

"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.

(Entered at the New York Postoffice.)

CHRISTIANITY demands the denial of self; the Sunday laws demand the denial of conscience.



MORALITY cannot be preserved by legality. The forms of godliness without the power amount to nothing.



THE religion which crucifies self will never ask for a law to save self from any cost incurred by obedience to God.



REAL Sabbath rest is not in a Sabbath law, or in idleness, but in the Sabbath itself; and only he enjoys it who takes the Sabbath as the gift of the Creator.



IF a person has any rights at all, he has all the rights with which man has been endowed by the Creator. He cannot be denied one right without in principle being denied all.



BECAUSE the true Sabbath is a religious institution, any weekly Sabbath must borrow from it a religious character, just as any imitation derives its significance from the thing imitated.



THE spirit of Christianity does not prompt a person to inquire of the Lord what his neighbor ought to do, or to inform the legislature of how his neighbor should be made to act, on the Sabbath.

THE state may command men in religious observances now, but it will not answer for them finally at the bar of Him who alone has authority in religion.



IT is a bad thing to enact an unjust law, but a worse thing to enforce it after it is passed. If a bad law ought to be enforced, upon the same principle a bad character ought to be protected in doing injury to the public.



THE true Sabbath—the "Sabbath of the Lord"—is immortal because it is the same now that it was when God created it. Hence no one need be worried over the question of its preservation. Only that which has in it the seeds of sin and death needs to be guarded against the liability of destruction.

A Baptist Clergyman's Defense of Sunday Laws.

WE have received from a clergyman of Cleveland, Ohio, the following letter in reference to his connection with the agitation for Sunday observance in that city (noticed recently in our columns), with a request for its publication, with which we very willingly comply:—

"EDITOR AMERICAN SENTINEL: You kindly sent me a copy of this week's SENTINEL that I might see your strictures on my plea for 'enforcement of the law.' Possibly you will grant a brief reply.

"Let me say: In keeping with the great denomination to which I belong, I believe in the separation of the church and the state. I do not believe in trying to make people *religious* by civil legislation. Nor do I believe in civil government granting at any time, anywhere, under any conditions, in states or territories, to Protestant, Catholic, or Jew, one cent of money for denominational purposes!

"My remarks, which you criticise, were not a plea for laws to be enforced in order to make people religious,

or to attend any church, but were on this point: Cleveland has scores of business concerns which work thousands of men and women seven days in the week. These wage-earners are crying for a day primarily for physical rest. The laws of the city are against the operation of those business places on the Sabbath. Yet because these business men make money by running on the Sabbath day, they run their business in violation of a plain law which the vast majority of people believe in as a physical right and necessity. Now, that these wage-men who get almost no time for physical rest, or mental improvement, or religious enjoyment, may have at least one day of rest, I said that the laws on our statute books which clearly forbid the operation of these factories and places of business on the Sabbath 'should be enforced,' that men and women who are now compelled to work on the Sabbath or be thrown out of their positions may have an opportunity to rest. If you differ from me on this point, then I shall have to be contented in not being agreed with. I believe that *righteous* laws, and such enforcement of righteous laws as will give American citizens *respect for law*, are among the chief necessities of our age and country.

"Respectfully,

"W. L. PICKARD,

"*Pastor First Baptist Church, Cleveland, O.*"

Probably no more plausible statement of the case for the Sunday laws could be made than is here presented. The workmen are, in very many cases, overworked by their employers; they are injured by working seven days in the week; it is a great wrong to a man and to his family that he should have almost no time in the week to spend with his wife and children; he ought to enjoy a weekly day of rest. All this we believe as fully as does the writer of this letter. We differ when we come to consider the proper remedy. He says there should be a Sunday-rest law, strictly enforced; we say that all Sunday laws are wrong in principle, and therefore delusive as a remedy for moral or social evils.

Would our Baptist friend be satisfied with a law which provided that these factory employees should each be given one day off each week, upon any day which might best suit the wishes of the employee or the convenience of the employer? No; we think he would not. The day upon which they are to rest, for physical recuperation and social requirements, must be Sunday, and no other.

More than this; the Sunday laws must apply not only to owners of factories and business concerns, but to all men generally. The individual who employs no one, but works only for himself, must stop his business, even though he prefers to work. This is what our Baptist friend demands unless he is decidedly at variance with his brother clergymen who favor Sunday laws.

As we have stated, Sunday legislation is wrong in principle. The Sabbath is a religious institution. Its observance is a religious act, and rest from labor is an essential feature of that observance. The legislature cannot appoint and enforce a weekly day of rest, without coming into contact with religion.

Here comes in the plea for the "civil Sabbath." The state does not interfere with religion, we are told, because it only decrees a "civil" Sabbath—mere rest from work. But mere rest from work, upon a fixed day each week, after the manner of true Sabbath observance, has a religious significance of which it cannot possibly be divested by legislative act. It has been so fixed by the act of the Creator.

We must keep in mind the arrangement which the Creator has established. His law says, "Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This covers the entire week, and divides it into six *working* days, and one *rest* day, and that rest day is a religious day. It provides no place for a "civil Sabbath," and no such institution can be put into it without altering it and interfering with the position assigned the "Sabbath of the Lord."

This is the divine arrangement for the week—one religious day of rest, and six working days. Omniscience was satisfied with it; why should not the Rev. Mr. Pickard be likewise satisfied? Why should any Baptist clergyman think it can be improved on by a State legislature?

And by this arrangement all men are bound. All men, including workmen, are religiously bound not to turn the Sabbath into a civil day, nor to turn one of the six working days into a rest day. The six working days must retain their character as such in order that the Sabbath may retain its character as a day sanctified—set apart—from all the rest. Some men observe the seventh day, and feel in conscience bound to regard Sunday as one of the six working days. Others observe the first day, and if that day is the Sabbath they should feel in conscience bound to regard all other days as working days. Hence the state cannot appoint and enforce a weekly day of rest, under any plea, without interfering with conscience.

Any weekly day of rest, whatever name may be given it, must be either the Sabbath of the fourth commandment or an imitation of it. If an imitation of the true Sabbath, it is a counterfeit and as such must be offensive to the Author of the genuine institution. It is by the genuine Sabbath that men are to be benefited, and not by a man-made imitation.

The evil of all Sunday legislation is that it sets up a human authority where the divine Authority has spoken, and applies force in the domain of religion and the conscience. From the very nature of the Sabbath institution, as we have seen, this must be so. Hence it cannot be the proper remedy for the evil of overwork. The dictates of conscience ought to settle the question of Sabbath rest for workmen, as for all others; but those who have no conscience in the matter, or who will not be governed by its dictates, must find a remedy by some other means than that which would bring compulsion upon the consciences of others.

A Call for "Christian" Politics.

A WRITER in the *Sabbath Recorder* says:—

"There can be no question as to the duty of a Christian to take part in politics.

"There can be no question about the necessity for the Christian to take part in making the laws, and selecting the officers to enforce them."

