



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

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

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How CAN the state be religious without maintaining a state religion?



UNION of church and state leads surely to disunion, discord and strife between church and state.



GOVERNMENT support of church institutions is only an indirect form of government support of the church.



It is the right of every person to be in the wrong, in every matter that does not involve the rights of others.



A SUNDAY law represents an effort to conform the world to the church; but such conformity always makes the church more like the world.



THE Omniscient made only one kind of Sabbath. It was left for human wisdom to discover the "necessity" for both a religious and a "civil" day.



THE purpose of civil law is not to force all people into uniformity of action; for such uniformity is both against liberty and against unity. Diversity, within proper limits, is much more desirable than uniformity.

THE physical needs of mankind do not demand rest upon Sunday more than upon any other day of the week; and the moral needs of mankind demand freedom of choice in the selection of the day.



THERE is as much reason for a civil law enforcing the first or the tenth precept of the Decalogue, as for one enforcing the fourth precept. One part of the divine law does not differ in character from another part.



THERE is nothing gained for the cause of religion by forcing men to pay a hypocritical homage to one of its institutions. Every religious law is against Christianity, because it creates hypocrisy, which is an anti-christian thing.

The "Two Arms" of "Sabbath" Reform.

IN a treatise on the "civil Sabbath," the author, Rev. W. F. Crafts, sets up the claim that two different Sabbaths are essential in the work of Sabbath reform. He says:—

"The right arm, the most important part, of the Sabbath reform, is the promotion of the religious Sabbath; its left arm, the preservation of the civil Sabbath. These two things—the Christian Sabbath on the one hand, and the American Sabbath on the other—are as distinct as my two arms, that resemble and co-operate, and yet are by no means the same."

This illustration does not fit the case. The religious Sabbath and the "civil" Sabbath, as Mr. Crafts views them, both fall on Sunday. Sunday is his religious Sabbath, and the same day is also the "civil" Sabbath. There are not two Sabbaths here, any more than there can be two arms consisting of the same piece of flesh and bone.

"This distinction," Mr. Crafts says, "is itself an answer to most of the objections to Sabbath laws, which rest chiefly upon the false assumption that they are enforcements of a duty to God, punishments of a sin against God." The truth is that this "distinction" was discovered under the necessity of finding some answer to the objections to Sabbath laws, which would disguise the fact that such laws enforce a religious observance. The "distinction" has no existence in fact, and therefore no force against the objections at which it is aimed.

Sunday-law advocates say that Sunday is the Christian Sabbath. Sunday is therefore, in their view, a religious day. If Sunday is a religious day, it cannot be a secular day, for "religious" and "secular" are opposite terms. If the character of Sunday has been fixed by the Lord, then no act or law of man can change its character. If on the other hand Sunday is not a religious Sabbath, then it is not the true Sabbath, and Christians of all people should be the last to desire its establishment in the place of the rightful day.

"It is admitted," says Mr. Crafts, "that it is the province of civil law to enforce man's duties to man, and especially to punish crimes against man. It is exactly on this ground that Sabbath laws forbid Sunday work and Sunday dissipation, namely, as crimes against man." Assumption has usually to be supported by assumption, and this is an example,—the assumption of a "civil" Sabbath supported by the assumption that working on Sunday is a crime against humanity. If it were true that the rights of people were invaded by Sunday labor, it would of course be proper to forbid such labor by law, and there would be some ground for a "civil" Sabbath. But it is not true that Sunday labor interferes with any person's rights. It is not true that such labor constitutes a "crime against man." No labor that is not compulsory can invade personal rights.

The Constitution of the United States forbids involuntary servitude, save as a punishment for crime; and any person other than a criminal held in involuntary servitude in this country can appeal to the Constitution for relief. Involuntary servitude is recognized as an invasion of personal rights; but the person who works voluntarily cannot claim that his rights are infringed. He has the right to work, and the right to stop work, and that is as much as any man can have or desire in this respect.

As therefore Sunday labor in the United States is not involuntary, but is performed only by those having the full privilege of stopping work whenever they may choose, no rights are invaded by it; and no rights being invaded, no action is called for from the civil power which is established to preserve rights. Hence there is no ground for a civil decree commanding Sunday rest, and therefore no ground for the establishment of a "civil Sabbath."

America's Sphere in China.

In *Harper's Weekly* of April 14, Mr. W. N. Brewster, a missionary in China, writes of the failure of Japan to establish a government in the island of Formosa. After five years of effort, he says, Japan has been able to establish her supremacy over only a third of the island, and has been obliged to make humiliating concessions to the powerful robber chiefs who rule the remaining two-thirds of the island, and the latter maintain a state of practical independence. This fact, he continues, is of importance in view of another fact, which is that Japan covets the province of Fuhkien, in China, and is making steady efforts to extend her authority over it. This province has a population of 20,000,000 people.

His conclusion is that Japan, having failed to conquer and govern Formosa, with its 2,000,000 people, is utterly incompetent to govern the Chinese province of Fuhkien, and the province must come under the authority of some other power. The location of the province, it is to be noted, is close to the Philippine islands. Finally he says:—

"In view of the above facts, it would seem to be the height of folly for Japan to attempt to handle a whole province with ten times the population on the mainland. Disastrous failure would be certain. All this points to the possible possession of this great province by America in the not distant future. In case China breaks up, as now seems most probable, America cannot escape a share of the responsibility for the government of her next-door neighbor. Japan's failure in Formosa will naturally throw this province, which Japan seems to want but can never govern, to America as the nearest great power that has not already marked out its 'sphere of influence.' It is not safe to prophesy with too much confidence in such a matter, but the past two years have realized far stranger and more improbable events in American history."

