

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

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CONSCIENCE can be properly surrendered only to the Word of God.



Laws touching religion interpose the state between the soul and its Creator.



THE duties we are to render to Cæsar are never those which belong to God.



GOD does not force any of his gifts upon mankind, and no man ought to try to force His gifts upon his fellowmen.



Laws which are to maintain justice between man and man, must be founded upon something else than religious belief.



IT is one thing to demonstrate the necessity of a weekly rest, and quite another thing to demonstrate the propriety of a Sunday law.



JESUS CHRIST's solution for the workingman's-rest problem, and the only solution he ever advocated, is, "Come unto Me, all ye that labor, and are heavy laden; and I will give you rest." Have clergymen found a better one to-day?

THE Sunday laws, as enforced in some States, give the seventh-day keeper the alternative of dispensing with his property or dispensing with his conscience.



HOW CAN Sunday be both a religious and a "civil" Sabbath? How can a thing be both sacred and secular? both tall and short? both white and black? Who can tell?



LIGHT needs no protection against darkness, nor truth against error, nor Christianity against false religions. When men are protected in their rights, religion will take care of itself.

### A New "Sovereignty" in the United States.

A POLITICAL party in Maine—which one is not a material question here—at its State convention held recently adopted resolutions in which it is stated that—

"Congress may be safely depended upon to secure to all who accept its sovereignty the blessings of a just government and a progressive civilization."

The noteworthy point in this is the idea it puts forth of the sovereignty of Congress. This is strange political doctrine for this country. If Congress is the sovereign, what are the people? It has been understood heretofore that the sovereignty of the United States resides in the people, and that Congress has only such power and authority as are expressly granted to it by the Constitution. Now we have it plainly asserted that Congress possesses sovereignty in itself.

If this were the first appearance of the doctrine of sovereignty in the United States other than that of the people, it might be taken for a mere mental slip on the part of its authors. But this doctrine has become too

prominent to warrant such a view of this assertion of congressional sovereignty. For years there has been a plain tendency towards the transference of power from the people to certain classes and parties in the Government, to such a degree as even to suggest the coming of an absolute monarchy. We are hearing of "government without the Constitution" and even of "government by a single mind" as conditions at which, if realized here, the American people should not be greatly surprised. And with this the idea of the sovereignty of Congress is in perfect harmony.

The people do not appreciate the importance of retaining the sovereignty in their own hands. They are, for the most part, absorbed in getting rich, as Jefferson prophesied would be the case; and unscrupulous men of ambition, realizing their opportunity, are robbing them of their power and undermining the structure of American constitutional government.

"Government without the Constitution," and the "sovereignty of Congress" are expressions meaning one and the same thing. The Constitution is the rule of government declared by "we, the people of the United States." The "sovereignty" of Congress must necessarily exist outside the Constitution; and it can exist at all only by superseding the sovereignty of the people and setting aside the Constitution; for this country, like the world in Alexander's day, "does not admit of two suns or two sovereigns." Shall the sovereignty remain in the people? or shall it be transferred from the many to a few—to Congress, then to a clique, to a triumvirate, and finally to an emperor? This is no idle question. It is one to which the American people must give an answer.

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### Archbishop Ireland for Sunday Enforcement.

THE following from this noted Catholic prelate is quoted in "Lord's Day Papers," a monthly publication issued by the Wisconsin Sabbath Association:—

"I have noticed with much regret that in movements of citizens to enforce the Sunday laws of the country, Catholics are not in large numbers among the foremost combatants. This may rise from some singular political ideas held by them, but no political ideas must prevail against such obligations as those binding us to the observance of the Sunday."

And the "obligations binding us to the observance of the Sunday," as the archbishop and all Catholics see them, are that the day has been set apart by the Catholic Church as a religious day, resting upon precisely the same authority as do other feast and fast days of the Catholic Church, and no more binding than these in its obligation. This is why Archbishop Ireland wants the Sunday laws enforced upon Protestants in this country. Another noted Catholic writer has said that the observance of Sunday by Protestants is "an hom-

age they pay in spite of themselves, to the Catholic Church;" and Archbishop Ireland, the Wisconsin Sabbath Association (professedly Protestant), and all others working for the enforcement of Sunday laws, want Protestants in the United States forced to pay homage "in spite of themselves, to the Catholic Church."

But we don't want anything of this kind.

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### Sectarian Appropriations Again.

THE long-standing question of Government appropriations for sectarian Indian schools came up unexpectedly in Congress for discussion April 7. It was precipitated by the following amendment offered by Senator Jones of Arkansas to the Indian appropriation bill which was then before the Senate:—

"That the secretary of the interior may make contracts with present contract schools for the education of Indian pupils during the fiscal year ending June 30, 1901, but shall only make such contracts at places where the Government has not provided facilities for all the children of school age residing thereat, and to an extent not exceeding the number of children in attendance at said contract schools at the close of the fiscal year ending June 30, 1900."

A lively discussion ensued, which demonstrated the fact that the sentiment for continuing Government contracts with the sectarian schools is by no means dead in Congress notwithstanding the action taken by that body on the subject some years ago, which was thought then to have settled the question against such a policy. It is evident that Cardinal Gibbon's request that Congress reopen the whole question of appropriations for Catholic Indian schools, made some time ago, was not without a good foundation for hope of its favorable reception there.

The following is a press report of the discussion:—

"Mr. Thurston in charge of the bill, opposed the amendment, taking the position that the Government should pursue a policy of providing its own schools. He deprecated any reopening of the question which six years ago had been a subject of disturbance and serious discussion throughout the country. The matter, he thought, had been settled at that time by the adoption of a policy of reducing the appropriations for contract schools 20 per cent each year until the contract schools should have been abandoned entirely. He stated that the secretary of the interior had advised the committee that all Indian pupils could be provided for in the government schools. He deemed it the true policy of the Government to carry on Indian schools without reference to any religious sect.

"Mr. Jones made a strong appeal for the adoption of his amendment. He said it was not a revival of the contract system, but was appropriation simply to permit the secretary of the interior to enter into contract for the accommodation of the Indian pupils who could not be accommodated in the government schools. He declared that if such an amendment was not

adopted, 2600 Indian pupils would be without school facilities after the present fiscal year, as the government schools were entirely inadequate. Mr. Thurston stated that the contract schools were established by the Catholic Church for missionary purposes and for the advancement of a great Christian purpose. He said that the commissioner of Indian affairs had authority now to purchase the buildings of the contract schools, but the Catholic Church, desiring to continue the work of the schools, declined to sell them to the United States. He was satisfied that in any event there would be no diminution of school facilities.

