

"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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INTOLERANCE of men is never an attribute of Christianity.



NO WEAPON of Christian warfare is made to coerce men into doing right.



THE Sabbath was given to man without any law save the law of God; and it needs no new support to-day.



IF men do not keep the Sabbath, that does not hurt the Sabbath, but it injures those for whom the Sabbath was made. They, and not the Sabbath, need protection; but the protection they need is to be kept from the power of sin in their own hearts, and that protection only God can supply.



AS MORALITY is inseparable from religion, legislation cannot be based upon moral grounds without also resting on religious grounds, and thus becoming religious legislation. Proper legislation is not to preserve morals, but rights. The preservation of morality can be accomplished only by spiritual agencies.



NO PERSON is authorized to define the meaning of the Word of God for another person, or for the Government; nor can this authority belong to any number of persons together. The Holy Spirit alone holds the

office of making clear to the mind the meaning of the divine Word, to each and every mind individually.



THE natural right of every man to be let alone by others, to enjoy himself in this life in whatever way he may feel inclined, is a self-evident truth,—one that all men recognize alike. It is the one ground that is common to all,—the one ground upon which all men have equality one with another. Hence it is the one proper ground of human legislation. Moral truths are not self-evident, and the authority for moral truths is not one which all men recognize, and to attempt to define and enforce moral truths would necessarily involve a despotism of one class over another. It is a part of each person's business to preserve his freedom of thought and action (within the bounds of natural rights) unmolested; but it is no part of his business to molest others by imposing upon them his views of moral or religious duty. The right of liberty for one is the right of liberty for all.



The Same Now as Always Before.

THERE are a whole lot of people who, through lack of careful attention in years past, as well as now, utterly fail to understand the position of the AMERICAN SENTINEL in relation to present issues.

These folks think that the AMERICAN SENTINEL is opposed to national expansion, and to imperialism as to *territory*. This is altogether a mistake: an entire misapprehension of the SENTINEL's position, its work, and its principles.

As to expansion in itself, the United States might expand to the ends of the earth and the AMERICAN SENTINEL would never have a word to say against it. As for imperialism in *territory* the United States might extend its jurisdiction over the territory of the whole earth and the AMERICAN SENTINEL would never have any occasion to utter a word in opposition.

But when in her *expansion* and her imperial absorption of *territory*, the Declaration of Independence must be repudiated, and the Constitution abandoned; when in such a career the fundamental principles of the nation and of natural right, are utterly ignored and when not ignored are scouted; here only and for *this cause alone*, it is that the AMERICAN SENTINEL enters its protest.

If this nation would simply hold fast in unswerving allegiance, the Declaration of Independence and the National Constitution in letter and in spirit, and should expand to the ends of the earth, then her expansion would be an unmixed blessing to the whole world: as in her original little sphere, and her earlier expansion, and in spite of all other power, she *has been* a blessing to the whole world. If these vital principles of this nation were held by the nation in unquestioning faithfulness, and its imperialism were only in *territory*, even though it should embrace the territory of the whole earth: that also would be a blessing to the world. And the AMERICAN SENTINEL would be glad of it all; because, to enlighten and bless the whole world with these principles is just what, and only what, this nation was planted for.

Therefore, neither with *expansion* nor with imperialism in *territory*, has the SENTINEL ever had anything to do, nor will ever have anything to do. But since it is the indisputable truth that this expansion and imperialism is, in every element and at every step carried on in open and entire repudiation of the Declaration of Independence and in disregard of the plain word as well as the whole spirit of the Constitution; since all the opportunities of expansion and imperialism, are made only occasions for the further abandonment of the vital principles of this nation, which were given for the enlightenment of the world; then it is, and *this is why it is*, that in the interests of mankind, and in behalf of blessing to the world, the AMERICAN SENTINEL opposes *the principles* of this expansion and *this* imperialism: *the principles* bear in mind—not the *things*, but the *principles*.

Thus *expansion* and imperialism in *territory* might be extended by this nation to the ends of the earth and made to embrace the whole world; and if the principles of the Declaration and the Constitution were in faithfulness carried with it and through it all everywhere, nobody could rightfully have anything whatever to say against it because it would be only for the blessing of the world. Whereas on the other hand, even though expansion had never reached beyond the limits of the possessions of the original thirteen States, and even though imperialism in territory had never been either heard of or mentioned in this nation; yet if imperialism in principle and in governmental practise had been entertained as now; and if the principles of the Declaration and the Constitution had been repudiated as they are now; *then* every Christian and everybody else who has any regard for self-evident truth and the natural rights of mankind, would, in integrity to principle, be required to

say just what the AMERICAN SENTINEL is saying. For such repudiation of principle by this nation can be only the calamity of the world.

In this misapprehension and misjudging of the SENTINEL by these folks, there is a point that is most strange; that is: how anybody who has ever read the AMERICAN SENTINEL to any extent, can think that the present position and views of the SENTINEL on this subject are in any sense new. In all this the SENTINEL stands precisely where it has always stood, and is saying exactly what it has always said. The only thing that is new is the *new phase of things* that has developed, to which are now applied the same things which we *have always said*. And even this new phase of things is not altogether new: it is in *present procedure* largely the actual fulfillment of that which long ago we said would certainly come of seed that was then being sown.

This could be proved to the length of pages from the files of the SENTINEL of years past. We shall not attempt to take the space for anything like all of it. In last week's SENTINEL there is an instance in point: where on the subject of governing without the Constitution, as is now being done, we quoted from the columns of the SENTINEL of May 7, 1891, what we then said must certainly come, and which has now actually come. And here is another instance: In the SENTINEL of June 11, 1891, under the heading of "There is Mischief in It," we discussed certain issues that were then current. In this discussion we were obliged to consider and note the principle and development of a one-man power, a civil despotism, *in the Roman Republic*; and the turning of it by the church power into a religious despotism. We there and then remarked that by false principles and wrong practises among the people there was developed first that civil despotism which was at last turned into a religious despotism. And now we quote:—

"[Thus there was developed] more and more the despotism of the many, till it was merged into a despotism of three—the first triumvirate—which ended in the despotism of one, whom they murdered, which was followed immediately again by despotism of three—the second triumvirate—which ended again in the despotism of one—Cæsar Augustus—and the final establishment of the imperial despotism, the most horrible civil despotism that ever was, and which continued until Constantine and the political bishops turned it into the most horrible religious despotism that ever was.

"That was the end of *that* story then and there; and *the perfect likeness* to it *will be* the end of this story *now* and *here*.

"And this answers the query of one of our correspondents, as to what business has the SENTINEL, a religious paper, to touch this question which is political? We are persuaded that the SENTINEL has not missed its calling, nor spent its efforts in vain in this respect. The SENTINEL is a religious paper, that is true; and it exists for the sole purpose of exposing to the American people the movement for the establishment of a religious despotism here, after the model of the papacy.

"But no religious despotism can ever be established over a free people. It were literally impossible to establish a religious despotism over the royal freemen who made the Declaration of Independence and the American Constitution.

