Just trust that One on whom we call.
Our right’s divine, and God the Lord
 Is our defense, our hope, our all.
 “Dieu et mon droit.”

There’s a state, a king, a land of fame;
 Soon shall I call their freedom mine.
Tyrannic force shall sink in flame,
 And love’s sweet bond shall ever join
 “Dieu et mon droit.”

Oakland, Cal.

government, then the evils in our Government are made and sustained by “Christians.”

And if the majority of the people of this country are not “Christians,” it is treason to Republican institutions for these God-in-the-Constitution advocates to ask that laws shall be enacted putting their sectarian god in the Constitution, for that would be ruling by the fiat of tyranny, and not by majority rule.—*The Universal Republic*.

State Religion the Enemy of the Sabbath.

[THE rise of state religion, in the countries professing Christianity, began with a repudiation of the authority of God, which was repudiated by a repudiation of his Sabbath. Upon this subject we note the following in the *Sabbath Recorder*:—]

When men began to cast the Sabbath and the law of God aside, they naturally sought for something to take their place; for men must have some standard of authority in matters of religion. Gradually a number of annual or occasional festivals were transferred from the paganism which still held the greater part of the people. The sun-god was at this time a great favorite in the Roman Empire, and at the opening of the fourth century the Emperor Constantine the Great was a special devotee of this god, Apollo. Under the law of the empire, the emperor was *Pontifex Maximus*—that is, Great High Priest. As such, it was his duty to appoint all festivals and religious holidays. The day of the sun had already become associated with the resurrection of Christ, and in 321 A. D. the emperor made the first Sunday law. It was wholly pagan as to its language and spirit, and there was no reference in it to anything Christian, or to the “venerable day of the sun” as being in any way a Christian institution.

Neither did the pleas that were put forth in favor of observing Sunday in commemoration of the resurrection of Christ make any claims to Biblical authority. The prominence given to the sun’s day by the civil law, and the stigma placed upon the Sabbath as being only Jewish, gave great advantage to the Sunday in the struggle for popularity with the masses who came into the church from among the heathen. The civil law was exalted as the standard of authority for Sunday, and the Sabbath was left without authority as fast as the growth of the pagan influence could destroy it.

But a still more powerful change was going on in the development of the idea of the “Catholic Church,” whose authority was made to be supreme in matters specifically religious. The idea of Christianity as the universal religion rested upon an important truth. But the embodiment of that truth in a state church was a serious perversion of the truth. Nevertheless the spirit of the time, and the prevalent pagan conception that religion should be controlled by the civil authority,

WE are told by the orthodox clergy who are agitating to put “God in the Constitution,” that the majority of people in this country are “Christians,” and that these demand God in the Constitution in the interest of good government. As the majority rules in our form of

made it practically impossible to escape the new standard of "church authority," backed by the empire, after the Bible had been deposed from its rightful place.

Thus it came to pass that the legalized religion was, in time, the accepted religion. And as this must find embodiment in an organization, the establishment of the papacy was an inevitable result of that first step which declared the law of God void, and so made it a necessity that other standards should be erected and enforced. The time of this development which culminated in the full establishment of the papal church is properly designated, in general, as from the middle of the second to the middle of the fifth century.

It is not possible to fix upon a definite date for the beginning nor for the culmination of a movement which was a gradual evolution, and the result of a long series of influences. Still it may be said without fear of successful contradiction, that the germ of the whole movement which produced the Roman Catholic, or papal church, was involved in the denial of the fundamental truth of the supreme authority of the Bible in matters of religious faith and practise.

In this apostatizing movement the Sabbath was a prominent point of attack, because it represented God so fully, and challenged the false claims of the church-authority theory as no other command of the Decalogue did or could. The history of the "Dark Ages," during which the papal power was practically supreme, repeats and emphasizes the fact that the Bible and the Sabbath shared the same fortunes as to regard and authority. They were both cast out, or subordinated wholly to the authority of the church. But antinomianism and no-Sabbathism underlaid the entire movement.

American Doctrine.

SOVEREIGNTY over an unwilling people cannot, according to American ideas, rightfully be gained either by conquest or by purchase.

That was the doctrine of Thomas Jefferson. It was the doctrine of Abraham Lincoln. It was the doctrine of Andrew Jackson. It was the doctrine of George Washington. It was the doctrine of Charles Sumner.

Our friends talk about Alaska. They talk about Florida. They talk about Louisiana. There was in neither of those territories when we acquired it a people capable of governing them. The few scattered settlements did not constitute a people capable of acting together in any political capacity. In the cases of Louisiana and Alaska and the territory obtained from Mexico, the few dwellers in those sparsely settled and generally uninhabited regions were entirely content to come to us. They were acquired with the expectation that they would be parts of the Republic, and would become in time equal, self-governing and powerful States. How

idle to cite those cases as indicating our right to conquer a reluctant people, to be held forever, as the advocates of that conquest now are proclaiming, as subjects and not as equals.—*Senator George F. Hoar.*

The Mexican Clergy Out of Politics.

IN Mexico it has been found necessary for the welfare of the State to put the clergy out of politics. On this point Vice-President Moriscal of Mexico says in *The Independent*:—

"Though Mexico is Roman Catholic in every fibre, she has firmly and determinedly put the clergy out of politics and kept them out. That caused the most severe of all her struggles for independence. Its magnitude may be guessed when I say that previous to 1860 a great part of the cities of Mexico consisted of churches, convents and other ecclesiastical structures, many of which have been converted into libraries, stores, warehouses, factories, or applied to other useful purposes. Previous to the triumph of the Liberals the Archbishop of Mexico received \$130,000 per annum, and could absolutely make and unmake governments at his pleasure. The Spanish high priests rolled in wealth, while the native parish priests, who did the real work of the church, were in the depths of poverty.

"When the Liberals triumphed they passed the laws of reform which divided church and state, and they confiscated all church property, so that even the houses of worship are now the property of the Government. They also confined religious ceremonies to edifices, and forbade special religious instruction in the public schools.