"A stirring speech was delivered by Mr. Vest of Missouri. Prefacing his remarks with the statement that he had always been a Protestant and had no sympathy with any of the dogmas of the Roman Catholic Church, he pronounced a brilliant eulogy upon the Jesuits for their work among the Indians. Mr. Vest paid tribute to Booker Washington for his great work among the colored people of the South. Prof. Washington had struck the keynote of the negro problem, he said, by teaching the colored youth how to labor. This, he added, was the true secret of the success of the Catholics in their work among the Indians. This great undertaking had gone forward until, Mr. Vest said, 'the A. P. A. and the cowards who are afraid of it,' had struck down the appropriation for the continuance of the work. He declared he was ashamed that any American should uphold such work of a secret political society. He would denounce it if it were the last accent of his life. He ridiculed the A. P. A. for adopting a resolution demanding his impeachment for saying in the Senate what he was now saying. Mr. Vest eloquently told of the results of the work of the Jesuits among the Flathead Indians, saying that the Jesuits had rescued these Indians from degradation. He declared that the Jesuits were not doing the work for love of the Indians, but 'for the love of Christ.' 'In my opinion,' he said, 'every dollar put by the Government into the Indian schools might as well be thrown into the Potomac river with a lead weight attached, or burned up with the idea that the smoke, by some mystic power of idolatry, would accomplish the work for which it was appointed.'

"'I do not believe,' said Mr. Lodge of Massachusetts, addressing the Senate in a brief reply to Mr. Vest, 'that it is right to tax one man to support another man's religion.' Upon that proposition Mr. Lodge maintained it was not right to appropriate Government money to support any branch of the Protestant church, yet, he stated, when he opposed the payment of money for the support of Catholic schools, he was called a 'bigot' or 'an insectivorous politician.' It was a plain and simple principle, he said, that the public money should not be used for the support of any sect or religion. 'I never belonged to a secret society in my life,' continued Mr. Lodge, 'but I'm not to be deterred from doing what I deem right by having the name of one flaunted in my face.'

"Mr. Vest asked Mr. Lodge if he had not supported the taxing of Catholics in Massachusetts for the support of the common schools. Mr. Lodge replied that he had, but as the common schools were open to all and taught no creed he regarded the taxation as perfectly proper. 'I attack no creed,' said Mr. Lodge, 'I

recognize the great work accomplished by the missionaries of all denominations and that done by those to whom the senator from Missouri so eloquently refers. The sacrifices of the missionaries are among the most beautiful pages of our history, but they cannot affect the principle which I have laid down.'

"Mr. Gallinger of New Hampshire opposed the proposed amendment in an earnest speech, in the course of which he referred to the work done by Dr. Duncan among the Metlakatla Indians. Mr. Vest followed with a beautiful story of the same work. Mr. Shoup of Idaho called attention to the fact that while Mr. Duncan's work was the most notable, in his opinion, ever accomplished by one man among the Indians, he had performed it without one dollar of assistance from the United States Government. The debate was closed by Mr. Carter of Montana, who pleaded for school facilities for the Indian children in Montana. He said there were 1073 children in Montana to-day who would have to be educated in the contract schools or go without education in any form, as the facilities supplied by the Government were inadequate. An aye and nay vote on the amendment was demanded. The vote was ayes 14, noes 21, not a quorum, and the Senate adjourned with the amendment still pending."

The position demanded by the principles of free and just government was clearly stated by Senator Lodge. To give to these or to any sectarian schools money raised by taxation, is to tax people to support a religion in which they do not believe—an act declared by the founders of the Government to be "sinful and tyrannical." Tax money is raised by force, and the support of religion by such means is the support of religion by force. And this embodies the whole principle of a union of church and state.

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### Civilization vs. Christianity.

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WRITING of "Missions in South Africa," Rev. Charles S. Morris, Field Secretary of the African Baptist Industrial Mission Society, says in *The Examiner*:—

"Without the missionaries the condition of the natives would be worse by far than if the foot of civilized man had never touched South African soil. Civilization simply has no message for a savage but death and extermination, unless it is accompanied by, or better still, forerun by the gospel of Jesus Christ. The devil of heathenism, when not cast out by the Son of God, seems to get the seven evil spirits of civilized sin, and together they go back and re-enter the savage, and the last state of that man is worse than the first. Without the missionaries the natives, who here and there are becoming somewhat educated, who here and there wear civilized clothes, and thousands of whom worship the true God, would be wandering skin-clad, daubed in red paint; the women, as in all heathen countries, man's beast of burden and his toy; the men strutting from kraal to kraal, drinking Kafir beer, selling their daughters for so many cattle, or bargaining for other wives—all steeped in vice, degraded, superstitious, hopeless, reprobate."

And yet we hear it proclaimed everywhere that the only hope of the savage is "civilization," forced on him with bullets if necessary—which "has no message" for him "but death and extermination," and carries with it to him "the seven evil spirits of civilized sin."

### State Sunday Laws Upheld by the Highest Court of the Nation.

BY H. F. PHELPS.

BOARDING the street car on a recent morning, I picked up a paper left on the floor by some earlier passenger. The first thing that met my eyes was this:—

"SUNDAY LAW IS UPHELD."

What is called "The Barbers' Sunday Law," of Minnesota, has been a bone of contention among the barbers for some time past. A test case, that of Paul J. Pettit, plaintiff, vs. The State of Minnesota, was carried to the Supreme Court of the State. This court affirmed the decision of the lower court, and also the law itself as in harmony with the constitution of the State.

The case was appealed to the highest court of the nation. A decision was rendered April 9, 1900, by the Supreme Court of the United States, upholding the so-called barber law of this State. The decision was rendered by Chief Justice Fuller, and was concurred in by the balance of the court. Justice Fuller says that the United States Supreme Court has uniformly recognized State legislation respecting the observance of Sunday laws as an exercise of police power. A number of authorities were cited in England and this country touching the question whether shaving on Sunday is a work of necessity. "In view of all the facts," the decision reads, "we cannot say that the legislature has exceeded the limits of its legislative power in declaring that as a matter of law keeping, barber shops open on Sunday is not a work of necessity or charity. While as to other kinds of labor they have left that question to be determined as one of fact, we recognize the force of the declaration suggested and perceive no adequate ground for interfering with the wide discretion confessedly necessarily exercised by the state in these matters by holding that the classification was so palpably arbitrary as to bring the law into conflict with the federal Constitution."

It is passingly strange that men do not see the principle involved in these Sunday laws. The real question is one of individual right,—the right to do as one wills, provided always that the equal rights of another be not infringed—not whether this or that be a work of necessity or not. What inalienable right is violated, pray, when a man shaves another, or does not

shave him? or, when a man submits, or does not submit, to be shaved on Sunday, or any other day?

### Archbishop Martinelli on the "Lord's Day."

IN the *Catholic Mirror*, Archbishop Martinelli, "Delegate Apostolic to the United States," considers the question "Shall Sunday be 'Lord's Day?'" and states the doctrine by which the question is answered for Roman Catholics. According to his statements, as will be noticed, Protestants in applying the term "Lord's day" to Sunday, have been following an example set by Rome from very early times. The archbishop says:—

"The Latin races have used the word 'Dominico,' or day of the Lord, to designate the first day of the week since the reign of Pope Sylvester I, who ruled the church from A. D. 312 to 337.

"From the beginning we find that all those people who derive their language from the Latin—the Spanish, French, Italian, and Portuguese, do not honor a heathen god in the specific title which they give to the day which we call holy, but they call it, as we do in ecclesiastical Latin—Lord's day—'Dominico'—in Spanish, Italian and Portuguese, and 'Dimanche' in French.

