

"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 Sunday law contains the germ of a "Sabbath trust"—a monopoly on Sabbath observance. The meaning of the Sunday law is, "Our Sabbath or none."



THE heart is the fountain head of the good or evil that blesses or curses society; and only that which can reach the heart can help to cleanse society of its wickedness.



THE true Sabbath keeper is not willing to break the Sabbath in order to find out whether some one else is keeping it, or to force some one else to keep it, or to hire others to do these things.



THE perfect man is simply justified by the moral law, and the transgressor is simply condemned by it. In no case has the law—even the divine law—any power to lift men to a higher moral plane.



If it had been possible to make men good by law, there would have been no gospel pointing to Jesus Christ as the one and only way of salvation; and every scheme to make men good by law denies the necessity of the gospel.



THE person who tries to drive another person to the Lord, must necessarily be further from the Lord than is the one whom he would drive, since the object

driven must always move away from the driver. The individual who comes nearer to God must always be drawn, not driven. This is why individuals and society cannot be made better by law.



THE Sabbath cannot be kept on two days in the same week; for to observe two days by rest from work is not Sabbath observance, since the very essence of Sabbath keeping is the setting apart of *one* day of the week, by rest, from *all* the others. Ex. 20:8-11.



GOD made the day for work, and the night for rest. He made the first six days of the week for the pursuance of secular affairs, and the seventh day for rest from secular labors, and the consideration of things spiritual. This is God's order and God's law. Men have been trying to improve upon it ever since it was instituted, but they have never succeeded, and never will.



A "Christian Political Union" Called For.

A "NATIONAL assembly" of "Christian politicians" is to be held May 1, of this year, in the city of Rock Island, Ill., for the purpose of organizing a "Christian Political Union," which will apply "the principles of Christ to the Government of the United States of America." This call, which is in the form of an address adopted by a "conference of Christian men and women" held in Willard Hall, Chicago, December 31 last, is as follows:—

"To all Christian Voters and Friends of Jesus of Nazareth throughout the United States of America, Greeting:

"We believe the fullness of time to have arrived when the eternal principles of justice, mercy and love, as exemplified in the life and teachings of Jesus Christ, should be embodied in the political economy of our nation, and

applied in concrete form to every function of our Government,—national, state, municipal and local.

“We believe that the most direct means of accomplishing this end is the formation of a political body of united Christian men and women, who shall use their elective franchise for the selection of able, worthy, and conscientious public officials who will seek in their respective positions to perform the functions of government in the spirit of the Man of Galilee.

“We believe that a sufficient number of our fellow-citizens have been so spiritually and intellectually enlightened by the example and teachings of Christ and his disciples as to equip them for wise and efficient leadership of such a political force; and to these we appeal for immediate and vigorous co-operation.

“We believe that the pressing need, yea, the necessity of the times among the great masses of our fellow-citizens is a practical application commercially and socially of the spirit and principles of Jesus of Nazareth. . . .

“We therefore call for a national assembly of Christian men and women of legal age, representing every State, territory and possession of the United States of America, to meet in the city of Rock Island, Ill., on the first Tuesday of the month of May (May 1), in the year of our Lord 1900, at the hour of 10 A. M., for the purpose of formulating a plan for national political action.

“For the purpose of securing the fullest possible expression of the will of the people, we recommend that, for this initial national assembly, the number of delegates named by each State, territory, or possession, shall be fixed at the discretion of the constituents. ‘Whosoever will, let him’ come. The only test of eligibility shall be:—

“Actual personal attendance at the conference and satisfactory answer of the following question: ‘Have you been elected as such delegate by a parliamentary body of your fellow citizens, and do you believe in the application of the principles of Christ to the government of the United States of America?’”

These are remarkable statements, and all the more significant because they express a sentiment, or conception, that is everywhere pervading the religious world. And how does this prevailing conception accord with the divine standard of religious truth? Let us note some of its features:—

The “eternal principles of justice, mercy, and love, as exemplified in the life and teachings of Jesus Christ,” are now to be “applied in concrete form to every function of our Government.” But have these principles, as thus exemplified, been applied in concrete form to the lives of the individual citizens?—Oh no; only to a very small extent. This is a truth plainly seen on every hand. How then can they possibly be applied in the Government, which is of the people and by the people?

“Worthy and conscientious public officials,” to be chosen by the people, are to “perform the functions of government in the spirit of the Man of Galilee.” And the leaders of this new political force are to be “a sufficient number of our fellow-citizens” who have been

equipped for such leadership by being “spiritually and intellectually enlightened by the example and teachings of Christ and his disciples.” But where in all the record of the example and teachings of Christ and his disciples is there to be found any instruction or any precedent for conducting political affairs? The Saviour kept entirely aloof from politics, though the government of Judea was more corrupt in his day than is the Government of the United States at the close of the nineteenth century. If it had been important for Christians to apply his principles to the governments of the world, would he not have instructed them upon this point?

The “pressing need” and “necessity of the times” is “a practical application commercially and socially of the spirit and principles of Jesus of Nazareth.” Does this mean that there is any greater necessity for society to-day than that of the application of these principles to the individual heart, by God’s plan of faith in Jesus Christ? And if it does mean this, can it possibly be true?

The masses of the people are unchristianized; this is plain. Iniquity and corruption abound on every hand. The great cities are like Sodom and ancient Babylon. Men and women are given to every form of worldly pleasure and every form of vice. The church congregations are small. The great majority of the voting population are not even nominally Christian. And yet (it is thought) somehow, through these very people, and without changing them individually at all, the Government is to become Christian! Somehow, through these unchristian masses who do not apply the “principles of Christ” to their own practises at all, these principles are to be applied and carried out in the practises of the Government! This is strange blindness, truly.

In every manifestation of Christianity, the starting point from which it is developed is always the individual heart. This is the starting point, always; and anything which does not start there—anything which ignores that starting point—cannot be Christianity. And Christianity starts in the individual heart only by the grace of God, through faith.

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Good government is among the highest of human aspirations. Politically speaking, it is the very highest. But no government other than self government can by any possibility be or ever become good. It may be stable—as stable as the government of the czar. It may be peaceful—as peaceful as the government of a prison. It may be good government in the estimation of the privileged classes. But it cannot be good in the only sense in which unselfish and truly religious and patriotic men have a right to call government good. New York in the worst days of Tweed was better governed than Warsaw in the best days of the order that reigned there.—*Sel.*

The Secret of the National Apostasy.

THE abandonment by the Government of the United States of the fundamental principle of the nation, that governments derive their just powers from the consent of the governed, is not at all a new thing except in the mere acts in which the thing is manifested in practise. This practise is only the fruit of evil seed diligently sown all over the land for more than thirty-five years.

All these years there has been an organization working and aiming definitely to turn the United States Government into a government of another form. Accordingly it has denied the fundamental principles of this nation as the nation was founded.

All these years this organization has had its agents traveling throughout the length and breadth of the land, diligently teaching these principles which are antagonistic to the principles of the nation. These agents have had unquestioned entry into the academies and colleges of the whole country; they have been prominent on the programs of chautauqua assemblies; they have had the sympathy and support of the churches and of the W. C. T. U. everywhere. And all these opportunities they have employed to the uttermost.

The organization to which we refer is the National Reform Association: which attained a permanent organization in January, 1864. Their theory of government has from the beginning been only the theocratical one; and accordingly they have ever insisted that this nation should incorporate this theory into its Constitution and thus make of the Government a theocracy instead of a republic; its powers seated in a hierarchy instead of being derived from the consent of the governed.