"This gradual but steady perversion and subversion of the genuine principles of this Government as established by our forefathers, this steady inculcation of the principles of paternalism, is but sowing the seeds of a despotism—whether of the many, of the few, or of one, it matters not—which at the opportune moment will be joined by the political preachers; and out of the wicked alliance thus formed, there will come the religious despotism in the perfect likeness of the one which was before, and against which the continuous efforts of the AMERICAN SENTINEL have ever been, and ever shall be directed.

"And *that* is the reason, and the only reason, yet reason enough, why the AMERICAN SENTINEL, a religious paper, touches this otherwise political question. . . .

"It may be that our correspondents will not agree with us just now; but that matters nothing to us. Five years ago [1886] when the SENTINEL first called attention to the movement to establish a religious despotism, we were criticised and pooh-poohed for that, more than we are now for calling attention to this surest forerunner of it. But the SENTINEL knew then just what it was doing; and it knows now just what it is doing, just as well as it did then. Those who objected then, know now that we were right then; and those who object now may know some time that we were right now: and we shall have known it all the time. . . .

"And we are perfectly willing to trust to the event, to demonstrate that the coming religious despotism will be established substantially in the manner here outlined."

And now 1899 and 1900, this which in June, 1891, we said would come—a one-man power—*is coming* as fast as the days go by. That which in June, 1891, we were willing to trust to the event to demonstrate, is *now* January, 1900, being constantly demonstrated before the eyes of the whole world by the steady progress of events. And in all this there is also demonstrated the truth that the AMERICAN SENTINEL occupies exactly the same position that it has always occupied, and speaks precisely the same things that it has always spoken, when it opposes the abandonment of the Constitution and the repudiation of the Declaration of Independence which are the acknowledged, and even the boasted, accompaniments of this expansion and imperialism of this nation.

A. T. J.

DISPATCHES from Manilla dated January 18, state that "the religious question is overshadowing the insurrection." The "religious question" is the question whether or not the Filipinos are to be relieved of the intolerable burden of the Catholic friars. The people fear that, as it is evidently the purpose of the United States to leave the Catholic interests in the islands undisturbed, the abuses from which they have suffered

under the domination of the orders of friars are to be continued. General Otis has informed them that the friars will not be forced on them if against their wish, and Archbishop Chapelle, the Catholic overseer appointed by the pope and the President, has said that he would not attempt to force the friars on the people if they did not desire the friars to fill the curacies. We do not see the use of the small word "if" in these assurances. That the Filipinos do not want anything at all to do with the friars, has been made too plain for any possible question.

Position of the N. W. C. T. U. Regarding Sunday Laws.

By indisputable facts and records, we have shown to some extent the character of "the usual exemption" with respect to Sunday laws, "for those who keep the Sabbath day," which by resolution and otherwise is favored by the N. W. C. T. U.

Now it must be remembered that this resolution favoring that "usual exemption" was adopted by the Union at the late national convention at Seattle as a substitute for a resolution that was already before the convention; and "as involving all necessary points, and omitting the objectionable ones," in the original resolution.

Understanding the real character and effect of "the usual exemption," which they favor, and that this "covers all necessary points," and avoids all "objectionable ones," in the original resolution, it is of especial interest to study the original resolution that was before the convention, to know what are the objectionable points in it.

And here is that original resolution:—

"Resolved, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of prosecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance."

Now we ask every soul to look carefully through that resolution, word by word and clause by clause. Please consider it in all its bearings from beginning to end. And when you have thoroughly weighed and considered it, then reflect, and weigh also the fact, that the N. W. C. T. U., in convention assembled, found in that resolution objectionable points to such an extent that it was actually set aside for a substitute involving such points as are characteristic of "the usual exemption for those who keep the Sabbath day."

According to the situation as it stands, the N. W. C. T. U. has taken the position that it is an objectionable

thing for anybody to ask the N. W. C. T. U. to protest against any such interpretation or use of *any* lines of W. C. T. U. work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purposes of persecution.

Accordingly, therefore, to the W. C. T. U. it is *not* an objectionable thing for anybody, through ignorance, *prejudice*, or *malice*, so to use any lines of W. C. T. U. work as to enact or enforce such laws as can be made to serve the purpose of persecution.

It is an objectionable thing for anybody to ask the N. W. C. T. U. to protest against any such interpretation or use of any lines of *W. C. T. U. work* as shall in any manner interfere with the most perfect *liberty of conscience concerning days*, or the manner of their observance.

Accordingly, therefore, it is *not* an objectionable thing for anybody to use *any lines of W. C. T. U. work* so as to interfere with perfect liberty of conscience concerning days and the manner of their observance.

It is an objectionable thing for anybody to ask the N. W. C. T. U. to protest against the use of their material and machinery, even by the prejudiced and malicious, in persecuting.

It is *not*, to the national Union, an objectionable thing for anybody, even in prejudice and malice, to use the material and machinery of the N. W. C. T. U. to persecute concerning days and the manner of their observance.

So the N. W. C. T. U. has taken its position, has written itself down, and has published itself to the world. Assuredly, therefore, it was proper and most timely that a member should give notice, as was given, "that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

“ARTICLE VI.—PLANS OF WORK.

“Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience.”

Now let it be understood that we do not say that the N. W. C. T. U. consciously, intentionally, and of forethought, put themselves thus on record as not objecting to persecution or interference with liberty of conscience concerning days and the manner of their observance. We are perfectly satisfied, and free to say, that the women of the convention did what they did without any consideration at all of the real thing that they were doing. It is evident that they allowed their fears for Sunday and Sunday laws to become so aroused that they utterly lost sight of all merits of the resolution before them; that all calmness of consideration

was forgotten; and that in this “state of mind” they rushed the resolution out of the way by whatever means possible. And in the doing of this, they committed themselves to the position that it is objectionable for anybody to ask them to protest against the use of their material and machinery to persecute and to interfere with liberty of conscience concerning days and the manner of their observance.

It is a good thing that the national Union has a whole year before it, in which to consider and to look soberly at what they really did, and then have an opportunity in the next annual convention to correct the mistake into which they allowed themselves to be hurried.

And having considered the subject for a whole year, then, at the next annual convention, will they really correct their mistake? or will they confirm their declaration to the effect that it is an objectionable thing for them to be asked to protest against any such interpretation or use of any lines of W. C. T. U. work as can be made to serve the purposes of persecution, or to interfere with the most perfect liberty of conscience concerning days and the manner of their observance? These are proper and interesting questions.

A. T. J.

National Reform Notes.

THE following items of interest pertaining to the progress of the National Reform movement, are gathered from the last issue of the National Reform organ, the *Christian Statesman*:—

In the annual report of the Postmaster-General, a recommendation is made to Congress in favor of “a modification of the eight-hour law, which shall provide for six days’ work of forty-eight hours, with as many additional hours on Sunday, not exceeding eight, as the exigencies of the service may demand.” This disregard of the claims made for Sunday as a sacred day called forth a “faithful rebuke” from the theocratic party, and “Mr. Smith [the Postmaster-General] has assured the editor of the *Statesman* that no such recommendation will ever again find place in his report.”

