

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

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

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THE chief evil of church-and-state union consists not in the showing of partiality to a particular church, but in the attempt to propagate religion by civil force.

THERE can be no union of religion and state without a union of church and state, any more than there can be a church without religion, or religion without a church.

A UNION of religion and the state, as distinguished from a union of church and state, is only a broadened form of the latter; and an evil never grows less by spreading out. A union of the state with religion which favored all the churches alike would be only so much worse than a union which favored but one church.

"You cannot have stable government without religion," we are told; but it seems to be overlooked that religion, when joined with a government subject to change, must itself become unstable; even, as one writer has said, "the football of contending majorities." No government is unchangeable; and therefore no government can maintain an unchanging standard of morality.

THE crowning work of God's creation was not a state, or a government, but a man, made in his image; and no greater thing has ever been created since. The Son of God died to save the individual; but he did not die and would not have died, to save any state or

government. It is the individual that is of chief value in the sight of God.

SOME professors of Christianity seem more anxious for a political saviour than for a personal Saviour. That was the trouble with the Jews when they rejected Christ.

MEN say the Sabbath law of God does not specify a particular day of the week; but in their own "Sabbath laws" they never fail to specify one particular day. Are they more particular than God?

THE state cannot decree any religious observance, without assuming to be an authority in religion; it cannot assume authority in religion without erecting a claim to infallibility; and it cannot claim infallibility without an assumption of equality with God.

The "Usual Exemption" Favored by the W. C. T. U.

THE N. W. C. T. U. has put itself on record, by resolution regularly adopted, as in favor of "the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day."

It is certainly of interest to all "those who keep the Sabbath day" to know what "the usual exemption" is, or is likely to be. And there is sufficient history on this subject to give considerable information—history, too, of which the N. W. C. T. U. is a part. For the benefit of all, we shall here sketch this history of "the usual exemption."

In 1888, at the request of the N. W. C. T. U. and allied organizations, Senator Blair introduced into the United States Senate "a bill to secure to the people the enjoyment of the first day of the week, commonly known

as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." The bill met with considerable opposition throughout the country; and of this opposition "those who observe the Sabbath day" were a part.

To check this opposition, an amendment to the bill was suggested by the N. W. C. T. U., at the great hearing that was held in the Senate Committee room, at Washington, D. C., Dec. 13, 1888. This proposed exemption, which was added to the Blair bill, reads as follows:—

"Nor shall the provisions of this act be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others."

In January, 1890, again at the request of the N. W. C. T. U. and allied organizations, what is known as the Breckinridge bill—"a bill to prevent persons from being forced to labor on Sunday"—was introduced into the House of Representatives, in Congress, together with one of like nature in the Senate. The blank petitions, which were circulated all over this land for signatures, and which, when signed, were presented in Congress, and in response to which the Breckinridge bill was introduced, read thus:—

"To the House of Representatives of the United States:

"The undersigned organizations and adult residents (twenty-one years of age or more) of the United States hereby earnestly petition your honorable body to pass a bill forbidding in the United States mail and military service, and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion, and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."

In response to this petition, the Breckinridge bill, as originally introduced, bore this exemption,—

"Provided, however, that this provision of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest."

And this exemption was especially claimed by the W. C. T. U. as that which they had "given."

Another item in this connection is the fact that the same Dr. W. F. Crafts who helped the N. W. C. T. U. at Seattle in framing and adopting this substitute resolution, was also the chief aid of the N. W. C. T. U. in framing, introducing, and working for the adoption of the Blair Sunday bill and the Breckinridge bill; and he was their chief aid in circulating, securing signatures to, and presenting, the petitions that brought forth the Breck-

inridge bill; and it was he who was also the chief instrument in framing all these proposed exemptions.

These examples, therefore, give a very fair idea of what is meant by the phrase "the usual exemption," in the resolution adopted at the late N. W. C. T. U. convention. This is so because the persons concerned in the framing of this resolution are, in measure at least, the identical persons who framed all these exemption clauses.

Now, let any one examine carefully every one of these exemption clauses, and see how much real exemption "the usual exemption" "gives" to "those who keep the Sabbath day." The first one requires that whoever shall be exempted must "conscientiously believe in and observe" another day than Sunday as the Sabbath. And even then it is distinctly declared that the law shall not be construed "to *sanction* labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship." And, further, that when this labor is done without the "sanction" of the law, it must "be not done to the disturbance of others."

The actual reading of the exemption clause in the Breckinridge bill is that the law "shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest." But the petition, in response to which that bill, with its exemption, was framed, shows the intent of the clause in the minds of those who originated it; and "the intention of the lawmaker is the law."

Now notice how all-embracing that exemption is, in the petitions that were presented, which called forth the exemption: nothing is excepted "except works of *religion*, and works of *real necessity* and mercy, and such *private work* by those who *religiously* and *regularly* observe another day of the week *by abstaining from labor and business*, as will *neither interfere* with the *general rest* nor with public worship." Nobody can have the benefit of the exemption from the requirements of the Sunday laws unless he meets all these strict requirements, both public and private. In short, the exemption clauses which they have framed deliberately propose to take cognizance and jurisdiction of the whole religious and conscientious life, public and private, of those who observe any other day than Sunday. And such is the nature of "the usual exemption for those who keep the Sabbath day."

Nor is that all. It is found in actual practise that this "usual exemption" does not exempt; as indeed it was never intended that it should, and as its very nature prohibits its doing. In the late convention at Seattle, when this was before the N. W. C. T. U. for discussion, Mrs. Tomlinson, national superintendent of parlor meetings, told the convention that:—

"New Jersey has a law which makes an exception of those keeping the seventh day as the Sabbath; and yet in my own State this last winter the seventh-day people who had observed the day strictly, and who opened their stores or places of business in a quiet manner upon the first day of the week, were visited by the chief of police, and told that if they did not close their places of business upon the first day, they would be arrested, . . . Therefore in those States where there is an exemption the people are not always protected."

And this in itself is in exact accord with statements made on this subject in former times. In July, 1887, there was a joint convention of the National Reform Association and the Woman's Christian Temperance Union (not a national convention), held at Lakeside, Ohio. Upon this subject of exemption, in that convention David McAllister of the National Reform Association, who then, and for years, worked hand in hand with the W. C. T. U. everywhere, in national and other conventions (and who no doubt, is doing so yet), said:—

"Let a man be what he may,—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath,—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day, which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the government, or by private citizen, high or low, rich or poor."