"The change which the Christian church made from the Sabbath to Sunday is too well known to need discussion. The early followers of Christ chose the first day of the week as the day of prayer rather than the last, mainly to commemorate his glorious resurrection.

"The teachings of the early fathers tell us that the Holy Ghost descended upon the disciples on Whit Sunday or Pentecost, and this constitutes another reason for the change. The observance of the Sunday or day of rest does not emanate from the natural law, which would indeed require us to worship the author of nature during parts of every day rather than during a whole day of every week.

"There is no divine law which commands us to commemorate Sunday. The observance is purely of ecclesiastical origin, dating, however, from the time of the apostles. But as we have no trace of the Sabbath being observed among the Hebrews before the time of Moses we need not question the authority of the apostles to sanctify Sunday and set it apart as the day on which we honor the resurrection of the Son of God.

"The Anglo-Saxon word Sunday is the name given to honor the sun, the divinity considered the most powerful in heathen mythology. The names of the other days of the week are chosen to honor some other divinity, as Monday, Luna, the moon; Tuesday, Mardi, Mars, the God of war; Wednesday, Woden, or Mercury; Thursday, or Thorday, the day on which Jupiter was remembered; Friday was dedicated to Venus and Saturday to Saturn, the father of Jupiter and Neptune.

"I believe that all Christian people should proclaim their belief in the Son of God by honoring his name in the day which they have chosen to consecrate to him. This great country is a Christian country, and by adopting the word 'Lord's day' or 'Sunday' to honor the Word Incarnate, it will bear witness of the truth. In the Latin we used to say 'Dies de Dominus,' but this

was considered too cumbersome for ordinary use, so the name has become simply Dominico.

"There will be some means of simplifying the English word to meet the popular requirements. We follow the New Testament as our guide and we will find therein many reasons for calling the first day of the week the 'Lord's day.' Thus, there is but one passage in the New Testament in which we find the first day mentioned specifically as the Lord's day, namely, in the Apoc. 1: 10. In Acts 20: 7, we are told that St. Paul abode seven days at Troas, and that on the first day of the week the disciples came together to break bread. We have every reason, both from revelation and from tradition, to consecrate the first day of the week to the Son of God, and to name it for him is consistently and religiously to put in practise the theory of our belief. I am interested in this discussion, and I hope that it will bear good fruits among the believers in Christ in this country."

Observe that the archbishop says: "This great country is a Christian country, and by adopting the word 'Lord's day' or 'Sunday' to honor the Word Incarnate, it will bear witness of the truth." By making Sunday the "Lord's day," then, this country will proclaim that it is "Christian." But with the archbishop, the term "Christian" means Catholic and not Protestant. The country can proclaim itself "Christian" as a Catholic, but not as a Protestant, country; and it will do this by making Sunday the "Lord's day." This is perfectly in harmony with the Catholic claim that the Sabbath was changed by authority of the (Catholic) church, and that the change of the day stands as the sign of the church's spiritual power and authority. It is perfectly true therefore that in making Sunday the "Lord's day" this nation will proclaim itself "Christian" in the Roman Catholic sense, which will be simply to proclaim itself a Catholic nation.

It is amusing to note the archbishop's further statement that in "Apoc. 1: 10," "we find the first day of the week specifically mentioned as the Lord's day." The idea that the "Lord's day" of Rev. 1: 10 refers specifically or in any way to Sunday was specifically controverted in the *Catholic Mirror* some years ago by a prominent Catholic writer, and seems to be better "Protestant" doctrine than Catholic; but the archbishop's statement well illustrates the assumption that goes with the attempt to find Bible proof for Sunday. The text in question says nothing whatever about the first day of the week. The conclusion that it does refer to the first day of the week is reached by "arguing in a circle." The first day of the week is "proved" from Scripture, first, to be the Lord's day; and then the term "Lord's day" in Scripture is taken as proof that the text refers to the first day of the week. It is like two persons trying to hold each other up in the air: each depends on the other, but as neither has any support, they must fall to the ground together.

## A "Remarkable Situation."

THE *New York Sun*, in discussing the effect of the "higher criticism" upon the Protestant Church, points out that the Protestant bodies have in practise abandoned the ground of Scriptural infallibility upon which Protestantism stood when the separation was made from Rome; leaving Rome as the "sole champion" of the doctrine that the Bible contains no error. In this it sees, and quite truly, a "remarkable situation":—

"The pope, in his encyclical on Scripture in 1893, declared that 'all the books which the church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost,' and 'that inspiration is not only incompatible with error, but also excludes and rejects it as absolutely and necessarily as it is impossible that God himself, the Supreme Truth, can utter that which is not true.' The sacred and canonical books referred to include all the Bible as accepted by Protestants and accordingly the papal definition of the dogma of the Scripture attributes to the Protestant Bible entire and absolute infallibility. That is the question in controversy and the position of Rome as to it is unequivocal. So also is that of Protestantism, so far as concerns its formal and authoritative standards of faith; but while Roman Catholicism commands the layman Dr. Mivart to render obedience to its dogma under pain of excommunication and eternal damnation, Protestantism retains in its ministry and as teachers of theology many men whose teachings openly contradict its standards.

"Does not this, then, leave the Roman Catholic Church the sole champion of Scriptural infallibility? Of course, a law amounts to nothing, becomes a mere dead letter, unless it is enforced. And is it not a very remarkable situation? Protestantism, the great distinguishing feature of which is reliance on the authority of the Bible above and without any other, surrenders the keeping of the infallibility of that authority to the church against which it protested and from which it separated in the sixteenth century, as a fountain of religious error."

It is of course only in theory that the church of Rome maintains the infallibility of Scripture. The doctrine has no practical importance for any true Catholic. For it is not the Scripture in itself that is the infallible guide of the Catholic into all truth, but the Scripture as interpreted by the church "fathers," the councils, the popes, and Catholic theologians in general. The Scripture is divine and unerring, but the interpretation is human and fallible. Such an interpretation does not explain the Bible, but the Bible is made to support the interpretation. This opens wide the door to error in its worst form. And by this means error has come into the Catholic Church, through centuries of time, until to-day that church, while still maintaining the doctrine of Scriptural infallibility, has no use for the Bible at all, never encourages its reading in the most enlightened lands, and in Catholic countries prohibits it as a

dangerous and heretical book, to be destroyed as an enemy of mankind.

The "higher criticism" is only another form of this human interpretation which has destroyed the Bible for the millions of the Catholic Church. It is a scheme aiming at a like result for the Protestant churches, but suited to the conditions of present-day Protestantism. The papal interpretation of the Scriptures puts error in the place of truth without denying the inaccuracy of the Scripture itself; the "higher criticism" puts error in the place of truth by simply declaring that certain portions of the Scriptures themselves are error. The one is as human and as fallible as the other, and they represent only opposite sides of a scheme to defeat salvation by putting the human in the place of the divine.