“WITH the increasing prosperity of the times it now seems probable,” says the *Statesman*, “that this year’s receipts will be far in advance of those of any recent year.” And these will be used “to carry forward the many important lines of practical work now in hand.” “The present list of workers in the National Reform cause,” we read further, “is by far the largest during the entire history of the movement,” and “with such a corps of workers the year 1900 will be the inauguration of a new era in the cause of National Reform.”

THE proposed religious amendment to the Constitution, by which the Government is to be made "Christian," will, we are told, "safeguard the religious liberty and equality of all citizens by providing toleration and ecclesiastical freedom, and by completely separating church and state." This amazing assertion appears in the *Christian Statesman* as part of an "admirable argument" prepared by Prof. J. McNaugher in support of a resolution passed at the late National Reform convention in this city.

To determine how much truth this assertion contains, we have only to note that under the State enforcement of Sunday observance, which the theocratic party aim by means of this amendment to make more rigid and more widespread, exactly the same results have followed that were seen under the religious persecutions of former times. This party want Sunday enforcement not only by authority of the States, but of the nation. This party want the Government to become "Christian" in order that Sunday enforcement may become more general and more rigid. And they say this would not bring religious persecution. It would not infringe religious liberty, but would safeguard it. But note: in various States of the Union, under the operation of existing Sunday laws, people who for conscience' sake could not conform to such requirements, believing themselves bound by the law of God to honor the seventh day of the week and not the first day, have been arrested, fined, imprisoned, worked in the chain-gang, and treated just as "heretics" were treated under the religious persecutions of the Dark Ages, except that they have not yet suffered the death penalty. In the one case the system has not been carried quite as far as in the other, but it is the same in character, for it bears the same kind of fruit. If a system of government that is called for does not mean religious persecution, then religious persecution will not be possible under it. And where such persecution does appear, the system under which it appears is plainly stamped as an invasion of religious freedom, however strongly its defenders may assert its innocence.

"A joint resolution has been introduced into the Senate of the United States by Mr. Kyle, which proposes the following amendment as Article XVI. of the Constitution: 'The Congress as the highest law-making power of a Christian nation, shall have exclusive power to regulate marriage and divorce in the several States, Territories, and the District of Columbia.' This amendment, if adopted, would harmonize the action of the legislative department of the Government with the decision of the Supreme Court in which it is declared that 'this is a Christian nation.'"

This would be an "amendment" of the Constitution, with a vengeance. It would sweep away the Constitution altogether. More than this: it would sweep away the Republic altogether, and in its place establish the worst form of monarchy. All this it would do in theory

as soon as adopted by Congress; and actually, as soon as it should be carried into effect.

Marriage and divorce are regulated in each State by the State law. This is so by virtue of the principle of American Government which accords to each State the sovereignty over its own affairs. Should this power be taken from the State and given to Congress, this principle would be broken and the regulating power of the State over any other matter might with equal propriety be transferred in like manner. No logical ground would remain in support of the system of independent State government; and the complete absorption of State power by the national Government would follow as a natural result.

But this is not the worst feature of the proposed amendment. Congress, by its provisions, is to exercise this power "as the highest law-making power of a *Christian* nation." Congress is to become Christian. None but Christians—and orthodox Christians they must be—can be sent to Congress. "We the people of the United States," who ordain the Constitution, will be changed to "We the orthodox Christian people of the United States;" and all others can choose between being governed by the "orthodox Christians" or emigrating to some other land. Indeed, they have already been invited to emigrate by representatives of this "Christian" party.

And this, as the National Reform party correctly sees, "would harmonize the action of the legislative department of the Government with the decision of the Supreme Court in which it is declared that 'this is a Christian nation.'" Such is the nature and meaning of that decision.

THE God-in-the-Constitution party are trying hard to make capital out of the action of Congress in the Roberts' case. They want the Government to base its action against polygamy on religious grounds. At the annual business meeting of this association, the Committee on Resolutions was instructed to prepare "resolutions on the exclusion of Brigham H. Roberts, an avowed polygamist, from Congress, and on the securing of an amendment to the national Constitution excluding polygamists from all national offices on Christian grounds."

This scheme is now being actively pushed by the "reform" forces at Washington. "Several Joint Resolutions have been introduced into the House of Representatives for an anti polygamy amendment to the Constitution." One of these reads thus: "Polygamy is hereby declared to be an offense against the United States, and forever prohibited within them or any place subject to their jurisdiction; and no person engaged in the practise thereof shall hold any office of honor, trust, or profit under the United States or any State." The theocratic party want to have inserted in this, after "polygamy," the words "being condemned by the law

of Christ governing the marriage relation." The importance in this critical juncture," says the *Statesman*, "of giving to an anti polygamy amendment a distinctly Christian character, with an express acknowledgment embodied in it of the law of Christ as of supreme authority in the government of the marriage relation, cannot be overestimated."

It is indeed a matter of great importance whether the Government legislates against polygamy and debars polygamists from office because of the *law of Christ*, or whether it is done upon purely secular grounds. For if the Government is to enforce one thing because it is demanded by the law of Christ, how can it refuse to enforce any other thing demanded by that law? The Government would be logically bound to attempt to enforce the law—or will—of Christ in all things, and thus to make itself a theocracy, executing the dictates of the church and calling back the dark days of religious persecution. It is to this ignoble point that the National Reform "God-in the Constitution" theocratic party are with untiring zeal striving to lead this nation.

In behalf of the "religious amendment to the Constitution" demanded by the theocratic party, it is argued that "The conducting of civil government requires continually the determination of national moral problems." And "this necessity proves the nation itself to be a moral agent, and that it needs an infallible standard for its guidance, such as only the moral law of the Christian religion affords."

It is true that a being having moral responsibility needs to be guided by an infallible standard of moral right, and that the moral law—the Decalogue—is such a standard. But how is this infallible standard to be used by the Government? The theocratic "reformers" insist that the Government shall enforce the observance of Sunday. They say this is a duty commanded by the Decalogue. That is their view—their opinion—of it. But is their opinion infallible? And when they insist that the Government enforce their opinion of the meaning of the moral law, will the Government then be guided by an infallible standard? Certainly it will not. No man is infallible; no assemblage or organization of men is infallible. And no man or organization of men can give an infallible application of the moral law. No infallible directions can be given to the Government by any man or men with reference to moral duty. The Government, if it permits any such moral guidance, will be infallibly led astray.

The infallible standard afforded by the Word of God is of practicable value only through the agencies of instruction which God himself has provided. God has given, to the believer, his Holy Spirit, as an infallible guide into all truth. This cannot possibly be dispensed with. The infallible voice must be the voice of God, never the voice of man.

And as each individual of the human family is required to have faith, and to seek to the Lord for wisdom, so is the guidance of the Holy Spirit for each individual, independently of all others. The infallible standard of morality can be seen in its application to human affairs only by each individual for himself, and only within the limits of his own moral responsibilities. When one person attempts to apply God's infallible moral standard within the sphere of another person's responsibilities, he puts himself in the place of God, and can only lead others into darkness instead of light.