Is this so? Is there any question but that Jesus Christ took no part in politics, neither worked for the enactment or enforcement of any laws? And is there any question but that Christians are bound to be guided by his example?

Again, this writer says:—

"We cannot shirk these responsibilities and leave the country entirely in the hands of professional politicians and chronic office seekers."

But does not this writer know that true Christians in this country, as in other lands, are not in the majority, but constitute only a small minority? As a part of the government, they would constitute the tail and not the body, and the tail does not wag the body, but *vice versa*. The candidates will be selected by the great majority who are not Christians, but are "professional politicians, and chronic office seekers," and followers of these characters, and then the true Christians can vote for them if they choose, under the impression that they are casting a Christian vote; while the politicians laugh at their simplicity.

Anybody who reads a daily paper ought to know that politics in this country are managed by professional politicians, and always will be. These men have studied the subject until they have made a science of the business of getting and holding a majority of the popular vote; and the unskilled man can no more succeed in a political contest than can the novice succeed against the man of scientific skill in any other business. And the churches and religious organizations which aim to control politics will succeed in their purpose only when they are led by professional politicians; that is, when their religious leaders learn and copy the methods by which professional politicians attain success. But when this is done, where will be their standing as representatives of Christ?

True Christians are the "salt of the earth"—that which preserves it. Matt. 5:13. But will anyone claim that Christians preserve the earth by their votes? Yet Christians will argue in a Christian journal that Christians must be careful to cast their ballots into the great sea of political worldliness, in order to keep things from going to ruin!

Politics represents selfishness—the instinct of self-preservation, self-advancement, self-exaltation—which is common to all people. Any person, except perchance the true Christian, will resent an invasion of his rights, and will make trouble if he can for the person or party

seeking to invade them. Hence there is a necessity felt to a greater or less degree by all persons in power, of respecting the rights of the people; and it is this necessity caused by the common instinct to "look out for number one," and not the "Christian vote," that maintains the rights and liberties which civil governments are instituted to preserve.

There are a vast number of people in this country who, while lacking the true Christian spirit, are tenacious of their religion, and ready to roll the car of Jugernaut over the adherents of a rival religion where they constitute but a despised few. And it is just such pleas for Christian politicians as this the *Recorder* prints, that will take these over-zealous and under-wise "Christians" into politics for religion's sake. And when this comes to pass, as ere long it will, the *Recorder* will have plenty of reason to regret the results that will follow.

The Failure of "Christian Politics."

The idea that society can be reformed and the moral evils that afflict it eradicated by putting good men—that is, righteous men—into political office, is shown up as a delusion by an Australian journal, the *Bible Echo*, as follows:—

"There are many who propose reforming society and making the world religious by law. Themodus operandi that they propose is, 'Get Christian men in Parliament; then let them make Christian laws, and when these laws are enforced the evil will be restricted, men will be prohibited from sinning, society will become religious, and the world prepared for the millennium.'

"To begin with, we do not believe that the truly Christian man will go to parliament. True Christianity neither covets place nor power. Christ never put up for parliament, and if he had designed his followers should take up that kind of work he would have left some directions on the matter.

"Again: When Christian men do go to parliament their Christianity seems to be the first thing that gives way. The following paragraphs, bearing out this point, we quote from the *New Voice* [New York City], of December 14, 1899:—

"Besides, it is impossible to find out the 'good man.' Any man that wants office will prevaricate and, as a rule, lie. And the 'good man's' party friends will not believe or even consider the truth.

"Indiana elected a Christian governor, a leader in the Presbyterian Church and soon to enter its ministry. Mr. Mount was not only a nominal Christian, but, according to all the testimony, a 'good man,' but he turns out to be an emphatic license man, and, all things considered, the saloons' best friend in Indiana.

"Missouri elected a 'good man' in high standing in the Methodist Church, and he turned out not only a friend of the saloon, but an 'allround' dirty politician, whose power for evil was only circumscribed by the small horizon of his mind.

"Iowa elected a 'good man' governor—perhaps

the most prominent member of the Christian Church—and he shambled down from his Christian profession at the first fire of the politicians, and threw the door of the State wide open to the liquor traffic.’

“This is just about how the matter stands. ‘Any man who wants office will prevaricate,’ says the *New Voice*, and we believe it is true. Then what good will be accomplished by putting such good (?) men in office?

“The simple fact is, goodness does not come by legislation. Righteousness is the gift of God. The law may keep a man from committing murder because he fears the penalty, but if he has a desire that would lead to the injury of life, God regards him as a murderer already.

“Church membership and religious profession add nothing to the politician. This is true not only in individual life, but in city life as well. The following statement taken from the *Signs of the Times* will give evidence on this point:—

“One of the most “Christian” cities of this land is the “City of Brotherly Love;” but this is what Hon. John Wanamaker says, in the *New York World*, concerning it: “In Philadelphia we have not had an honest election for many years, and the debauchery of the ballot has acquired the system and precision of a science. . . . This has not been the growth of a day or year, but has been perfected by a steady, systematic development of the most minute details of original ingenuity. The machine has educated its followers in election crime, rewarded them according to their perfection in fraudulent arts, and extolled and honored the leadership which best knew how to devise and avail itself of corrupt practices and protect and promote its debased fools and disciples.” Is Philadelphia alone in this respect.’

“Christian politics is very largely a mistaken idea. The true Christian will do right apart from all earthly laws. He is bound by a higher law than any earthly legislature can proclaim—even the law of his God.

“God has ordained earthly rulers to judge between man and man, to see that the weak are not swallowed up by the strong. But he has never entrusted to Cæsar the work of converting men, or preparing them for heaven.

“The Christian will walk humbly with his God in this world. The struggle for place and power does not disturb his peace, for God has promised that in the future (not now) he shall have power over the nations. Till then the child of God can safely leave his affairs in the hand of the divine Ruler who puts up and sets down whomsoever he will.

Is THE day school the place for instruction in the primary truths of the Bible? Is not this in the Christian home, first of all, and then in Sabbath schools provided by the churches? In proportion as this solemn duty is given over to a teacher in the day school will the responsibility be transferred from them to whom it naturally belongs, and the result cannot, in the long run, be good. In Germany the Bible is a text-book in the common schools, and it has not added to the reverence for the Book of Books to have it numbered with Grammar, Arithmetic, etc. Keep the teaching of the

Bible in the hands of those who regard its truths as higher and grander than all others.—*Canadian Baptist*.

Sunday Closing at the Paris Fair.

OFFICIAL CORRESPONDENCE ON THE SUBJECT BETWEEN
THE AMERICAN SABBATH UNION AND THE
SECRETARY OF STATE.

RECENTLY we mentioned the fact that the American exhibit at the Paris World’s Fair would, by order of the Government, at the solicitation of the American Sabbath Union, be closed on Sundays. Since then the official correspondence on the subject has been given to the press by permission of the Secretary of State; and, naturally, it is found to be of an interesting nature. The following is the letter of the American Sabbath Union:—

“31 Bible House, New York, Feb. 7, 1900.

“To the Hon. JOHN HAY, Secretary of State, Washington, D. C.