Some time ago it was settled by American missionaries in China that the United States could not escape a share in the responsibility of governing the millions in China when the final breakup of the empire takes place. American statesmen concur in this view, and all questions have seemed pretty well settled except that of the location of "the slice." And now this question is in a fair way to being settled, if this writer in *Harper's Weekly* is to be accepted as authority upon the subject of which he speaks.

"Reform" Without Conscience.

"Sabbath Recorder."

It is interesting to note that most of the appeals for the enforcement of the existing Sunday laws are made upon the ground that all men must be compelled to cease from business on Sunday lest the few who desire to cease, from religious motives, shall suffer pecuniary loss. The effort to close barber-shops, for ex-

ample, is made upon the ground that some barbers want to rest on Sunday, but they cannot unless they lose patronage which those who keep open on Sunday will take from them. Therefore, it is urged that the state must interfere and compel those who do not desire to close to do so for the sake of others. Such appeals lose sight of the idea of conscience, or the willingness on the part of men to suffer loss for the sake of right-doing. The case is pushed still lower because, in most instances, those who want to close desire to do so that they may have leisure for recreation, and not from any religious motive. A man whose conscience toward God and right-doing is what it ought to be, would readily accept the loss of wages, or of a day's business for the sake of right.

Children Arrested for Looking at a Game on Sunday.

THE working of the Massachusetts Sunday law was seen recently in the arrest of two boys in Somerville only 13 and 14 years of age, who were taken through the streets in an open patrol wagon, followed by a crowd and guarded by an officer, and were both fined for the crime of looking on at a game of marbles played by other boys on Sunday. The boys injured no one, infringed upon no one's rights, but were themselves injured by being placed openly before the public as criminals, made to pay a fine, without any just reason whatever. Yet the advocates of Sunday laws claim that they are made in the interests of humanity. That this is not the case is plainly shown in the above incident. Whenever the interests of humanity stands in the way of Sunday observance it does not weigh a feather.

Sunday laws are tyrannical; they take away the individual right of judgment in the matter of sacred days, and compel him to observe Sunday as a sacred day regardless of his belief, or interests. The ridiculous character of our Sunday laws was seen in a ruling of the Supreme Court recently, which allows cigars to be sold by a druggist on Sunday because they are a drug, but they are not to be sold at other places. Now as Sunday laws are declared to be made in the interests of humanity, and to preserve the sacred character of the day, the query is, how is humanity served, or the day kept sacred by having cigars bought at a drug store and smoked as a drug, rather than bought at some other place as a commodity, and smoked as a commodity?

GEO. B. WHEELER.

So. Lancaster, Mass.

Will Not Mix.

"The Argus," Prescott, Iowa.

You can not mix religion and politics successfully, and the proposition to bring into the field a "Christian party" is the height of folly.

The lowly Nazarine does not ask his people to strive for a kingdom on earth, but admonishes them to keep their eyes on that everlasting kingdom where nothing is corrupt.

This question, "What would Jesus do?" is becoming sickening the way it is being handled. If a Christian would carry it into his or her daily life individually it is all right, but whenever they attempt to dictate the course of life along this line to the public and try to rule the world with Christianity as they see it there is going to be trouble.

Christ wants his religion forced on no one; he wants his followers to bring in the sheaves by showing a loving spirit, and not by bulldozing the people.

We defy anybody to show us by his teaching that he desired an earthly kingdom and that he attempted to set up one against the powers that were.

Activity for Sunday Laws in Canada.

THE "Lord's Day Alliance," the chief organization in Canada for promoting the enforcement of Sunday observance, is vigorously at work in this field of mistaken endeavor, according to the following, which we note in the *Canadian Baptist*:—

"This organization is taking on more vigorous life since the appointment of Rev. J. G. Shearer as Field Secretary, to devote his whole time to its work. Public meetings have been held in many of the chief centers, and the work of the Alliance is being more thoroughly organized and pushed. Various forms of Sabbath breaking have been discovered. In the border towns, American Sunday newspapers are being circulated on the Lord's day. Refreshment booths are being opened on the Sabbath day along the line of bicycle travel. A large paper mill in Cornwall is being run, and in other places building, repairing, etc., is being done, and photograph galleries are open, on the Lord's day. Most lamentable of all, in certain sections, Sunday excursions are gotten up by certain churches to attend grave decorations, laying of corner stones, opening of new edifices, etc.

"The very existence of the Alliance is having a restraining influence upon would-be Sabbath breakers and Sabbath breaking, as it is known that law breaking in reference to this day will lead to legal proceedings. We give the Alliance our hearty sympathy in its efforts to preserve a day of rest for our people. While we as Baptists cannot seek Sabbath legislation for the sake of religion as would some, we can aid in securing laws for the protection of one day of rest on civil and economic grounds. There is no more serious threat to the best interests of our country than in the encroachment business and pleasure are making upon the Sabbath institution. Let us be wide awake to protect it by every legitimate means."