This is sufficient to give to the N. W. C. T. U., and to the public, a good understanding of the nature and operation of "the usual exemption for those who keep the Sabbath day," which, by resolution, the N. W. C. T. U. has voted to "favor." Need it seem strange to the N. W. C. T. U. that "those who keep the Sabbath day" will probably not be very enthusiastic helpers in obtaining such exemption? Should it seem to them strange that our co-operation might be found lacking?

But while, in the nature of things, we can not co-operate in the endeavor to secure such exemption, we will constantly do our best, in a perfectly plain but altogether respectful way, to make plain to the W. C. T. U. just what is involved in Sunday laws, whether with or without exemptions. That is why we write this. We gladly do the women of the W. C. T. U. the justice to say that we believe they do not in any degree realize the true character of Sunday laws whether with or without exemptions; and that they do not discern the true issue that is before the N. W. C. T. U. We believe that if they did discern this, they would be far from doing what they have done, and are doing, in that connection. We hope that they will candidly consider the whole mighty question that is now before them.

A. T. J.

Government by a "Single Mind."

SOME time ago, in these columns, we queried as to how long this country could remain a republic, a government of the people *by the people*, and at the same time work hand in hand with two monarchies in world affairs.

In *Harper's Weekly* of December 30, 1899, there is printed a long argument by one of the regular staff of the *Weekly*, in favor of a *one-man* power in the Government of the United States. The material of the article is derived from the subject of treaties.

The writer advocates "understandings" rather than *treaties* with foreign powers. He cites the fact that treaties which had been arranged satisfactorily by the executives of the powers concerned "fell before clamor," or "fell by the refusal of the Senate to ratify;" and then says:—

"Perhaps this bit of our recent history illustrates as well as any other the reason why an American executive, bent on accomplishing an object through co-operation with a foreign power, would prefer an unformulated understanding rather than face the almost certain defeat involved in the submission of a treaty to the Senate."

But when it is a government of the people why should an American executive be bent on accomplishing an object himself alone with the voice of the people or in spite of the voice of the people? In such case he is not an executive of the government of the people, but the executive of his own will. He alone becomes the government; and whatsoever does not conform to his personal will can have no place. And that is nothing but the advocacy of a *one-man* power.

The National Constitution has settled it that treaties shall be made "by and with the advice and consent of the Senate." By the Constitution the executive has no power at all in any matter of treaties, apart from the Senate; and he has no right to have or to exercise any will of his own in the subject. Here are the words: "He [the executive] shall have power, by and with the advice and consent of the Senate, to make treaties, provided two thirds of the senators present concur." If the Senate advises contrary, or refuses to consent, that is nothing to him: he has no further responsibility in the matter—*provided* that he cares anything for the Constitution, provided that he cares anything for the voice of the people through their chosen representatives, provided he recognizes government of the people *by the people*. But if he cares nothing for all this, and is "bent on accomplishing an object" himself according to his own will, Constitution or no Constitution, Senate or no Senate, people or no people, then if the Senate refuses consent, he will resent it and do the thing anyhow, by agreement or understanding; or if he thinks he has reason to suppose that the Senate will not consent, then he will execute his own will through an understanding

THE state has no right to attach its penalties to one side or the other of a disputed question in religion.

without giving the Senate any chance at all, either to advise or consent. And this is only government by *one*—a one-man power.

If the quotations already given are not sufficient to convince that a one-man power here is thus openly demanded, then read the following:—

“The participation of the Senate in the treaty-making function is the cause of the difficulty; and while the weakness has thus far wrought no serious harm, it is something to be gravely considered if we take a place among the Asiatic powers. . . . The fact is that the power to make treaties, if we are to enter into a course of national progression, or retrogression—call it what you will, but involving those close mutual relations which Jefferson described as ‘entangling alliances’—must include the power to make conventions quickly and secretly and the power to abide by them. Moreover, it is essential that the *single mind* with which our Government deals *must be met by a single mind on our side*. . . . In short, if foreign alliances are to become essential to us, we must set up a power that can make treaties quickly, keep them secret if necessary, and abide by them to the end.”

All of that is certainly plain enough to be grasped by anybody. And surely the thing advocated as “essential” is rather startling, even though it be the inevitable accompaniment of any effort to have a republic to work hand in hand with monarchies. Yet startling as it is that this thing should be thus openly advocated, at so early a stage in the new career, it is yet more startling to be authoritatively informed that not only is this thing advocated by this writer, but it is actually being studiously put into practise by the present administration. More than a month ago Washington correspondence gave to the country the information that it was not expected that the agreement between the United States and the other powers concerning China will be arranged in “a general and formal treaty:” and for the reason that—

“It would be extremely difficult to frame any such convention so as to secure the approval of the United States Senate without a protracted struggle, which might disclose disagreeable weaknesses in the Government’s policies, and besides, the effort would be sure to arouse opposition from the considerable element in the United States that is unalterably opposed to any sort of foreign entanglements.”

And that is simply to say that in this matter the national affairs are to be conducted *without the people*. A certain course—the strictly proper governmental course—is studiously avoided, because it would be “difficult to secure the approval” of the representatives of the people, and because it would arouse opposition among the people themselves, and “might disclose disagreeable weaknesses in the Government’s policies.” That is to say, because the administration doubts that the approval of the people would be given, the thing shall be done anyhow, and therefore without its coming within reach of the people at all.

This is nothing else than in principle, and for the occasion even in practise, the abandonment of government of the people by the people. The people are informed that since the administration fears that the people will not approve its policies, the administration will execute its policies anyhow; that the administration cannot trust the people, and therefore the people shall not be consulted.

This is precisely the course of the republic of Rome over again. First it was a government of the people by the people. Then it was government by a few, who could not trust the people. Then, as in a little while it came about that these few could not trust one another, it became a government by *one*; and that one the most powerful. And how rapidly this later great republic is running the course of that ancient great republic!

It is true that, so far, this is all said and done in connection with treaties. But how long will the practise be carried on in that connection before it shall be extended to other things? The principle once adopted, where shall be set the limits to its application? A. T. J.

Why the Sentinel Protests.

THE Declaration of Independence was put forth by the American colonies to Great Britain and to the world as a notification of and justification for their *absolute independence*.

That Declaration spoke for all people on the earth, as was necessary that it should do. The American colonies did not assert their independence because of any characteristic or circumstances peculiar to themselves, but because “*all men are created equal*,” and because “to preserve these rights [of all men] governments are instituted among men, deriving their just powers from the consent of the governed.” The colonists claimed this for themselves only on the ground that it was self-evidently due to all.