The representatives of this organization have openly proclaimed, as for instance at a convention at Sedalia, Mo., May 23, 24, 1889, that—

“To appeal to divine authority in our legislation would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all governments derive their just powers from the consent of the governed. I for one do not believe that as a political maxim. I do not believe that governments derive their just powers from the consent of the governed. And so the object of this movement is an effort to change that feature of our fundamental law. . . . And I see in this reform a providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government.

And as in another instance at Chautauqua (N. Y.) Assembly in August of the same year, a representative of the National Reform combination of organizations, proclaimed:—

“Governments do not derive their just powers from the consent of the governed.”

Now in the discussion of this question in national circles to-day it is recognized that it is the younger generation of public men who are leading in the path of world-glory at the expense of the fundamental principles of the nation; while the old men are the conservatives, and call for allegiance still to these principles wherever the jurisdiction of the nation may be extended.

This is the truth. And this younger generation of public men of to-day were the boys in the academies and colleges of the country twenty to thirty years ago. And these were the boys who in those academies and colleges were inoculated in those years with this virus of the National Reformers that governments do not derive their just powers from the consent of the governed. And now when those boys as the *men* of the younger generation in public affairs to-day meet a crisis in which it must be decided whether the fundamental principles of the nation shall be adhered to or repudiated they are prepared, and have long been prepared, to *repudiate* these principles in the interests of a will-o-the-wisp of “the empire of the Son of God,” and in order to the execution of “his will”!

This is the secret and the true philosophy of this repudiation of the Declaration of Independence and the Constitution of the nation to-day.

The first definite and decisive national steps in this ruinous course were taken in 1892 when the United States Supreme Court declared that an establishment of religion was within the intent of the Constitution, and that therefore “this is a Christian nation;” and when Congress by definite act set aside the Sabbath of the Lord from his own law, and substituted Sunday in its stead; and when the Executive approved the legislation. In that procedure the national Government in all three of its essential branches, did espouse the principles of a theocracy—the National Reform principle.

After that it was in the nature of things that it would be only a question of occasion and opportunity as to when the fundamental principles of the Republic would be openly repudiated by the nation. In 1898 and onward the opportunity came, and was greedily seized, and the occasion has been to date most diligently employed. And it is all only the logical result of the inculcation of the National Reform principles in the formative years of those who are now the younger generation of present day “statesmen.”

Nor has that evil scheme yet reached its culmination; nor will it have reached its culmination until the Government shall have been brought under the sway of a hierarchy, the civil power dominated by the ecclesiastical, after the perfect likeness of the system of the Dark Ages.

Ten years ago in discussing the principles and character of that organization we said: “Such is the National Reform combination and its principles as it stands, in itself considered. And from all this it is evident that the whole scheme and organization forms only a colossal religious combination to effect political purposes, the chief purpose being to change the form of the United

States Government and turn it into a new 'kingdom of God,' a new theocracy, in which the civil power shall be but the tool of the religious, in which the Government shall no longer derive its just powers from the consent of the governed; but shall be absorbed in the unjust and oppressive power of a despotic hierarchy, acting as the 'representative of God,' asserting and executing its arbitrary and irresponsible will as the expression of the law and will of God."

And so it is swiftly coming to pass. A. T. J.

The Pope, the Archbishop, and the United States.

LATE dispatches from Manila indicate that there was truth in the report recently circulated that the Catholic friars would be maintained in office in the Philippines under American authority. At a reception given by Filipino priests to Archbishop Chapelle, which was attended by the most prominent citizens of Manila, these dispatches state, the "woman principal of the municipal school," who was "one of the guests," "started to read a petition praying for the withdrawal of the friars from the islands," when "Archbishop Chapelle stopped her, saying that question would be regulated by the pope, Gen. Otis, and himself."

Previously, according to report, both the archbishop and Gen. Otis assured the Filipinos that the friars would not be forced upon them against their wish; but now the archbishop's declaration is that the question will be settled according to the wishes of the pope, Gen. Otis, and himself.

The statement was received with an angry demonstration by the Filipino audience, and cries of "no friars in any capacity."

It is clear enough that if the question of subjecting the people to the friars is to be settled by the pope, the archbishop and the American general, it will be settled by the pope and the archbishop; for against these two it is wholly improbable that the American commander, whose business is with military rather than with religious affairs, would offer any serious opposition. All that is wanted of Gen. Otis in this matter is to furnish the military authority and force necessary to carry the decree of the pope and the archbishop into effect.

And what business, it may well be asked, has the American commander in Manila—the representative of the United States—to act in conjunction with the pope and the archbishop in a question of government in the Philippines? Has the United States gone into a governmental partnership with the papacy in this new territory? What business has a military official with religious affairs? and what business have religious officials with civil or military affairs? Whether then the question which is to be regulated by the pope, the

general, and the archbishop be a civil or a religious question, what business have these three officers—two religious and one military—to act together in deciding it? How can the American Government do this without playing into the hands of the papacy?

The Filipino people do not want the friars; that is plain. But if they are to have civil and religious freedom, as has been so loudly promised from this side of the Pacific, what have they to fear in the matter? How can the friars be imposed on them against their will, if they are to be religiously and civilly free, as are the people in America? And if they are to be thus free, who but themselves will decide whether they are to have the friars over them or not? And if the people are to be free in the matter—if they are to decide the question themselves for themselves, as would be done in America—how happens it that the question is to be decided by the pope, the archbishop, and Gen. Otis alone? Evidently, if these reports are true, there is neither civil nor religious freedom for the Filipinos under American rule.

Sunday Laws Infringe Religious Liberty, and Foster the Holidayism they Seek to Prevent.

From the "Sabbath Recorder," Plainfield, N. J. (Seventh-day Baptist).

THOSE who keep the Sabbath have reason to know the effects of Sunday legislation. Sunday laws, in America, have been oppressive toward Seventh-day Baptists for the last two hundred and twenty-five years. In the Colonial period there were but two places where Seventh-day Baptists could find any recognition of their rights as Sabbath-keepers: the Colony of Roger Williams and the Colony of William Penn. Hence, the first Seventh-day Baptist Church in America was organized at Newport, R. I., in 1671 A. D. The exemptions in favor of Sabbath-keepers, which have been embodied in some of the States since the Colonial period, are not a just recognition of religious freedom, and they have not been an efficient guard against wrongs done to Seventh-day Baptists at many times and in many ways. We know, also, that the Sunday laws intimidate people from following their conscientious convictions, and embracing the Sabbath.

These exemptions are not only insufficient to meet the demands of liberty of conscience, but they are illogical and inconsistent. They are based upon a false principle which compels the civil courts to condemn men, or acquit them, on directly religious issues. Thus an actual union of church and state takes place in every trial under these exemptions. Put into simple English these exemptions say: "If a man is conscientiously and consistently religious in his thoughts and actions on the Sabbath, he may disregard the Sunday law, within certain prescribed limits." This is "class legislation" of the most direct type, and founded on a religious test.