THE Sabbath law of God fixes the character of every day in the week—six working days and one Sabbath day; and no change can be made in this order without assuming a wisdom superior to the Creator's.

Expansion Under the Declaration of Independence.

By Senator George F. Hoar (speech in Congress, April 17).

I HAVE spoken of the Declaration of Independence as a solemn affirmation of public law, but it is far more than that. It is a solemn pledge of national faith and honor. It is a baptismal vow. It is the bed-rock of our republican institutions. It is, as the Supreme court declared, the soul and spirit of which the Constitution is but the body and letter. It is the light by which the Constitution must be read. The statesman or the party who will not stand by the Declaration and obey it is never to be trusted anywhere to keep an oath to support the Constitution. To such a statesman, whenever his ambition or his passion shall incline him, to such a party, whenever its fancied advantage shall tempt it, there will be no constitutional restraint. It will bend the Constitution to its desire, never its desire to the Constitution.

THE OLD EXPANSION AND THE NEW.

There is expansion enough in it, but it is the expansion of freedom and not of despotism; of life, not of death. Never was such growth in all human history as that from the seed Thomas Jefferson planted. The parable of the mustard seed, than which, as Edward Everett said, "the burning pen of inspiration, ranging heaven and earth for a similitude, can find nothing more appropriate or expressive to which to liken the kingdom of God," is repeated again.

"Whereunto shall we liken it, or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it."

This is the expansion of Thomas Jefferson. It has covered the continent. It is on both the seas. It has saved South America. It is revolutionizing Europe. It is the expansion of freedom. It differs from your tinsel, pinchbeck, pewter expansion as the growth of a healthy youth into a strong man differs from the expansion of an anaconda when he swallows his victim. Ours is the expansion of Thomas Jefferson. Yours is the expansion of Aaron Burr. . . .

Thomas Jefferson comes down in history with the Declaration of Independence in one hand and the title deed of Louisiana in the other. Do you think his left hand knew not what his right hand did? Do you think these two immortal transactions contradicted each other? Do you think he bought men like sheep and paid for them in gold? It is true the men of the Declaration held slaves. Jefferson felt the inconsistency, and declared that he trembled for his country when he felt that God was just. But he lived and died in the expect-

ation that the Declaration would abolish slavery, as it did.

In every accession of territory to this country ever made, we recognized fully the doctrine of the consent of the governed and the doctrine that territory so acquired must be held to be made into States.

India Under Imperialism.

[THE following condemnation of English rule in India, made by a New England journal, is not a condemnation of the British nation, but of the imperial policy England has pursued in dealing with the territory of inferior races under her authority. Just at this time, when the United States has undertaken to govern inferior races in a distant territory, the ghastly picture presented by India to-day affords an object lesson which should not be lost upon the American people:—]

The ultimate test of government is the condition of the people. English rule in India is over a century old, yet if there is a God-forsaken people to-day on the earth's surface it is that wretched section of humanity in the land of Clive, Lawrence and Kipling, that is dying by the thousands from simple hunger. The secretary for India, Lord George Hamilton, has lately admitted in the British House of Commons that the present famine is the most serious that has occurred during the past 100 years. That is equivalent to saying that it is as terrible as any that has occurred in the known history of the country, before or after the British conquest. So far as the 19th century is concerned, the succession of famines indicates conditions of deterioration rather than of growing prosperity among the masses, while the century ends with an awful climax in the worst famine of them all.

If British rule has been the blessing to India that many have claimed, why does it fail so utterly to meet the simplest and most fundamental of tests? Improvements in the administration, the purification of the courts and the prohibition of a few heathen rites amount to nothing if the mass of the people are unable to procure food. The ability to live and produce wealth is a condition more essential to any civilization than the manner in which we live or the particular organization of industry.

No government can be pronounced good under which the population suffers from recurring famines of great extent and increasing intensity. And no more terrible indictment can be brought against a ruler than the simple fact that millions of his subjects periodically die of starvation. It is absurd to pronounce famines "an act of God." No intelligent person now loads upon the Almighty the responsibility for the great famines in Ireland during the past century. To be sure, the potato crop failed, but why was it that the Irish people had nothing except a few potatoes between them and

starvation? In India there has been a failure of the monsoon. That was "an act of God." Yet why should 61,000,000 people suddenly be threatened with death from hunger because of the lack of rain?

In the recent brief debate in the House of Commons one or two daring members did not hesitate to attack British rule in India as being in a measure responsible for the present state of affairs. Sir William Wedderburn, who knows India thoroughly, opened the debate by moving "that in view of the grievous sufferings which are again afflicting the people of India, and the extreme impoverishment of large masses of the population, a searching inquiry should be instituted in order to ascertain the causes which impair the cultivators' power to resist the attacks of famine and plague; and to suggest the best preventive measures against future famines." Sir William attacked British officialism, and laid particular stress on the point that the Indian ryot, or peasant, is not encouraged to provide against drouths. Samuel Smith, supporting the motion, brought up the appalling poverty of the people. "In Madras in the past 11 years," he said, "the number of evictions for non-payment of rent amounted to 152,000, the number in the preceding 11 years having been 840,000. Such a state of things stands self-condemned. We are governing an excessively poor country far too expensively."