Now the United States has denied to another people the right of independence; this nobody disputes or can dispute, for the record of it has been in every issue of the daily press for over a year. And as it is true that the Declaration of Independence asserted the right of all people to independence, and that the colonies claimed that right for themselves only under the assertion of it for all, just so true is it that the United States has now repudiated the Declaration of Independence and surrendered its own claim made therein to such freedom.

And as surely as the United States maintains its present course in this respect, so surely must it follow that the doctrine of the equal rights of all men and of the justice of government by consent of the governed, will be relegated to the limbo of outgrown traditions, as one of no binding authority or practical importance in this day.

But upon this doctrine the AMERICAN SENTINEL has

stood from the first day of its publication. That has been its foundation; and upon no other foundation could it have made the appeals that it has for justice and religious freedom. Upon no other can it make such appeals now or in time to come.

And this is why the AMERICAN SENTINEL has from the first protested against the course of the nation in setting aside the doctrines it put forth to the world in 1776. And surely, when the very foundation on which it stands is being swept from under its feet, the SENTINEL can protest against it without meriting the charge of having "gone into politics."

When the doctrine of the equal rights of all men shall be no longer held as true by the American people; when appeal for justice can no longer be made upon this that is the one ground common to all—then further appeal to American principles against religious tyranny will be useless, and the mission of the AMERICAN SENTINEL will have reached its end.

Papal Influence in France and in America.

"POLITICS and Religion in France" is the heading of an article in the current number of the "Missionary Review of the World," which could be read with profit by every person in this country.

The author, Rev. Reuben Sailliens, of Paris, says: "Underneath all the political agitation in France over the Dreyfus affair, there is a great religious problem which has to be solved. The destinies of France hang in the balance. It is the old fight, renewed, between the spirit of Rome and the modern tendencies toward liberty and parliamentary government. At present Rome is doing her best to reconquer France."

How the battle is waged is briefly but plainly told. "It is affirmed by good authorities," says Mr. Sailliens, "that the convents and religious congregations hold ten thousand million (10,000,000,000) francs worth of property"—a sum amounting to nearly \$2,000,000,000; and this in addition to a large "amount of movable property in stocks and funds," the aggregate of which is unknown. "All that money," writes Mr. Sailliens, "goes into the war; in support of daily papers, in schools competing with the school-boards, in institutions of higher learning, where young men are prepared for the army and navy, thus furnishing staple institutions with officers who are devoted servants of the church."

Exactly the same influences are at work in this country. The secular newspaper press of the country has for years been very largely subservient to the church of Rome. Neither of the great political parties dares to offend that church whose "devoted servants" are to be found occupying prominent positions in every department of the Government, especially in the army, the navy, and the Supreme Court. The peculiarly sad and

alarming fact, however, is that misguided Protestants, who have ceased to protest against the foundation principles of the papacy, are working hand-in-glove with this mediæval system for the subversion of religious liberty in this Republic. And yet, very many who are doing this know it not.

C. P. B.

The Nation's Birthright.

From "The Peril of the Republic," by P. T. Magan.

THE advent of the United States upon history's stage broke the dawn of a new era, not alone for the Old Thirteen, but for all mankind. The principles of freedom enunciated in the immortal Declaration of Independence were pregnant with weal for tens of thousands in other climes, and for millions then unborn, as well as for the embattled farmers who fought at Lexington and Concord.

The new nation appealed not to tables of dynasty and royal succession to prove her title to life or her right to existence as a sovereign state among peers. Discarding these, her founders bore her into the arena upon certain self-evident truths. Her people assumed their equal and separate station among the powers of the earth by "the laws of nature and of nature's God."*

Hitherto the doctrine had prevailed that the Almighty had created one class to govern and another class to be governed. Statesmen had universally held that all men were not created equal, and ecclesiastics had not been slow in seconding their teachings. When from time to time philosophers had arisen inculcating ideas of liberty and equality, they had been branded as anarchists by the state and atheists by the church. Many a time both the civil and religious powers had buried their own differences of opinion and claims of jurisdiction in order that they might form a union for the sole purpose of more effectively dealing swift and summary punishment to these disturbers of the existing order of things. The rack, the fagot, and all the ingenious and exquisite tortures which the Inquisition could devise had been freely employed to wring from unwilling lips the desired recantation.

Prior to the time of our glorious Revolution the doctrine that governments derive their just powers from the consent of the governed was wholly unknown in national practise. The princes and potentates of the nations of Europe had entrenched themselves behind that wickedest of all political tenets, the divine right of kings. This they amplified till it might better have read, the divine right of kings to govern wrong. With the aid of this as their creed, they had outraged in their subjects the inborn sense of manhood to such an extent that by the time the close of the eighteenth century was

*Declaration of Independence, par. 1.

reached it was well nigh extinct; and the majority of the human family, worn out by the struggle of centuries, were about to sink into a long sleep of political death from which it seemed almost impossible that there should be an awakening.

But the spark of light and life still burned; and a few bold sentences, the reflection of a few brave hearts, kindled a pillar of fire to guide mankind out of the wilderness of medieval political errors into the Canaan of governmental truth. As are the ten commandments and the golden rule in divinity, so are the precepts that governments derive their just powers from the consent of the governed, and that all men are created equal, in civility. The Declaration of Independence and the Constitution of the United States are indeed the New and Old Testaments in things pertaining to Cæsar, the one serving as a commentary in the light of which the other must be interpreted. Immortal are the words of Jefferson, the sage of Monticillo; grand in their simplicity and "noble roughness:"—

"When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

The Declaration of Independence is a declaration of great general principles, as well as a recital of certain specific grievances. It was never written to meet the exigencies of one particular time or people. No nation prior to this one had ever declared it as a principle good for all mankind that all men are created equal, or that governments derive their just powers from the consent of the governed. None of the great nations of Europe ever taught or believed these precepts. They were born simultaneously with the American Republic. They constituted her christening robe and her birthright, peculiarly her own, and the first infant cry of her national life. That nation of the Old World which has ever been the foremost in promulgating doctrines of freedom and liberty did not believe these things, for she it was who fought them. She did not even believe them in their most limited sense for her most limited self,—the isle of England, as distinguished from colony and dependency. Much less, therefore, did she consider them as divine and immortal truths, applicable to all times and places, and worthy of being the basis of government among men in every kindred and nation and tongue and tribe and people.