There is already in the world, and has been for centuries, a religious organization, which professes to do just what these reformers have in mind to do: it professes to apply the infallible moral standard to the affairs of governments as well as of individuals, and is ready to point out certain requirements as being morally binding upon governments. That organization is the papacy; and it became the papacy only by holding to the doctrine that civil governments are bound by the moral law, and assuming, just as the theocratic party does now, to point out to the civil power the moral duties binding upon it. That organization is as good a one as can be devised for that purpose. The National Reform party and its allies are forming another organization which can at best only be exactly like the first one, and not in any way better.

But even if these "reformers" or any body of men on the earth could speak with an infallible voice in applying the moral law to human affairs, the Government would still be debarred from attempting to conform to its requirements, for the reason that a government cannot possess moral responsibility. Civil government is a creature of man, and the creature is responsible only to its creator. Civil government exists not to obey law, but to execute it; and the only law that civil government can know is the will of the people who create it. Civil government exists to prevent anarchy in human society, and it has no other purpose whatever. And when it does this, it reaches the limit of its responsibility and its usefulness. It has no other business than to prevent anarchy because there is no other necessity for it. It prevents anarchy when it protects the individuals of society in the enjoyment of their natural rights; and it does this by enforcing the laws which have been devised for this purpose. Civil government is a means of serving moral beings, and not a moral being itself. Moral beings, so far as this world is concerned, are human beings, always. At the first, the only moral beings on the earth were Adam and Eve, and all other moral beings since their time are only such as have descended from them. God alone can create a being having moral responsibility.

BE intolerant as you please of sin in your own heart, but remember that you cannot look into the hearts of others.

A Strange Conception of Christ.

BY W. N. GLENN.

REV. WALLACE R. STRUBLE, of Chicago, delivers the following proposition, which he evidently deems good politics; but it is safe to say that if Christ should accept any or all of the offices named, and failed to secure a good position for Mr. Struble and his political friends, there would soon be a loud complaint against the policy of the administration of the "Man of Galilee:"—

"Under the Republican form of government as exemplified in the United States of America the officeholder is intended to be the incarnation of his constituents; or in other words the people send themselves to the White House, to Congress, to the legislature, and to the judicial bench. In a similar sense I am in favor of sending Jesus the Christ to our halls of national legislation, to the White House, and to the bench of the United States Supreme Court. I am in favor of sending him to the States' legislatures, to the municipal councils and boards of aldermen; of electing him governor, mayor, State and County judge, Attorney-General, State's Attorney and corporation lawyer; of naming him for sheriff, constable, chief of police and police officer; in a word, of transferring this entire Government, from the supervision of a township road or the scribing of a notarial folio, up to the executive management of the nation and the supreme direction of its judiciary, upon the shoulders of The Man of Gallilee."

This is indeed a strange conception of Christ, and He might truly say, "Thou thoughtest that I was altogether such an one as thyself." A few statements of fact are worthy of consideration in connection with this amazing idea of the Creator of the universe and Redeemer of men.

1. The government of Christ is not a republic; it is a kingdom, an absolute monarchy.

2. Christ is already the Lawgiver of his kingdom, and the men who are making such blasphemous propositions, so degrading of One now standing so high, are now living in violation of the law He has already made. Then, where is there any guarantee of their loyalty in the future.

3. In whom lies the authority to *send* the King to the White House, or anywhere else. When he sets up His kingdom, it will "fill the whole earth." "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1. When he establishes his kingdom in the earth, his seat of government will be in the New Jerusalem, the city of gold, which he will bring with him. See description Rev. 21.

4. Who has the authority to reduce Christ's judicial jurisdiction to the United States, when he is now the "Judge of all the earth" (Gen. 18:25), and all judgment is committed to him (John 5:22)?

5. As to all the petty officers enumerated above, Mr. Struble himself would esteem it an insult to an ex-president, or an ex-governor, or an ex-congressman,

to ask him to assume their duties; but he seems to think it Christian politics to suggest the name of the Lord in connection with such paltry honors. If such positions were to exist at all in the kingdom of God, they would be subordinate to the twelve apostles, who are to "sit on twelve thrones, judging the twelve tribes of Israel." Matt. 19:28.

6. To *elect* Christ to authority in the affairs of earth is on a par with the action of the people who would have taken him by force and made him a king. John 6:15. It is assuming that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will (Dan. 4:17, 26, 32) by virtue of the grace of man. There is just one position to which man can elect Jesus Christ, and that is to supreme rule in the individual heart. Every other position to which he aspires he will assume of his own accord, in his own good time.

Christian Science.

J. H. Kellogg, M. D., in "Good Health."

CHRISTIAN Scientists do not seem to recognize the fact that the human will is just as tangible and real as is the divine will; that the human body is a manifestation of God in the flesh; that man, in all his relations to his fellow men and to God, is either keeping in the divine order and in harmony with God, or going out of the divine order and contrary to God.

Disease is simply a condition which results from going wrong, from being out of the divine order. In a certain sense, disease is not an evil, as the Christian Scientist claims, but a good.

Suppose we take a simple illustration of this idea. When a person gets a sliver in his finger, there is pain and swelling in that place; after a while the matter which forms around the sliver, lifts it out. This is nature's process of getting rid of the sliver; the pain is incidental to the effort of nature. If the least little speck of dirt gets into your eye, how it smarts and burns; the tears flow, the eye becomes red, the lid closes, and you are tempted to think you would be a great deal better off if your eye did not smart when specks got into it. But as a matter of fact, how much better off would you be? Your eye would soon be full of specks and cinders, its transparency would disappear, and it would finally be of no service whatever. Pain, then, is a conservative process; it is a necessary and actual fact, by which the body is warned against evil.

Disease is a remedial process. The same power that is within us and that cures us is the power that makes us sick, and illness is the process by which we get well. Sickness and suffering are only incidental to the remedial process.

People do not get well in consequence of any sort of hocus-pocus, or magic. No one can effect a cure by hiding away in a corner and "fixing his mind upon your

case," or by giving you an "absent treatment." This is a kind of magic unworthy of a Christian age, and there is no foundation for faith in it.

The power in which we must have faith if we would be well is the creative and curative power which exists in every living thing.

This healing power is not away off outside of us and within the reach of just one certain class of persons. The only true healing power in all the universe is God, the great intelligence and force that is behind everything, in all existence. That power is in you, and if you are sick it is because God is trying to do something for you that you can not do for yourself. If you are weary, it is because you need rest. If you are suffering pain, it is because you have been doing something that will destroy you if you persist in your course. Pain, weariness, disease, then, are our good friends. They are the agents by which God endeavors to lead us back into the right road.

The truth, "Whatsoever a man soweth, that shall he also reap," applies to physical no less than to spiritual sowings. Believe this, for there is nothing more certain. Sow to health, cultivate health, and health will spring up and grow in you. Cultivate the tree of health, and it will bear fruit, and you will find yourself improving physically year by year.