“Sir: In behalf of large numbers of our fellow-citizens, we respectfully ask that the representatives of our Government at the Paris Exposition this year be instructed, in their official capacity, to pay that respect to the Sunday observance which is paid by our National and State Governments and which is in accordance with the laws and customs of the American people, by the closing of their bureaux and the suspension of official business on Sunday.

“For precedents in the action thus asked, permit us to refer to the instructions given by the Department of State to the representatives of this country at the International Expositions at Paris in 1889, in 1881, and in 1878.

“The question of Sunday rest, especially in its industrial and social aspects, has claimed greatly increased attention on the continent of Europe within recent years, and by legislation and by the influence of public sentiment, large numbers of wage-earners have already been released from the slavery of uninterrupted toil.

“This movement has been promoted by the example of this country. It is surely right that the action of our representatives abroad should be such as to give emphasis to this example.

“By order of the committee,

“Very respectfully, your obedient servant,

“WM. W. HOPPIN, *Chairman*.

“W. W. ATTERBURY, *Secretaries*.”

“WM. S. HUBBELL,

To this the following reply was received:—

“Department of State, Washington, Feb. 17, 1900.

“WM. W. HOPPIN, Esq., Chairman, New York Sabbath Committee, No. 31 Bible House, New York City.

“Sir: I have to acknowledge the receipt of your letter of the 7th instant asking that, in accordance with the precedents set in 1878, 1881, and 1889, the representatives of this Government at the Paris Exposition this year be instructed, in their official capacity, to pay

that respect to the observance of the Sabbath which is paid by our National and State Governments, and which is in accordance with the laws and customs of the American people, by the closing of their bureaux and the suspension of official business on Sunday.

"The subject has received the Department's attention, and I am pleased to inform you that the Commissioner-General of the United States to the Exposition and the United States Ambassador at Paris have been instructed to co-operate, as far as possible, with the American exhibitors in procuring united action to induce the suspension of the running of machinery and the performance of manual labor in connection with American exhibits on Sunday. They have further been instructed regarding their official observance of the day, and their report will be awaited as to what it is practicable for the United States to do in its official representative capacity.

"I am, sir,

"Your obedient servant,

"JOHN HAY."

The representatives of the Government, it will be noted, are to observe Sunday in their official capacity, which will constitute an observance of Sunday by the American Government. But the American Government does not observe Sunday here at home; for there is no national law for Sunday observance in any department of the Government, and in fact each of the departments transacts business on Sunday when necessity seems to require it; while the Constitution, which is the highest law of the land, prohibits the enactment of any national law "respecting an establishment of religion or prohibiting the free exercise thereof." Congress did enact a law closing the Chicago World's Fair on Sunday, and thus the Government did recognize the claims of Sunday as a religious institution; but it acted wholly without authority in the matter, as it does now in closing the American exhibit at Paris.

In recognizing Sunday as a religious institution the Government gives its support to a religion. It takes sides in a religious controversy; for opposing religions contend over this very question of acknowledging Sunday as a sacred day. Why should the Government do this? And if the Government can do this of right, why may it not of right take sides in any other matter of religious controversy? Why may it not, and why should it not, support religion to the full extent of a complete union of church and state? How can the Government favor a religion in the matter of Sunday observance, without thereby establishing the full principle of church and state union?

this issue there can be no compromise. Shall conscience or commercialism rule? That is the question.—*The Outlook.*

The Mission of Christians.

THE following "conversation" on this subject by a writer in the *Ram's Horn*, presents truths which the "Christian" lobbyists and politicians and agitators for religious legislation, and indeed all people, would do well to keep in mind:—

"I tell you," exclaimed the Man-of-Spirit, "the trouble with us is that we haven't backbone. We're afraid! Why, we call ourselves a Christian nation; the world calls itself civilized, and look at it! What has the church to do with the ruling of this country? Nothing! We ought to rise in our might and make ourselves felt! But we don't do it! And I'm afraid we won't do it. It's discouraging, the lack of backbone you find in the world. Don't you think so, Uncle Bez?"

"Well, I've found some pretty determined people in the world," replied Uncle Bez. "Some of them determined to do the right thing, and some determined to do the wrong. I don't believe that it's altogether a question of more backbone; I don't think that is the crying need of the church to-day. In fact, I'm not so sure that we haven't too much backbone, some of us. I'm not sure that we are not a proud and stiff-necked generation.

"I think if you'll get down your New Testament and read a little of the life of Christ, you will very soon see that he does not require us to carry the world by storm. You remember that he warned his disciples against seeking to 'domineer' men; 'for the Son of Man came not to be ministered unto, but to minister.'

"He was born in a stable; no man was crowded out of the comfortable inn to make room for the King of Glory.

"He began busying himself 'about his Father's business,' when other boys were busy with games.

"His fore-runner was not a knightly herald in purple, but a man in camel's hair from the desert.

"Immediately after his ministry began, the devil began to tempt him to take the kingdoms of the world for his own, but he would not—that was not the sort of rule he came to establish.

"He called disciples unto him—that they might care for him, watch him and guard Him? No—they slept while he passed through the greatest agony the world has ever seen. 'Not to be ministered unto, but to minister.' He gathered them about him that he might, with infinite 'patience and tenderness, teach them the way to live.

"He explained to Nicodemus that the Son of Man 'must be lifted up'—must give his life as a ransom for many.

"To the woman at the well, a Samaritan with whom the self-righteous Jews had nothing to do, and again to the publicans and sinners who gathered at Matthew's house, Christ went bearing the message of eternal life.

"To his friends and neighbors at Nazareth he declared that he was anointed 'to preach the gospel to the poor, to heal the broken-hearted, to preach deliver-

THE Porto Rican tariff question brings us to the parting of the ways, where the people must decide whether expansion means the use of national power to exploit governed communities for our benefit, or the use of national power to extend over governed communities the privileges which freedom has given us. In

ance to the captives, and recovering of sight to the blind"—to minister.'

"At Capernaum he healed many, casting out devils, and forgiving sins—healing body and soul—ministering unto poor, sin-sick man.

"But in all of it, there's not a word about rising in his might and taking the world by force.

"Christ never drove any one. The only force he uses is the power of love, to draw all men to him.

"He came to minister. Don't let us get the notion into our heads that we can do his work for him. He has work for us to do—work in plenty if we do not turn from it, but it is not his work. We may become co-laborers with God, but only to do our own part. We must leave God's part with him. 'God giveth the increase.' The results belong to Him, and our faith is very weak if after we have done the best we can according to our conscience and God's pointing and the common sense he has given us—our faith is very weak, I say, if we can't trust the outcome with God, but think we must get our backbone up, and rise in our might, and take a club and drive men into the kingdom of heaven. We are not going to establish any inquisitions in these days; we have learned to know the love of God better than that.