"During the Spanish domination the Roman Catholic religion was the only one tolerated in the country, but later the Constitution established freedom of worship and Protestant missionaries entered the field. The Protestants claim that they are making great gains and that they have now about 30,000 communicants, but thoughtful Mexicans believe that they are deceived by people who seek them for the loaves and fishes. Practically the country is as Catholic as it ever was. But this does not constitute the danger to liberty that it once did. Even the most devout Catholics seem to have accepted the reforms in good faith, and the influence of the Popé has been strongly exercised for peace, reconciliation and the healing of past differences. This has naturally strengthened the church as well as the Government."

The clergy in politics, as appears from this statement, was a condition which worked against the independence of Mexico. That being so in Mexico, why will not the like thing be true in the United States? The Mexican clergy are Roman Catholic; but are the Catholic clergy, in politics, worse than other clergy *in politics*? The church in politics, to rule there to the extent of her power, means danger to the state, no matter what church it may be. Going into politics was the very thing which developed the papacy out of the early Christian church; and the like steps by any church to-day, can

have only a like result; for whatever denomination it may be, the principle of the proceeding is the same; and the nature of an act is determined not by the name given it, but by the principle it embodies. An act may thus be Protestant in name, but papal in principle; and there are Protestant churches, which, from having gone into politics, have become papal in everything but name.

From the experience of Mexico the lesson may and should be learned that when the clergy go into politics, there is no free progress and prosperity for the state until, after a terrible struggle, the clergy are put out of politics and measures are taken to keep them out.

Let no one imagine that any good can come to this country from participation in its politics by any church, of any name or profession whatsoever.

Two Methods of Civilizing the Heathen.

In the Philippine Islands, the military forces of the United States, are enforcing submission of the people to the authority of this Government, for the avowed purpose of uplifting the people from barbarism and conferring on them the blessings of civilization. In the process it has been found necessary to put down by force of arms a strong resistance by the natives to American domination, and the results up to date are that a large section of the principal island has been devastated by war, thousands of the natives have been killed or wounded, and the lives of hundreds of American soldiers have likewise been sacrificed. What the future may bring of further sacrifice of life in securing the enforcement of American authority there, no one can say; but it is certain that the bitter hatred of their conquerors engendered in the minds of the natives, is a result that will endure for years to come.

This is one method that is being employed to uplift and bless, in the name of Christian civilization, the heathen of the Pacific Isles. Happily, it is not the only one.

There is another and radically different method that is being employed in other islands of that region, and to call attention to this, in contrast with what is being done in the Philippines, is our purpose here. This other method and its results are described in the following by the Rev. Francis M. Price, on "Mission Work and Opportunities in the Pacific Islands," contributed by him to *The Independent* :—

"In 1852 the good ship 'Caroline' carried the first missionaries into the remote islands of Micronesia. Now, after 47 years, what do we find as a result of the missionary invasion of this island world?

"1. Sixty distinctively religious communities have been established. Each mission station was from the first, a center of evangelistic and educational work. The choicest young people were gathered into schools, and trained for Christian service. They were also taught to

cut and make clothes, to handle implements and tools and to build churches and dwelling houses. The spiritual life was made especially intense. Victory over ordinary temptations and besetting sins received merited approval. Young people, imbued with the spirit and purpose of their teachers, went forth to teach in other communities.

"Their success has been marvelous. Wars and fighting have ceased, the people now engage in the quiet pursuits of peace and enact over again the life and work of the Mission Station. They build churches, and make them the centers of their political, social and religious life; they flock to the schools and learn to read and write and other useful things; they settle disputes in council and unite in marriage according to law; they begin and close the day with public worship in the church, singing simple hymns and listening to the reading of the Word and prayer, and they maintain the family altar and make it the center of their home life.

"2. Christianity has wrought a striking change in the lives of the people. 'Old things are passed away; all things are become new. They have cast off the heathen dress and ornaments, cut their hair, washed themselves and put on the dress of civilization. The latter is their badge of Christianity.

"The face, too, is changed. The weak, coarse, listless, and, in repose, hopeless look disappears when once the Master begins to write his name in their foreheads.

"The arts of civilization are coming in apace. Schooners which once carried tobacco, beads and trinkets for barter now take cargoes of prints, denims, sewing machines, useful implements and tools and sandal-wood boxes. Hats are manufactured, wooden floors put in houses, and stone churches are erected.

"3. Christianity has created a new public sentiment and new ideals. The popular man from being the most cruel and heartless has come to be the one who can best answer questions in the church services and lives the most consistent life.

"The last case of polygamy disappeared from one island two years ago because the parties could not resist the tide of popular opinion. Public sentiment believes in the Christian home and seeks to protect it. The chief men of a large island recently discussed in a council how they might best restrain offenders against the marriage vow and the rights of private property.

"Parents now want their children to be in school and take a pardonable pride in their attainments; pupils vie with each other in generous rivalry for the first place in their classes; and the brightest and most diligent boy in school is the favorite. Moreover Christian character is now the ideal character, and Christian virtues receive the highest praise. A few months ago word reached our people in Ruk that William, a faithful Ponape teacher, had been arrested, and that Henry Nanepi, a Christian chief, had stood by him during his trial at the risk of life and property, and secured his release. This deed of heroism was greatly admired; young men spoke enthusiastically the noble conduct of this Christian chief.

"Never had a man a sweeter face—a more gentle and lovable character—than Moses, a Ponape Christian. In Ruk, where he has been a teacher on one of the largest islands for twenty years, he is the confidential adviser of chiefs, both heathen and Christian, and exerts a wide influence over all classes.

"No great intellectual achievements can yet be chronicled, and mental and moral weakness is a general characteristic. But the tide is rising—intellectually, morally and spiritually—and things once in the mire and slime are being lifted up and purified. With churches and schools, daily instruction in the Word of God and elementary branches of knowledge, the arts and customs of civilized life displacing the old heathenism, an increasingly wholesome public sentiment and Christian ideals of attainment and character, future progress is assured.