The Omniscient never designed that infallible words should be interpreted by a fallible authority. If he had he would not have provided the Holy Spirit as a guide into all truth. If any man lack wisdom, he is not to ask of the pope or the priest, the pastor or the higher critics, but "of God, who giveth to all men liberally and upbraideth not; and it shall be given him." If men will follow the counsel of the Omniscient and adhere to the plan he has provided for the spiritual enlightenment of mankind, they will find no difficulty in accepting the Scriptures as infallible, without the necessity of submitting their minds to the authority of a pope.

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### The Worst Hypocrisy.

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ALL hypocrisy is detestable, but that variety seems most hateful that under the guise of "Christian civilization," or "benevolent assimilation," enslaves less enlightened peoples in the interests of "chartered companies," gigantic trusts, or "protected infant industries."

The following from a Chicago paper is apropos:—

"The Philippine archipelago is not, it seems, the only locality where the natives stupidly and stubbornly refuse to recognize those 'blessings and privileges of enlightened Caucasian civilization,' which General Miles so eloquently described in June, 1898. The people of the Congo Free State are said to be somewhat discontented under the benign sway of the Congo company, which is controlled by that wise and virtuous prince, Leopold, king of the Belgians. The company, it seems, requires the natives to produce a certain quantity of rubber. If they fail to do so cannibal soldiers employed by the company are let loose upon them and pillage and massacre follow. This has led to some resistance, which is feelingly described by the company's officers as 'a rising of the natives against Christianity and civilization.' And, of course, the 'rising' will be put down if every native has to be killed in order to vindicate Christianity and civilization. There seems, however, to be one consideration which has been overlooked by Leo-

pold and his philanthropic associates. If all the natives are killed where will the rubber come from? Wouldn't it be better to kill only half of them, say, *pour encourager les autres*—thus advancing Christianity and civilization and conserving the rubber interests at the same time?"

Talk about the wickedness of the antediluvian world; it is doubtful if its crimes were more Heavendaring than those now perpetrated in the name of "Christian civilization."  
C. P. B.

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### The Filipinos "Hate Protestantism."

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IN AN outline of the situation now existing in the Philippine islands, Mr. Frederick Palmer says in *Collier's Weekly*:—

"The sensation of the hour is the report that Archbishop Chapelle told the provincial of the Dominican brotherhood of friars that the friars were to be returned to their parishes and receive the same support from the Government as they had received under the Spaniards. A denial was immediately announced, but this did not allay the fears of the native population. Two days later they sent a delegation to Gen. Otis. It comprised most of the members of the supreme court, which we have re established. (Every native member is opposed to the retention of the friars.) They asked what the intentions of the governor were regarding the friars. He replied that the Filipino people were to enjoy the same religious liberties that the American people enjoyed under their constitution. Natives are also presenting petitions to the archbishop. They are all of the same tenor. They ask for the expulsion of the Spanish friars, and for either the establishing of a native priesthood or the assignment of American Catholic priests to the parishes. Throughout the islands at this time there are but few native priests to solemnize marriages, baptize children, bury the dead or hold church services. The natives are beyond question devout Catholics, as they understand Catholicism, and hate both Spanish friars and Protestantism. On the other hand, the number of Spanish friars in the islands was 3000. America has not 500 priests to spare. There are but few who know Spanish and none who understand the native dialects. They would labor under this disadvantage."

How much of this hatred of Protestantism is due to the fact, as the natives view it, that the army which has conquered them and scattered death and desolation through their country, represents Protestantism? This should be a serious question for Protestant missionaries. Undoubtedly the papal ecclesiastics there have advocated this widely, and by means of this seeming reproach upon Protestantism have greatly strengthened the papacy's hold upon the people, and correspondingly lessened the chances of Protestant missionaries for successful work. Is not this the view of the Philippine conquest that should have been taken by the Protestant churches. We believe it is.

## Jottings from Afar.

BY JOHN MCCARTHY.

IN the province of Cordova, in this Republic (Argentina), there is a large clerical party, who are leaving no stone unturned to introduce quite a novel idea in the way of ecclesiastical worship. A short time ago the metropolitan of the Greek Church sanctioned a scheme, which will facilitate in a wonderful manner, the recurrence to divine worship, as practised in the Greek Church. The scheme is as follow: each train—from now on—will carry a chapel car, in which an altar will be erected, and the ceremonies of the Oriental Church gone through, in exactly the same routine as though transacted in a Greek Church. Those having charge of these services will be a friar, a priest, and a sacristan. Thus travelers are expected to avail themselves of these opportunities to “keep themselves religious” during the journey.

This idea has found great favor among the fanatical Catholics of Cordova, who are agitating the question quite vigorously, asking the provincial government to decree in favor of this “holy scheme,” since the inhabitants of the city are more incredulous than ever before, and it is requisite to make an effort to bring them face to face with teachings of the mother church. A large subsidy is demanded by the ecclesiastical party to carry into execution this plan.

SOME time ago the editor of the *Tribuna Libre*, in the city of Cordova, was taken prisoner by order of the bishop of Cordova. His crime was that week by week he wrote articles in his paper attacking the errors of the Catholic Church. The bishop, instead of controverting the heresy (as he termed it) of the journal in question, being all powerful in that ultramontane city, had the editor conveyed to the jail, where he is now, not being allowed communication with the outer world. The colonel of the regiment stationed in Cordova, influenced by the Catholic bishop, threatened with punishment any military officer who should introduce the *Tribuna Libre* into the barracks. Not content with this the bishop has sent out a pastoral letter, which he ordered to be read in all the churches, in which he warns every Catholic against buying, or advertising in, or helping to print, or even touching, this awful, heretical paper. He concludes by saying: “Such as will not give heed to our counsels and warnings, we excommunicate and curse.”

These are the weapons which Rome is accustomed to use. She is well skilled in their use, since she has had 1,600 years of practise with them. She does not want to “waste” time in persuading a man by argument; no! she uses other arguments than those of reason,—the civil sword, coercion, excommunications, papal bulls, etc., etc. Rome has not changed, but she clothes herself

with different raiment than that she wears in Spain, Ecuador, Bolivia, Peru, and other fanatical lands when she appears before the British and American public; to them she poses as the defender of religious liberty, and the maintainer of equal rights. Let us not be deceived by her guile.

SINCE President Roca has come to power, the government has made concession after concession to the Catholic Church. The last move on the politico-religious chess-board is, the sanctioning by the government of the renewal of diplomatic relations with the papal see—the which were interrupted many years ago.

All arrangements have now been made; and soon the papal delegate, or internuncio, will have arrived upon the scene of his future intrigues.

*Buenos Ayres, Argentina.*

## The Other Side of War.

*London “Daily News.”*

THERE are infinitely touching scenes to be witnessed daily in Pall Mall, scenes which may well make one ask whether war as a cure is not worse than the ill it professes to alleviate. There are two bureaus for giving information concerning the dead and wounded. That for the officers is at the western end of the War Office in Pall Mall; that for the non-commissioned officers and privates is at Winchester House, St. James’s Square. These two bureaus are beset all day long with inquirers, whose pained anxiety and keen emotion, only too apparent for the brave endeavors at concealment, are distressing to witness.

Type written foolscap sheets pinned to a frame on the wall give the grisly details of the dead and wounded. There is the list of the dead and then the list of the wounded—that is all. The throng, sometimes four or five deep, presses continually in front of these lists.