"But, on the other hand, while we are to allow Christ to minister unto us to our soul's salvation; while we are to accept what he does for us; while we cannot 'convert' the world nor a single soul—we must follow in his steps if we are his children, and become also ministers inasmuch as it is in our power. After Christ has ministered to us, we must go and find our brethren as Andrew and Philip found Nathaniel; as the woman of Samaria went to the men of her city, saying, 'Come and see'; as those who were healed at Capernaum brought others to be healed; as Matthew made a feast and invited publicans and sinners to see and hear the Master. We, too, must become ministers.

"I wouldn't become discouraged if I were you," Uncle Bez went on. "I know there are a good many things in the world we would like to have different. I know the devil seems to have a pretty good grip on some of the best things in the world, but I've faith enough to believe it's all coming out right in the end. Christ came to minister—and I don't believe his mission will be a failure. Do you?"

JOHNSTONE MURRAY.

A NEW ENGLAND journal says:—

"Our trade with the Philippines has been itemized for the seven months to February 1 in a late report of the treasury bureau of statistics, and from a commercial standpoint it must be admitted that the results are highly encouraging, particularly in the case of malt and spirituous liquors. Exports from the United States to the islands in that period were: Of malt liquors, \$101,781; of brandy, \$21,714; of whisky, \$65,138; of wine, \$3,914; total malt and spirituous liquors and wine, \$192,547, or at the rate of \$330,000 a year. And yet, prior to the American occupation, our annual export of all goods to the islands was little more than \$100,000. Thus in the one item of intoxicating liquors we have created by conquest a trade over

three times as large as our whole export trade in all commodities formerly amounted to. Here is striking evidence of progress in civilization from our career of conquest—in one direction, at least."

The Burning Religious Question in the Philippines.

"Springfield Republican."

ARCHBISHOP CHAPELLE, who was sent by President McKinley to the Philippines on some mission connected with the spiritual affairs of the islands, visited early in January the convent of the Dominican friars at Manila, the Dominicans being one of the religious orders against which such severe charges have been preferred by the natives and by travelers in the archipelago. An account of the visit, together with a report of what the archbishop said to the provincial father of the order, was quickly sent to a Madrid paper by its Manila correspondent who claimed to have received his information from the provincial father himself. This report was copied in the Manila papers, but first of all by *Progreso*, the Spanish organ, and on January 15 by the *Manila Times*. The publication caused much excitement in the Philippines, and is said by the Manila correspondent of the *New York Post* to have "added fuel to the flame of Filipino bitterness against the Americans."

The excitement was due to the language Archbishop Chapelle is alleged to have used in his talk with the provincial father of the Dominicans. Words are put in his mouth which assure to the friars the continuance of their past privileges and functions under the rule of the United States. The following is from the *Manila Times's* translation of the Spanish paper's account:—

"'Father McKinnon has given four public lectures in America,' said the delegate to the provincial, 'and his apostolic zeal is the cause of my presence now in Manila. His four public lectures caused President McKinley to realize the necessity for the monastic orders remaining in the Philippines, and I was, at the request of the holy see, appointed to the commission, which was endeavoring at Washington to settle the religious question of these islands. I exerted myself in this matter, and stated my project for the settlement of the Catholic Church in the Philippines. My views were approved by both President McKinley and the pope, and I was intrusted with the mission by his holiness, who amplified my powers for the purpose. I therefore come to Manila with ample authority for everything. The arrangements and reorganizations which I intend to make will be completed in a short time. I rely on the support of the monastic orders.'

"Mgr. Chapelle referred slightly to several subjects connected with his mission, but he did not openly explain any. He said, however, that the friars of the Philippines have alarmed themselves without any reason. 'I know their importance in this country, and am openly predisposed in their favor. Would the friars accept

salary from the American Government supposing the latter was willing to employ them in its service? I regard it as an act of true weakness that Father Nozalada should leave the archipelago. If it depends upon me, he will not do so. I would go so far as to impose upon him my authority, as I am sure that in less than six months he will be the most important prelate in the Orient.'

"Asked by the provincial if the friars would be guaranteed against any vengeance in the event of their again occupying the parishes by virtue of the new arrangements, the prelate replied: 'If the friars occupy the parishes they will be considered as elements of order, and, therefore, as American agents.' Continuing, the delegate said that 'as America is thoroughly convinced of the necessity for the retention of the friars in the Philippines, the monastic orders will be given the necessary prestige, which will be much greater than it was during the Spanish regime. Father McKinnon, who will be appointed to a high position in the archipelago, will protect the friars and be the mediator between them and the American authorities here.'"

These alleged statements by Archbishop Chapelle are, if reported with substantial truth, of the most extraordinary nature. They are scarcely credible. President McKinley and the American people are represented as being convinced that the monastic orders should be undisturbed in their old privileges, property rights and spiritual functions, while the archbishop himself is declared to be openly predisposed in their favor. The suggestion that the friars be placed on salary by the United States Government would, if carried out, involve the establishment and maintenance of a religion by the United States, something altogether out of harmony with American institutions, and in defiance of the Constitution, although the constitutional objection could have no force with those of our people who accept the imperialist theory that the Constitution has no application to territory of the United States.

The repudiation of these newspaper reports by the archbishop and by his staff assistant, Chaplin McKinnon, of the United States army, are very welcome, and every one would be glad to accept them as final. But Mr. Robinson, the excellent Manila correspondent of the *New York Post*, now comes forward and states, after special study of the situation, that, in spite of any denials, he is convinced that "the weight of evidence strongly indicates that Archbishop Chapelle has spoken indiscreetly." Mr. Robinson observes that the original report has not been adequately controverted, and what is of more significance to his mind: "No steps have been taken against the paper *Progreso*, which first published those statements, and nothing has been said or done to other papers which copied them. For infinitely less venal offenses—for this was slanderous, if it was untrue—local papers have been cautioned and threatened by the American authorities. The immunity of the present case is, therefore, suggestive." Mr. Robinson's own belief is that "some document exists, or did exist, in

which statements were made of the nature of those reported, and that this document fell into the hands of those who were neither supposed nor expected to see it. Through such a channel it probably obtained publication, and that nothing has been done about it is probably due to the fact that Senor Editor holds a royal straight flush." It is certainly a very singular circumstance that, if the report printed was a mere fabrication, the editors of the Manila papers have not been remonstrated with by the military authorities.

For the publication of the report aroused great excitement among the Filipinos, and, undoubtedly, it supplied just the ammunition the insurgent printing presses were most hungry for. The deep and abiding hostility of the people to the monastic orders immediately flamed up. The archbishop has received a petition from Roman Catholic merchants, proprietors, physicians, and other leading citizens of the Santa Cruz district of Manila, praying that the friars be compelled to leave the islands and that the parishes be presided over by a Philippine secular clergy. The *Manila Freedom*, on January 19, said: "No more emphatic demonstrations by a Catholic people against religious corporations could be made than those that are daily pouring in from the different sections of the country." *La Patria*, of Manila, said, on January 16: "A river of blood flows between the Filipino people and the monastic orders. It is inconceivable that they should be enthroned once more on their former heights of power to control the affairs of the people."