A test case of this kind was made in the city of Plainfield, N. J., about two years ago. A certain fruit-seller who closed his place on the Sabbath and opened it on Sunday was finally arrested for doing business in violation of the Sunday law. He was not charged with any illegal action except Sunday selling. The only question at issue was: Did he observe the Sabbath religiously enough, and conscientiously enough, to be granted the privilege of the exemption? The first jury disagreed. The second jury, made up of prominent Christian men, convicted, and he was fined twenty-five dollars. The decision of the jury was made upon the idea that since he did not belong to any Sabbath-keeping church, and did not attend church on that day, he was not entitled to the exemption. Other places of business kept open on Sunday by Sabbath-keepers were warned by the police during this "raid against Sabbath-breakers," and other arrests were made, but the prosecuting attorney decided that all, Jews or Christians, who kept the Sabbath sufficiently sacred, *i. e.*, those who belonged to Sabbath-keeping churches, could not be prosecuted, if they did not "expose" their goods for sale, nor leave their own premises to conduct business. It was a clear case wherein the civil court decided *what amount of religious conscience a man must express, in outward actions, on given days*, in order to be entitled to exemption under the Sunday laws of New Jersey.

This is the logical and essential issue in every similar case. The exemption system is a clumsy compromise made to escape the charge of injustice and persecution in the case of those who have the conscientious bravery to regard God's law of the Sabbath, rather than man's law concerning Sunday. Those who favor Sunday laws, because of the exemption which is made in favor of Sabbath-keepers, in some States, foster an agency for persecution, and a system which compels an actual union of church and state in every civil court trial under those laws.

The conscientious friends of Sunday observance, who look carefully into the history and the effect of Sunday legislation, will find abundant reason to cast Sunday laws aside for the sake of genuine and permanent Sabbath reform. Sabbath observance is a religious and a Biblical question to be settled on conscientious convictions as to what God requires. Civil law has no right to interfere in such a question. There can be no "civil Sabbath." As well talk of a "civil baptism," or a "civil Lord's Supper." What is called a civil Sabbath, by some, can never be more than a civil holiday, and the history of Sunday shows that the holiday element is advanced and strengthened by the civil law. Reliance on Sunday laws has been a fruitful source of the growing and destructive holidayism which now abounds. Conscience grows only in the soil of divine authority, and of religious faith, based on the Word of God. The more the friends of Sunday appeal to civil law, the more will holidayism, and its evils, increase. It is a well-

known fact that the Sunday laws cannot be executed against people in general, and no efforts of value are made against large corporations and business interests.

Another important fact which temperance reformers ought to consider is that Sunday laws are a positive help to the saloons. All days of leisure are harvest days for the liquor traffic. Compulsory leisure without religious conscience, promotes dissipation, and thousands of people, who are compelled to be idle on Sunday, would be better off, by far, if they were at work. So long as the civil law classes the business of the saloon with other and legitimate businesses, the saloon will triumph when assailed for Sunday-selling by turning the law against other forms of business. Such legislation puts the whip in the hands of Rum.

The effect of reliance on Sunday laws destroys conscience on the part of religious people. When they give prominence to the civil law, and make strenuous efforts to secure its enforcement, unconsciously, perhaps, but certainly, they drift away from regard for the divine law. This has gone so far already that many Christian leaders now charge their fellow Christians with leading in the desecration of Sunday. This destructive state of things has been hastened by the popular falsehood that the Old Testament is only a "Jewish book," and that the Sabbath law is not binding on Christians. As Christians lose regard for Sunday, the irreligious and the non-religious masses go farther down into holidayism and dissipation. Hence it comes that Sunday laws hasten the holidayism which they have no power to restrain.

Such disastrous results have been made certain because of the origin of Sunday legislation. No such system ever escapes from the fundamental elements out of which it is born. Sunday legislation is the direct product of the pagan State Church of the Roman Empire. The first Sunday edict of Constantine, emperor of Rome, was pagan in form, in spirit and in fact. Here it is:—

"Let all judges, and all city people, and all tradesmen, rest upon the *venerable day of the Sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."—*Cod. Justin III. Tit. 12, L. 3.*

Nearly two generations of men passed before this pagan law was re-enacted in a modified form, in which the first distinctively Christian elements appear.

In view of these and many similar facts, we plead with Christians to place the Sabbath question on a purely religious and Biblical basis. To refuse to do this is non-Protestant. It savors of disloyalty to Christ. If Christ's practise and teachings are not competent authority on the Sabbath question, there can be no

such authority. He established the Christian Sabbath, and it was the seventh day of the week.

For the sake of religious liberty, of justice, and of true reform, the Sabbath question should be removed from the field of politics and civil law, and left where the law of God and the example of Christ left it: to the Bible and Christian conscience. A great and grave issue confronts the Protestants of the United States in the matter of Sabbath reform. That issue involves the permanency of public worship, of religious culture, and of conscience toward the Word of God. Final disaster may be delayed, but it cannot be evaded. Hence this plea.

Militarism Menacing the American Government.

AS SEEN BY A FRENCH REPUBLICAN AND AUTHOR,
URBAIN GOHIER.

From "*The Independent*."

THE emotions caused by the success of the war with Spain have kindled a certain warlike fever in the great American Republic; the fêtes which were a short while ago inaugurated in honor of a glorious Admiral raised this enthusiasm to a still higher point. It is thus all the more necessary that the free citizens of the United States should not lose sight of the reality which lies in the perils of a military crisis. Assuredly it is not the business of a foreigner to urge his advice at such a moment. And yet it may well be permitted to a Frenchman to recall that his forefathers sustained the first steps made by the other side of the Atlantic in its struggles for liberty; it may also well be granted that a Frenchman who sees liberty so compromised in his own country should hope that it will remain intact in the New World. The trials which France is undergoing to-day and the evils which threaten her, because she is sacrificing herself to the militarist idol, may serve the cause of political liberty in America as much as the material succor long ago rendered by the companions of Lafayette.

Imperialism is intoxicating at present a large part of the two great English-speaking nations. Imperialism cannot be conceived of without militarism, which is its instrument. Even the most liberal of the citizens of the United States know the terrible consequences of militarism only by an effort of intuition and reason, since their country so far has had the good fortune to be saved from it. Let them open their eyes and let them consider what is taking place in France: they will tremble. They will see what militarism has made of a nation formerly famous in the world for its spirit of justice, humor and fraternity. The Anglo-Saxons, at this end of nineteenth century, seem to offer, in the midst of races, the true type of man in the highest of energy, activity and courage. I have often asked myself whether this were the case because they had escaped

militarism, or whether they had always turned their backs on militarism because they were such men. Whatever be the answer, it is certain that the Anglo Saxon would lose all that makes his strength and originality if, like Continental Europeans, he allowed himself to be degraded and debased by the military scourge.

France was, in the world's opinion, the country of the declaration of the rights of the man and citizen; she had carried to their conclusion all the generous principles put forward by Benjamin Franklin, John Adams and Jefferson in the preamble of your own Declaration of Independence. She was to remain the apostle of human progress. Yet see her after a hundred years torn asunder by plots and seditions, borne down by prodigious burdens, dismembered of two fair provinces, threatened by civil war, powerless without, buried in fanaticism and barbarity—why? Because she is the prey of militarism.