Mr. Maclean, a government supporter, who could not be accused of partisan bias against the party in power, and who has spent a large portion of his life in India, visiting the country again only last year, made a vigorous assault upon present conditions. When last in India, he said, he was struck with the apathetic and despairing attitude of the native population, who, under recent calamities, had had taken from them even the last remnants of hope. The real cause of their impoverishment was heavy taxation. The salt tax was a most oppressive burden to the poor man. As a matter of fact, all the resources of India were mortgaged to England. All the great businesses, the shipping, railways, banks and great industrial institutions of all kinds were in the hands of Englishmen, who, drawing large salaries, transmitted their savings to England. What were the consequences to the native population? Famine followed famine, cattle died, household goods were pawned, and, having no means to replenish their farms, the natives lived mere slaves to the village usurer. They had willingly voted £60,000,000 for the war in South Africa, and Mr. Maclean urged the House to fulfil their obligations to the noblest of British possessions—India.

The trouble with India, according to Mr. Maclean, whose right to speak on this question is not disputed, is substantially the old trouble with Ireland, that other monument of the failure of British rule. Financially and industrially it has been made a mere tribute-bearer. India is literally the financial slave of the British money

power. The sum of £60,000,000 is annually sent to England by the Englishmen in India, which they have drawn from the wealth of the country. And heavy taxation, according to expert observers, is "the real cause of India's impoverishment." These charges certainly help to explain the situation and to make it clear that the responsibility for India's present condition cannot be entirely charged against the people of India themselves.

The closing year of the nineteenth century is probably the most inglorious in British history during the century's passage. Sir William Wedderburn's motion was rejected by the House of Commons. The British are lavishly and passionately spending their money by the hundred million to crush the nationality of a brave people in South Africa, yet millions of the queen's Indian subjects starve.

Conflict Between Church and State in France.

THE opening of the great international Exposition in Paris, was the occasion of an exhibition of the secularism now prevailing in the French government, which seems even in Protestant quarters to be viewed with a degree of apprehension. The *Independent* (New York) in describing this feature of the opening ceremonies, says:—

"What chiefly interests the French public is the relation of the Exposition and its opening exercises to socialism and religion. The address at the opening was by the Socialist member of the Cabinet. There were no religious exercises, no blessing by the Cardinal Archbishop of Paris, no allusion to the Deity in the speeches of M. Millerand and President Loubet; and the hymn that was sung, instead of recognizing God, was addressed to Victor Hugo. These are new departures; they look a bit like a return to 1789. It is not strange that, following other acts against the church, such as the canceling two days before of the usual recognition of Good Friday by the Navy, the feeling on the religious question has been greatly embittered, and even the popular success of the Exposition endangered. France is still at heart Christian, strong as the Socialists are, who are mostly anti-religious."

"The conditions in France," the *Independent* continues, "are not reassuring." This is true enough; but it would be no less true if the French government stood upon a religious instead of a secular basis, and bowed to the decrees of Rome, as it formerly did. "Patriotism is taught in the state schools, as religion is in the church schools. Patriotism almost takes the place of religion. The French have not yet learned that the two can coincide." They have learned, however, that true patriotism cannot coincide with the religion of Rome. "Despite all the efforts of the popes, the church remains hostile to the state, and desires its overthrow; and, to the common people, the church is represented in its worst and most medieval

aspects by its most widely circulated organs. It is no wonder that this provokes the state to hostility and reprisals. The condition is an extremely sad one." And it would be sadder still if the government submitted to the decrees of the church without a protest.

The *Independent* then proceeds to justify secular government, as follows:—

"Why is it that we have here utter peace between church and state, while France has war, and Great Britain has constant disturbance? The reason is a simple one. In this country the church tells the state that it will have none of its help, and so none of its interference. . . . There will be no real peace anywhere between the two so long as either meddles with the functions of the other. Just now the Duke of Newcastle, a leader of the English Ritualists, declares that the only remedy for the restraint they suffer is through disestablishment. He is right, and so becomes the ally of all Free Churchmen. Ritualists in the Anglican Church ought to be allowed to do foolish things, such as the use of incense, and to hold and teach unreasonable things, such as the real presence of the body and blood of Christ in the bread and wine of the sacrament. They should have the right to be wrong, and the restraint of their religious freedom is a tyranny. So in France, as long as the state supports the church, and so many sorts of church, Christian and Jewish, it will have a fight with the church. A complete severance is the only way to peace."

Sunday Observance Leagues.

THE movement for the enforcement of Sunday observance in this country, which is being pushed by the religious organizations engaged in the promotion of moral reforms—as they view them—has taken the form in some cities of "Sunday Observance Leagues," which aim to bring pressure upon Sunday desecrators both by the enforcement of Sunday laws, and by the boycott wherever this weapon can be made effective. The following from the Richmond, Va., *Times*, of recent date, describing a meeting of the Sunday Observance League of that city, gives a fair idea of the nature and working of these organizations:—

"The pastors and laymen of the city interested in the organization of the Sunday Observance League of Richmond and vicinity, met last night in the Assembly Hall of the Smithdeal Building, at Ninth and Broad Streets.

"The meeting was called to order by the chairman, Mr. Eugene C. Massie, who called upon Rev. Dr. William S. Campbell to invoke God's blessing upon their meeting and work.

"The minutes of the last meeting were read by Mr. G. M. Smithdeal, secretary of the meeting, in which connection he read the constitution as discussed at that time, but not adopted.