"They are a happy people now for their God is the Lord. The voice of singing is constantly heard in their dwellings, groups of young people are accustomed to sit on the beach during the long evenings and make music in hymns of praise to Jehovah, and the shout of battle and wailing over the slain are no longer heard. And more, the people are now ready to welcome good government. While the United States is calling for 100,000 men to subdue and garrison the Philippines, Germany is quietly taking possession of the Carolines without a soldier or the firing of a gun. Why? The latter people have been subdued under the blood-stained banner of the Son of God, and their islands garrisoned with Christian churches, schools and teachers.

"We plead for these lost islanders. They respond so quickly to Christian teaching, they are so dull and wretched and can be made so bright and happy by the Gospel that every dictate of reason and humanity urges obedience to our Lord's last command.

"The time is opportune. Every island in this remote sea should have a Christian teacher, and have him now."

And now, in the face of this, can anyone tell us why it is necessary to blast the Philippine Islands with war, to fill them with widows and orphans, to instil hatred and every evil passion into the hearts of the people—to say nothing of making widows and orphans in America—in order that those islands may receive the blessings of "Christian civilization?" Can any one tell us why the facts set forth in this missionary report do not constitute a most fearful indictment against the method of civilizing that is being employed to produce civilization in the Philippines? And can anyone tell us why *any Christian* should for a moment give his sanction to the latter method?

The AMERICAN SENTINEL is always and unqualifiedly in favor of that method of civilizing the island races, which brings with it no destruction of life and property, aims not at humiliating the people by the dominating arm of military power, stirs up no evil passions, but seeks only to develop what is good, to bless all in body and in soul, to make all happy, prosperous, and contented, and that has so wonderfully succeeded in all this in the darkest lands of heathendom. And who is not in favor of the same?

"God and the Constitution" was the theme of a discourse by Rev. T. B. Gregory, in the Grand Opera House at Chicago, recently, in which the speaker con-

trasted the false and the true conceptions of what is needed in this regard:—

"The first Monday in December approaches, and the National Reform people are at their old work of trying to get the Almighty recognized in the Constitution. It is much ado about nothing. There is something that does need recognition, and that is honesty of thought and speech and deed; justice, which shall give every man his due and the rightful fruits of his toil, and love, which makes us brothers and leaves no place in the world for trusts or tramps, for millionaires or paupers. The best way to put God into the Constitution is to put good will into human hearts and righteousness into human consciences, so that the brotherhood, so long talked of, shall become a living, beautiful reality. Not by hypocritical prating about God, but by the conscientious practise of the noblest human virtues shall we dignify our Constitution and ennoble our country."

A Glance at History.—What Does It Teach?

BY ROBERT NASH.

God gave all nations into the hand of Nebuchadnezzar the king of Babylon. The Lord said, "The nation and kingdom which will not serve the same Nebuchadnezzar . . . and that will not put their neck under the yoke of the king of Babylon, that nation will I punish . . . until I have consumed them by his hand."

Addressing the king of Israel God said: "Thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God: remove the diadem, take off the crown;" and he gave the nation of Israel, with all others into the hand of Nebuchadnezzar.

God having given all into his hand, had not Nebuchadnezzar a God-given right to rule his subjects, as complete as any earthly ruler or power that ever existed or should exist, could have? He certainly had the right to rule in any thing that pertained to an earthly monarch.

But is it possible for a nation to get out of its proper sphere in ruling its subjects? Let the following record answer the question. Had Nebuchadnezzar not the right to command his subjects in regard to their worship? He thought so, and accordingly made an image, set it up in the plain of Dura, gathered the subjects of his kingdom, and directed a herald to cry: "To you it is commanded, O people, nations, and languages, that at what time ye hear . . . all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up;" "and whoso falleth not down and worshipeth, shall the same hour be cast into the midst of a burning fiery furnace."

Since God had given all nations into the king's hand, will he not sustain this decree? Let us watch the scene

and see. There are three Israelites, who refuse to bow and worship. Shadrach, Meshach, and Abed-nego do not regard the decree (law) of the king. The king is angry at their disobedience, but gives them one more chance for life by obeying the former command. There seems to be no other hope for them than to fall down and worship the image. But, hold! whom do these men worship? They worship the God that made heaven and earth, and created man upon the earth. Yes! they worship the God who had given all nations into the hand of Nebuchadnezzar the king, of whom it is written, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, strength, and glory."

This God who is able to give all nations into the king's hand, can he not deliver three men out of his hand? The king thinks not, saying, "Who is that God that shall deliver you out of my hand!" Shadrach, Meshach, and Abed-nego reply, with all confidence in God: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

This utter disregard for the king's gods, and such disobedience to his law concerning worship, makes Nebuchadnezzar very angry; and he commands that the furnace be heated much hotter than ever before. The most mighty men in his army are commanded to bind these Hebrews and cast them into the furnace prepared for them. The soldiers obey the king's command, but to their own destruction. The arrow that the king aimed at the three Hebrews, killed his own mighty men.

Nebuchadnezzar then asks in astonishment, "Did we not cast three men bound into the fire?" His councillors answer, "It is true, O king." But the king replied, "I see four men walking in the fire, and they have no hurt; and the form of the fourth is like the Son of God." Then in haste Nebuchadnezzar comes near the furnace and calls "O Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth and come hither."

Not until they hear the king's voice do they attempt to come out of the furnace; but now at the king's word they obey. Always obedient in any thing that the king had any right to demand of them, with faces lighted up with the glory of the One who had sustained them in the fire, they came forth conquerors, with not a smell of fire on their garments.

The mercy of God which is kept "for thousands of those who love God and keep his commandments," was manifested for those who had honored God in not bowing to the golden image.

What lessons may we learn from this sketch of history?

1st. To serve a king or nation as a king or nation, is not to serve them in things pertaining to God and his worship.

2nd. That the service we owe to our nation, is an entirely different service from that which we owe to our God; and that we may be perfectly submissive to a country and at the same time not regard the gods of that nation or submit to their forms of worship in the least.