The War Office might do better than this, one would think, and give more facilities to anxious folk for scanning the returns of the killed and wounded. As things go, it happens at times that troubled, anxious people, fearing the loss of some dear one, have to wait for a longer period than their patience can bear before catching a sight of the returns. The type written letters might, without difficulty, be duplicated or quadruplicated, so as to relieve the pressure.

A tall, elegantly-dressed woman sweeps out into the corridor from the clerk’s room. Her lips are twitching, her eyes dilated, her face as white as a sheet. She has just heard that her son, who was wounded in the Glencoe fight, is in a serious condition. “No amendment, madam,” is the clerk’s stereotyped reply to her inquiries. She goes her way through the lobby out into Pall Mall, a pathetic figure of sorrowing motherhood.

And here a sweet-faced girl comes timidly up the steps and takes her stand just where the crowd thins

towards the end of the frame. Not for worlds would she betray emotion, but there is something touchingly suggestive in the keen intentness with which she searches the lists of wounded. The foremost of the throng instinctively make way for her as, unconscious of the interest her presence creates, she makes her way along the line eagerly scanning the grim lists. Then she goes with a quick step into the clerk's room, and you may see the flutter of a white handkerchief as she raises it to her eyes.

Here is a father come to learn the latest news of his boy, some young lieutenant, perhaps, wounded at Glencoe or Elands Laagte. The father is an old officer himself, and the orderlies on duty salute as he marches past them. He is away for five minutes, and when he returns from interviewing the clerks, his face is white and hard.

But it is not for him to show emotion. The Queen's service demands much sacrifices, and though his father's heart may bleed, no one shall read upon his face that he grudges the sacrifice of his son. And then, perhaps, like a soldier, he will reflect that it is all the fortune of war.

The scenes at Winchester House are far more poignant, because the actors in them give unrestrained expression to their emotions. Women are here from Aldershot, Hounslow, Woolwich; indeed, from all the camps within easy distance of London. They cry softly to themselves in the corridors, and will spend hours and hours about the building waiting for further news of the loved ones away in Africa. Those who know that the worst has happened go away with their sorrow, but the majority who have friends and relatives on the wounded list cannot be persuaded to leave. Incessant and persistent in their anxious inquiries, they nevertheless meet with the tenderest consideration at the hands of the clerical staff.

This is the reverse side of the medal of war, the aftermath. A common sorrow, a shared anxiety unites all classes. The general's wife, the colonel's lady stand side by side with the sergeant's "missus" and the wife not on the strength of the regiment before these dreaded lists. And you may see in Pall Mall many kindly womanly offices of condolence and pity discharged. Alike to those who have lost and to those who go as sympathetic spectators the scene is harrowing, at times even agonizing.

---

BEFORE the ministerial union of Richmond, Va., recently, the Rev. J. B. Hawthorne read a paper denying the right of the civil authorities to enforce an observance of the Christian Sabbath. He declared further that he did not recognize the right of the President nor of the governor to call upon the people to observe Thanksgiving day. Their Thanksgiving proclamations should be regarded merely as suggestions, and nothing more.

### Changing the Presbyterian Creed.

A MOVEMENT has been begun in the Presbyterian Church to secure a revision of the "Confession of Faith." A press dispatch dated at Little Falls, N. Y., April 10, gives this report:—

"The Utica Presbytery, in session here, was thrown into a turmoil to-day by an address from the Rev. Dr. Taylor, of Clinton, formerly pastor of the Presbyterian Church in Rome, who advocated the elimination from the Confession of Faith of paragraphs 1, 2, 3, 4, 5, 6, and 7 of chapter 3.

"These paragraphs cover the doctrine of election and reprobation, for the repudiation of which Dr. Hillis of Brooklyn resigned from the Chicago Presbytery. The Rev. R. W. Brokaw, pastor of the First Presbyterian Church of Utica, supplemented Mr. Taylor's address by saying the session of his church had passed resolutions to change the objectional paragraphs. A resolution to eliminate the paragraphs was referred to the committee on bills and overtures."

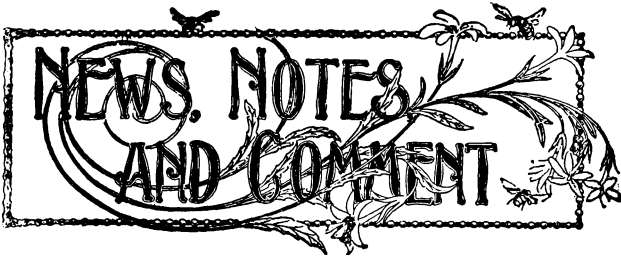
It seems to be felt by thinking men in the Presbyterian Church that the time has come when the discarding of some of the doctrines so dear to John Calvin and men of similar mind, is absolutely necessary to the church's prosperity; and they are right, at least as far as they go. The creed of Calvin's day is not suited to this day. Its effect is simply to drive out the more enlightened and honest minds on the charge of heresy. As one observer has said: "With all the heretics driven out, there should be nothing to disturb the serenity of the members left within the fold, or their admiration for one another. If this thing continues, however, the Presbyterian Church will sometime find itself in a death-like intellectual stillness."

The bars of the creed ought to be let down, and no others erected in their place. A creed is a barrier to truth, but cannot be a boundary of truth. In following the pathway of truth, men must sooner or later run up against this barrier, and then there is trouble in the church. The creed may be enlarged—its boundaries extended beyond their former place—but they cannot be so extended as to enclose the truth, for the truth of God is infinite. Men must either stand still within the creed, which would mean spiritual death, or pass over the boundaries of the creed in the course of their progress to the heights of divine knowledge. The only proper creed for the Christian Church is the Word of God. That Word, we are divinely told, "is not bound." It can neither be bound by human might, nor bounded by human wisdom.

---

I ANTICIPATE a riot of materialism, of mammonism and capitalism and speculation in Cuba and Porto Rico. If we take Cuba and Porto Rico we must govern them despotically. That is the only way they can be governed by us.—*Prof. A. M. Wheeler, of Yale College.*





AN advocate of Sunday laws has called our attention to a decision by the Supreme Court rendered in 1885, in which it is affirmed that "Laws setting aside Sunday as a day of rest are upheld, not from any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the States."

\* \* \*

However such laws may have been deemed, even by the learned judges of the courts, the testimony of experience clearly disproves the claim that they are "beneficial and merciful, especially to the poor." Under such laws poor men have been fined, thrown into jail, worked in the chain gang, and their wives and children left without support. We see nothing beneficial or merciful in such proceedings.

\* \* \*

There is a difference between a law giving every person the privilege of rest one day in the week, and a Sunday law. Under the former no persecution for religion's sake would be possible; but under the Sunday laws persecution has been frequent, under the impulse of plainly-shown religious animosity. The advocates of Sunday laws want Sunday laws and nothing else. They may seek to hide behind the plea of the benefit and mercy of a weekly day of rest, but a mere day of rest is not what they want. The day of rest must be Sunday and no other. Sunday, and not rest, is the essential thing in their view.