The militarist idea was planted in France by the long wars of the First Empire. A brigand of genius, at the head of our armies, killed four million men, pillaged, burnt, sacked Europe from one end to the other, while at the same time he was reducing the French people to the basest servitude. To fool the world, and also to delude herself, France gave the name of Glory to the crimes of Napoleon. She was stunned with this sham glory, and with it she poisoned the soul of generations, giving a subordinate place to the studies and the arts which had formerly gained for her her finest prestige, valuing henceforth only the triumphs of arms. In seeking these triumphs she met the awful disasters of 1870. And by a funeral chance the very catastrophe which should have forever disgusted her with the military folly made her more blindly and puerilely the adorer of the soldier, of the uniform, of the barracks and of all of the farce and paraphernalia of war. France transformed herself into a vast camp, burdened herself with huge taxes, spent 30,000,000,000 francs in a quarter of a century, in order to parade a few hundred thousand men up and down the Continent of Europe, drove herself to economic ruin, to intellectual decay, to moral feebleness and to political anarchy.

Examine the facts still closer. What has happened in France shows you what would be fatally sure to happen in any other great republic deluded into the same errors.

To begin with the effects of militarism from the soldier's standpoint. Since the soldiers in a vast army make up a large part or even the whole of the youth of a country, the effects of militarism on them are reflected on the whole nation. Thus it is that militarism makes such ravages in the social, intellectual, economic and moral orders. Formerly the French soldier served seven years: since the establishment of a universal obligatory service he has served five years, then three. The sons of the rich class, through different pretexts, more or less worthy, manage to leave the barracks at the end of a

year; but the sons of the farmers, of the workmen and the whole laboring class of the nation remain three years in the army. The men who get off with the service of one year escape the necessity of serving in the colonial wars; the victims of three years' service furnish all the prey of the murderous expeditions into Africa and the Far East. This fact, alone, shows a revolting inequality in society which pretends to be democratic. But the barracks are a source of evil still more fearful. During three years, far from their parents, unable to engage in any intellectual occupation, with nothing to suggest a single elevated thought, the unhappy young men, from twenty to twenty-three years of age, stagnate in the midst of the greatest physical dirt and in the extremest of moral degradation. They forget there all they learned that would be practical in the exercise of a profession and everything that would develop them into healthy, honest men. They contract the habits of idleness, moral inertia and of low debauch. The barracks are the hearthstone of alcoholism and of the shameful diseases which are spread all through the country to the very heart of the rural districts, bastardizing the race and decimating the population.

Loose discipline, the fear of initiative and responsibilities, the attempt to avoid disciplinary punishments by all sorts of ruses, make the barracks, moreover, the very school of lying, hypocrisy and moral chaos. It is impossible for a human being to come out from such surroundings after a three years' sojourn without having lost all sense of shame and those moral qualities which should give him his value and dignity as a man and his significance as a citizen. The young industrial workman no longer knows his trade; the young farmer, after having loafed so long in the wine shops of garrison towns, no longer desires to return to the soil, and agriculture is abandoned. The sons of the better class, having hastily and slovenly acquired the diplomas which allow them to leave the army sooner, are really acquainted thoroughly with no branch of knowledge. The economic equilibrium of the nation is therefore destroyed, and at the same time its moral and intellectual strength is ruined. Do not for a moment think that in these forlorn conclusions there is any exaggeration; you will find them developed by every writer politician or novelist who has studied the matter: they are also found, if I may speak of it, in "The Army Against the Nation," my book, for which I was prosecuted by the French Government at the beginning of last year, and honorably acquitted by the jury, as having told only the truth.

The political consequences of militarism prove equally terrible, on the other hand, when we consider the character, the sentiments, of the military chiefs, officers, subalterns, superior officers and generals of different rank. . . .

Forming, as they do, a compact and solid body, being the absolute chiefs of the one armed force existing in an unarmed nation, they make up a feudality

arrogant, violent and ready for every sort of sedition. Rich personally, or through the families with which they are connected, they become the natural instrument and agents of all the forces of reaction and social oppression. They have made the national republican army a tool in the service of capitalistic oppression and papal reaction. In an army which has never been tried on the field professional merits are not and cannot be known; therefore advancement comes from powerful connections, through money, intrigue and guilty services rendered to powerful castes. The high grades are the entire monopoly of a few dynasties or coteries, of their kindred or of their fawning creatures. Carrying arms in the midst of a peaceful, unarmed people, they live as though in a conquered territory, drawing their swords on every occasion, encouraging the violence of intoxicated young soldiers, terrorizing the population in all the little towns, where the democratic element is not numerous enough or sufficiently strong to oppose them.

They are a State within a State. They have their peculiar code of justice, and they proclaim "that it does not resemble the other code." . . . They have their special laws, their private prisons, where tortures unknown even among the redskins are inflicted on unhappy youths guilty of the merest peccadillo. They represent savagery in the bosom of civilization. Their judges condemn by order of chiefs, absolve by order of their chiefs, declare innocent a rascal *protégé* like Esterhazy, and ruin forever guiltless Dreyfus; or rather, and above all, their activity is directed toward defying the civil power, strengthening their contempt for civil law, of the government of the nation.

They have a special honor among them, also, which they call "the honor of the army," or "military honor," and which they insolently parade before the eyes of the disgusted world. I do not pretend to rehearse here the history of the Dreyfus affair, as well known in the United States as in France. But I insist upon this point—namely, that it presents a *résumé*, a synthesis, of defects which, hitherto known only by a restricted public, are now thrown out in strong light for the edification of the whole world. There were forgeries and perjury, false testimony, lying, rascality, assassination and every variety of crime continually and openly furnished by the Major Staff, by twenty generals and a hundred officers of various grades. What is worse still, there was the sight of the whole army backing these rascals, knowing them to be rascals, in order to establish firmly the principle that a criminal clothed in a uniform is out of the reach of national justice, superior to the nation that pays him. The entire body of 22,000 officers, among whom there are very probably 20,000 honest individuals, took sides for the crime and the criminals against civil justice, against the nation.

Just as these officers have their peculiar justice, their special honor, so they have their peculiar kind of conscience, which allows them to be guilty of extortion, theft,

violence and massacre in the four corners of our colonial empire, where rank and honors are acquired by plundering inoffensive population. . . . From colonies where prevails a system of military brigandage our officers and our soldiers come back to us with the feelings and manners of savages, drunk with luxury, with cupidity and alcohol, ready to put citizens to the sword at the first call of a seditious leader and gaining experience in this kind of activity by continual aggressions. Major Marchand, who caused France the humiliation of Fashoda, enjoys a powerful popularity in the army because he burned some villages and shot more women in the Sudan than any of his predecessors.

According to the terms of our republican constitution, the people's representatives appropriate money for the public expenses; they control the disbursements of sums furnished by the revenue. During twenty-five years they have voted 30,000,000,000 francs credit for military expenses; they have never obtained any accounts or auditor's reports of the manner of expenditure of this huge sum. For form's sake they send to the Ministers lists of expenses and the Ministers communicate them to Parliament; but it is known and loudly proclaimed that these lists are false, and that the Budget Committee repeats each year, with sadness and resignation, that it is impossible for France to know what the military administration does with its money. The powerless representatives of the people vote all the credits that the military power demands, in order that future catastrophes should not be attributed to their resistance. And the military power says to itself that these future catastrophes will relieve it of the necessity of turning in accounts. It uses the billions, meant for the national defense, first in filling the pockets of the great chiefs and powerful commissariats, then in preparing rebellions from which a dictatorship is bound to come.

Extortion, trickery and military theft—I have filled two thick volumes with accounts of all this, and yet have chosen only the characteristic features of army abuses in France, basing all that I have said on official documents. . . . The Government never punishes the guilty person or the guilty officer beyond inflicting a timid reprimand or some ridiculous little penalty.