3rd. That the power of nations and that of God are entirely different; that while the weapons of nations are carnal and limited, those of God are mighty to the pulling down of strongholds; and this Nebuchadnezzar had learned when he said: "God . . . who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, that they might not serve nor worship any God except their own God;" and "there is no other god that can deliver after this sort; . . . and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation, and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? I praise and extol and honor the King of heaven, all whose works are truth and his ways judgment; and those that walk in pride he is able to abuse."

4th. That God will manifest his power that the nations may know that they are nothing, if his servants in the nations will worship only him as these three holy men did.

5th. That those in the nations who handle God's people for worshiping only God, are in greater danger than those who are handled.

6th. That kings and rulers will be constrained to acknowledge the only true God, when they see his power manifested, and thus the people will hear of the true God.

7th. That he is faithful that promised, "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "When thou passest through the waters, I will be with thee; . . . and when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the only One of Israel, thy Saviour."

May kings, rulers, and peoples each learn the lesson that God has recorded in this sketch of history for their special benefit.

AN aristocracy or a monarchy may govern subject states. It never was done, and never will be done successfully, by a democracy or a republic.—*Senator George F. Hoar.*



ASTRONOMERS and others interested in phenomena of the heavens made great preparations to observe a marvelous meteoric display which it was predicted would occur on or about the 17th of this month; and, of course, they have been disappointed. The expectation was based upon the theory that every thirty-three years the earth in its course through space encounters a great mass of "meteoric dust" which also is journeying through space, and the particles of which, rushing at enormous speed through the earth's atmosphere, are ignited by the friction and so present a trail of fire across the sky. It is remembered that on the night of November 13, 1833, there was a meteoric "shower" witnessed in this hemisphere, of such awful magnitude and grandeur as to impress observers with the idea that they were beholding the end of the world. Thirty-three years later, in 1866, an unusual display of meteors was observed by astronomers and others, which however bore no comparison with the great "shower" of 1833. The two displays, however, were classed together by exponents of astronomical science, and accordingly another display was predicted for the year 1899. And this time not as much has been observed by the star gazer as was seen in 1866.

VARIOUS reasons, of course, are put forth to account for the failure. One astronomer says the meteors have been in some way deflected from the earth's path; another says the shower is not due yet for another year. But no explanation is forthcoming that appears to be anything more substantial than guess-work. The expected display has failed, and that is all that can be said of it, from the standpoint of "science."

THERE is, however, another way of accounting for this failure, which takes into consideration the extraordinary character of the display of 1833, upon which all calculations in the matter are based. That great display was a fulfillment of Scripture—a *sign* of the approaching end of the world (Matt. 24:29; Mark 13:25; Luke 21:25; Rev. 6:13). This explanation of the phenomenon of November, 1833, has been, of course, scoffingly received by the world, and the worldly-wise have had an interest ever since in proving that the "falling stars" of 1833 were not a sign of the end, but only a

phenomenon fixed by natural laws, in obedience to which it would recur at certain intervals. And had any such display been observed since that time, atheists and others who do not relish the idea of the end of the world would certainly have seized upon it as an event confirming their own views and demonstrating the falsity of Scripture and the folly of the "prophets." Such an event, to constitute a sign, must stand out alone as something of which never before or since was there the like. And He who gave that great display for a sign, does not mean that its evidence, as such, shall be destroyed.

IT is a fact that the star "shower" of 1833 did impress people most forcibly with the idea of the end of the world. To the awe-struck beholder this came naturally as the first thought, and everywhere among eye witnesses there was general fright and consternation. That great event, undoubtedly one of the grandest sights ever witnessed since time began, has been treasured by Bible students as a prophetic waymark which they have passed upon the stream of Time, telling of the approaching end of the long journey. And unless they are mistaken, it may safely be said that astronomers and all others will look in vain for any meteoric display recalling the great one of 1833, or which will warrant the taking of any unusual pains to behold.

CHRISTIAN Endeavorers of Mount Vernon, N. Y., have begun a crusade against the illegal selling of liquor. Much liquor, it appears, has been sold on Sundays, and the Endeavor societies are determined that such sales must stop. Their antagonism to liquor selling is certainly proper and laudable; but in a statement of the methods by which they are proceeding, we note this:—

"It is said that members of the societies took snapshots of prominent men who slipped in the side doors of saloons on Sunday."

WHILE the statement follows that this report could not be verified, it is not doubted that the Endeavorers are doing detective work to discover violations of the law, which work must of course be done on Sundays.

BUT where is the proper place for an Endeavorer, believing in the sacredness of Sunday as being the "Christian Sabbath," to be on that day? Is it consistent for any such to be out with their cameras taking snapshots around the corner of the saloon, or in other ways doing detective work to run down law-breakers? Is that a proper way to observe the Christian Sabbath? Is it proper for them to transgress the divine law, in order to apprehend transgressors of the laws of man? Is this proper from the standpoint of their religious belief?

WOULD it not be more consistent, and altogether better, for Christians to oppose the vice of intemperance with those spiritual weapons of warfare designed for Christians, and which "are mighty through God to the pulling down of strongholds?"

* * *

THERE is much dispute in this country over the question whether imperialism, as a policy of the Government, really exists or not. Whichever view one may take, it is a fact beyond any dispute that imperialism has been made a campaign issue in the recent elections and bids fair to become a leading issue in the greater campaign of 1900. This, for a myth, would be a remarkable record. It may also be noted, as bearing on the question, that the Government, under the influence of something, has become intimately friendly with an empire, and has turned its back upon two republics which are struggling for their lives in South Africa.

* * *

THE author of a book on modern war, M. Bloch, has pointed out in the same the increased destructiveness of the latest devices for killing men in battle over those formerly employed; which appears to be already demonstrated by accounts of the loss of life in the South African war. On the point of the deadly effectiveness of shell fire to day M. Bloch says:—

"In 1870 an ordinary shell when it burst broke into from 19 to 30 pieces. To-day it bursts into 240. Shrapnel fire in 1870 only scattered 37 death dealing missiles. Now it scatters 340. A bomb weighing about 70 pounds thirty years ago would have burst into 42 fragments. To-day, when it is charged with peroxilene, it breaks up into 1,200 pieces, each of which is hurled with much greater velocity than the larger lumps which were scattered by a gunpowder explosion."