Well has Charles Sumner said:—

"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. Then and there appeared the angel of human liberation, speaking and acting at once with heaven-born strength, breaking bolts, unloosing bonds, and opening prison doors; always ranging on its mighty errand, wherever there are any, no matter of what country or race, who struggle for rights denied; now cheering Garibaldi at Naples, as it had cheered Washington in the snows of Valley Forge, and especially visiting all who are downtrodden, whispering that there is none so poor as to be without rights which every man is bound to respect, none so degraded as to be beneath its beneficent reach, none so lofty as to be above its restraining power; while before it despotism and oligarchy fall on their faces, like the image of Dagon, and the people everywhere begin to govern themselves."

And again he says:—

"These words in the Declaration of Independence were not uttered in vain. Do you suppose them idle? Do you suppose them mere phrase or generality? No such thing. They are living words, by which this country is solemnly bound, and from which it can never escape until they are fulfilled. Your statutes cannot contain any limitation which inflicts an indignity upon any portion of the human family."

And yet again:—

"The Declaration of Independence is the twofold promise; first, that all are equal in rights, and secondly, that just government stands only on the consent of the governed, being the two great political commandments on which hang all laws and constitutions. Keep these truly, and you will keep all. Write them in your statutes; write them in your hearts. This is the great and only final settlement of all existing questions. To this sublime consecration of the Republic let us aspire."

In liberty, therefore, was the nation conceived; to these two propositions was it sacredly dedicated and solemnly sealed in the blood of its noblest sons. As the Bible declares that all men are equal before the *Lord*, *i. e.*, that God is no respecter of persons, so the Declaration affirms that all men are equal before the *law*, and that this equality is their own unalienable and primal right. The Declaration does not mean that all men are equal in all respects. But it does mean and it does say that they are equal in their right to life, liberty, and the pursuit of happiness. And in this it recognizes the nobility of man as the creation of God, and makes no exception or distinction in favor of any human caste or human lineage.

Interest that Counts.

A FRIEND of the SENTINEL in Logan, Kans., shows his interest in the paper and its work by sending us six new subscriptions for one year. Reader, what are you doing for your community?

On the Way to Imperial Rule.

"Springfield Republican" (Mass.).

THE President in his message drew a bright picture of the future of the Philippines under the enforced sovereignty of the United States. Those subject peoples are to enjoy a prosperity and a freedom they have never known before. They are to have schools, religious freedom, an exact and equal dispensation of justice, thriving commerce, protection to life and property, encouragement to agriculture—in short, good government and equal laws under a flag that "has never waved over any community but in blessing." But "the future government of the Philippines rests with the Congress of the United States."

It is a beautiful picture of peace and prosperity under "benevolent assimilation." Let the Filipino people, then, accept the divinely-guided will of the American executive and rejoice. Let them heed the further assurance of the President that they must soon recognize that the flag "has not lost its gift of benediction in its world-wide journey to their shores." And there it might be well to have them pause in the reading of the message; for in the very next paragraph they would be told that the United States had annexed Hawaii more than a year ago, and that absolutely nothing had been done to fix its status and government under the American flag. A commission was sent out and reported a scheme of government. But Congress throughout its last session ignored the subject. The islands have been left to drift as they may. Local government has been paralyzed in many vital functions. It is unable to dispose of public lands to settlers. It cannot complete title in cases where lands have been entered upon. Doubt and difficulty surround the matters of tonnage taxes, Chinese immigration, patents and copyrights, navigation and so on.

Government, in a word, hangs largely in the air to the hurt of the islands and everybody thereon. They are entitled, says the President, to the benefits and privileges of our Constitution, but they do not get these benefits. Congress has not acted, and when it will act nobody knows.

But, it will be told the Filipinos, Hawaii has only recently been annexed, and the blessings of the Constitution will in due time flow out into the Pacific. But there is the next paragraph in the message. It relates to Alaska. That territory was annexed thirty years in advance of Hawaii, and yet we are told that no adequate government has yet been provided for it. The people are being compelled in many cases to devise local governments of their own, without any statutory authority or lawful sanction. "There is an entire absence of authority to provide the ordinary instruments of local police control and administration;" and "there is practically no organized form of government in the territory," and further:—

"There is no authority, except in Congress, to pass any law, no matter how local or trivial, and the difficulty of conveying to the Congress an adequate conception and understanding of the various needs of the people of the different communities is easily understood. I see no reason why a more complete form of territorial organization should not be provided."

No reason in the world except Congress, and it is difficult to convey to that body an adequate understanding of the need.

What an admission is this! Government by vigilance committees and the like, so far as there is any government, more than thirty years after annexation, and half a dozen years after miners and speculators and others have begun to flock to the territory. None of those blessings of the Constitution. None of that benediction of the flag. And Congress immovable under the difficulty of conveying to it an adequate conception of what is wanted!

We wonder if the President is unable to see the point of his own recital of facts and how sharply it turns against his policy of distant conquest and colonial expansion. If it is difficult to impress Congress with the needs of a territory so long under the flag and no further off than Alaska, and to move Congress to act, what are the prospects of congressional government in islands on the other side of the globe? What of the progress of the "benediction of the flag" to those distant shores under congressional auspices?

The truth of the matter is just this: That parliamentary government is adequate and possible only within the immediate range of an active, voting representation in the parliament, and beyond those limits it is a delusion and mockery. The historian Froude, in his sketch of Cæsar, stated the truth, as fortified by all experience, when he said:—

"A homogeneous and vigorous people may manage their own affairs under a popular constitution so long as their personal characters remain undegenerate. Parliaments and senates may represent the general will of the community, and may pass laws and administer them as public sentiment approves. But such bodies can preside successfully only among subjects who are directly represented in them. They are too ignorant, too selfish, too divided to govern others; and imperial aspirations draw after them by obvious necessity an imperial rule."

And so, government by the Roman Senate, succeeding democratic government, and admitting no representation from the dependencies, inevitably gave way to absolutism.

There is no purpose on the part of the President, or among his expansionist supporters, to admit the Philippines to a fair and active and direct representation in Congress. Congress will control the affairs of the islands only so far as it may be moved thereto by influences and considerations arising outside of itself. And the President himself has told us what that means, as in the case of Alaska. It means chronic neglect and per

sistent inability to gather together the power of government and swing it in unity of purpose and continuity of effort. It means that Congress will continue to absorb itself with those immediate home interests directly represented in the body which alone have the power to compel attention. It means, accordingly, that government over dependencies must more and more, step by step, drift into the hands of the executive power; and this means the gradual development of that power at the expense of the legislative until it overshadows all. Verily, as the historian has said, 'imperial aspirations draw after them, by obvious necessity, imperial rule.'