Echoes from the South.

BY JOHN MCCARTHY.

ACCORDING to the Chilean journal *La Lardi*, published in Santiago, we learn that the Roman Catholic bishop of Concepcion, Monsenor Labarea, immediately upon his return from Rome, petitioned the government of Chile to expel from his diocese the "Fathers" of the Saint Franciscan order. This petition is based upon the immoralities, irregularities, and abuses of the "Fathers" of said order.

The St. Franciscans have hitherto had under their care the Catholic missions to the Chilean Indians, but their lewd practises have to be publicly condemned and reproved by one of the highest Catholic dignitaries of South America.

Yet it is the continuous boast of Rome that her missions are the admiration of the universe and models of sanctity.

For some years past the Roman Catholic clergy, have worked hard to have the Holy Scriptures prohibited in the Bolivian republic. To this end they have—in their authorized journals—denominated the Bible a filthy book, indecent literature, falsified history, and an instructor of heresy; and in this way they have managed to throw dust in the eyes of the Bolivians, which has prejudiced them against the perusal and study of the Word of God.

Just now, however, the liberal party has taken possession of the governmental reins, with the result that there is a great religious reaction taking place throughout the whole country. The liberals are clamoring for the free circulation of the Bible throughout the Bolivian territory; and thus the way is opening up for the spread of the gospel message in those benighted parts; although the priests are using every effort in their power to impede this object.

From Ecuador we learn the priests have received a terrible blow, which has to a certain degree crippled the Catholic power in that country. Hitherto the popish dignitaries have held the patronage of several national positions, as well as of all important ecclesiastical livings. This, however, has now come to an end. The government by a recent law, has just deprived the church of this power; and has determined to dispense with these positions, as the State thinks best.

The Ecuadorean priests for some time past have done their best to smother the liberal sentiments, which are becoming more and more manifest in that republic with the advent of each day. In the past no marriage was counted legal which was not celebrated according to the rites of the Catholic Church. Consequently the land is full of concubinage, and illegitimate children, and there immorality is seen at its worst. Some may ask the reason of this. The reason is simple and clear to all. The priests demand very exorbitant sums before they consent to give their "apostolic" blessing to those about to unite in matrimony. Thus the thousands of poor inhabitants are excused from participation in this "blessing," through lack of the necessary finances. In the last few months, the people have united their voices, demanding the legalization of the civil marriage. The priests oppose with all the energy of their souls, as they see one of the means of enriching themselves slip from their grasp. But it appears that the popular sentiment is about to prevail, and the Ecuadorean Congress is about to legislate a law legalizing the civil marriage.

In the city of Cordova, Argentine Republic, several journals have expressed their indignation at the cruel treatment non-Catholics are receiving in the municipal hospitals throughout the country, from the hands of the nurses, (Sisters of Mercy?). These good sisters first use their persuasive powers to induce the patients to confess to their priests. Should they refuse to do so, they are immediately marked as heretics, and harsh, cruel treatment is the method employed to bring these infirm and dying dissentients to their proper senses. We could fill the paper with cases such as this which are daily happening in different parts of this continent. But those who resort to such methods to convert the erring one, only show how little they are acquainted with the Redeemer of mankind, who gave *His own* life, that He might save that of His enemy.

Buenos Ayres, Argentina.



STEADY progress continues to be made by the Sunday-closing movement in Chicago. Sunday, January 7, every business house in the eastern portion of the stock-yards district was closed, and the western portion is expected to follow suit. The movement, says the *Chicago Times-Herald*, of January 8, "is assuming a general character, and it is said the business district to the west of the yards will be closed next Sunday. When this is accomplished the work will be taken up on the North and West sides and continued until Chicagoans are educated to make their purchases for Sunday on the preceding day."

* * *

In one of the hardest districts of the city, (from a Sunday-closing point of view), petitions for Sunday closing were circulated among all the merchants, and only one of them refused to sign the petition. This one opened his store Sunday morning, January 7, to do business as usual, but was speedily "brought to time" by the Sunday-closing committee, in the following way. One of the chief advocates of Sunday observance was making a tour of the district Sunday morning, (breaking Sunday thereby), to see if the merchants were keeping Sunday as they had agreed. A committee of the Sunday closers were with him. They discovered the solitary open store. At once "pickets supplied with printed copies of the Sunday-closing resolutions were placed near the store on either side, and every possible customer was presented with one. After the pickets had been at work half an hour the merchant locked up his store and informed the committee that it would remain closed not only yesterday but every Sunday hereafter."

* * *

One feature of the movement in this city is an appeal that has been made to consumers not to purchase anything on Sunday. It is declared that to purchase groceries, etc., on Sunday is an indication of shiftless housekeeping, and it is expected the ban of this idea will influence many to guard their reputations by doing no Sunday shopping. A city alderman asserts that "the movement has come to stay," because the majority of the people favor it.

* * *

It is, of course, the right of every storekeeper to close his store on Sunday in harmony with his convictions of right or of sound policy; and it is likewise the right of

individuals favoring Sunday closing to persuade any and all others whom they can to accept and practise their views. This is no interference with religious liberty, and there is none until the point is reached where someone is compelled to close on Sunday, or to refrain from work, against his will. And this point will very likely be reached if the present movement continues; for it will be but a step, after the people have been "educated" to do all their shopping before Sunday, and to favor that system, to secure a city ordinance forbidding Sunday trading. The Sunday closers are not likely to rest satisfied until they have fortified themselves behind the law.

* * *

ANOTHER gigantic "trust" is announced as about to be formed—a railway trust—which will unite the great trunk lines of railway between the Atlantic seaboard and the Mississippi. All ticket offices of these roads in the principal cities will be abolished, and all city, general, traveling and district freight and passenger agents and solicitors of these roads in the United States, Canada, and Europe will be dispensed with, and altogether 50,000 or more men will be thrown out of employment.

* * *

This forcing of people out of employment is one of the worst features of the trust system. The object, of course, is to save the money paid to these employees in salaries; but while the immediate result may be what the trust magnates anticipate, the policy in the end must prove "penny wise and pound foolish." These 50,000 unemployed men, the victims of this "trust," will swell by nearly that much the great army of idle, discontented and desperate men, who at every favorable opportunity become the fomentors of industrial disturbances—strikes, riots, etc.—and intensify the conflict between capital and labor. The country can never be prosperous while a large percentage of those who should be wage-earners are out of employment, and it is poor policy on the part of the capitalists to lessen the general prosperity of the country in this way.

A Sign of the Times.