* * *

A WHITE PLAINS (N. Y.) dispatch of recent date gives the following in relation to Sunday "rowdyism" in a neighboring town:—

"A complaint having been made to Sheriff Malloy against Sunday football playing and rowdyism in the town of Elmsford, midway between Tarrytown and White Plains, steps were taken to-day to abate the nuisance. At 3 o'clock this afternoon Under-sheriff Jarvis with some thirty deputies made a descent upon the Ledger House in Helmsford, where the Marion Football Team of Irvington and the Sylvan Football Eleven of New York City were. He found fifty boys between nine and eighteen years old drinking beer and playing the slot machines. William L. Ward, the proprietor, was ordered to clear the house and close it up at once. The posse then moved to the football grounds, where at least 600 persons were awaiting the game. There were many girls present, ranging in age from thirteen to twenty. The arrival of the deputies was greeted with jeers. The deputies drove the crowd from the grounds. It was

long after sundown before the deputies rid themselves of the throng."

* * *

With reference to the foregoing one may pertinently inquire: (1) Is rowdyism a thing to be stopped, because (in any case) it occurs on Sunday? and (2) If there were no law favoring idleness on Sunday, would there be the rowdyism on that day that there often is?



The Shortest Thanksgiving Proclamation.

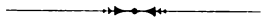
THE Thanksgiving proclamation issued for this year by the governor of Kentucky, is heralded in the press as the shortest proclamation of the kind on record. It reads:—

"November 30, 1899, is hereby designated and recommended as a day of thanksgiving and prayer.

"WM. O. BRADLEY, Governor."

Governor Bradley evidently does think that the occasion of a Thanksgiving-day proclamation is one in which an official of the civil government should try to make a display in a religious capacity; for which opinion he may well be pardoned by all believers in American principles of government.

As regards the brevity of the proclamation, however, it may be remarked that the one formulated by President Thomas Jefferson was shorter than this by three lines.



Sunday-Closing in Wisconsin.

"SABBATH" OBSERVANCE SOCIETY TO BEGIN ACTIVE MOVEMENT AT HOSHKOSH.

Chicago "Times-Herald."

OSHKOSH, Wis., Nov. 5.—A convention that bids fair to stir up things in this city before the winter is over will open here a week from to-morrow. It is the annual gathering of the State Sabbath-Observance Society. It will last three days and will be attended by about one hundred people.

The real purpose of the convention is the establishment of a local Sabbath-observance society, which, as soon as it gets in working order, will inaugurate a "Sunday-closing campaign." At present saloons and places of amusement are open on Sunday, though conducted in a quiet manner. The society will attempt to close them all up and enforce the Sunday-observance laws to the letter.

A similar movement was started four years ago. A detective was hired and several prosecutions brought, but the juries refused to believe the detective, and acquittal followed in every case. Still, there was a good deal of bitterness developed then and probably will be now.

Blue Laws Used Against Hebrews.

THREE CARPENTERS AT ANSONIA FINED FOR WORKING ON SUNDAY.

New York "Sun."

ANSONIA, Conn., Nov. 13.—Three Hebrew carpenters from New Haven who are building a dwelling for Charles Leebjesky, in this city, were complained of to the police on Sunday for disturbing the neighborhood by working on the new house. They were arrested, and this morning before Judge Bryant in the City Court they pleaded their own cases. They had intended to plead that having abstained from work on Saturday they had a right to work on Sunday, but after consultation with their friends they abandoned this plan and said that they were engaged in a work of mercy. They were putting up the rafters, and as a strong gale was blowing down the river on the bank of which the house stands, they were afraid the rafters would blow over into the street and injure passers-by. Carpenters testified that nothing less than a tornado would blow over the rafters and the court fined the men \$1 and costs each. This is the first time the old Puritan Sabbath law has ever been enforced here.

A LEADING New England journal notes that—

"Army chaplains who have been ordered to the Philippines are making great efforts to avoid the service. The Washington correspondent of the *New York Times* tells of Chaplain J. S. Seibold, now stationed at Fort Canby, Wash., who has produced records proving that he was born in 1835 instead of 1838, which was the year of his birth as he had it originally entered on the books of the war department. He thus claims to be old enough to retire. Another chaplain has also succeeded in having the order revoked, and a third is making a strong attempt to reach that end. Only one army chaplain has applied for duty in the islands, and he is a Roman Catholic priest.

"But there can be no insuperable difficulties raised on this score. The war department should draft some of the preachers outside the army who have been so warmly talking of our Christian duty to conquer and kill. There is Rev. Dr. — — of Philadelphia, now of Cambridge, we believe, who would shoot the gospel into the Filipinos. He might be ordered to try his hand at it personally. And there are many others—some of them nearer home."

CONGRESS'S pledge was to leave Cuba to its inhabitants as soon as it was "pacified." Cuba is already "pacified," according to the unanimous testimony of the army officers stationed there. If, by the time of holding the national political conventions next summer, Cuba is still ruled by the United States Government, there will exist presumptive evidence that the Government has no intention of ever letting go.—*Springfield Republican*.

What Lincoln Said.

IN answer to our invitation, recently given, opening the columns of the SENTINEL to members of "reform" organizations whose ideas the SENTINEL condemns, a friend has sent us the following, which we insert, although we had not contemplated a discussion of the subject to which it relates:—

"EDITOR AMERICAN SENTINEL: As I understand your invitation to those who differ with you in reform ideas, to use the columns of the SENTINEL, the ones who have opinions regarding the purposes of the Government in the Philippine Islands are included.

"To strengthen your appeals to the readers of your paper against the course being pursued by the Administration, you cite the words of Lincoln: "No man is good enough to govern another man without that other's consent," etc., and of Washington against foreign entanglement, as though they were of weight to the present processes of suppressing an insurrection in the Philippines.