"Upon the adoption of the constitution there was much discussion and several amendments offered. Rev. Mr. Goodwin, of St. John's, moved the adoption of the

constitution as amended, but Mr. Campbell asked that the section of the constitution which stated the object of the league be read, to which he offered an amendment, striking out that section which stated that its object should be to enforce the observance of Sunday as a civil institution, and stated that if the enforcement of the existing laws be the only object of the league he feared it would not succeed.

"The citizens of Richmond,' said Mr. Campbell, 'should be educated to a proper observance of the Sabbath. The officers do not do their duty now, because they are not backed by public opinion. We will not,' he continued, 'accomplish a great deal if we restrict ourselves to the enforcement of present law, and to securing necessary legislation for the proper observance of the Sabbath as a civil institution.'

"Mr. R. E. Gary took the other side of the question, and said that he thought it better to stand on the basis of enforcing the law. 'The law,' said he, 'is the only thing we can enforce, and if we succeed in doing that it will be enough.'

"Rev. Mr. Goodwin agreed with Mr. Gary. He said: 'You cannot find three men who will agree as to how the Sabbath should be observed. That question must be left to a man's conscience and for him to decide. We can organize this league, but cannot dictate to any man what he shall do on Sunday.'

"Let the league,' he concluded, 'enforce the civil Sabbath, but each member use his influence on his neighbor for the proper observance of the day.'

"Mr. Campbell's attention was called to the fact that the constitution contained the provision that each member should use his influence to the end that the Sabbath be properly observed. Mr. Campbell stated that he had overlooked that provision, and that that was exactly what he desired; consequently he withdrew his amendment.

A BOYCOTT PROPOSED.

"Mr. Thomas C. Diggs said that he was in favor of circulating a petition asking the citizens to withhold their patronage from those places of business which kept open on Sunday, and that he thought extraordinary means should be resorted to by the league in accomplishing their object. 'I know,' he said, 'that I am speaking for a lost cause, but I do not think we should be content to enforce the law and go no farther. We should arouse the people and show them a better way to keep the Sabbath by circulating literature, holding mass meetings, and interesting the people.'

"What if we do enforce the law? We can only close a man's shop and put him in jail possibly, but that should not be the whole aim of our league.'

EXCURSIONS TABOOED.

"Mr. T. W. Wood spoke in regard to Sunday excursions, and went on to say that only the other day he was talking with a city official, who said that the officers were willing and able to carry out the law, but that the courts would not sustain them.

"Mr. Campbell was appointed a committee of one to have a thousand copies of the constitution printed, and to mail a copy to each and every pastor in Richmond and vicinity, with the request that they read the same to their congregations, and appoint from their churches a committee of five to solicit members for the league."

The Churches and Sunday Desecration.

WHY should the promoters of "Sabbath reform" seek to realize their object by reforming the State (so that the civil authorities shall enact and enforce laws for Sunday observance), when it is evident from their own testimony that the most appropriate place for such reforms is in the church. Here are two testimonies among many others that have been given upon this point.

In answer to a question from a correspondent asking whether it would be proper for a Methodist minister to travel by Sunday trains to keep an appointment for preaching when he could easily make the journey on the preceding day, the *New York Christian Advocate* said:—

"If he desired to exhibit contempt for the spirit and practise of the genuine representatives of Methodism with regard to the Sabbath, and make an impression upon the students to whom he was to preach that Sunday traveling is a matter of indifference, the most effective way of doing these things would be to take the Sunday train, arrive just before the service, and take another for his home as soon as possible after the service. But if he wished to promote a regard for the observance of the Sabbath, he would never travel from one city to another on that day, except in a case of such extreme necessity that he would be justified in the public conscience. In addition to that he should take pains to have the reasons stated. The observance of Sunday has been broken down more effectually by professed Christians than by all other adverse influences put together."

The second is the following stated in the *Topeka Daily Capital* (Sheldon edition) by Rev. W. F. Crafts, who has for years devoted the major portion of his time to "Sabbath reform" work:—

"You have asked me to report on the above subject [Sunday observance] at a time when the Sabbath is more attacked from the front and rear than ever before. Its worst foes are those of its own household, Christians who patronize Sunday trains, Sunday newspapers and Sunday mail. One often hears a preacher speak openly of going on a Sunday train, which is run in violation of both human and divine law. Churches advertise in Sunday papers that are also violations of both codes. Sabbath schools adjourn fifteen minutes before church to leave time to sandwich a visit to the postoffice in between the services. In a New York village I recently heard a Methodist preacher say that communion would be in the evening because so many of his members worked in the paper mill in the earlier hours of the Sabbath. Thousands of persons are received into church membership while they are breaking the Sabbath laws of heaven and earth, on the ground they might lose something if they refused. What fools the martyrs were who lost life rather than do wrong! With such news coming in from the churches, we cannot expect much from those who represent the state.

"The observance of Sunday has been broken down more effectually by professed Christians than by all

other adverse influences put together," says the leading Methodist journal in the United States, and a man whose long experience in Sunday reform work has made him thoroughly familiar with the situation, says that the worst foes of Sunday are those of its own household. Is it not time, then, to turn the energy of the "reform" movement upon the churches—upon the worst offenders—instead of directing it longer against those who naturally look to the churches to set them an example in such matters?