This is whither the President's policy must lead us as certainly as it is tolerated by the people. He is laying the foundations for an absolutism which will first render republican government nerveless and impotent, and then destroy it altogether. For this annexation by conquest of vassal dependencies he is responsible, and we appeal to his own statements of fact to show where it must inevitably carry the American States. There is no providence or destiny about it. There is only human will and ambition about it. If the American people would save their Republic they must save themselves from this policy.

A Baptist Clergyman on Religious Liberty.

THE following plea for religious liberty was made in a recent discourse by a Baptist minister of Rome, Ga., the place where Mr. J. T. Eaton, Seventh-day Adventist, was recently tried and convicted for the crime of breaking Sunday. The speaker, Rev. J. D. Winchester, gave a true statement of Baptist principles upon this great subject:—

"Civil government cannot patronize religion without violating the sacred rights of conscience, and that is persecution. Therefore it is contrary to the principles of religious liberty for the civil government to appropriate money for religious institutions. I declare to you that I am opposed to the employment by the Government of chaplains for Congress and for the army and navy. I am opposed to a law forcing the Bible into the public schools, and I am opposed to a law which punishes a man presumably for working on Sunday, but which in reality, seek to color it as you may, punishes him for religiously keeping Saturday. There are not enough legislatures, courts, jails and chaingangs in the land to make me be anything else religiously than a Christian and a Baptist, and I would suffer this right arm severed from my body before I would quietly acquiesce in an attempt of the state to force anyone else to be a Christian or a Baptist.

"I have little sympathy with the sect known as the Seventh-day Adventists. I would use every Bible means to show them their error and get them out of it, but I don't ask the aid of the Government in this task if I should never succeed. It is simply none of the Government's business. Here I stand, I can do no other. God help me, Amen."

Some Reasons for Staying Away From Church.

By Dr. C. H. Parkhurst.

SOMETIMES there is no good in going to church. It depends principally on the church. It is often claimed that church attendance is on the decrease. People are not going to be drawn in by being scolded for staying out. Nor are they going to be drawn in—in a way to hold them—by being coaxed in by artificial seductions. A good deal of money is put into the artistic trimmings of sanctuary service. There is no objection to the artistic if it is wrought into the body of the service, and not availed of simply as so much millinery put on to make the service more presentable. The advertising of sensational topics is another way the pulpit takes to worry the truth into reluctant hearts of advertisement-captured congregations. It does not hold the people, but it does cheapen the pulpit and set the house of God in the same row with the dry-goods stores, millinery shops and other institutions that put big headlines in the newspapers and flaming placards in the front windows. We may call the rank and file of people very godless, but they are able to distinguish remarkably well between fact and fiction in matters of religion. I believe that ninety people out of a hundred would respect God's house if they were sure that it is God's house more than it is man's. It takes a good deal besides a pulpit, a choir loft and a spire to make a church.

Sunday Labor Statistics.

"ACCORDING to the census of 1895," says *The Defender*, "the number of persons in gainful occupations in Massachusetts is, in round number, 1,075,000. Possibly 150,000 of these have some connection with Sunday work. Of these, at least 113,000 will be found in household domestic service, in agriculture, or in the fisheries. Of the 37,000 others, 17,994 are in transportation service of various kinds as classed upon page 6, *ante*. The remaining 19,006 are distributed through hotel and restaurant service and other employments of a more or less personal nature."

"On the basis of 150,000, there are over 10,000,000 Sunday workers in the United States. On the basis of 37,000, over 3,000,000."

It will be observed that outside of domestic and hotel and restaurant service, the number of people whose Sunday work is not voluntary is very small.

TO TALK of putting God into the Constitution, is only to talk absurdity. God can put man where he pleases; but not all the men on earth could put God anywhere.

SAY, have you seen our "ad" on page 31.



A CRUSADE against the ninety saloons of Joliet, Ill., is now on. The point of attack is their violation of four laws, viz., selling after 11 P.M., keeping open Sundays, selling to minors, and selling to drunkards. *Mida's Criterion*, commenting on the fact, says:—"If the saloons kept to the law, they would not be so vulnerable."—*Union Signal*.

Then why allow the saloons any law to "keep to"? Why, by a Sunday law, or any other law, make them less vulnerable to the forces of temperance?

TOO MANY people in this world are like this "peaceable" clergyman mentioned in an Australian journal as one of the speakers at a celebration in Melbourne:—

"For himself, though a man of peace, he was willing, whenever the time came, to show with a rifle where his own interests were. He did not think he would make a mull of it either. He had handled a rifle in his younger days, and he had not forgotten how to carry it."

The real man of peace does not show where his interests are by getting into a fight.

THE REV. M. J. Savage, who religiously seems to be identified more closely with the Spiritualists than with any other body, in a recent "sermon" said:—

"I believe the attitude we have taken in the Philippines to be unimpeachably right. Nobody on the face of the earth ever paid any practical attention to that beautiful saying of the Declaration of Independence, 'Governments derive their just powers from the consent of the governed.'"

Mr. Savage sees plainly enough that "the attitude we have taken in the Philippines" is consistent only with the idea that the doctrine of government by consent of the governed is of no practical importance.

THE Rome correspondent of the N. Y. *Sun* said in a dispatch dated the 24th inst.:—

"The interesting ceremony of opening the Holy Door of St. Peter's was performed to-day by the pope with all the pomp that accompanies the solemn functions of the church. The event marked the beginning of the Holy Year."

After the ceremony the pope said: "I have opened a new era, in which may God give peace." That the pope

has power to open a new era by this ceremony at St. Peter's, is an idea in keeping with the general character of papal assumptions.

THE *Sacred Heart Review*, an influential Catholic paper, published in Boston, declares that Catholics in the United States must organize so as to be able to throw their united political strength against that which invades their rights of conscience. It speaks with the air of one whose rights of conscience are already being trampled under foot. And what are these rights of conscience for which it contends? Oh, there has been a reduction in the Government appropriations for Catholic Indian schools; and it is proposed to establish free schools after the American pattern in Puerto Rico! These two are the principal "wrongs" from which they are suffering.

As has been often pointed out in these columns, any appropriation at all of Government money for Catholic Indian schools is wholly contrary to the American principles of government separating church and state. It is a concession to the papacy, a denial of the principles of political freedom and a menace to the liberties of the people. And because the Government will not pursue, or shows a disposition to recede from, this unjust, un-American church-and-state policy, the Catholics—so far as this journal represents them—declare that their "rights of conscience" are invaded!