There seems to be a general agreement among those who have studied most closely the Philippine question that the religious phase of it is one of great difficulty. . . . The great mass of the Filipinos bitterly hate the friars and the monastic orders, and this is a fact of the largest import, whether or not that hatred is well-founded. Unless the United States clips the wings of the religious corporations the war may go on indefinitely. On the other hand, does the administration dare to expel the friars and confiscate their estates, as the Filipinos of all classes desire? In his recent speech in the Senate Mr. Lodge hinted strongly at such a confiscation when he said: "The land, which belongs to the people, and of which they have been robbed in the past, should be returned to them and their titles made secure." But Mr. McKinley's Paris treaty contains clauses which seem to insure to the orders the permanent possession of their great landed properties, through possessory titles if through no other. . . . The final outcome, therefore, is in utter darkness, but the prospect is that war in some form will continue so long as the United States seems to the natives to be protecting the religious orders in their old position of spiritual and economic power.

PAPAL methods change to suit circumstances, but papal principles are everywhere the same.



FOR violation of the Sunday saloon law in Crystal Falls, Mich., five saloon keepers were fined \$25 and another was fined \$50.

It is reported that 5,000 Mormons have recently emigrated from the United States to Mexico, where they have been granted special concessions.

AN application for the revocation of the license under which the Dewey Theater in New York City is run, made by the New York Sabbath Committee because the theater had violated the Sunday law, was refused by the justice appealed to because the papers in the case had not been served on the right parties.

THE Wilmington Methodist Episcopal conference at Wilmington, Del., March 27, adopted a resolution condemning the army canteen and the use and sale of liquor in new possessions of this Government; also a resolution requesting the general conference to censure President McKinley for setting aside the anti-canteen law.

A SUIT against Christian Science "healers" has been instituted in Baltimore, by a man whom their treatment failed to heal of a diseased leg. The victim wants \$20,000 damages. An exchange which mentions the case appropriately remarks that "if a man is satisfied with absent treatment, he ought not to complain if the cure is absent also."

AN exchange announces that "Mayor Parkinson of Moundsville, W. Va., has given out the information that he will soon adopt the Sheldon idea for municipal government, and run the city 'as Jesus would.'" There is a difference between trying to edit a newspaper upon this principle and trying to run a city government by it, which will be discovered if the mayor carries his idea into effect.

RELIGIOUS liberty is steadily gaining ground in Argentina. News from that once priest-ridden country says that "a recent army order releases soldiers from

the obligation of attending Roman Catholic worship. The minister of education has proposed the reading of the Bible in public schools. A public educator of considerable distinction has boldly recommended attendance at Protestant services. Religious gatherings in the open air are now permitted on the principal squares of the capital."

Roman Catholics object to the reading of the Bible in the public schools, because the Bible is in itself against the Catholic religion. They would not object to it if the readings were from the Douay (Catholic) version, and accompanied by the "interpretations" and "explanations" made by Catholic theologians. The introduction of simple Bible reading in the schools of Catholic Argentina is therefore an improvement over the old system of Catholic education, though it is of course an injustice to Catholics and others to give the Protestant religion the support of the government. State education, like the state itself, can properly be only secular.

THE pope is about to issue another encyclical, the theme of which will be a plea for general peace throughout the world. What the czar's conference has thus far so signally failed to do, the pope will endeavor to accomplish through his personal influence and that of his church in all lands. The *Catholic Mirror* says of it: "The encyclical will deal with the prospects of peace held out by the Hague conference, and the disappointments that followed on the South African war. It will contain an appeal to all governments, whether Roman Catholic or not, to join in fresh endeavors to avert war. It will also direct Catholic archbishops and bishops to contribute with all their power to the diffusion of the principles of peace and arbitration."

Does this mean that the Roman pontiff is prepared to make peace with the Italian government? If not, and the quarrel over the temporal power is to be continued, it seems to us that the pope's effort will be largely nullified by the influence of a bad example.

THE Rev. N. D. Hillis, pastor of Plymouth Church, Brooklyn, in a recent sermon denounced the Presbyterian doctrines of predestination and eternal torment, as being utterly repugnant to the Christian conception of God. Dr. Hillis being a member of the Chicago presbytery, his attack upon Presbyterian doctrine has caused much stir and comment in Presbyterian and other religious circles; and it is stated that unless Dr. Hillis promptly withdraws from the Presbyterian communion, as he is said to contemplate doing, he will be subjected to discipline by that church.

It is becoming more and more evident that the present age is not suited to the progress of Presbyterianism. The influences which give character to these times are antagonistic to the teachings of Calvin and Knox, and to the spirit of their times. The boundaries fixed by the creeds and traditions of former times are breaking up, and in the effort to adhere to them the Presbyterian and other Protestant churches find themselves involved in a dilemma. They may ignore these mediæval doctrines of their "confession of faith," as their clergy mostly do; but the doctrines are there, and when they are attacked the churches feel bound to defend them; yet their adherence to the same raises an insuperable obstacle in the way of their growth and prosperity. The more hard and rigid and unmerciful the boundary lines of the creed, the more do the people of this day revolt at the idea of intellectual confinement within them.

* * *

The church of Rome alone maintains both her adherence to dogma and tradition and her accustomed hold upon the people; and this is because the papal religion is, far more than any other, the religion of human nature. The papal church will flourish while human nature remains what it is and has been since the fall of man.

* * *

A BOOK has been published in Leipsic entitled, "The Golden Book of the German People at the Turn of the Century." To it the kaiser has contributed this sentiment:—

"From God's grace comes the king, therefore he is responsible to the Lord alone. He must choose his way and his action from this standpoint alone. This awful, heavy responsibility, which the king bears for his people, gives him also a right to loyal coöperation on the part of his subjects. Therefore, everyone among the people must be filled with the conviction that he is personally responsible with him for the welfare of the fatherland."

* * *

The New York *Sun* sees in this an evidence that the theory "Me and God" will hold good in Germany during the twentieth century; but the New York *Christian Advocate* defends the kaiser's sentiment, and quotes this scripture as supporting it:—

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing."—Rom. 13: 1-6.

* * *

"In the same way" it adds, "this republic is ordained

of God, and its president is by the grace of God. Nor does that mean that revolution is never right; for when governments by force overthrow the righteous and exalt the wicked, cease to be a terror to evil works and become a terror to good works, then the people are justified in 'obeying God rather than man' and setting up a true government."

* * *

To avoid error on this subject it must be kept in mind that the Scripture says, "The powers that be are ordained of God," and not that the persons in power are so ordained. Civil government is ordained of God, but not the caprices and ambitions of a despot. All men are at all times and in all places responsible to God for their actions; but it is a well-established truth that a sense of responsibility to the people is the most effective safeguard against misgovernment on the part of those in power. Nor does the ruler's sense of "awful, heavy responsibility" before God make government by a single mind a wiser and safer system than that in which governmental power is exercised by the wisdom and authority of many.