\* \* \*

"Is it really necessary to national pride that a crime once begun must be carried on to the end? Is there not a time when national prudence and national conscience can draw the nation back to the course of sense and honor?"—*N. Y. World*.

There ought to be such a time, but we may search the history of modern nations in vain for an occasion when "national prudence and national conscience" balanced the scale against national pride aroused by some real or fancied insult.

FRENCH military experts are reported to be considering the feasibility of an invasion of Germany by means of automobiles, of which the Intelligence Department of the army has recently purchased a great number.

\* \* \*

PROFESSOR HYSLOP, of Columbia College, who has devoted much time and effort of late to "investigations" of spiritualistic phenomena produced by a prominent "medium," has as a result severed his connection with Columbia, and presumably will not be heard from again outside the occult domain whither he has entered. When Spiritualism once thoroughly gets hold of a person he is unfitted for anything else.

\* \* \*

DR. M. L. HEFFLEFINGER, of Huntsville, Ala., who served as army surgeon in the Philippines, was wounded near Manila last November, and is now at home, bears this testimony regarding the conditions affecting the health of Americans in those islands:—

"I should like to advise all my old neighbor boys and friends in Texas against enlisting for service in the Philippines, and not to allow the allurements of a commission to induce them to enter the service in that country. I do not believe any of our men can endure that climate longer than two years, and feel certain that our entire army now there will have to be returned by that time, or bury the major portion of them there. It is not a white man's country, and Americans can never become successful citizens. This country has a poor conception of the true status of affairs over there."

\* \* \*

THE following opinion relative to the question of the jurisdiction of the Constitution over American territory other than the United States, was furnished by Mr. Magoon, a law officer of the War Department, in response to a request upon that department by resolution of the House of Representatives. The opinion relates to the island of Puerto Rico, and after referring to Spain's cession of the island, says:—

"Thereupon the territory conveyed became part of the United States and as such subject to the Constitution. No further action by Congress was necessary or possible. The Constitution does not depend upon Congress for authority in any part of the United States. The reverse of the proposition is the fact. From this time on Congress must look to the Constitution for authority to legislate for Puerto Rico."

\* \* \*

A SHORT time since there was a pulpit-and-newspaper controversy over the proposition to close Convention Hall in Kansas City, Mo., on Sunday. The hall, we understand, was built by public subscription and has been used as a sort of institute for the exhibition of the

products of the State and for other purposes similar to those to which Madison Square Garden is put in New York. The pulpit won in the debate, but the victory was short-lived, for the building was destroyed by fire last week. If the decision of the managers had been the other way, and it had been determined to continue the Sunday bicycle and horse shows, the moral from a theological point of view would be obvious. As it is, no lesson seems to be taught.—*Exchange*.

### All Exhibits Will Be Opened Sundays.

A PRESS dispatch from Paris, dated April 9, states the following in reference to the question of opening exhibits at the coming Fair:—

“The French authorities have decided that all exhibits at the Exhibition are to be open to the public on Sunday, and the United States exhibits are within this regulation.

“The United States National Pavilion is not within this category, and the question of its being opened or closed on Sunday the French officials have left entirely to Commissioner Peck.”

### Spirit of the Times.

THE following from an Australian religious journal tells more in regard to the spirit of the times than can be told by all the arguments of the people who proclaim that the world is nearing the millennium:—

#### “TWO PICTURES.

“A few days ago vast crowds thronged the streets of Adelaide to see our troops embark. The send-off was most enthusiastic. It was an intensely hot day, over 100 degrees in the shade. And yet for all that, thousands of men, women, and children stood for hours in our streets oblivious of heat and fatigue. Two days later—a Sunday—a very hot day likewise, a correspondent in one of the papers declares there were not 500 people in the churches, and he says in the largest and oldest church in Adelaide there were only four people. No doubt the stay-at-home folks of that day would say it was too hot to go to church, and deem this a sufficient reason.”

### Settling the Etiquette of “the Court.”

THE *Philadelphia Public Ledger* makes this reference to recent difficulties at “the court,” as the seat of political and social life at Washington is now termed:—

“A thrill of gladness will be felt throughout the land when it is learned from the court journals that ‘the bitter fight which has raged during the winter (at Washington) as to social precedence bids fair for settlement,’ and that ‘the intricate problems have received

the careful consideration of the highest authorities, and the round of social festivals will be inaugurated next season under a simple and easily-comprehended system of rules. The imperative necessity of adjudicating the claims of the speaker of the House and the president of the Senate has compelled the promulgation of a new and regular order of precedence.”

The *Ledger* proceeds to state the new rules which have been promulgated as the final decree of the “highest authorities” in the matter, and after some further remarks, concludes thus:—

“Let no one who remembers the republican simplicity, decorum, dignity, and democracy of the official life of our Government during the presidency of Washington or Lincoln cry out against this stilling of the ‘hitherto stormy sea’ of court life at Washington; it is quite harmless, as harmless, indeed, as it is grotesque; it isn’t a real court which our ‘highest authorities’ have set up; the court is as sham as a palace of lathe and stucco. It’s a petty sham and childish folly; it is merely a bad imitation, an impudent counterfeit of the real thing; it is a Brummagen court of an oride nobility, and rather than rail against a thing so pitiful in its peurility let ‘the highest authorities’ be congratulated in the briefest manner possible, from Oshkosh to Pride’s Corner, that this tempest in the social teapot of the Capital has been settled; as the very least which can be said about it will be the very best which can be said about anything so absolutely absurd and pretentious.”

The “court” may be absurd enough in itself; but as an evidence of the change that has overtaken the once prominent democracy of the nation, it is not without significance.

### “Fast Day” in Connecticut.

#### A NEW ENGLAND CLERGYMAN BELIEVES IT SHOULD BE ABOLISHED.

“*New Haven Register*,” April 9.

REV. DR. NEWMAN SMYTH, in his service at Center Church yesterday morning, said some straight-from-the-shoulder things regarding the latter day observance of Fast Day as a public holiday. He compared the modern attitude toward the day as a holiday with the meaning of the day when it was established, and said some sharp things about the modern methods.

Dr. Smyth read the proclamation, and then suggested that the day as a public holiday be abolished. He read the governor’s proclamation for the first time in several years. It will be remembered that for the last two years he has refused to read the proclamation for the reasons stated in his address yesterday.

Dr. Smyth said that he would read the Fast Day proclamation with the public suggestion that the last year of this century might be a fitting time to bring this custom to a close. The proclamation, he said, contained an apology for its own issuance in the statement that it was a custom instituted by a generation which

feared God and kept his commandments. It urged the people of this State to devote the day to the State, to duty and to God.

"Those were noble words," said Dr. Smyth, "and it would be a grand thing if it was done by the people of Connecticut. It might influence materially the nominations in coming political conventions, if the people generally should do that. But as a matter of fact the day would be observed as a public holiday under the mask of a day of fasting and prayer, and very probably the following day the attendance and business of the police courts would be increased throughout the State." This custom had been abolished in other States; we had clung to it because we disliked to give up all formal recognition of the relations of the state and the church. But the church should accept nothing which is not real.