A NOVEL development in the journalism of the United States is the suppression of news in the interest of a political party. There have been a good many examples of this, but the last week afforded a salient illustration. Many of the papers that reported the speech of Senator Beveridge made hardly an illusion to the fact that Senator Hoar, of Massachusetts, replied to it, and yet the *Congressional Record* shows that Mr. Hoar spoke about forty minutes in reply, and adduced a mass of evidence against Mr. Beveridge's contention that certainly is entitled to the most candid consideration. Perhaps whatever the senior senator from Massachu-

setts says is so utterly contemptible that it is amply sufficient for purposes of public information to report the fact that he spoke, without alluding to anything that he said, but the time is not far back when it was assumed that whatever he said deserved the attention of his countrymen. Another example of the same thing is the scant reference in many papers to the correspondence Secretary Gage submitted to Congress the last week. You read them in vain to discover that in it there was any such document as the Hepburn letter. It is to be expected that journals that are committed to a political party will support that party through thick and thin. But it has not heretofore been supposed to be creditable to a great journal to suppress material facts and to refuse to give the news for fear of its effect. —*The Watchman.*

Sunday Closing in Ottawa, Ill.

SALOONS AND GAMBLING HOUSES KEEP SUNDAY.

Chicago "Times-Herald."

OTTAWA, ILL., Jan. 7.—All the saloons and gambling houses in this city were closed to-day, and for the first time in a long period Ottawa was a "dry town." This condition was due to the action of Mayor Malony, who called the saloon men together yesterday and informed them that hereafter all saloons must shut up at midnight Saturday and remain closed on Sundays.

The mayor notified the liquor men that there would be no prosecutions for violations of his order, but that all offenders would have their license revoked. The gambling-house proprietors were also notified to close their establishments, and strict orders were given the police to report all violations.

Blue Sunday in South Norwalk, Conn.

THE MAYOR'S FIRST ATTEMPT TO ENFORCE THE CONNECTICUT SUNDAY LAW.

New York "Sun."

SOUTH NORWALK, Conn., Jan. 14.—To-day was the first Sunday of the enforcement of Mayor Charles G. Bohannon's unique conception of the Connecticut Sunday law, a slightly revised edition of the old Blue Laws which made the Nutmeg State famous years ago. Contrary to the strict letter of the law, which provides that work of necessity only may be carried on, the mayor decided that ice cream, soda water, shaving, and boot blacks were a necessity, while he placed a strict taboo upon cigars, confectionery, fruit and nuts. Hundreds of South Norwalk people went to Norwalk for their Sunday smokes, much to the chagrin of the South Norwalk dealers, for the feeling seemed to be that if the trade flocked to Norwalk it might teach the mayor a lesson.

The trolley cars were crowded during some portions of the day. Some of the South Norwalk cigar dealers sold soda water and gave away a cigar with each glass, but the majority closed up and spent the day "roasting" the mayor. The police were kept so busy watching stores to detect the sale of cigars that the saloons had it all their own way. It looks as if the present police force of the city will have to be trebled if the mayor desires both the cigar and liquor end of the law watched on Sunday.

Sunday Golf.

THERE is much agitation in various districts not far from this city over the question of permitting Sunday golf. This game presents one of the most troublesome obstacles in the path of the advocates of Sunday enforcement which they have been obliged to meet. None of their stock arguments upon which they rely to create public sentiment in their favor, seems to fit the case of Sunday golf; and the only argument which does fit the case is one which too fully exposes the animus of the Sunday movement to suit their purposes. So this form of Sunday desecration has enjoyed greater immunity from the prohibitions of the Sunday statutes than almost any other.

Ordinary labor on Sunday could be declaimed against and prohibited on the ground of sympathy for the poor workingman, who was being "compelled" to labor seven days in the week. Sunday theatricals, shows, pleasure resorts, etc., could be condemned on the ground of immorality, or of requiring work on the part of employees who, it might be supposed, would be glad of the opportunity to rest on Sunday and attend church. Of Sunday baseball it could be said that the noise of the game disturbed residents in the vicinity. But what of Sunday golf? That has obviously no bearing upon the poor workingman's right to rest; nor can it be said that it is immoral, or that it interferes with anybody's Sunday rest. It is necessarily a quiet game, one that must be played outside of a city, and that is witnessed by but few. Yet it involves the same *disrespect of Sunday* as does Sunday labor or Sunday shows, which is the whole point in the controversy for Sunday enforcement. This respect must be secured and Sunday golf suppressed. But all that can be said against Sunday golf is that it shows disrespect for Sunday as a church day; it violates a religious institution. This is poor ground indeed upon which to ask the interference of the civil authorities, but the advocates of Sunday laws are obliged to take it, and thus to reveal the real object for which they are working.

They were obliged to base their denunciations of Sunday golf chiefly on the ground that it is a sin. But the claim that it is a sin rests on the claim that Sunday is the divinely-appointed Sabbath, which has to be

taken for granted without any Biblical proof. And even admitting it to be a sin, there is still no ground for undertaking its suppression by civil law, except the wholly untenable ground that any thing sinful is a proper subject of legislation.

To the advocates of Sunday enforcement, however, all objections are simply obstacles to be overcome, and if a proposition is inconsistent or un-American, it is only to be pushed so much the harder. That Sunday golf is a sin is the ground taken for a vigorous denunciation of it by a revivalist, for example, who is conducting meetings at Babylon, Long Island. He is reported as saying that "Sunday golf playing is an outrage" which "should not be tolerated in a Christian community." This seemed to rouse his audience, some of whom are no doubt more intolerant of sin in other people than in themselves; and it is reported that Sunday golfers in Babylon "are in for trouble."

In general, Sunday golf in the State of New York is, according to report, on the increase. The *New York Tribune* says that—

"In spite of vigorous protest from the more conservative element Sunday golf has evidently come to stay. There is a growing laxity at all the large courses in the observance of the Sabbath, and whereas two years ago a prize competition was unheard of, now several of the leading clubs are holding regular tournaments on that day. A few of the older organizations, like Morris County, are still holding out for a strict prohibition of all Sunday games, but even there the younger members are eager to do away with the restriction. Much as it may be regretted by some, golf is gradually becoming a Sunday sport, and it seems only a question of time before as many matches are held then as on other days of the week. The example furnished by the Lakewood Golf Club gives an illustration of the trend of popular feeling. When first organized one of the clauses of the constitution laid special emphasis on the restriction of Sunday matches. Since that time there has been a growing element in the club which has sought to vote down this clause, and this season after a warm discussion they have gained their end. Hereafter Sunday sport will be enjoyed in the same manner as at the Country Club of Lakewood, and the links will doubtless be well patronized."

In New England, however, especially in Massachusetts, the tide against Sunday golf is still strong. There is much agitation over the question in Boston, says the *Tribune*; "and one or two cases seeking to prohibit the sport on Sunday are now before the Supreme Court of Massachusetts. In several instances the police have been called upon to close the links, and at the Riverside Golf Club all Sunday play has ceased owing to a notice from that quarter that no games would be permitted. The Massachusetts Legislature in 1895 passed a law that whoever takes part in a game, sport, or play of any kind on Sunday is liable to a fine of \$50, and it is this law which the police say they can invoke to back up their demands. The members of the Brookline Coun-

try Club, one of the most fashionable organizations in the Boston district, were recently informed by the board of directors that whoever made use of the links on Sunday did so at his own peril, and since that time there has been a noticeable falling off in the number of contests on that day, but the sport is not wholly prohibited."