And likewise of the complaint about free schools in Puerto Rico. That island is now under American rule; and to tolerate longer the old Catholic church-and-state regime in education there would be to give that regime the sanction of the Government, to deny the American principle of church-and-state separation, and justify the papal principle of church-and-state union. As well might the Catholic school system be set up by the Government here in the United States, so far as the effect on American principles is concerned, as to be maintained under American authority in Puerto Rico. Yet the refusal to maintain it is another invasion of the "rights of the Catholic conscience."

In other words, the Catholic conscience, as delineated by this influential Catholic paper, demands that the Government deny the rights of conscience of all Protestants. Such a conscience was never educated by the Word of God.

And now a Catholic organization, a Catholic party, is called for to demand and force from the Government this recognition of papal principles. A vast new field

for papal effort to secure recognition from the United States, has been opened up by the acquisition of the new territory taken from Spain; and Roman Catholics in the United States are to be organized to secure the fullest advantage offered by the situation. Verily, the nation is expanding, and in no direction faster than toward Rome.

Church-and-State Resolutions by the Presbyterian Synod of New York.

A GREAT "Pan-American Exposition" is to be held in the city of Buffalo in the first year of the twentieth century. In connection with this exhibition the question is of course raised, as it has been in connection with similar enterprises, whether it shall be opened on Sundays; and already a protest against Sunday opening has gone forth from the Presbyterian Synod of New York. At the last convention of that body this resolution touching the question was adopted:—

"As the conservation of the Christian Sabbath, as a day of rest and worship, is essential to the preservation of the liberties of the American people, and also all American institutions inclusive of the American home, the American Christian Church, and the American Republic.

Resolved, That the Synod respectfully but earnestly urges the directors of the Pan-American Exposition to be held in Buffalo in 1901, to close the gates of the Exposition every Lord's day during the continuance of said Exposition."

This of course throws upon the directors, if they heed the request, the burden of determining which day is the "Lord's day"; and we hope that if the directors consider this question they will be guided in their conclusions by the testimony of Scripture, which is the only competent testimony to be had on this point.

Another resolution passed by the Synod was the following:—

Resolved, That the Synod of New York expresses its earnest disapproval and condemnation of the Sunday newspaper as a violation in letter and spirit of the law of God and of the State, and greatly injurious to the religious and moral life of the people, which both church and state are bound to protect and promote."

This is a plain declaration in favor of union of church and state; for if the state is bound to protect and promote religion, there must be state laws favoring religion, since the state can act only through its laws. And what more did a union of church and state ever present, as regards the state, than laws favoring religion? As there are many conflicting religious beliefs, the state in favoring religion would be obliged to select some particular belief; and to favor some particular belief by law is to uphold that belief by law, which is to enforce it by law. And no union of church and state, we repeat, ever required more of the state than that it enforce particular religious beliefs by law.

Sunday-Closing in Chicago.

FOR something more than two weeks Chicago has been agitated to quite an extent by one of the semi-occasional Sunday-closing movements that are wont to sweep over American cities at irregular intervals.

So far as the writer has been able to learn, the present agitation had its origin with small tradesmen, butchers and grocers, who complain that they are "compelled" to keep open on Sunday.

The first effort was to secure general Sunday closing by agreement. But this was found to be impracticable because of the widely-divergent views on the subject among the grocers and butchers themselves. Some favored Sunday closing during the winter months. Some thought better to close after a certain hour in the morning; while some would close all day, and some not at all.

As is usual in such cases appeal has been made to the law-makers, and the Board of Alderman have been asked to pass a general Sunday-closing ordinance. Pending action by the city, a good many are closing voluntarily, some for a portion of the day and some all day; thus proving beyond dispute that nobody is forced to keep open if he does not want to do so.

It is only greed of gain that "compels" anybody to keep his place of business open when he does not want to keep open. Indeed, nobody keeps open when he does not want to. The fact that he keeps open is evidence that he wants to keep open. It is true he might wish that conditions were such that he could make the same amount of profit in fewer hours. But the thing that he does is the thing that he wants to do under existing circumstances.

It is not at all likely that Chicago will adopt a Sunday-closing ordinance at present. Such an ordinance would have but little chance of survival in the courts as at present constituted in Illinois. Indeed it seems doubtful if anything short of a constitutional amendment or flagrant disregard of that instrument would afford any substantial legal basis for Sunday legislation in this State, either state or municipal.

It seems strange that men are so short-sighted as to be willing for a few paltry dollars to surrender to the state their inalienable rights. Who does not see that the same authority that can require men to rest on Sunday can as readily, and with just as much reason, prescribe the manner of that rest? Oh, for more of that sterling manhood that puts liberty above pelf.

One of the evening papers has espoused the Sunday-closing movement, and publishes something on the subject almost every day. But so far this newspaper champion of this movement speaks only of "moral suasion" as the means to be relied on to secure the desired end. To this there can be no objection by any one, except to the idea that so few have the moral stamina to act independently in such a matter. Of course very many of

those who complain that they are "compelled" to keep open on Sunday, have more or less conscience in the matter. Having been taught that Sunday is sacred, they feel some degree of condemnation for doing business on that day; but this conviction is not sufficiently strong to cause them to act upon it, unless they can be secured from financial loss in so doing. And it is this sort of "morality" that is fostered by all Sunday closing that is not absolutely independent and voluntary, whether secured by agreement or by compulsion.

C. P. BOLLMAN.

Sunday "Necessities" in New Jersey.

"New York Journal," Jan. 1.

RECORDER SENIOR has established a queer precedent at Paterson, N. J., in an action under the old statutes known as the Blue Laws.

Last week he declared guiltless a number of barbers who were accused of doing business on the Sabbath, reasoning that shaving has become a positive necessity, and that the Blue Laws, which bar almost everything but prayer on Sunday, make an exception of the absolute necessities. The decision caused some surprise, as the barbers and their friends had not a doubt that the law was with them.

Yesterday the Recorder gave his decision in the closing crusade against selling meat on Sunday. He decided that these sellers were guilty of an infraction of the law and therefore punishable by a fine of \$1 and costs.

A comparison of the two rulings shows that it is necessity to get shaved on Sunday, but that it is need- less to eat.

At about the same time of the day in Passaic city a barber and two dry-goods merchants were being fined for keeping open on Sunday.