* * *

Civil government is not instituted to secure obedience to God, but to preserve rights. But when the one in power feels that he holds his office by divine right, and is responsible to God alone, he very easily arrives at the conclusion that he is appointed to direct his subjects in spiritual affairs as well as in secular matters. The ruler's "sense of responsibility to God" is very sure to be more a theory than a fact, and a cloak for a more real sense of responsibility only to himself. There is no safety for the rights of the people outside of "government of the people, by the people."

* * *

SPEAKING of the religious school question in Japan, over which Protestant missionaries have for some time been in conflict with the civil authorities, the leading Methodist journal in the United States says that "If the schools would consent to make chapel attendance upon Bible classes voluntary, there would be little obstruction to other proceedings. It is to be hoped that by this time the Minister has made an open statement, allowing religious freedom. If not, since the matter is not merely a school question, but has assumed the character of a constitutional question, it is probable that the schools will feel called upon to cut off all connection with the government. We see that the law for controlling religion, as recently submitted to the government for the Diet's approval, has been defeated by a vote of 121 to 100." It adds that the failure of the law to pass was a "disappointment to the entire Christian body."

* * *

Christian schools certainly need no "connection with

the government" in Japan or elsewhere; the connection which they do need is with a spiritual rather than a political source of power.

* * *

THE anti-canteen law passed some time ago by Congress having failed of its purpose, it is proposed now to introduce this bill into Congress and put the question of the canteen beyond possibility of mistake:—

"To prevent the selling or dealing in beer, wine, or any intoxicating drinks in any post exchange or canteen, or transport, or upon any premises used for military purposes by the United States.

"Be it enacted, by the Senate and House of Representatives of the United States of America in Congress assembled,

"That the sale of or the dealing in beer, wine, or any intoxicating drinks as a beverage by any person, in any post exchange or canteen, or transport, or upon any premises used for military purposes by the United States is hereby prohibited.

"SECTION 2. That the penalty for any violation of this act shall be not less than one hundred dollars and not more than five hundred dollars for each offense."

* * *

It is reported that "the natives of the Samoan island of Tutuila, which has fallen to the United States in the partition with Germany, are all said to be devout Christians. When visited by the American ships, not one of them would be induced to come on board on Sunday, but all went to church." A religious journal thinks that "they might well send missionaries to America to teach the people Sabbath observance."

Their strict regard for Sunday, however, indicates that their Christianity rests more on the word of the missionaries than on the Word of God.

Effort to Make Good Friday a Legal Holiday.

RECENTLY a bill was introduced in the legislature of Massachusetts providing for the observance of Good Friday in that State as a legal holiday. We have not learned the result of the effort, but the following religious reasons given in its favor by the *Boston Pilot* (Catholic), which rest wholly upon the assumptions of the Catholic belief, indicate plainly the unwarrantable ground upon which such legislation is sought:—

"It is difficult to see any ground of objection to this bill, the provisions of which are approved by many Protestant bodies as well as by all the Catholics of the Commonwealth.

"All who believe in the divine Christ and his atonement for the sins of men on the cross of Calvary should rejoice to see the anniversary of that Supreme Sacrifice marked by abstention from worldly business, and general opportunity for attendance at devout exercises in the churches. As the closing of liquor saloons is com-

pulsory on legal holidays in Massachusetts, it would be a further satisfaction to right-minded Christians that the chance to desecrate Good Friday by the vice most repugnant to its spirit, should be reduced to the minimum."

The Week of Prayer for Sunday.

ACCORDING to the following published in the *Union Signal*, we conclude that the week of prayer appointed in April is to be turned mostly into an occasion for pushing the work of "Sabbath reform":—

"A call has been issued for a week of prayer, to be observed April 22-29. The young people's societies of the various churches, the W. C. T. U., the Y. M. C. A. and all other organizations interested in the preservation of the Sabbath are urged to use the week for prayer, public meetings, and the distribution of Sabbath literature, and especially for a voluntary closing movement, by which all business houses shall be induced to join in Sabbath closing, including the cessation of advertising in the press. The call is signed by the heads of all the prominent reform and Sabbath observance organizations."

Sunday Observance on a Government Transport.

THE *New York World*, of March 30, printed the following, which is confirmed by reports in other papers:—

"The transport 'Sedgwick,' formerly the 'Chester,' of the International Navigation Company, arrived from Cuba yesterday with thirteen able-bodied seamen in irons for mutiny.

"Last Sunday the transport lay off Gibara and the bo'sun piped all hands to discharge threelighters loaded with clothing.

"Edward Tammesen, a well seasoned salt, made this surprising speech:—

"We all know as how it is agin the regulations on every well-regulated American ship for to perform any kind of unnecessary work on the Lord's day, the same being a day of rest. Aboard this ship thar's a plenty of work every week day. Now the hands don't propose to do a turn towards unloading them lighters unless we gets extra pay for a-violatin' of the Sabbath."

"Tammesen's shipmates applauded and said they would stand by him, but Captain Hendricks clapped thirteen of them into irons, and put them on a diet of bread and water. The remainder of the crew turned to and unloaded the lighters.

"The mutinous thirteen were still in irons aboard the transport last night."

This transport is a Government ship, engaged in the business of the Government; and it is strange that such regulations should be put into effect and such treatment accorded these men, if the Government observes Sunday as the secretary of the New York Sabbath Committee affirms in his letter to the Secretary of State which we print on another page. The men would,

if that were true, have an easy means of redress in an appeal to the Washington authorities.

The conscientious objections of these sailors against "violating the Sabbath," are no doubt quite similar to those held by many workmen in all occupations,—they do not want to violate the "Sabbath" unless they can have extra pay for doing it.

Sunday Cigar Selling Prohibited in Massachusetts.

New York "Sun."

BOSTON, March 20.—As the result of a Supreme Court decision, more than 1,500 stores in this city holding victualler's licenses cannot sell cigars on Sunday, the new rule going into effect on next Sunday. Chairman Clarke of the Police Commission said to-day that the law would be enforced, which means that no more cigars can be bought from any but a drug store on Sunday. The hotel-keepers and inn-keepers have been thrown into excitement, for lawyers say they may be compelled to stop selling cigars on Sunday. The law in the case of inn-holders is similar to that for common victuallers, and until a court shall decide otherwise it is believed that the inn-holders and hotel men will have to lock up their cigar cases on Sunday.

A ruling was handed down by the Supreme Court yesterday to the effect that a common victualler's license does not allow the holder to sell cigars on Sunday. The case was that of the Commonwealth against Catharine Graham, of Revere, the proprietor of a restaurant in that town.

"Representative" Petitions.

SPEAKING of the evils of this now common system of presenting petitions to Congress and other legislative bodies, a writer in the *Signs of the Times* says:—

"It is true that legislators, and others to whom public petitions usually go, are coming to give more weight to petitions that purport to represent churches, fraternities, etc., than to those bearing the signatures of individuals without additional representation. This is due to the fact that organizations are supposed to hold their membership together in certain contingencies and therefore are able to wield more political power than the same number of individuals without organization.