A new impetus to the Sunday-law crusade will be required to suppress Sunday golf in this State and city; and a new and mighty impetus will be given it at no distant day. Of this we do not have the slightest doubt.

What Does It Mean?

THE SABBATH QUESTION IN JAPAN.

UNDER the heading "The Sabbath and Society," the November issue of the *Voice*, (Tokio), says: "It is not strictly correct to speak of the first day of the week as the Sabbath. Sunday is not the Sabbath." "But," says the editor, "it was a rather disagreeable surprise to have the peace of our quiet hours on a recent Lord's day disturbed by the busy carpenters pounding away on a neighbor's house."

The editor refused to give "the heathen any explanation for the disturbance of the peace" on the Lord's day (?), and after some long quotations from St. Sigori's Theology as an excuse for Catholics who work on Sunday, he gave his industrious neighbor the following charge:—

"Certainly a man can violate every precept of good order, if he goes outside the habitations of other men; but where the good order and well-being of society is involved, and an injurious example is set in the community, the question of relationship is involved."

This writer arranged the first meeting for the purpose of uniting the various denominations in Japan into a "oneness in principle and work."

How this meeting was received is shown by a report of it that appeared in the *Japan Times*, from which I quote:—

"Many in the audience, no doubt were surprised to find the honest opinions of many men of their own creed and color in perfect harmony with the idea of Christian unity and oneness that inspired Mr. Snodgrass to arrange such a meeting. We hope to see a continuation of this most worthy movement."

With the well-being of society bound up in the proper observance of the "Lord's day:" and the "Lord's day" the only point in common among the various denominations, it is not difficult to see what this "oneness in principle and work" will be.

The great question to be decided before this union is perfected is, Who shall lead?

In answer to the question, the *Koye*, (Catholic) says:—

"The principle of liberty of conscience, of which the

Protestants make so much, has proven a snare, and a delusion to them. Unitarianism is its natural result. In making freedom of belief the foundation of the church, the Protestants have built upon sand. To talk of union among Protestants is mere idle prating. What have they to unite them? Do they not advocate independence of judgment? Is it not a case of there being no standard to which all will alike bow? This cry for union shows that they are ill at ease, and well they may be. What elements of union are there in the whole system? We are united because our church is founded upon the teachings of Christ transmitted by St. Peter. Our church distinguishes between truth and error and we all obey her. But it is the very essence of Protestantism to split up into a hundred sects. There are Protestant sects that have nothing to hold them together, except the name they bear, which is no more useful for the purpose than a sign board."

The "standard" is the authority of the Catholic Church; and in return to it, we are told, lies the only hope of union.

This conflict is none other than "the last great conflict between truth and error:" and this "the final struggle of the long-standing controversy concerning the law of God; a battle between the religion of the Bible and the religion of fable and traditions."

Tokio, Japan.

B. O. WADE.

False Pretenses.

The "Truth Seeker."

THE corresponding secretary of the Philadelphia Sabbath Association, T. T. Mutchler, has an article in the *Times*, of that city, defending the Sunday law of 1794, which the association is endeavoring to enforce. The law prohibits all sorts of business and pleasure during church hours. Its scope may be judged from Mr. Mutchler's account of what it is designed to accomplish. He says:—

"The object of the law is the protection of all citizens from infringement of their sacred rights. The laborer shall not be compelled by his employer to work on that day; the business man shall not be compelled to remain at work by his lawless competitor; our children shall not be subjected to temptation by the open candy shop on Sundays; nor should drug clerks be compelled to sell merchandize on that day, but only required to sell medicine during certain hours; church services shall not be disturbed by the passage of milk wagons or other vehicles for business purposes. The law affords protection to all, in remembering the Sabbath day, in accordance with the original appointment of our great Creator."

The last sentence is a plain misstatement of fact. The day originally appointed by the Creator was not Sunday, but Saturday, therefore this law has nothing to do with the Sabbath. The last sentence of the paragraph also contains a falsehood. The law is designed not for the protection of rights, but for their violation.

The laborer, he says, "shall not be compelled by his employer to work on that day." No; and he never was . . . but under the law the laborer is deprived of the right to earn wages on Sunday, and is compelled to loaf. "The business man shall not be compelled to remain at work by his lawless competitor." No; and he never war; but the Sunday law compels him to close when he would be open if he lived in a free country. And so it is all the way through. Children will not be tempted to spend their money for candy, but they will be coerced into giving it to the church; drug clerks will not be compelled to sell medicine, nor were they ever; but they will be fined if they do, and sick people may die for want of medicines on Sunday because God set apart Saturday and hallowed it!

We get at the nub of the matter when it is said that with the law in force "church services shall not be disturbed by the passage of milk wagons or other vehicles for business purposes." At the National Reform Convention in this city last month one of the speakers mentioned the time when chains were stretched across the streets of the city during meeting hours, so that the way was closed to vehicles, and he recommended a return to the custom. He deemed it "Christian liberty" that when one man desired to make himself heard in an address to the air, a hundred other men should be compelled by law to suspend their affairs until he had talked himself out. The plan is to treat all as criminals on Sunday and shut them up. It would be as beneficent as relieving a man from the necessity of working for his living by putting him in jail, only it makes no provision for feeding him during his compulsory idleness.

Church-and-State Union Inseparable from Popery.

THE *Osservatore Romano*, the official organ of the Vatican, published recently the following propositions under the heading, "The Civil Authority of the Pope." They define the authority claimed by him, and state the grounds upon which, in the Catholic view, it is established. Notice how the union of church and state follows naturally the proposition that the Christian Church has a visible earthly head. Accepting that proposition as true, no logical defense can be interposed against the invasion and subversion of human rights by a union of church and state. And conversely, a union of church and state demands the creation of a pope. The two are inseparably united.

The propositions are as follows:—

"1. The church is a completed organization established as such by God upon earth, the invisible head of which is Christ, the visible head of which is the pope in Rome. [A hydra-headed church].

"2. The church is a religious organization with the purpose of serving mankind in securing eternal salvation.

"3. But the church is at the same time the kingdom of God here upon earth, and therefore cannot be of this world, as it does not originate in the world.

"4. Since the kingdom of Jesus Christ comes from heaven, it has also been created for heaven, and has there both its origin and its consummation.

"5. The divine Founder, Jesus Christ, is entrusted with both the highest priesthood and the highest kingly power; he rules and governs the religio-spiritual body that constitutes his kingdom and is the kingdom of God.

"6. In the church, therefore, the idea of a kingly power and of a priesthood is intimately and indissolubly connected, and as the church upon earth has been established upon Peter, and Peter is upon earth its head in the place of Jesus Christ, its heavenly head, thus too everything that is in Christ and in the church can also be claimed for Peter.

"7. Accordingly, like Christ, Peter is both a priest and a king.

"8. The priesthood embraces the authority of the magistracy; the royal power includes the power to govern, as the church is a real and perfect society.