"What Lincoln said was regarding the personal ownership of one man by another; and if he meant to have it apply to the exercise of military force for governing rebellious sections of a country he made a grave mistake in calling the volunteer regiments which this exemplary ruler poured down upon the people who insisted that they wished to govern themselves. In those days it was considered patriotic to sing: 'We are coming Father Abraham, 300,000 strong.'

"The truth of the matter is, slavery had become a stench in the Divine nostrils, and the prayer of the oppressed had entered into the ears of the Lord of Armies, and all the preaching of non combatants, all the prayers of those who deprecated war, did not lead the Great Ruler from visiting punishment on both the slave-holding portion of this country, and also upon the 'twigs and branches' of those who, for success in manufacturing industries, assented to the slave trade, and to the cruelties which equaled any that have been written in the book of history, for any people; I have gathered hundreds of records on this subject, and they will hold against anything ever done by cruel men, whether in the religious or other field of persecution.

"The system of slavery in this country was not to pass away by peaceful means. Justice demanded the two-edged sword. Like every act of the divine, the blow was struck with precision.

"It is not disputed that Spain applied a similar policy to all of her island possessions, and to describe the effects in one will fairly illustrate the effects of the system in all.

"I found in Puerto Rico that the system of free competitive labor had been successfully worked for four centuries, part of the time side by side with slavery, and that the ripe fruit of the system could be studied there. The result of 'man's inhumanity to man,' may be briefly told in that of a population of 900,000, fifty thousand persons own all the property on the island, and there are probably several hundred thousand of the people who are so poor that they have never seen so simple an implement as a spoon. They live in rude huts, without furniture, in many cases, sleeping on piles of leaves, and sitting upon the ground to eat their scanty

meal from the one iron pot in which all is cooked. They subsist upon rice, dry codfish, beans, yams, and roots, many families, *most families*, never tasting meat. In the country districts there is no bread, no means for making it; in its place the laborers, 'who reap down their fields,' are given a small daily supply of plantain, — a large fruit of the banana species, which has to be cooked.

"The pay of the farm laborer ranges from twenty to thirty cents a day, United States money, and this is usually paid in the form of a brass check to be traded out at the planters' store. 'The hire of the laborer was kept back by fraud.' As there is no clothing furnished at these stores, and as the peon is without money and cannot readily get to the town, they become reduced to a degraded condition for want of clothes. It was stated by a native who was educated, that in the rich agricultural district of Mayaguez, in the country places, there were hardworking persons who had become so reduced that they did not dare venture from their houses, as they were completely naked.

"Of all the population of this beautiful island eighty one per cent. live dispersed, not even in villages, but alone, miles from any neighbor, in the rudest way, and these, in numerous instances, are the descendants of native families which have lost their plantations in years gone by, through the subtle forces termed 'The Laws of Trade,' and their cry entered into the ears of the Lord of Armies, the blow was struck, and, as always, with precision. It was time that the curse was removed, and the Great Ruler removed it.

"In the Philippines there are about 9,000,000 people who needed the strong arm of some power to rescue them from the accursed policy of monarchy in its greed for the product of intimidated and helpless labor. It was time that it was extended, and if the United States had not struck the blow the very stones would have cried out; for their time for relief had arrived.

"I have it from men who are reliable, and who have been upon the ground, that the small faction who are at war with our Government, are possessed of all the characteristics of Malay adventurers; are out for what they can make. Before the United States had fired the first round, these, who had assisted in breaking Spain's rule, had appropriated the private property of hundreds of Spanish residents, and had entered upon a course of murdering Spanish priests. People who do these things disclose the index to their character. It is our duty, having become possessed of the islands, to defend the innocent from the brutal, until a system of government can be established in which equity shall predominate.

"I am fully convinced from personal investigation within the acquired territory, that our Government is pursuing the most desirable course that could be pointed out by a Christianized policy. To suppose that all police power shall vanish from the earth is absurd, and the military in the various islands are performing nothing but what must be classed as police duty.

"CHARLES E. BUELL.

"Plainfield, N. J."

The standpoint from which the SENTINEL considers the conquest of foreign lands by the American Republic, is that which has in view the question of its justice, of its harmony with the eternal rules of right. Has any

man, or set of men, a right to govern another man without that other's consent? And, with Lincoln, we say to this question, No.

Lincoln said that "No man is good enough to govern another man without that other's consent;" and our correspondent, referring to this, says that Lincoln, in this, had in mind the ownership of one man by another. Now, we are not concerned with what Lincoln *had in mind* on that occasion. We do not know what Lincoln had in mind, nor do we think anybody else knows what he had in mind, save as it can be known from *what he said*. And what he said was, "No man is good enough to govern another man without that other's consent." And in this Lincoln stated an eternal truth.

Abraham Lincoln had a remarkable faculty of expressing his ideas clearly, and he had a habit of saying just what he meant, and meaning just what he said. And we do not see how he could have expressed the thought of this quotation more clearly than he did. The language is perfectly plain, and will not admit of being construed, or interpreted.

But we do not affirm this truth because Abraham Lincoln said it. Lincoln might be mistaken; but this has been affirmed by a wisdom and authority that are above all liability to error. God has said it. Yea, more: *God himself does not assume to be good enough to govern another being without that other's consent*. That this is so we know, since God, by the express provisions of his gospel, has refused to *force* any being to submit to his authority; he will not reign over any, though he has created them and is their absolute owner, without their *free consent*. And therefore when any man assumes the right to govern another without the latter's consent, he assumes to be better than God.

Admitting then that it is utterly wrong for one people to conquer and rule over another people, as every Christian must admit, such other questions as are raised by our correspondent become of no importance in this discussion. Whether the people ruled over are good or bad, capable or incapable, are questions which do not at all affect the principle upon which we stand in this matter. Nor is it of any consequence to say that it was necessary for one people to subject another because such and such calamities would have ensued if this had not been done. In the first place, nobody knows what would have happened if the people of the Philippines had not been conquered by a foreign nation in order that they might be saved from themselves and from the rest of the world. Nobody knows this, because nobody can fathom the mind and purposes of God. "For who hath known the mind of the Lord, that he may instruct him?" "How unsearchable are his judgments, and his ways past finding out!" The purpose of the Lord for them, as for all people, is their salvation; this we do know; and we may be sure that God is able to accomplish his purposes in his own way, by his own spiritual

agencies; and that when men or nations assume to fulfill God's purposes in their own wisdom, they only succeed in working against his purposes, in every case.