Sectarian Appropriations Stopped.

New York "Independent."

FOR the first time in fifteen years the Indian Appropriation bill goes through Congress shorn of any provision in aid of sectarian schools among Indians, commonly known as contract schools. The coming fiscal year will perhaps be the first since 1819 that Government appropriations for Indian education will be applied solely to the support of schools carried on by the Government.

This is the consummation of a policy outlined by Congress in 1895. For that fiscal year the allowance for contract schools was over \$2,000,000. In each succeeding year Congress reduced this allowance 20, 30, 10, 10 and 15 per cent., leaving only 15 per cent., or less than \$60,000, available for the current fiscal year. The contract schools have thus had ample opportunity to adjust themselves to inevitable Americanism, and the Indian Bureau has meantime largely increased its own facilities for taking care of Indian pupils.

A vigorous attempt was made in Congress to continue contract school appropriations on the specious plea that the enrollment in Government schools being already greater than the capacity of those schools, no place could be found for an average of 2,000 or more Indian children who are now being cared for under contract until the Indian Bureau should erect more buildings in which to house them. This would, of course, require a year or more at the very least. But the argument fell to the ground when it was pointed out that the average attendance on Government schools was less than their capacity, and, moreover, that the Indian Bureau stood ready, and had done so for several years, to purchase any contract school plant that might be offered.

Of the 25,202 Indian pupils enrolled in school last year, 20,712 were in schools supported by the Government, 2,903 in contract schools aided by the Government, 326 in public schools at Government expense, and 1,261 in mission schools without expense to the Government. There is, therefore, no question that the Government will be able to take care of any Indian pupils now in contract schools whom those schools shall be unwilling or unable to provide for next year.



THE Woman's National Sabbath Alliance, which has headquarters in this city, has sent out for publication the announcement that the alliance, "desiring to meet the demand for children's literature, offers two prizes, one of \$15, and one of \$10, for a short story suitable for children, teaching the value of the Sabbath and God's command for its observance."

As the material for the vital portions of these essays must be drawn from the Scripture, and must be adapted to the minds of children, there is plainly a problem before the writers to teach Sabbath observance in a way that will point to Sunday as the day to be observed. Children are accustomed to taking people at their word, and when they read that "the seventh day is the Sabbath," they are ready to believe it because it is perfectly plain to their understanding; but they cannot comprehend the obscure "reasons" and inferences and strained arguments by which theologians have arrived at the conclusion that the fourth commandment means the first day of the week where it says "the seventh." They may be told that Sunday should be kept because on that day Christ rose from the dead; but this is not a scriptural reason, and reasons not scriptural are worth nothing.

The institution and obligation of the seventh-day Sabbath can be made plain to any child; but the arguments for Sunday can be grasped only by an educated mind. Is not this the truth? We believe it can be demonstrated at any time.

THE following press item presents a feature of war not usually taken into account, but one worth considering by humane people—its infliction of suffering upon dumb animals. Enormous numbers of horses used by the combatants in South Africa have fallen victims to sudden or more frequently slow and painful death upon the battlefield, to starvation, disease, and other evils peculiar to that country, and a great business in importation has sprung up to supply the demands of the cavalry and other branches of the service in which the horse is required. We are told that "the consumption of horse power by the British in South Africa is causing great prosperity in the American horse market. British

agents now here are buying immense consignments in Chicago and Louisville and New York, and the total purchases may reach 25,000 animals. The existence of the horse is secure so long as wars continue to require his breeding for the operations of the battlefield and military raid. The automobile can hardly displace the equine race as a fighting machine."

* * *

PROFESSOR PERSIFOR FRAZER, of the University of Pennsylvania, was excluded from the witness stand as incompetent in a trial at Philadelphia, to which he had been called, the reason for his disqualification being his disbelief in the Christian religion. Such action is plainly contrary to the Constitutional provision against discrimination before the law on account of religious belief, contained in the fundamental law both of the United States and of the States.

* * *

THE "religious census" idea is being tried in Toronto, Canada. The *Canadian Baptist* says of it:—

"A general canvass is being made of the city of Toronto, by house to house inquiry as to church and Sunday-school attendance of the occupants. The canvassers are being generally acceptably secured, but in some cases their inquiries are resented as impertinently inquisitive. These are no doubt among the lapsed members of the different communions."

* * *

THE tabulation of the Cuban census shows that only fifteen per cent. of the adult population are able to read and write. As the franchise in the island will probably be made dependent to some degree upon educational qualifications, there is every prospect of a government for the Cubans founded upon a very small and aristocratic electorate.

A New Way to "Harmonize" Scripture.

AS AN illustration of the practical skepticism that is taking the place of faith in the Christian church, the following from the question and answer column of *The Outlook*, a professedly Christian journal, is to the point:—

"How do you harmonize the doctrine of God's free love with the Biblical accounts of his commands for the slaughter and extermination of peoples (for illustration, the Midianites)? Are the two consistent?"

W. T. M.

"Where we read of such massacres as enjoined by divine command, the phrase 'the Lord said' denotes only that the Hebrews *thought* he said so. God spoke to men then in the same way as now, *i. e.*, through the dictates of reason and conscience. Then, as in the comparatively recent times when men were put to death for heresy, both reason and conscience were at

fault in viewing such things, as St. Paul viewed his early career of persecution, as pleasing to God. The phrase 'the Lord said' really implies no more than that the people who used it attributed what they regarded as their wisest and best impulses directly to God."