"9. Every society of necessity has a fundamental law and a permanent government. Without the former there would be no moral unity; and without the latter, no social unity.

"10. The pope is accordingly the master [*maestro*] of the law and the head of the government of the society and the kingdom of Jesus Christ, being invested and delegated for this purpose by Christ himself.

"11. Accordingly both as a teacher and as the head of a government, the pope has no one over him except Jesus Christ.

"12. The pope can accordingly be dependent upon no one except the power and the sovereignty of Jesus Christ.

"13. Then the pope has no equal upon earth nor any superior [*in tutto e daper tuto*].

"14. It is a logical conclusion that the pope of a necessity in every particular in which the spiritual association of Jesus Christ comes into relation to human society must be the sovereign.

"15. The pope is accordingly the sovereign in the church and also in the world, in the divine and in human society, over against men and nations, over against princes and potentates.

"16. As the church is universal, it includes each and every other society; as it is the kingdom of God, it covers also all other kingdoms; as the pope is the sovereign of the church, *i. e.*, of the kingdom and the society of Jesus Christ, he is also the sovereign in every other society and in every other kingdom.

"17. The sovereignty of Christ, which is the same as the sovereignty of God, is the basis of every other authority; every other authority is founded upon this, whether it be human or divine, civil or political, private or public authority.

"18. Therefore the religious and the spiritual sovereignty of the pope includes also the civil and the political authority throughout the world."

And from these the *Osservatore Romano* deduces these conclusions:—

"1. Jesus Christ has made his church free.

"2. He has thereby made it sovereign.

"3. The church, and accordingly the pope also, must be free and sovereign.

"4. The pope is free and must be free, not only in religious and spiritual, but also in temporal and material respects.

"5. The pope can accordingly, neither in spiritual nor in temporal respects, be a subject; he must be a sovereign and a ruler.

"6. When, therefore, the pope declares that he must be absolutely free and a ruler in temporal respect also, it is contrary to the faith, contrary to reason, and contrary to history to maintain that this is not correct."

THE PERIL OF THE REPUBLIC.

BY PROF. P. T. MAGAN.

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Of Christ's kingdom.

PSALMS.

The church's confidence in God.

of the ivory palaces, whereby they have made thee glad.

9^a Kings' daughters were among thy honourable women: ^b upon thy right hand did stand the queen in

² Heb. a. a. high place for us.

^a Cant. 6. 8.

^b 1 Kin. 2. 19.

^c Ps. 68. 5.

7 The LORD of hosts is with us; the God of Jacob is ² our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath

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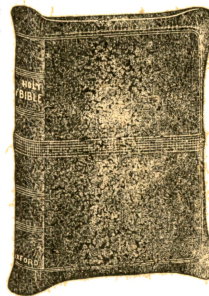
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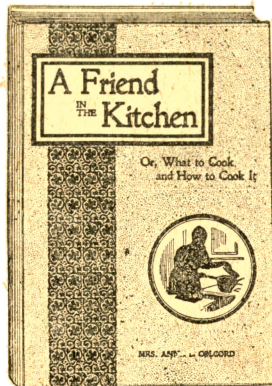
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NEW YORK, JANUARY 25, 1900.

Now that the Supreme Court of the United States has pronounced this nation "a Christian nation," it remains for the same body to say whether it is a Protestant or a Catholic "Christian nation"; for this question is necessarily involved. And just now there are three Catholics on the Supreme bench to help in deciding it.

WE are informed that the announcement made in the SENTINEL of December 21 last, of the arrest of a seventh day observer under the Sunday law, at Citronelle, Ala., was incorrect, no arrest having been made. We are glad to know this was a mistake, though made on what we supposed was reliable information.

WORD has been received from Mr. J. T. Eaton, of Rome, Ga., that sentence has been pronounced upon him by the court, under the decision recently rendered against him for not keeping Sunday. The court at the conclusion of his trial suspended sentence, and Mr. Eaton hoped that the suspension might be indefinite; but he has now to pay a fine of \$15 and costs, or serve one hundred days in jail or the chain-gang. We have not yet learned what course he has decided to pursue in the matter.

WITH deep sorrow we make note of the sudden death (from pneumonia) of Mrs. S. M. I. Henry, whose contributions have often enriched the columns of this journal, and who was an untiring worker in behalf of liberty of conscience as well as in other lines of Christian work. Mrs. Henry was long prominent in the work of the W. C. T. U., and was still con-

nected with that organization at the time of her death.

A CONTROVERSY between Catholic parents and the public school authorities has arisen in Piermont, N. Y., and sixteen Catholic children have been dismissed as the result. The Catholics object to the nature of the religious exercises at which attendance is made compulsory in the schools, saying that the exercises are not non-sectarian. The controversy gives an illustration of the difficulties which grow out of the attempt to give religious instruction under civil authority.

THE theocratic party who are busy in the lobbies of the capital at Washington at every session of Congress, are trying hard to exercise an influence upon Congress in the Roberts case, in such a way as to establish a precedent for excluding members from Congress on moral grounds. They have in mind the exclusion from Congress of others besides polygamists and Mormons; and with such a precedent established they would with the help of their powerful religious allies be able ere long to virtually dictate "moral" grounds of admission to the national legislature.

It is reported that Archbishop Chapelle, who has charge of Catholic interests in the American colonies, has an agreement with the Administration whereby the Catholic Church is to retain \$20,000,000 worth of real estate in the Philippines—just the sum, by the way, that was paid Spain for the whole territory. Also "the Archbishop is to select the property."

THE Sunday-closing movement in Toledo, Ohio, so far as regards Sunday theaters, has received an unexpected set-back; the jury in a test case having brought in a verdict of "not guilty." What further action,

if any, will be taken by the "Pastor's Union," which had charge of the prosecutions, is not stated.

THE expression, "the American colonies," is once more coming to be a common one in the language of English-speaking people, as the newspapers of the day attest. We say "once more," because it was a common expression once before, more than a hundred years ago. But the Declaration of Independence came, and after that the expression "the American colonies" could not stay. It was plain enough at that time that these two were absolutely incompatible. But now this expression has been revived, and, of course, the Declaration of Independence has been cast aside. The two cannot abide together now, any better than they could in 1776.

THE Scriptures constitute a valuable text-book on the subject of "manifest destiny." The destiny of men and of nations is there made very manifest indeed, and one needs only to believe what he reads in order to know all about the subject. "The soul that sinneth it shall die," may be cited as an illustration. That is manifest destiny for one class of people. On the other hand, "he that believeth and is baptized [thus having his sins removed] shall be saved;" and this is manifest destiny for another class of people. The governments and kingdoms of earth are spoken of in Psalms 2 and Daniel 2 as being finally broken in pieces to make way for the setting up of the everlasting kingdom of God (see also Rev. 13, last half); and this is manifest destiny for the governments. And that this is so, no Christian can consistently deny.

THE army of 150,000 soldiers which England finds it necessary to send against the Boers, is a forcible comment upon the sublime wisdom which inspired the attempt of Jameson and his raiders to capture the Transvaal with 300 men.