And in the second place, what is wrong in itself, can never be excused by the plea of necessity. It is wrong to deprive any person of his natural rights, by conquering him and holding him in subjection; and therefore it can never be necessary for any person to do such a thing any more than it can be necessary to do anything else that is wrong. "Necessity, the tyrant's plea," wrote Milton, is an excuse for "devilish deeds." Right doing is the only necessity known to the Christian.

With reference to the coercion of the secession States, it need only be pointed out that the war infringed no rights of the people of those States, but left them on a perfect political equality with all other people of the nation, as they were before and are to day. Hence they in no way relate to this discussion.

Fixing the Price.

THE United States, in advancing its military authority across the Pacific, found it convenient if not necessary to accept the military support of Great Britain. The English view of the case is that Britain's support was necessary; that the position of the United States as a sovereign power in Asia cannot be maintained without it; and that for this England is entitled to "material" compensation.

The United States, in accepting Britain's aid, did not fix the price to be paid for the same; and now the latter power is making demands greater than the former is disposed to give. The following from the N. Y. *Sun* states the situation:—

"As for the British demand that Pyramid Harbor or some other Alaskan seaport shall be made over as a free gift to Canada in advance of the proposed arbitration, we are at a loss to know what consideration England can offer for such a sacrifice. What obligation we may have incurred to England at the outset of the war with Spain has been, by this time, discharged. Since the conclusion of the *modus vivendi*, which, it was supposed, would quiet the Canadian clamor about Alaska for at least a year, we have rendered services of vital importance to Great Britain.

"By our announcement that we were resolved to maintain the 'open-door' policy in China, by the orders given to strengthen greatly our fleet in the Far East, and by the intimation that our South American squadron would be sent to the southeast coast of Africa, we indicated with all the clearness possible on the part of an American Executive, which does not possess the power of declaring war, that, in the event of the formation of a Continental coalition against England, the moral, and if need be, the material, influence of the United States would be arrayed on England's side."

It is evident that Great Britain does not allow that American obligation to her has been discharged, or that

the attitude of friendship displayed by the United States in the face of a prospective European coalition against Great Britain, is all that the latter has a right to ask. And it is a bad time to fix the price of anything after the goods have been delivered and accepted.

The Truth about infallibility.

"Present Truth." (London, Eng.)

THE infallibility of the Pope of Rome is claimed by Monsignor Vaughan partly from the following texts: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth, whom the world cannot receive." John 16:16, 17. When He, the Spirit of truth is come, He will guide you into all truth." John 16:13. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

But all these things were spoken to all the disciples—to all believers, the church as a whole. There is no room for a pope of any kind, for the Holy Spirit is Christ's Representative, and He is sent to the whole church, and to each individual impartially. The humblest believer is therefore far better qualified to declare the truth than the Pope of Rome is, for each believer has all the advantages that the Pope can possibly have, with this additional advantage, that he does not profess to be pope. Self-exaltation shuts away the revelation of the Holy Spirit. Christ is meek and lowly in heart, and the truth of God is revealed unto babes. Matt. 11:25, 29. "If any man willeth to do His will, he shall know of the doctrine." John 7:17.

Protesting Against Robbery.

WRITING of "Some Claims of Christian Missions in China," in the N. Y. *Christian Advocate*, the Rev. George B. Smyth says:—

"The history of the last three years in China has been one of momentous changes, political, industrial, and educational. The Japanese war showed China to be a vast agglomeration of people held together by no strong central government, and ready to fall to pieces whenever the Western Powers were ready to strike the necessary blows. Some blows have been struck, and the disintegrating process has begun. On the north Russia has stripped her of her fairest possession, Manchuria; Germany is in practical possession of Shantung; England has a mortgage on the valley of the Yang tse; France is waiting for Kwanghsi and Kwangtung; Italy has her eye on Chekiang; and the only remaining seaboard province, Fookien, the scene of the most successful Christian work in the empire, is claimed by Japan.

"To the people of China all this shows the Western

Powers to be simply armed robbers, who are determined to despoil them of their territory, and whom it is impossible to resist. The conduct of the so called Christian Powers has been in direct opposition to the teaching of their religion, and the best of the people turn away from a fath which is powerless to restrain from unrighteousness the nations which profess it. It is easy for the West to talk of its benevolent purposes and its civilizing mission; *to the people concerned the process is mere robbery.*

"Christian missions are therefore needed in China as a witness to the righteousness of Christianity, a protest against the outrages perpetrated in its name."

But how can the Christian missionaries effectively protest against these outrages committed by the "Christian nations," when they remain identified with those very governments themselves? When Christian missionaries go before the heathen not as representatives of a government which in the name of Christianity perpetrates outrages upon those for whom they labor, but only of the government of heaven, then will Christianity cease to be identified with hypocrisy and injustice in the heathen view, and then will Christian missionary effort be freed from an incubus under which it is hopelessly handicapped in heathen fields.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

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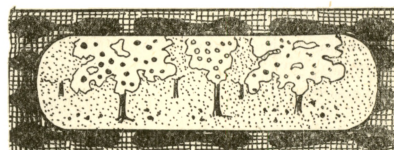
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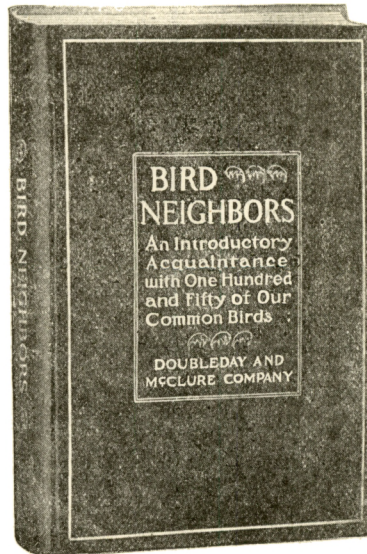
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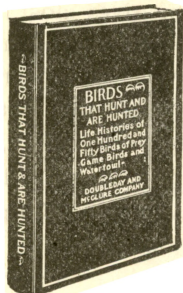