This is harmonizing Scripture not with itself—one text with other texts—but harmonizing it with the conceptions of the human mind. The establishment of this kind of harmony is not of the slightest consequence to any person in the world.

Human conceptions are to be harmonized with Scripture, and not Scripture with human conceptions. If reason had been a sufficient guide for mankind, there would have been no need of revelation.

Sunday Skating no Longer a Crime in Connecticut.

THE case of a Yale College student named Johnson, who was arrested in February last for skating on Sunday, was decided in the Superior Court of Connecticut April 19, the decision being that skating on Sunday in Connecticut is not a crime. A New Haven press dispatch says:—

"Judge Wheeler, of the Superior Court, to day endorsed the views of State's Attorney Williams regarding the enforcement of the Blue Laws relating to Sabbath observance. Mr. Williams nolleed the case of Albert Johnson, who was arrested one Sunday last winter while skating on Lake Whitney.

"There was no proof that Johnson played any game. State's Attorney Williams said that anything that could fairly be considered to be recreation was permissible on Sunday, and that there was no more reason why a man should be prosecuted for skating on Sunday than for riding a bicycle, taking a walk, or driving."

Evading the Anti-Cigar Sunday Law.

UNDER many if not most of the laws for Sunday observance, the sale of tobacco on Sunday is recognized as a "necessity," thereby avoiding what might be for the law a disastrous conflict with the strong sentiment behind the trade in that noxious article; but recently the Supreme Court of Massachusetts decided that the Sunday law of that State prohibits the sale of cigars on Sunday, by all persons holding licenses as victuallers. The effect of this, upon the Sunday trade in cigars is described by the following in the *New York Herald* of April 2:—

"'Package of cigarettes, please?'"

"'Can't sell cigars or cigarettes to-day,' said the restaurant man, with a smile. 'I can sell you a box of matches for five cents, though, and make you a present.'"

"That was the way the Sunday cigar law worked in Boston yesterday. The devotees of nicotine obtained all they wanted. There were no arrests, and the whole

affair was nothing more or less than an April-fool joke.

"The police were supposed to have an eye open for those who sold cigars and tobacco, but they 'used their own discretion.' Boston policemen never think of buying cigars any more than they think of buying peanuts, and, as the captains had not provided expense money, that settled the matter.

"The hotels all kept their cigar cases open, on the ground that they could furnish tobacco to their patrons, but some of the small restaurants resorted to all kinds of methods in order to get around the law.

"In many instances a box of matches was sold and a cigar given as a premium, but more than one restaurant had on sale a sort of a property pie, which was sold for ten cents, and if all that were sold had been eaten, the hospitals would have been filled. A cigar went with a pie. In the great majority of cases, however, the law was openly disregarded, except when a policeman was in sight."

"The Greatest Crisis in Our History."

DR. THOBURN, of the Central M. E. Church, of Detroit, addressed the "New England Society," of that city, Tuesday evening, April 17, on "The Meaning of Our Monuments."

He said, "The Puritan spirit of to-day is the spirit of freedom and independence and intelligence and integrity and industry." His excellent interpretation of Bunker Hill was that it "declares the inalienable right of human beings to be free!"

With true and prophetic utterance he said, "We are approaching the greatest crisis in our history!" What does Dr. Thoburn see which should call forth such a sentiment as this? Ah, "There is a worse calamity," he says, "than war." "We are threatened by the perils of liberty." "If we should drop out of our providential place, and if we were to fall self-betrayed, what would become of the temple of civil and religious liberty? . . . If we fail, it will be the most disastrous wreck the world has known. If we succeed, it will be the sublimest victory in all the annals of time."

It is his hope we shall succeed. But whatever the issue, the crisis of which he speaks is surely coming. Let us view the whole situation from the true view point,—God's Word—and upon its promises trust for deliverance; for to all such ones, deliverance will be given.

CLIFFORD G. HOWELL.

Brighton, Mich., April 18, 1900.

The "Passion Play" Prohibited in Mexico.

A GREAT sensation in religious circles in Mexico has been caused by an ecclesiastical order prohibiting the annual "passion play," depicting the scenes of the betrayal, trial and crucifixion of Christ, which has been a

great feature of "holy week" in Latin-American countries for many years. A press account says:—

"The new order of the archbishop of Mexico regarding the passion play, customary on Good Friday, was observed in the valley of Mexico, although the masses resented the prohibition of the spectacle, which has been a feature of holy week for centuries, originating with the clergy when they were Christianizing the Indians. But at Yautepec, in the state of Morelos, the people assembled at the parish priest's home, demanding that he distribute, as usual, the costumes of the passion play. This he refused to do. It is reported that he was driven out of town, the people declaring that they would not stand such a priest, and must be allowed their ancient custom."

The Surviving Forms of Slavery.