"It is the knowledge of this influence upon public officials dependent on voters for their positions, that has given rise to the system of representative petitions. And it is one of the most deceptive devices that ever came into play in the political arena. It is particularly noticeable that petitions to municipal boards, to legislatures, and to Congress, are more and more partaking of this character. The design on the part of petition manipulators seems to be to impress the authority pe-

tioned with a sense of the political influence of the petitioners. And the idea is continually growing stronger that rights inure, or, rather, that favors ought to be granted, in proportion to influence at the polls.

"All this accounts for the numerous petitions coming before Congress in the name of churches, praying for this, that, and the other measure of legislation. The churches are not alone in this kind of politics, but it is more significant from that standpoint because it shows a growing disposition on the part of the church to influence the world by a show of political power, rather than by the power and consequent fruits of the Spirit.

"It is claimed by nearly all classes in this country that the separation of church and state is the true principle of government, and such is the nominal character of this Government; therefore to see long arrays of petitions from the churches as such in our halls of legislation, for the purpose of controlling the action of the Government, or *praying* to the Government for favors, shows a disposition to close up the supposed gap between the church and the state. Moreover, it shows a growing lack of trust in the Spirit of God to supply all the power that the church needs for its work in the earth.

"Furthermore, to see churches in the far East, or North, or West, or South, petitioning Congress to enact some local measure for the District of Columbia, as though the people of that locality were in some way incapacitated for self-government, shows a spirit of political meddling entirely foreign to the spirit of the gospel. It shows an ambition for worldly power and influence utterly incompatible with the spirit of the 'meek and lowly' One, who 'made himself of no reputation,' and went about *doing good*. In matters pertaining to the cause and kingdom of Christ, 'no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.' 2 Tim. 2:4."

The State Exists for the Citizen.

THE following truthful observations touching the relation of the state to the citizen, as involved in the question of the right of control over the education of children, are taken from the *Catholic Mirror*, which credits them to Rev. T. J. Gasson, S. J., of Boston College, Mass.:—

"The vexed question as to whom the right of the education of the child belongs can easily be solved philosophically by considering that far more general problem, viz., does the state exist for the citizen or the citizen for the state? The various theories upon this all-important subject can be divided into two classes, viz., into the class of philosophers who maintain that the object of the state is to secure the citizen in the enjoyment of his life and property, and into the class of philosophers who teach that the citizen exists for the state.

"This latter view is the leading thought in the legislation of Lycurgus, and it was this peculiarity that gave Sparta her marked character, and distinguished

her in so striking a manner from all the other states of Greece. Lycurgus was resolved that the Spartans should be a nation of soldiers. To accomplish this result he placed the complete training of the boys under the control of the state and introduced a system of state fatherhood that overthrew entirely all parental rights over the young. Every child after birth was subjected to a public examination of its physical condition. The weakly and the cripples were exposed on Mount Taygetus. In his seventh year the boy was taken from his mother's care and given over to the state teachers or trainers, who taught the youthful Spartans all the gymnastic games, exercises and movements that were calculated to harden the body and to strengthen the muscles. They were forced to wear the same garments winter and summer, and to bear the privations of hunger and thirst. Literature, eloquence and philosophy were to be despised, although the boys were permitted to sing martial airs.

"A Spartan was allowed to marry when he had completed his thirtieth year, but even then he was still under public discipline, and was not permitted to take his meals with his wife. The men messed together and slept at night in the public barracks. Not until he had reached his sixtieth year was the Spartan released from public training and from military service. The individual in this system was nothing, the state everything. The individual existed solely for the state.

"The Christian theory of statehood is at utter variance with the Spartan view. According to Christian philosophy the state exists for the safeguard of the individual and for the protection of inalienable private rights. The rights of domestic society are not derived from civil society, for the individuals composing a state must necessarily exist before the state can have existence. The individuals and the family are certainly prior to the state, and hence it is impossible that the rights of the family should be derived from the state. Now, no society can lawfully claim to control or modify rights which it did not originate.

"Bearing this in mind, the question of education resolves itself into this, viz.: To whom does the child primarily belong? If to the state, then the state should have complete control of education. If to the parents, then to them belongs the sacred right of giving the child that well-proportioned development of his faculties which will enable him to secure by legitimate effort his well-being in this life and its happiness in the life to come. The state has its province, and that province is not to go beyond its own limits, and to usurp inalienable private rights, but to protect the citizen in his home and in his sphere of action."

Persecution of Protestants in Russia.

News has recently come of a renewed attack by the czar's government upon the Lutheran churches in Finland and in the Baltic provinces. The pretext for this attack is that the Lutheran clergy in Finland and Livonia are favoring the spread of pan-Germanic sentiments. A number of recent conversions from the Russian Orthodox Church to the Protestant faith have

inspired a cry of alarm in the clerical and reactionary press. As a result, the Lutheran theological seminaries, which a few years ago had been allowed to be open in St. Petersburg, have now been closed.—*Missionary Review*.

THE despotic power of the Catholic religious orders in Madagascar, which was exercised against Protestant missionary work in the island at the establishment of French supremacy, seems to be on the wane, and a brighter day for liberty-loving people in that country is anticipated. We note the following on this point in the *Missionary Review of the World*:—

"The Rev. P. G. Peake reports an enthusiastic welcome on his return to Isoavina, Madagascar.

"We have had the most demonstrative reception we have ever received from the natives. The first week was almost occupied in receiving parties with the usual presents of fowls, rice, eggs, etc. The freedom with which the people come to us indicates that the nightmare of terrorism and persecution has passed away. Most of them, if not all, realize that they now really have religious liberty and tolerance. On Wednesday we had a visit from Governor-General Pennequin. He was very pleasant and seemed pleased with his visit, for he made a present of fifty francs to be distributed among the children.'

"Similar good news comes from the Rev. J. Pearse, who reports the reinstatement (through the influence of Madame Pennequin) of Rajaofera, one of our evangelists, who was banished last year on false charges."

AN interesting indication of the reform movement in Russia is contained in the news that the czar is about to decree the abandonment of the Julian calendar in favor of the Gregorian system of reckoning time. The innovation, which will be promulgated in the course of a few months, was opposed with vigor by the more conservative elements in the empire; and its adoption will be a clear concession to the business men, the manufacturers, and others who come into intimate touch with Western Europe, which universally recognizes the Gregorian calendar. The nations of the Græco-Catholic confession have a deep-rooted attachment for the Julian reckoning (the so-called "old style" calendar), which they have regarded as one of the indications of the independence of the Eastern Church from Rome. As the head of the Holy Orthodox Church, the czar of Russia has the authority to sanction the change of calendar which is desired by the advanced men of Russia. Great pressure was brought to bear upon the czar, however, by the ecclesiastics, who regarded, or affected to regard, the question of a system of time-reckoning for the empire as affecting the authority of the orthodox church, with an important moral bearing upon the solidarity of the Slavonic world, which, with the exception of Poland and Bohemia, has adhered tenaciously to the

Julian reckoning with much of race pride and religious feeling as well." Now that Russia is about to adopt the Gregorian Calendar, a similar step may be taken by the other Slavonic nations of the orthodox faith.—*Christian Register*.