At present twelve million French citizens live in terror of the twenty thousand petty military employees whom they support; the normal development of the French democracy is paralyzed, its very existence is compromised, by the threatening attitude of its army. And this army is an army which has never gotten over the humiliating defeats it has suffered, and which, on the contrary, is stained by the most wretched failures. What would it be on the morrow of the smallest military success?

I leave this situation for the meditation of the citizens of any country which is careful of the dignity of its men and its own greatness.

Paris, France.

Liberty Necessary to Self-Government.

BY H. F. PHELPS.

ONE remarkable statement in that remarkable, imperialistic speech of Senator Beveridge, in the Senate, Jan. 9, 1900, is worthy of more than a passing notice. It is this: "Liberty does not always mean self-government;" and given in full, reads as follows:—

"Let men beware how they employ the term 'self-government.' It is a sacred term. It is the watchword at the door of the inner temple of liberty; for liberty does not always mean self-government. Self-government is a method of liberty—the highest, simplest, best,—and it is acquired only after centuries of study and struggle and experiment and instruction, and all the elements of the progress of man. Self-government is no base and common thing, to be bestowed on the merely audacious. It is the degree which crowns the graduate of liberty, not the name of liberty's infant class, who have not yet mastered the alphabet of freedom."

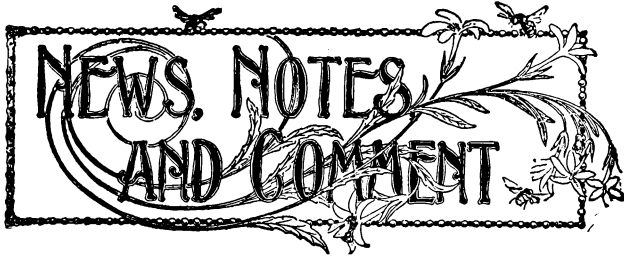
Like much of his speech, this is not altogether true, nor altogether false. When dealing with principles it is best to be careful of our conclusions. It is true that "Self-government is no base and common thing." It is true that "it is a sacred term." But self-government is not "a method of liberty." Neither is it "the degree" to be bestowed upon "the graduate of liberty."

On the contrary, self-government is the result of liberty. This is most emphatically so. No man can govern himself while under the hand of oppression. He must first be made free—set at liberty. He must be absolutely free so far as any restraint that would call for self-government in the interest of, or at the dictates of another man. It must be self-government of one's self and for one's self. A man must be at liberty to govern himself in his own interests, and that without dictation.

This was why our fathers asked that King George should remove his oppressive hand and leave the interests of the struggling American people in their own hands,—leave the people so far removed from the mother country to work out their own destinies, in proving to the world that if men were left at liberty, they could govern themselves in their own interests far better than others could do this for them. England refused to allow the experiment. And she is now, true to her history and policy, refusing the same thing in South Africa.

It is a matter of history that England was humbled in the New World, and compelled to abandon her policy of oppression; and she may yet be humbled in the Southern world. And, judging the future alone in the light of the past, this nation will yet be humbled in the very dust because she is denying to other weak people the same rights which she once claimed for herself.

St. Paul, Minn.



THE Sunday law is being enforced in Hoboken, N. J., by the suppression of public dances after midnight of Saturday.

* * *

A NEW trust is announced—the “Bible trust”—which is to raise the price of Bibles, especially the teacher’s editions, fifty per cent. Five firms are in the trust, who have, it is said, no particular interest in the circulation of the Bible only as it brings them returns of cash.

* * *

By a vote of 268 to 50, the House of Representatives at Washington voted to exclude Brigham H. Roberts, polygamist congressman-elect from Utah, from a seat in Congress. Mr. Roberts says that he will do nothing further in the matter, but that he believes the Utah district which elected him will make an appeal to the Supreme Court.

* * *

THE Tax Board of Philadelphia has, it is said, placed on the tax list the Baptist Temple, of which Rev. Russell H. Conwell, the lecturer, is pastor. The ground of this action is the allegation that the church is used for promiscuous entertainments at which admission fees are charged. Upon which ground, as an exchange remarks, probably very few churches would be exempt from taxation.

* * *

FROM Harrisburg, Pa., it is reported that about fifty pupils of the public schools at McDonald, Washington County, have been suspended for refusing to join in the religious exercises with which the schools in that place are opened. They are children of Roman Catholic parents. The Catholics, of course, object on religious grounds, and their objection to religious exercises in the schools they are taxed to support, is a very proper one. An appeal has been made by them to the Department of Public Instruction.

* * *

THE Massachusetts legislature is again wrestling with the question of revoking the sentence of perpetual banishment against Roger Williams, passed by the General Court of Massachusetts in 1635. Last year a motion to this end was brought before the legislature,

but the session closed before due time could be had for its consideration.

* * *

The principal “reason” for the banishment of Roger Williams was that he denied the right of the civil magistrate to interfere in matters of religious belief and observance. This fact has been duly set before the House Committee on Judiciary by the author of the present motion, and it is hoped the Massachusetts authorities will be satisfied with the two and a half centuries of his sentence which Roger Williams has now served, and see fit to remove the ban.

* * *

ACCORDING to press reports, the Catholic Church, through Archbishop Nozaleda, of Manila, makes these demands for the church in the Philippines:—

1. That the titles to all property held by the church and religious orders shall be conceded.
2. Indirect contributions for the maintenance of the church and clergy.
3. Revenues to be collected from births, marriages, funeral dispensations, and apostolical indulgences.
4. Church control of cemeteries, hospitals and pawn-shops.
5. Church control of the parishes free from all state interference, and the teaching of the Catholic catechism in all primary schools.

Modest demands, truly; and quite characteristic of the papacy in foreign lands.

* * *

MUCH interest has been excited in religious circles throughout the country by the announcement that the Rev. Charles M. Sheldon, who has achieved fame as the author of “In His Steps,” is to have entire charge for one week of the *Topeka Daily Capital*, in March next, for the purpose of showing just what a Christian newspaper ought to be. It will be edited and managed solely with reference to the question, “What Would Jesus Do?” The work is to be done—so it is intended—just as Jesus Christ himself would do it. Mr. Sheldon is to assume charge of the paper March 13.

* * *

This unique innovation ought to afford an example of great practical value, from a religious point of view, and is no doubt anticipated with this thought in mind. But alas! already the effect is spoiled by the announcement that the paper will be printed on Sunday! A press dispatch dated at Topeka the 22d inst., says:—

“The Rev. Charles M. Sheldon will close his ‘religious daily’ experiment with a Sunday issue of the *Capital*.

“He will explain editorially that he cannot jeopardize the business of the paper by suspending publication on Sunday. The paper will be printed and circulated Sunday morning as usual.”

* * *

If this announcement be true, we anticipate a storm

of hostile criticism upon Mr. Sheldon's idea of a Christian daily newspaper.

* * *

A GREAT anti-trust convention is called for by prominent men of all localities and all parties, to be held in Chicago, February 12. The call sets forth some of the well-known evils of the trusts, and declares that "unless they are overthrown there will be established in free America a moneyed oligarchy on the one hand and a serfdom of the masses of the people on the other. They must be destroyed or free government is lost."