The Decline of Justice.

WHAT other thought but that expressed in the above heading can come into the mind as one reads of such deliverances from the judicial bench as are recorded in the following? We quote from the *Journal*, of this city:—

"The commonest principles of justice and humanity must be lacking in the brain of a man who can sit in a Judge's chair and say solemnly to a jury:—

"If a railroad company kills a child, its parents should be satisfied with \$1 damages. Children are a source of expense to their parents, and are of no pecuniary benefit."

"Yet this is the expressed opinion of Supreme Court Justice Gummere, of New Jersey. Only one dollar for the life of every child killed under the wheels of a train or trolley car. The market value of an ordinary dog is five times as much. A pig is worth more.

"Where is the heart of a man who can place the value of the lives of his children at \$1 each because they are 'a source of expense' and of 'no pecuniary benefit'?"

"What an encouragement to reckless motormen or engine drivers. They can afford to run over and kill children every day in the year without materially interfering with the stockholders' dividends.

"It is not the pecuniary benefit to be derived from such damage suits that parents of dead children look for. It is the restraining influence which a penalty of \$10,000 or \$20,000 always exerts upon reckless companies that must be considered.

"Scarcely less foolish than the opinion of Justice Gummere is that delivered by Justice Robinson, of the Superior Court of Connecticut. He says:—

"Provided the railroad company killed the man painlessly, \$10 is sufficient damages for his relatives. The relatives must prove that the man suffered pain to get more. The fact that the body is mutilated does not prove it."

"Here is another gem of jurisprudence. A man put to death painlessly is worth \$10. A man who suffers some pain is probably worth \$100. On the other hand, and in accordance with the same rule, a man who is run over by a trolley car and dies shouting praises for the company would have to pay for the privilege."

"A Wide-Reaching" Decision.

It is "an important decision," says the *Catholic Monitor* of the Supreme Court's affirmation in the case brought to restrain the United States treasurer from giving public funds to a Roman Catholic institution. And it repeats: "This decision has a wide-reaching importance."

Of course it has; and no one understands better what this "wide-reaching importance" is than these Catholic authorities who appear to be so innocent of any intention to serve the purposes of the Catholic Church through these institutions supported by tax-paying Protestants.

A Roman Catholic hospital is an institution of the Catholic Church, established to serve the purposes of the church. There is not a Roman Catholic institution in existence that does not have as its primary and leading purpose, the spread of the Roman Catholic religion. All Catholics the world over are instructed that the interests of their religion are to be put before all other interests in their lives, and that their first and highest duty is to the Catholic Church. And when money is paid to Catholic institutions, that money goes directly to advance Roman Catholic interests, and would not go more directly to that end if paid to the Catholic Church itself.

And now if this Catholic institution in question— Providence Hospital, in Washington, D. C.—can be incorporated and endowed in this way, how many other Catholic institutions of like character can be devised and incorporated and endowed from the public funds

in the same way? How much money can the Roman Catholic Church receive from the Government in this way, and where is there any logical stopping-place in this process of tapping the Government treasury for the support of the Catholic Church?

More than this: What is to prevent other churches not over-scrupulous about their means of support, from taking the cue thus furnished them and going into the same business?

The late decision of Congress to appropriate no more public funds for the use of sectarian institutions appears to have been completely reversed. The movement to appropriate such funds for church purposes has been revived; and the question is, Where will it end?

All this money is raised by taxation; and the more of it is given to the church the heavier must the burden of taxation become. On this point the South American republics afford an impressive warning, which should not be overlooked by the people of the United States.

—————
 IN the interests of this paper we would respectfully call your attention to our "ad" on page 31. Read it, then let us hear from you.

Legal Authority Against Sectarian Appropriations.

THE question of the rightfulness of the appropriation of public funds for the support of institutions under sectarian control—which has just been answered in the affirmative by the Supreme Court—is one that has several times claimed the attention of the courts in different States. We present here a brief summary of decisions given upon this question, furnished us by a lawyer of Washington, D. C.:

"I consider the Government of the United States as interdicted by the Constitution from all intermeddling with religious institutions, or with their doctrines, discipline, or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that also which reserves to the States the powers not delegated to the United States."—5 *Jefferson's Works*, page 236.

"To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical."—12 *Hening's Statutes*, page 84.

"The rights hereby asserted are among the natural rights of mankind; and if any act shall hereafter be passed to repeal the present, or to narrow its operation, such act will be an infringement of natural right."—*Id.*

"Justice Story, in the case of Terret vs. Taylor (9 Cranch, p. 49), says: 'The Revolution might and did take away the public patronage, the exclusive cure of souls, and the compulsive taxation for the support of the church.'

"But, Mr. Allison claims that these principles do not apply to sectarian institutions here. Speaking of

the St. Rose Industrial School and the House of the Good Shepherd, he says: 'And they are both industrial schools.' (Hearings before the subcommittee of the Committee on Appropriations, U. S. Senate, p. 92). The House of the Good Shepherd in St. Paul, Minn., was an industrial school of the same sort, but in the case of *Farmer vs. St. Paul*, Chief Justice Start said: 'As a legal proposition [the question of propriety aside] the city council [of St. Paul] had as much power to establish and declare any church in the city a workhouse for female prisoners, and to authorize the city courts to commit any female convict to the custody of the rector or pastor of such church, as it had to declare the House of the Good Shepherd, or any other institution not subject to public control, such a workhouse.' One of 'those things which are not lawful under any of the American constitutions,' says Judge Cooley, 'is compulsory support, by taxation or otherwise, of religious institutions' (Cooley's *Constitutional Limitations*, 5th edition, p. 580).

"In the case of *Cook County vs. Children's Indian School* (125 Ill., 564) this doctrine was emphatically approved. In that case two industrial schools, one conducted by the Sisters of Charity, of Emmetsburg, Md., and the other by the Sisters of the Good Shepherd, finding themselves denied access to the public treasury of Chicago, resorted to indirection, and under the advice of their bishop, the members of those institutions set up a third corporation to act as a decoy for their benefit; and the city authorities made contracts with this spurious corporation for the training of children; the children being turned over to the original corporations, and the money paid to them. The position taken by their counsel in support of their claim to the people's money was precisely the same as that taken by the Senate subcommittee; that even though the two institutions were controlled by a church and were the recipients of all the money paid to appellee (the spurious corporation), yet that they were not to be denied the money, provided that there was only a consideration for the money paid. But the court denounced that theory as 'extremely dangerous,' and went on to explain why it was so. 'If they are entitled,' said Judge Magruder 'to be paid out of public funds, simply because they relieve the State of a burden which it would otherwise be itself required to bear, then there is nothing to prevent all public education from becoming subjected, by hasty legislation, to sectarian influences . . . the prohibition of the Constitution would be powerless to prevent the money of the taxpayers from being used to support such institutions. . . . It is an untenable position that public funds may be paid out to help support sectarian schools, provided only such schools shall render a *quid pro quo* for the payments made to them.'—125 Ill. p. 571.