THE South Congregational Church, Boston, has substituted water for wine at its communion service. The venerable pastor, Rev. Edward Everett Hale, D. D., explained to his congregation that it was in accordance with his long standing desire that the officers of the church had decided to make the change.

"It is a mere matter of detail," he said. "The use of wine is in no way essential to the communion. At the great national conferences of the Unitarian Church I administered communion with water. Christ in his life on earth took the cup and drank the wine of the country. In every land it is customary to use in the communion service the beverage of the country, and, thank God, water has now come to be the beverage of America."—*Union Signal*.

Water is nature's beverage, made by the Creator, for America and all the world, though we cannot see in what sense it has now become the beverage of this country any more than it was formerly. But it is not a symbol of the blood of Christ, and for that reason is wholly inappropriate for a communion service.

It is better, of course, to use water, even at communion, than any intoxicating drink; but why the church could not use unfermented "wine," which is no more intoxicating than water, does not appear from any facts known to us, or which we can imagine as existing anywhere. Even a zeal for temperance may be carried to extremes.

A LEADING atheist journal published in this city makes this note of a bill now before the State legislature relating to Sunday observance:—

"It is proposed to tinker the Sunday law of New York State by providing that any person who regards and observes another day than the first day of the week as the Sabbath may engage in business or labor on Sunday. Assemblyman Weekes has introduced a bill to this purpose. Such a measure ought to be rejected for several reasons. It is religious legislation, abandoning civil ground and making religious belief and practise a test of the right to do Sunday labor. This permitting a Jew or a Seventh-day Adventist to do on Sunday what a Freethinker, a Protestant, or a Catholic is prohibited from doing is a total denial of religious equality. As a matter of fact, whether a citizen regards and observes one day or another, or no day at all, as the Sabbath, is not a legitimate occasion for legal inquiry. Justice lies in one direction only—namely, to repeal every Sunday law on the statute books and accord to the citizen the personal liberty of choosing his own holy days and holidays. These statutes are a fruitful source of injustice which could not possibly exist without them, and if the observance of any or no day were left to the choice of the individual. No thorough

believer in justice between man and man can for a moment defend such legislation, enacted and maintained as it is for the purpose of enforcing conformity to a rule of the church."

THE *Religious Herald* (Richmond, Va.) discerns the fact that religious liberty is imperiled by the careless thought of the age regarding it, and says:—

"The time is ripe for a reaffirmation of the principle of religious liberty. Since that principle was discovered and incorporated in the fundamental law of the Republic it has suffered many violations, and to-day it is held very loosely and very obscurely by a great many of our people. The only safe rule is entire separation of church and state. The only safe policy is to resist the beginnings. As an illustration of the indifference of the public to the violation of this principle, we may mention the fact that the city of Richmond continues to make, against the repeated protests of a large number of her citizens and taxpayers, appropriations of public money to institutions under sectarian control. It is high time for those who cherish the doctrine to teach it without faltering and without apology."

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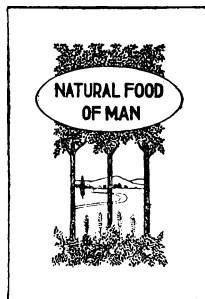
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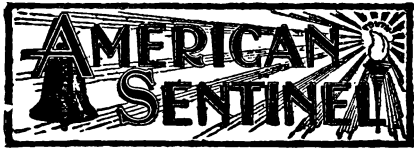
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NEW YORK, APRIL 5, 1900.

Bound Volumes of the SENTINEL for 1899 are now ready for delivery. Prices as formerly. Cloth with leather back and corners, \$2.50. Heavy manila paper, \$1.50, postpaid.

THE czar is losing no time in strengthening his hold upon Asiatic territory while England is busy in South Africa. When England turns her attention again to Asia there is likely to be friction between these long-standing rivals, which may easily result in another conflict.

WE print this week a communication from a Baptist clergyman of Cleveland, Ohio, in defense of Sunday laws. We are glad to hear from our friends who believe in Sunday enforcement, and we invite representatives of organizations working for the same to make use of the SENTINEL in presenting their views upon the subject. Its columns are open to them at any time.

THE American Exhibit at the Paris Fair, it now appears, may not be closed on Sunday after all. The French authorities object to such action because Sunday will be the most popular visiting day, and the closing of one of the chief exhibits on that day would seriously detract from the success of the exposition. So the American commissioner general in Paris is said to be much perplexed over the matter, and has not yet decided what to do.

WE publish on another page the official correspondence between the American Sabbath Union and the State Department at Washington, relative to Sunday closing of the

American exhibit at the Paris Exposition. In this connection we call attention to the fact, as bearing upon the claim made for this Government in the matter of regard for Sunday, that just recently, on the Government transport *Sedgwick*, thirteen men, for refusing to work on Sunday, were imprisoned in irons, and put on a diet of bread and water.

THE census of 1900, as planned by the officials having it in charge, will make no provision for religious statistics, and the volume embodying the report will be less bulky and more quickly prepared for that reason than was the case in the last national census. Some religious journals express dissatisfaction, but the doubtful value of religious statistics in point of reliability, and the doubtful propriety of governmental inquiry into religious matters, ought to settle the question in favor of the course the Government has adopted.

THE chief constable of Manchester, England, says a London paper, in making a report on the increase of drunkenness in Manchester during 1899, said that nearly a third of all the arrests for drunkenness were made on Saturday. Yet a great effort is being made by English churches to secure Sunday closing of the publichouses as a temperance measure. It would seem that in Manchester at least the effort should be turned to the closing of such houses on Saturday, if temperance is really its aim. But we shall never expect to hear of any movement for Saturday closing of saloons.

WHEN mob assaults on free speech were made in France in connection with the Dreyfus trial, the Anglo-Saxon nations lifted their hands in an attitude of horror, and dwelt upon the decadent state of liberty in France, in contrast with that presented in their own domains. But now, in one of those nations

which is conducting a war in Africa, meetings called to advocate the cessation of the war are attacked and broken up, and the advocates of peace are subjected to almost every form of violence and insult; so that the right of free speech is now exercised there only at the risk of one's life. What a difference it makes whether the matter is one that touches our own interests, or only those of our neighbor!

BISHOP POTTER, who has recently returned from the Philippines with altered views touching that country and people from those previously proclaimed by him, says in *The Outlook* that "There are probably a few people in America who believe that self-government is an absolute and indefeasible right." There are a few people, probably, who still believe that "all men are created equal," and that all men "are endowed by their Creator with certain inalienable rights," which governments are instituted among men for the purpose of preserving; and that civil governments accordingly derive their just powers from "the consent of the governed." This language means self-government for all people if it means anything, and there are a few people who still believe it speaks the truth. That is what we believe.

NO PARTY, religious or political, can put God into the Constitution by taking out of it that equality and freedom for all in religion with which God has ever been inseparably connected.

THE gospel does not mean that any person shall *force* even himself to do right, much less that he shall force others to do what he thinks is right.

THE appointed work of the Christian minister is not to restrain the hands, but to touch the heart.