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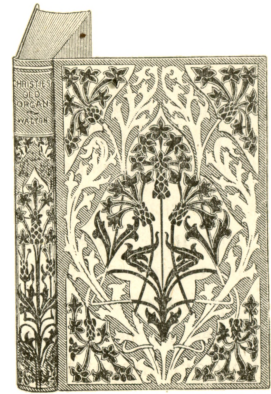
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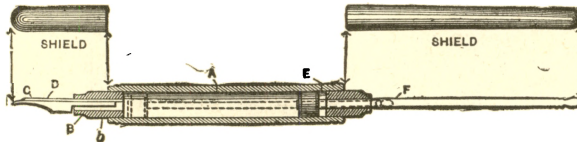
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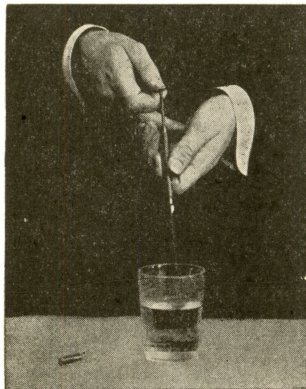
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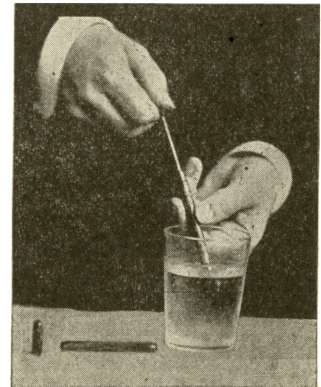


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The price of the "Post" is **\$3.00**. It cannot be purchased under this price anywhere. The patentee has a settled understanding with the trade and agents that \$3.00 shall be the minimum price at which it retails. But by a **Special Agreement** we are in a position to make the following

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We will send the Post Fountain Pen, postpaid, and the American Sentinel one year for **\$2.50**

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NEW YORK, NOVEMBER 23, 1899.

STATE religion must, in the very nature of things, be the enemy of the true Sabbath. See p. 723.

TO INVADE an individual's rights in order to forestall others who might treat him worse, is only to do evil that good may come.

WHEN you ask an individual to surrender his natural rights, you ask God to give up *his* rights in relation to that individual.

EX-SPEAKER Thomas B. Reed, now a lawyer of this city, in answer to a reporter's request for an interview, the other day, said, "There is nothing to talk about except the Constitution, and that isn't popular."

HE who surrenders the right of self-government will contend in vain for the right of freedom to worship God. For, having made this surrender, the very foundation of all his rights is gone.

AS A church where each individual is religiously free is a protest against popery, so a state where each one is politically free is a protest against kingcraft. The American Republic was in this sense a Protestant state. But now, like the Protestant Church, it is ceasing to protest.

THE Sovereign of the universe will save in His kingdom every one who freely consents to His sovereignty. All others will be destroyed, not because they will not let God rule over them, but because there is no way for them to escape the demands of justice in respect of their evil deeds.

God requires every individual of every race, nation, tribe, and color, to conform his conduct strictly to the rules of right embodied in his eternal law; in other words, to govern himself. And this is God's answer to the doctrine that only the white man is fit for or capable of self government.

SUCH newspaper headings as "Uncle Sam calls a Halt to Russia;" "Pact with England to Stop Grabs in China," etc., which we note in the papers of this city, are ominous of those "entangling alliances" against which Washington so strenuously warned his country. A republic cannot succeed well in partnership with an empire.

ANY reader of the SENTINEL having in mind the making of a holiday present to any of their friends, or the securing for themselves an article of sterling worth need to pay more than passing notice to our Special Offer of the Post Fountain Pen which appears in this number of the paper. "The Post leaves nothing to be desired."

SOME figures have been published lately relative to the financial status of Trinity church corporation, in this city. They are interesting, a newspaper observes, as bearing on the question whether church property should or should not be taxed.

It appears that this corporation possesses real estate which was originally known as "the church farm," and used to pay the pastor of the church \$500 annually, but which is now worth \$10,000,000, and pays to Trinity \$500,000 annually. All this property is entirely free from taxation.

Regarding the use made of this half million income, it appears that one man receives \$25,000 annually for being the head of the church corporation. He is assisted by eight vicars and sixteen curates, with salaries ranging from \$5,000 to

\$16,000. About \$60,000 is expended annually for music.

This church corporation owns tenements, which are alleged to be "kept in notoriously poor condition," in disregard of sanitary laws. When the poor who live in these tenements get behind with their rent, they are ejected as they would be elsewhere. Yet not a cent of taxes is paid, because these tenements are church property.

Ought other property to pay extra taxes in order that this \$10,000,000 estate may pay no taxes? This is the question raised; and would seem that but one answer could be given it by intelligent, justice-loving people.

THERE are two methods of civilizing the heathen; one of which makes use of carnal weapons of warfare, the other of spiritual weapons. Happily, the latter method has been largely tried in the islands of the seas, and with what results the reader may see from the report made by the Rev. Francis M. Price, on mission work in the Pacific islands, which we copy in this issue. See p. 725. Read it, and ask yourself which of these two methods you favor.

THE business of land-grabbing can go on among the "powers" without very much friction so long as there is land left that can be had merely by wresting it from savage or semi-civilized people. But by and by, the powers will come into close contact with each other in making the final adjustment of things, and then will come friction that will mean world-wide war. And a dark day will that be for the nations.

THE assertion of unalienable rights for all men, made by the Declaration of Independence, is based on the recognition of God as the Creator; and to ask a person to surrender the idea that all men have the same natural rights, is to ask him to surrender his recognition of the Supreme Being. Hence it is a direct blow at liberty of conscience.