"The State of Nevada, *ex rel.* The Nevada Orphan Asylum vs. Hallock, State Comptroller, is another in which this question was fully discussed. The Nevada Orphan Asylum had set up an industrial school(?) as a pretext for state aid. The institution was conducted by the Sisters of Charity, of Emmetsburg, Md., and Hallock, the Comptroller, refused to audit a claim presented for an amount which had been appropriated for their use by the legislature. Chief Justice Leonard said: 'The Constitution prohibits the use of any of the public

funds for any such purposes, whether parents wish it or not. If all the children in the asylum were Catholics, and all their parents or friends wished them to be taught Catholic dogmas, these facts would not make the institution non-sectarian. It is what is taught, not who are instructed, that must determine this question.'—16 Nevada, page 383-4."

This illustration of Roman Catholic "charity" was reported recently by *The World*, of this city:—

"A bright little girl had been taken from the Hudson County, New Jersey, Almshouse several months ago and indentured to a family named Norton. Mrs. Norton died and the child was transferred to the family of Frank R. Baldwin, who has a beautiful home at No. 29 Winfield ave., Jersey City.

"The child liked her new home immensely. But yesterday Father McDowell, of St. Paul's Roman Catholic Church, heard of the case and complained to Freeholder Joseph Murphy.

"It is against the rules," said he, "to transfer an indentured child from one family to another. The law also prohibits a child of one religious faith to be indentured to a family of another faith."

"So the child was sent back to the almshouse."

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DISPATCHES from Pittsburg say that the National Casket Company, having already filled an order for 2000 coffins for the United States Government, is now figuring on another large order. Thus is our prosperity all pervading.—*Springfield Republican*.

"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all their race."

—Lowell.

A Card.

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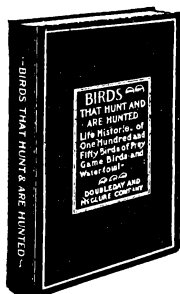


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NEW YORK, JANUARY 11, 1900.

SPECIAL efforts are to be made by Sunday advocates in Maine to secure legislation for a more rigid Sunday observance in that State, at the next session of the legislature.

THE statistics of church growth in the United States for 1899, given in *The Independent*, show that the Christian Scientists are increasing more rapidly than any other religious body of noticeable prominence. And "Christian Science" is only another name for Spiritualism.

THE constitution which was promulgated by the Filipino government that has been put down by the American forces in Luzon, contained this provision touching religious freedom: "The state recognizes the liberty and equality of all forms of worship, as well as the separation of church and state." Has as much been said under the authority of the United States?

It is announced by the secretary of the "Philadelphia Sabbath Association" that that organization, working in conjunction with several committees of citizens, after numerous conferences with the mayor and his subordinates, "have planned to make special efforts for the enforcement of the Sunday law," "on and after January 7, 1900."

"THE law affords protection to all in remembering the Sabbath day in accordance with the original appointment of our great Creator," says secretary Mitchler of the "Philadelphia Sabbath Association," in speaking of the Pennsylvania Sunday law. Yet individuals who conscientiously

remember and keep this "original appointment" of the Creator have been prosecuted under this very law. The practical tendency of man-made "Sabbath laws" is to turn men away from God's Sabbath law, and cause them to forget his "original appointment" altogether.

SOME people seem to have the idea that the Sabbath law of God commands them to see that their neighbors keep the Sabbath, whether they themselves do so or not. They are willing to break the Sabbath themselves, if need be, in order to make others keep it. And indeed, it is impossible to enforce a Sabbath law without breaking the Sabbath to do it.

A RIGID Sunday law was enacted by the last legislature of New Brunswick, and the measure was passed, we are informed, by a majority of only one vote. A little activity on the part of the friends of religious liberty, in presenting this side of the Sunday question to the members of this legislative body, might easily have turned the majority vote the other way. But now the mischief is done, and a much harder effort will be required to undo it.

PRESIDENT SCHURMAN of the Philippine Commission, in a recent speech before a religious assembly touched on the evils of sectarianism in the foreign missionary field, and expressed the wish that only missionaries of one denomination be sent to the Philippine Islands. "I do hope," he said, "that when we send the missionaries we will decide beforehand on one form of Protestant Christianity. Send only one type of missionaries. . . . I hope that before sending missionaries to the Philippines the different denominations will unite on some common platform."

This leads *The Independent* to point out and deplore the evil of sectarianism in the foreign field, and to inquire, "What can be done to remove the scandal?" It fears that

nothing can be done "until the denominations here are federated." But how will church federation remedy the situation unless the churches represented decide that only missionaries of one church shall go to this foreign field, and unless this decision is enforced upon other churches? Are we to see, ere long, the authority of the United States exercised to carry out the dictates of what might well be termed a church trust, regarding missionary work in its foreign territory? We shall, if such suggestions can be put into effect.

WE print on another page an extract from an interesting volume just issued by F. H. Revell Co., entitled "The Peril of the Republic," by P. T. Magan, Dean of the Battle Creek College. The book is written to set forth the departure from the safe and right principles of government that is to be observed in events that are to-day making history for the United States. If this Republic is in peril, every citizen of the Republic ought to know it; for the Republic cannot be in peril and safety still remain for the citizen. The author of this work presents facts from current and past history, considered in their relation to American principles, to show that a real peril of great magnitude does threaten the Republic to-day, and the reader cannot fail to derive valuable instruction, nor, we think, to be convinced of the truth of the author's conclusions. The book contains 196 pages; price, one dollar. For sale at this office.

THE Sunday laws of the States contain—with few exceptions—a "usual exemption" for observers of the seventh day; which is supposed to make such laws unobjectionable. But when analyzed, this "exemption" is found to be really a condemnation of the Sunday law on the ground of consistency. If the law is one that interferes with conscience, or with rights, it has no good reason to exist; and if it does not interfere in this way, why exempt any class from its penalties? But as we show elsewhere in this issue, this "usual exemption" clause is not to be taken at its "face value."