* * *

"This herculean task," it affirms, "can be accomplished only by the organization of the lovers of freedom in every part of the Republic, and through the persistent and determined efforts of a united people." To which end it invites the attendance of "patriotic citizens from all States and Territories."

* * *

The wicked principle of the trust system is the placing of power in the hands of one man, or of a few men to which they are not entitled. The most dangerous monster of which the human imagination could conceive would be a fallible, sinful man, endowed with unlimited power; and in proportion as the power of a few men (which wealth gives them) increases beyond the proportion of their importance as members of society, in that proportion do they become a menace to society, to be put under the ban of law if possible. No man can safely be entrusted with inordinate power.

* * *

THE French government has issued an order for the disbandment of the Assumptionist Fathers, in France, on the ground that under the cloak of religion, the society obtains money and exercises an influence for political purposes contrary to the interests of the republic.

* * *

A "DON'T SOCIETY" has been formed in Brooklyn, with branches in various places. Its motto is, "Down with Sunday newspapers, Sunday street cars, Sunday letters and other Sunday institutions." The members pledge themselves for one year or longer, to the following: "Don't ride simply for pleasure on Sunday, don't (save in an ocean voyage) ride in a public conveyance on Sunday, don't read a Sunday newspaper on Sunday, don't buy anything on Sunday, except in an emergency, and don't mail letters on Sunday."—Another outgrowth of the Puritanical Sabbath idea, which is so prevalent in our days!—*Lutheran Witness*.

* * *

It is reported that "orthodox" kidnapping of the

children of dissenters still continues in Russia. At Jureff, two couples have been sentenced to two months' imprisonment "for not having brought up their children in the Greek Orthodox faith," and the children were handed over to relatives belonging to the Established Church, or, in default, to the government, for education. Thereby the "Greek Orthodox faith" of Russia declares itself non-Christian, to say the least; for Jesus said, "If any man hear my words, and believe not, I judge him not." John 12:47.—*Present Truth (London)*.

Polygamy and Polygamy.

THE Christian women of the United States are in arms against the admission of the member-elect from Utah, Mr. Roberts, to a seat in Congress. The objection urged is that he has a plurality of wives; that he is guilty of polygamy. Under the laws of the United States polygamy cannot exist in any State or Territory. Polygamy exists over the entire Sulu group. Sultan and slave practise it. Why are these horrible conditions permitted in possessions of the United States? Why get shocked at a single instance in this country when thousands and tens of thousands are practising it in Sulu under the approval and protection of the United States?—*Cincinnati Enquirer*.

—————

A CRUSADE against profanity has been started in Albany, N. Y. The *New York Journal* gives this account of the undertaking:—

"ALBANY, N. Y., Jan. 14.—Bridled tongues will be the rule in Albany if a crusade against cursing and swearing, started by the Holy Name Society, is successful. Municipal aid is to be asked, and it is expected that the police will be directed to enforce the law against profanity in public places.

"Harmanus Bleecker Hall was crowded to-night with an audience enthusiastic in support of the crusade. Bishop Burke, Mayor Blessing, former Senator Amasa J. Parker, and others spoke. Mayor Blessing said the movement would have the co-operation of the city authorities.

"Resolutions were adopted declaring that profanation of God's holy name has become so prevalent and common among all classes of people that it is a disgrace to this enlightened age and reflects scandal upon a Christian community. The practise of cursing and swearing, the resolution set forth, has become so habitual that the most ordinary conversation is not indulged in without the profanation of God's name in almost every syllable, and the habit of indulgence in indecent conversation by grown people has spread to such an alarming extent among children that it disgusts people even on the public streets.

"It was resolved that the members of the several Catholic societies of the city of Albany and citizens present pledge themselves to further every effort in the future to check the spread of profanity and indecent speech and to aid the municipal authorities in any effort

that shall be made toward preventing cursing and swearing on the public streets."

The question may be raised, What constitutes swearing? And it should be remembered, that different answers would be given to it by Protestants and Catholics. In Catholic countries it is a gross offense to speak disrespectfully of the Virgin Mary, or of the State religion. The question is a religious one, and therefore one which the civil authority cannot settle. In attempting to settle it the civil authority goes out of its proper sphere and establishes a precedent from which much evil is liable to result.

"In God We Trust."

ORIGIN OF THIS INSCRIPTION ON UNITED STATES COIN.

MR. PRESTON, director of the mint, has run down the origin of the motto, "In God We Trust," to be found on our coins. It appears the first suggestion of such a motto came probably from W. R. Watkinson, of Ridleyville, Penn., who signed himself a "minister of the gospel." His letter to Secretary Chase on the subject was dated November 13, 1861. He said:—

"You are probably a Christian. What if our Republic were now shattered beyond reconstruction? Would not the antiquaries of succeeding centuries rightly reason from our past that we were a heathen nation? What I propose is that instead of the Goddess of Liberty we shall have next inside the thirteen stars a ring inscribed with the words 'perpetual union;' within this ring the all-seeing eye, crowned with a halo; beneath this eye the American flag, bearing in its field stars equal to the number of the States united; in the folds of the bars the words, 'God, liberty, law.' This would make a beautiful coin, to which no possible citizen could object. This would relieve us from the ignominy of heathenism. This would place us openly under the divine protection we have personally claimed. From my heart I have felt our national shame in disowning God as not the least of our present national disasters. To you first I address a subject that must be agitated."

Whether moved by this letter or not, Secretary Chase wrote as follows on November 20, a week later, to the director of the mint in Philadelphia: "No nation can be strong except in the strength of God or safe except in his defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition."

As it was found that the director of the mint had no authority over the mottoes to be placed on our coins, Congress having by a law passed in 1837 provided for them, he prepared his designs and submitted them to the secretary. The mottoes suggested were "Our Coun-

try," "Our God," and "God Our Trust." In reply, the secretary wrote: "I approve your mottoes, only suggesting that the first should begin with 'Our God,' so as to read 'Our God and Our Country,' and that the motto on the shield should be changed so as to read instead of 'God Our Trust,' 'In God We Trust.'"

An act passed April 22, 1864, changing the composition of the 1-cent piece and authorizing the coinage of the 2-cent piece. It provided also that the devices of the coins should be fixed by the director of the mint with the approval of the Secretary of the Treasury. In accordance with this provision the motto "In God We Trust," was placed on the new bronze 2-cent piece. By other acts it was provided that it should be placed on certain silver and gold coins.—*Sel.*

Sunday Closing in New Jersey.

THE MAYOR OF ENGLEWOOD CHAMPIONS THE SUNDAY LAW.

New York "World," Jan. 22.

MAYOR E. A. Brinkerhoff, of Englewood, recently defeated in his endeavor to close candy stores and ice-cream parlors Sunday, is now prodding the butchers and barbers. He has sent out long circulars to these business men, the contents of which astonish the mayor's most intimate friends. He says there is a little excuse for butchers doing business Sunday mornings and adds:

"The barber question is not so easily disposed of, for while cleanliness is akin to godliness, a clean shave is more in the nature of a luxury than a necessity, but it is a requirement of the many and often deemed essential to needed comfort."

The circular then branches off thus:—

"The world is eager and active for gain, and evil connived at will soon take the reins in its own hands and bid defiance to all control; but when rightly and firmly opposed it fades away before reproof and opposition.

"There is a problem of Sabbath observance in every century, and the problem apparently grows more intricate and bewildering as with the advance of civilization it seemingly becomes a foe to Christianity. Yet the main structural principles of society are simple, and remain the same for every age.