So long as the custom continued the churches of our order would respect the proclamation of the civil authority by holding service on the appointed day; but Good Friday to devout minds was hallowed by more sound associations than the civil power could lend to it.

### American Government in Sulu.

ACCORDING to the report made by a son of ex-President Hayes, as told in the following press dispatch from Washington, the government established on the island of Sulu under the American flag, as yet fails to realize the first essentials of stable government—security to life and property:—

"WASHINGTON, April 11.—Lieut. Col. Webb Hayes, a son of the late President Hayes, now in the Philippines with the Thirty-first Volunteer Infantry, will quit the army as a protest against the submission of his superior to 'diplomatic' robbery by a Dato of the Sultan of Sulu.

"Colonel Hayes is coming home immediately, and will resign as soon as he arrives.

"During the campaign just ended, Colonel Pettit sent an officer and several men to an island near the Sulus to capture an officer of Aguinaldo's army who was hiding there.

"The little party upon reaching the island were told by Dato Atto that, according to the provisions of the treaty signed by the Sultan and General Bates, American soldiers could not land with their guns.

"The young officer in charge at first demurred, but finally gave way, and the soldiers disembarked without arms.

"They were immediately surrounded by the Dato's soldiery and other natives, who relieved them of their tobacco, money, and watches. The officer was fearful of offending the Dato's men, and he made no protest of consequence.

"He asked that Aguinaldo's officer be surrendered to him.

" 'More tobacco,' demanded one of the Dato's lieutenants.

"More tobacco was given and another request made for the insurgent officer.

" 'Give us \$20 in gold and we will find him for you,' said the Dato.

"The officer in charge produced the \$20 and the prisoner was turned over to him.

"Lieut.-Col. Hayes said he could not afford to be connected with a regiment which had been subjected to such indignities without redress. Colonel Pettit is said to have requested that Lieut.-Colonel Hayes be relieved."

### Hypocrisy and Humbug.

\* THE *New York World*, of April 5, 1900, speaks editorially of the Sunday closing of the Paris Exposition; and after touching upon America's obligations in the matter as a guest of the French nation, says:—

"There is much hypocrisy and humbug in Sabbatarianism at home. Let us not make of it our most conspicuous exhibit in Paris."

It is quite true that there is much "hypocrisy and humbug" in the matter of Sabbath observance, especially where Sunday laws are enforced. In fact all that a law enforcing Sabbath observance can do is to make hypocrites. The rest is in the Sabbath and not in the law, and no legal enactment can give this rest; therefore, no human law can make a man a Sabbath-keeper. And there is much "hypocrisy and humbug" in acting like a Sabbath keeper when you are not.

G. B. THOMPSON.

Rome, N. Y.

### A Frenchman's View of the Outlook for Peace.

In the *North American Review* the well-known French writer, Emile Zola, states his view of the prospect for the cessation of war in the earth. He says:—

"I know that, for belief in peace and future disarmament, the time is scarcely auspicious, as we are now beholding an alarming recrudescence of militarism. Nations which till now seem to have held aloof from the contagion, to have escaped this madness so prevalent in Europe, now appear to be attacked. Thus, since the Spanish war, the United States seems to have become a victim of the war fever. I am not quite competent to judge the situation in the United States, as I am not sufficiently well informed on the subject, and I speak merely from what I have seen in the newspapers and in some documents that were given me. However, I can see in that great nation a dangerous inclination toward war. I can detect the generation of vague ideas of future conquest. Until the present time that country wisely occupied itself with its domestic affairs and let Europe severely alone, but now it is donning plumes and epaulets, and will probably be dreaming of possible campaigns and be carried away with the idea of military glory—notions so perilous as to have been responsible for the downfall of nations. . . .

"It must be admitted that symptoms such as these are indeed alarming. If the United States, on the one hand, and England on the other, were to arm all their male citizens, would not the situation become all the more alarming? On the other side of the seas would be found great fortified camps such as we have in Europe; there would be one in England and another in America, and both nations could truly be said to be under arms. Well may one tremble when peace is thus threatened. How, in face of it all, can we believe that war will soon have become a thing of the past?"

### The Sunday Movement in Cleveland, Ohio.

THE movement for the enforcement of Sunday observance in Cleveland, Ohio, is still in progress. The present situation is set forth in the following from the *Cleveland Plaindealer* of April 10:—

"The members of the City Ministers' Union, including ministers of all denominations, decided yesterday upon a program of concerted action, looking to the better enforcement of the laws relating to Sunday labor.

"The ministers have been considering the advisability of a Sunday crusade for some time, and it has been the sentiment all along that better work can be done by the ministers coöperating with laymen rather than by making the crusade a distinctly religious and ministerial affair. The position that the ministers take is that, first, thousands of people are being obliged to lose their rest day and that from a physical standpoint alone these persons should be aided in their desire to enjoy a day of rest like others. Secondly, the ministers hold that the ordinances of this city are being violated by men anxious for gain and that the violation of the Sunday laws, besides making Sunday anything but quiet and orderly, is having a dangerous influence on the community in setting it an example of successful defiance of the law.

"The ministers decided to lend their support to a program of action, the lead to be taken by laymen. The program is aimed especially at saloons and Sunday amusements. . . .

"A program for concerted action in Cleveland and vicinity for a practical enforcement of laws affecting the weekly rest day was adopted by the meeting, as follows:—

"1. Demand that the law relating to the weekly rest day, commonly known as Sunday, be enforced by the proper authorities.

"2. Special insistence upon the enforcement of law relating to secular professional performance or to the opening of public resorts at which any charge is made for admission or seats.

"3. Special insistence upon the enforcement of the Sunday law affecting the saloon.

"4. Provisions whereby Sunday labor be curtailed, as far as possible, and that employes who are compelled to labor seven days in the week shall have a reasonable proportion of their day of weekly rest for purposes of rest.

"5. Co-operation with the Retail Clerks' Association and all other organizations which stand for the reasonable enforcement of the Sunday law.

"6. The appointment of a representative committee, a majority of whom shall be laymen, to take the lead in carrying out such program.

"7. The appointment of Sunday, May 13, as the day on which pastors of all the churches of Cleveland and vicinity be requested to preach upon the theme of a weekly rest day and to urge its claim upon the attention of the public."

The great evils which are referred to as the occasion of this Sunday observance movement, are plain to all; but it is one thing to show that certain evils exist, and quite another thing to provide the proper remedy. In this case the remedy—the Sunday law—is one that was provided centuries before the evil itself appeared, and provided for quite another purpose—that of punishing "offenses against God and religion." It was provided under a union of church and state, and was plainly put forth as a church-and-state measure in the interest of religion. To defend this same thing now as being a purely civil enactment, is illogical and insincere. If it is what is claimed for it now, it is not what it was meant to be by its church-and-state originators.

The fact that men are overworked in the great mills and factories of the land, cannot be a reason for prohibiting labor by individuals working for themselves alone, and of their own choice, nor for prohibiting Sunday amusements,—as the Sunday law does. It is altogether a wrong remedy for industrial ills.

### Proposed Change in Methodist Discipline.

A RADICAL change in the discipline of the Methodist Church is reported to be under contemplation by the representatives of this leading Protestant body. As stated in the *New York Press*, of April 11, it is as follows:—

"Dancing, card playing, theater parties and many other amusements heretofore under the ban of the Methodist Episcopal Church may be indulged in soon by the members of that church without breaking rules. Three State conferences in the East have asked the General Conference to permit these amusements, and there is said to be a widespread and general desire in other State conferences that the General Conference take this action. The State conferences that have taken this action are the New York, the New York East Conference, which embraces Connecticut, and one of the New Jersey conferences.

"At the New York Conference yesterday, on the motion of the Rev. E. S. Tipple, of St. James's Church, of this city, the following memorial to the general body was adopted:—

"That, Provided the committee on the constitution of the church shall decide that paragraph 24 of the Discipline is constitutional, the General Conference be memorialized to omit from paragraph 248 the incomplete catalogue of prohibited amusements and to substitute for the omitted clauses a paragraph in the chapter of "Special Advices" entitled "Christian Con-

duct.” This chapter urges members not to follow any pleasures ‘as cannot be used in the name of Jesus,’ and ‘that they avoid the very appearance of evil.’ This would remove the specific injunctions against dancing, card playing, theaters and like amusements.

“In the New York East Conference the question was brought up by Prof. W. N. Rice, of Wesleyan. It was decided by a large majority vote to ask the General Conference to strike out the rule.

“One of the arguments that has been urged against the rule has been that it was practically a dead letter; that the young folk danced, attended theaters and card parties. In the New York East Conference yesterday the Rev. J. M. Buckley said the clause never should have been adopted.

“Should the General Conference act on the recommendation of the State conferences—and the general belief is that it will—the move will be the most radical made in the Methodist Episcopal Church in many years.”

If the rule against indulgence in carnal amusements is practically a dead letter in the Methodist Church, it is because it has not been enforced; and if this is so, the bars against worldliness have already been let down and only the empty form of church discipline remains as regards these worldly pleasures. This will naturally tend to facilitate additions to the church from the world, but it was not by such means that the church of Wesley and Whitefield rose to its present position of power in the earth.

SIN is the transgression of the law of God; crime, the transgression of the law of man. But the law of God must be transgressed in thought and motive, of which the act is only the outward expression; while the law of man prohibits the outward act only. The sin is committed in the heart before there is any act of which the state can take cognizance as a crime. Hence the same thing cannot, strictly speaking, be both a sin and a crime; and the spheres of civil government and of religion do not cover common ground.

WILL some one tell us a single tendency in the Government of the United States at the present time toward the spread or establishment of republican liberty?—*Independent Patriot, Lamoni, Iowa, March 29.*

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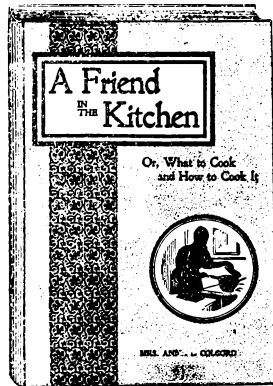
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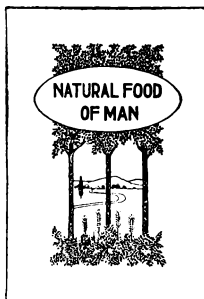
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NEW YORK, APRIL 19, 1900.

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ANOTHER Supreme Court decision upholding the validity of Sunday laws! See p. 244. Thus another step is taken towards committing this Government to the evil policy of enforcing a religious observance, which is the essential principle of church and state union. Reader, does this interest you? If not, why not? If it does, show this paper to your neighbor and ask him to become a reader of the AMERICAN SENTINEL.

ON another page we print a discussion recently had in Congress on the subject of sectarian appropriations. An effort was made through a senator from Arkansas to provide for a renewal of the policy of appropriating Government funds for the Catholic Indian schools, by an amendment of this kind to the Indian appropriation bill. The amendment was defeated by a small majority.

IT is reported that the czar, who is doubtless somewhat chagrined over the utter failure of his scheme for world-wide peace, is planning to intervene between the contending powers in South Africa. But peace cannot be imposed upon people—forced on them against their will—with any gain to the cause of real peace; for forcing the wills of people is in itself an incentive to war. If the czar tries to make peace he may only kindle a greater conflict.

APRIL 21, the Ecumenical Missionary Conference of the M. E. Church begins its session in this city. Ex-president Harrison will open the conference, and President McKinley will be present. Among the representative men who will attend, are Justice Brewer of the Supreme Court, Rear-Admirals Philip, Farquhar, and Watson, Generals O. O. Howard and Leonard Wood, and J. D. Rockefeller and J. Pierpont Morgan. The session will close May 1.

ARCHBISHOP IRELAND wants to have Sunday enforced upon all people in this country (see p. 242), and at the same time he knows (for it is plain Catholic doctrine) that Sunday rests on no other authority than that of his church, and that Sunday observance is an act of homage to his church.

WE have spoken before in these columns of the change recently instituted by the authorities in the Cook Islands, touching the weekly day of rest and worship. The practise up to that time (begun through a failure to number the days as demanded by the relative position of the islands to the "day line") had been to observe the seventh day as the Sabbath. The change to the first day was made because it was "very inconvenient" to business interests to continue the old reckoning. But no sooner had the change been made than a missionary of the Seventh-day Adventists, laboring in one of the islands (Raratonga) was arrested and fined for continuing the practise of regarding the seventh day and not the first as the weekly rest. What relation this proceeding had to the advancement of business interests in the island, was not explained, nor did it need to be. It is itself an explanation of the whole move—of the spirit that was in it and behind it. It is the spirit of Sunday legislation the world over, however much honesty and good intentions there may be on the part of many who give it their support.

WE are informed by Rev. W. F. Crafts that the SENTINEL misquoted him in speaking, some time ago, of the resolutions offered at the W. C. T. U. convention in Seattle, touching the relation of the W. C. T. U. to Sunday laws. The resolution adopted was: "Resolved, that we favor the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the seventh day." In our columns it was printed "Sabbath day" instead of "seventh day." It appears that Mr. Crafts was the author of this resolution; and as he does not believe the seventh day is the Sabbath day, he was misrepresented, though of course only those knew it who were in the secret of the resolution's authorship. However, we gladly make the correction, as we wish to be perfectly fair with every person in every way.

PROTESTANTS separated from Rome because they looked upon Rome as antichrist. Yet they continued to observe the same day as the Sabbath which Rome observed. But the Lord says of the Sabbath that it is his "sign" (Eze. 20:12, 20), that those keeping it may know they are worshippers of the true God. Rome also sets forth the Sabbath—that of the Catholic Church—as the sign of her spiritual authority. The Sabbath thus holding this crucial place in the Christian system and in that which claims to be such, it should be evident to Protestants that if the church of Rome is antichrist, she must be wrong on the point of Sabbath observance, and the distinction between Protestants and Catholics should certainly be as marked on this point as on any point of religious belief and practise. Nor would they need to search the Scripture long to discover wherein this distinction should be made. Protestants were logically bound to repudiate Sunday observance when they separated from Rome; and by their failure to do so they are logically drawn toward reunion with the papal church.