"The great outstanding fact is that the Almighty claims one day in seven as his. The arguments for such a Sabbath are many. Those chiefly urged in public are considerations which relate to man's physical recuperation after the week-day toil, or to a periodic pleasuring. In the Bible view the Sabbath is not a holiday, but a holy day.

"The Sunday laws, if properly and judiciously enforced, would bring a blessing to any community, not necessarily interfering with individual rights or comfort, but giving to all the required example that the one day in seven has a divine guaranty of man's being set apart from a mere existence for toil or pleasure.

"If not by force of circumstances enabled to appropriate the whole of the Sabbath day as the Almighty intended, as much of it as possible should be freed from worldly labor."

Mayor Brinkerhoff is an officer of the Englewood Presbyterian Church.

The butchers and barbers did not change their rules yesterday.

It appears also that the mayor issued a call for a conference of certain business men regarding the Sunday-closing crusade, which was responded to, says the *World*, by "seven butchers and one fish dealer." "The session was a private one;" and "one indignant resident who was refused admission said: 'Why don't the mayor practise what he preaches about the old Blue Law. Let him stop riding in his carriage on Sunday and allow the servants to cook the Sunday dinner on Saturday. The people of Englewood are disgusted with his preaching.'"

Sunday Enforcement in the West.

COLVILLE, WASHINGTON, TRIES THE EFFECT OF SUNDAY CLOSING.

COLVILLE, WASH., Jan. 8.—Sunday closing was put into execution in Colville yesterday with a vengeance, and Colville is now known and designated as a closed town. Several weeks ago the religious element thrust the issue by circulating a petition, in the form of an agreement, whereby all who signed promised faithfully to abide by the Sunday-closing law and shut up shop after the first day of January. After reconsidering the matter, a number of the signers published a notice of withdrawal, but many of the business men still left their names undisturbed on the petition. The paper was this week placed in the hands of the sheriff of the county, with the request that he forthwith enforce the Sunday law. Pursuant to his duty as an officer, Sheriff E. M. Denny prepared a written notice to all business men to close on Sunday and served a copy upon each and every business man in town.

In order to render the picture ridiculous a number of the sportive element on Saturday night built a rail fence across each end of Main Street, the better to impress the inhabitants from the neighboring country that business was to be suspended on Sunday. Boards were also nailed across the doors of the several churches of the town. While this was considered a huge joke, the church people took it seriously to heart, and it remains to be seen what the result will be in case a violation of the law is detected.

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Following Rome.

A GREAT revival effort is in progress in Brooklyn, and with the effort to reach the unconverted masses, there is naturally much discussion of the question of the best means by which this can be done. And one of the clergymen having the effort in charge, a prominent revivalist from Atlanta, Ga., Rev. L. D. Broughton by name, is reported as having expressed himself on this question as follows:—

"Religion is going backward. The power it once had is diminishing. The people of less intelligent ages were guided by God in all their actions. Now the church has no power.

"It is the fault of the church, too. Ministers are at a standstill. They are slowly losing their power. As a drawing card the church ranks only sixth in the list of public attractions. It should be made to rank first.

"How do I rank public attractions? First, theaters; second, prize-fights; third, cake-walks; fourth, kissing parties; fifth, dances; sixth, churches; seventh, funerals.

"That list shows that the church must be made as attractive as the theater and the cake-walk. Something must be done to bring the people into the churches, not on Sundays, but every day of the week. To do this we must make the church both a business proposition and a place of attraction.

"Too little stress is placed on the word 'business.' The saving of souls for the Lord is just as much of a business as manipulating the markets of Wall Street.

"There are 10,000 people who will pay \$20,000 for theaters before they will enter a church and give five cents to God. There are 50,000 men who would pay \$1,000,000 to see a prize-fight and would insult any one who would ask them to give 25 cents apiece for religion.

"There are 20,000 women who would pay \$10,000,000 for dresses for fashion who would not take the trouble to get up early enough on Sunday to attend church.

"I want to see the man who can doubt that statement.

"First of all, it behooves every minister to make his church as attractive as possible. It cannot be called sensationalism. It is merely putting God at the head of all things, where he belongs.

"If it is necessary to bring people to church, we ministers might even go so far as to have a service where the biograph could be introduced with Biblical pictures and with other pictures, too.

"For the men who put prize-fighting ahead of God, we might go so far as to have a few rounds of boxing before each service.

"Perhaps a one-act comedy might induce the theatrically inclined to stay until the sermon was over.

"Then, to attract many others, we might turn the church into a temporary café, where we might serve soft drinks between prayers.

"If this were done how quickly the sinners would see the difference between the paths that lead to God and the paths that lead to worldly delights.

"I used to like to dance. I liked to go to theaters,

and I liked many other things—except church; but once there came a power into my heart and I saw that no man could indulge in the frivolities of life and be a power with God.

“And I never danced or went to the theater again.

“Theaters, cards, kissing parties, prize-fights, cake-walks, and fashion, all mingled into one unharmonious whole, engage the people. They engage the people so strongly that they do not feel the power of God—not until their dissipated lives are waning and they are dying.

“If God is good enough to save the dying man, what wouldn't he do for the man in the prime of life, if that man would only appeal to him?

“Just tell the people I am serious. My one object is to combine the church with business and pleasure, so that sinners may be saved!”

All this is, in principle, just what was done by the church in the early centuries, to make Christianity attractive to the unconverted heathen. There were those in the church then, just as there are now, who saw the “necessity” of doing something to make the house of God a place of attraction for the heathen world. And according, various doctrines and ceremonies were devised with this end in view, and the result was, in their view, highly successful. The heathen were attracted, and flocked into the churches in vast numbers. But instead of being converted to God by the church, the outcome was that the church herself became heathen. Having lowered herself to the plane of heathenism to save the heathen, she was unable to raise herself back to the plane of Christianity; she became as much lost as were the heathen.

And to day, the same principle is no less true. The church can lower herself to the world's level, but she cannot lift herself back to the level of godliness. Instead of saving the world, she can by such means only bring upon herself the necessity of repentance and humiliation before God for the sin of backsliding.

The church of Rome succeeded in making herself attractive to worldly-minded people; and she has retained this attracting power ever since. And while the Protestant churches are confessing that their hold on the people is departing, and seeking in every way to devise attractions for catching and holding the worldly classes, no such necessity is felt by the church of Rome. That church is not losing her hold upon the people. This is a fact which any person can observe for himself.

When Protestant pastors, therefore, begin to study to devise means for making the church a competitor with the theaters, and other worldly shows in attracting the pleasure-loving masses, they are only engaged upon a problem which the church of Rome has solved, and of which she holds the only solution. It would shorten the work and give the result they are seeking, if they would at once make the papal system their model.

But Christianity does not seek to please the worldly-

minded. It offers the power of God to transform the mind, and when that is done, the further removed the church is from the level of worldly shows and amusements, the more attractive will it be to that individual. Christianity can make no compromise with the world.

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BY PROF. P. T. MAGAN.

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

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

² Heb. an high place for us.

^a Cant. 6. 8.

^b 1 Kin. 2. 19.

^c Ps. 66. 5.

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

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

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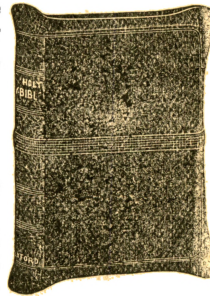
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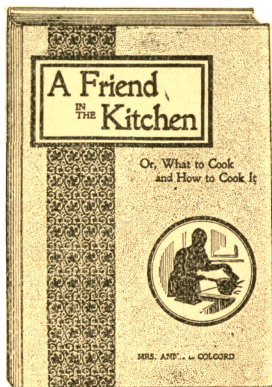
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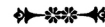
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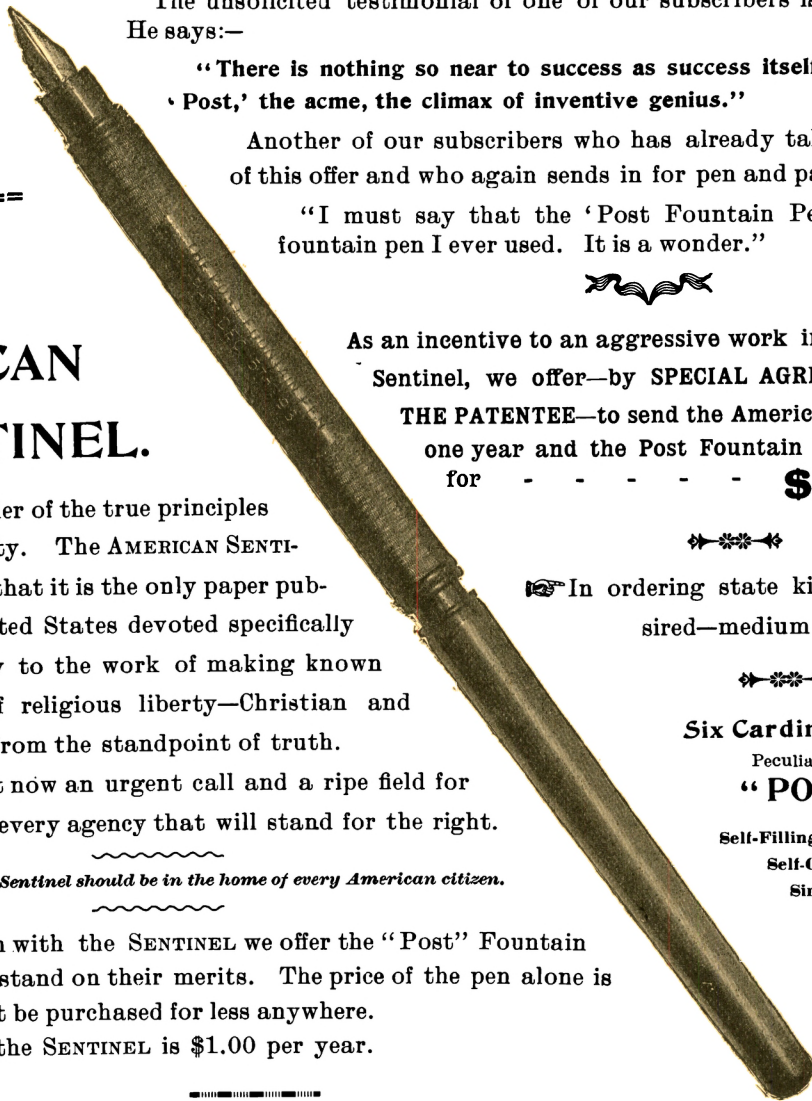
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NEW YORK, FEBRUARY 1, 1900.

THE article which we reprint this week from the *Sabbath Recorder*, gives some recent history showing how Sunday laws which contain "the usual exemption" for observers of the seventh day, have worked in New Jersey. Read it.

AS WE note elsewhere in this issue, a great "Christian Political Union" is called for by representatives of the leading religious bodies in this country, and a meeting to inaugurate such an organization is to be held May 1, in Illinois. A national committee has been appointed, representing Illinois, Wisconsin, Iowa, Missouri, California, Pennsylvania, New York, New Jersey, and Alabama; and the Woman's Temple, in Chicago, has been selected as the national headquarters.

THE "Blue-Law Sunday" has come to Baltimore, and in consequence, says a dispatch, "there is great excitement and worry among tradesmen." The announcement has been made that "the [Sunday] law will be carried out to the letter." Only motormen and trolley-car conductors will be allowed to work. "One newsdealer has prepared the following sign, which he will display on his store door Sunday: 'Closed on account of our great grandfathers' Blue Law and some fanatical hypocrites.'"

THE Jewish nation rejected Christ because they were seeking a political saviour,—a saviour of the *nation*, from the Romans. Christ came as a *personal* Saviour and therefore they did not want him. And do we not see the same thing to-day, in the United States? Are not the religious

bodies of the land calling for political salvation,—for salvation of the nation, through politics—more loudly than they are calling for personal salvation? And in this are they not rejecting Christ, as did the Jews? Verily they are. Jesus is not a political Saviour, but a Saviour of individuals "from their sins."

STATISTICS of Sunday labor in Minnesota furnished by Labor Commissioner McHale, show that only 9,889 persons habitually work on Sundays, and the amount of work done on Sundays is only about 25 per cent. of that done on week days, owing to shorter hours. In eating houses Sunday labor is 94 per cent. of week day labor, and in municipal work 96 per cent.; in drug stores, 75 per cent.; newspaper offices, 42 per cent.; railways, 33 per cent.

DR. PARKHURST, the foremost advocate of municipal "reform" in New York City, says he favors the opening of saloons during certain hours on Sundays for the sale of beer. But can Dr. Parkhurst, or any other reformer of similar views, give a logical reason why it is right to open a place of business a part of the day on Sunday, but wrong to keep it open throughout the day? And can anyone tell, also, why the line upon the sale of intoxicants should be drawn so as to allow the sale of beer, and prohibit the sale of other alcoholic drinks?

DO NOT skip the article published in this issue on the menace of militarism. The facts which it states ought to be in the minds of every American citizen. They are furnished by an intelligent Frenchman, who has had ample means of knowing the exact truth about the things of which he writes.

B. H. ROBERTS, polygamist, has been kept out of Congress, but at the cost, as many think, of "another

hole in the Constitution." But another hole in the Constitution will hardly be noticed nowadays.

THE question whether the Catholic friars are to be forced upon the people in the Philippines, says Archbishop Chapelle, will be settled by "the pope, General Otis, and myself." It is easy to forecast how the question will be settled under this arrangement.

RECENTLY a mass meeting under the auspices of several "patriotic orders" was held in Washington, D. C., for the purpose of considering the political encroachments of the papacy, at which resolutions were passed affirming the religious freedom of all citizens under the Constitution and their right under it to be exempt from taxation for the propagation of religious opinions; that this is a Protestant nation and that the Protestant religion is necessary to the preservation of the Constitution; and that no money ought to be paid out of the Treasury to Roman Catholic institutions, or Catholic chaplains appointed in the army and navy. And the *Catholic Mirror* points to these resolutions as being "so unique" that it gives them "for the amusement" of its readers. There was a time in American history when no intelligent journal would have referred to such resolutions as being "unique" in this country.

The resolutions do not go far enough. It is as bad to appropriate public funds for Protestant religious institutions as for those of the Catholics, and as bad to appoint Protestant chaplains for the army and navy, as to appoint Catholic chaplains. The principle of the proceeding is the same in both cases, and it is a papal principle.

"JUDGING from present results," remarks the *Baltimore American*, "another Peace Conference would about embroil the universe."