SPEAKING of present relations in the South between planters and ex-slaves, the writer of the "Louisiana letter" to the *New York Sun* tells how the forms of slavery in that region have survived the overthrow of the institution—facts suggestive of the ease with which slavery could be re-established if the barriers of public sentiment and constitutional law erected against it by the Civil War should be—as seemingly they are steadily being—removed:—

"Practically the mental attitude of the planter toward his former slaves, and the children of those slaves, is unchanged to-day. He does not pay taxes on them. If one of them is executed for murder, he is not entitled to recover one-half his value from the state. He regards them still as dependents, however. Most often he names them when they are infants. He acts as sole arbiter and judge in their disputes. If they are sick he gives them medicine, and his wife and daughters nurse them if the battle with death be a hard one. Each Christmas morning, as in the old time, they come up to the 'big house,' dressed in their best, to yell 'Chris'mus gif!' and get their presents. If one of them wishes leave of absence from the plantation, he is apt to request it as deferentially and hopefully as in the days before the war. If refused, he returns quietly to his labor, muttering a little and rolling his eyes viciously toward any other 'fel' nigger' who may be laughing at him.

"It is not by any means an infrequent sight in 1900 to see a planter in the field on horseback while in front of him a gang of the ebon laborers are toiling. He is 'overseeing' them, just as in 1850 his father's overseer oversaw them. One of the negroes, a burly buck weighing 200 pounds of bone and muscle, will be lazy. He will lag behind his companions and turn a deaf ear to adjurations. Then will the planter swing himself from the saddle, throw the reins over his horse's head, take a whip of rawhide in his right hand and belabor the recalcitrant hoeman right heartily. When he thinks that enough punishment has been administered, he goes back on his horse and the negro resumes work with a notable acceleration of speed. He may dance about and yell while the lash is applied, but he will

never think of resisting. He will lower his bull head and butt the soul out of any companion who presumes to taunt him with his chastisement. but toward the planter he has the attitude of a repentant child which knows that it has deserved correction."

The Sentiment in England for Disestablishment.

ESTABLISHMENT, or union with the state, is not working well at present for the Catholic party in the Church of England, and leaders of that party are accordingly agitating for the severance of the relationship. In England the state dominates the church, and as the church is divided into two contending parties, and the state cannot side with both, one of these parties—which happens to be the ritualistic or Catholic party—finds itself opposed by the government and brought into a state of subjection for which it feels—quite correctly—that disestablishment is the only remedy. This is what the Duke of Newcastle, who, next to Lord Halifax, is the leader of the Catholic party in the established church, says of the present situation:—

"We in England are passing through a most anxious time. At the moment the war absorbs public notice, and we are enjoying a temporary lull, but it is only temporary, and I fear we have much trouble ahead. When the archbishops delivered their preposterous judgment last July Catholics were dumbfounded, because most of them thought that at least it would be a compromise, odious as compromise always is when matters of Catholic faith and practise are at stake. But the judgment being what it was, the right course would have been for Catholics to present a very united front, and firmly to refuse obedience. That the decision was only an opinion we have the primates' own authority for stating.

"Unfortunately Catholics did not act together, and many of those priests whom we had looked up to as pillars of the faith were the first to yield, some through sheer panic, others through what I think a mistaken sense of duty. Thank God there are some who remain firm! Their positions are very difficult, and in some dioceses the bishops are pursuing a course of systematic persecution of those priests who will not betray their people by surrendering their Catholic principles.

"I have maintained throughout that incense must be fought for vigorously, because the real attack is not upon it, but upon the whole doctrine of the Eucharist. It is the Real Presence that Kensit and all the blatant Protestants of England hate, and it is that great Catholic truth that they are determined to root out of England's church if they can. Incense is only a preliminary object of attack, but it is quite certain that all the rest will follow; and that is why we cannot submit.

"I feel—many Catholics feel—that the only remedy for the evil is disestablishment. In the days when every M. P. was at least nominally a churchman the connection between church and state was possible, but now, when Parliament contains men of all religions and of no religion, the connection is an anomaly, and if Par-

liament should attempt to revise the prayer book—a contingency by no means impossible—I tremble to think what the result would be. I dislike to see old things disturbed, but my conviction is that we Catholics in England should work for the complete independence of the church.”

Whether the state dominates the church, as in England, or the church dominates the state, as during the papal supremacy in Europe, the result is trouble for both church and state,—on the one side because there is a denial of freedom, and on the other because of the mixing of religious and secular affairs. In either case there is a combination of force with religion, the suppression of freedom in both church and state, the loss of hope and aspiration from the souls of the people, the decay of enterprise, and finally the moral, mental and physical ruin of the nation.

There is no decaying nation where liberty is left unfettered.

Cause of the Revolt Against the Presbyterian Creed.

New York "Sun."

THIS being a period of keen sensibility to all suffering, the thought that God has condemned or will condemn a great part or any part of his creatures to everlasting torment in hell is horrible to many people. Societies for the prevention of cruelty, not only to children, but also to animals, have been established . . . Cruel and unusual punishments have been abolished throughout civilization. The method of administering the death penalty prescribed by law has been changed in this State on grounds of pure humanity from hanging to killing by electricity. It has also been made secret, and the time when the execution of the sentence is to be carried out has been made indefinite, so that the assumed public demoralization by the old manner of hanging and the shock to the public sensitiveness caused by it shall be diminished. Meantime at nearly every session of the legislature of this State earnest efforts are made to secure the abolition of the death penalty as a remnant of savagery, and in five States it has already been abolished actually. Even in war, Red Cross activities are expended to mitigate the miseries, to inflict which is the purpose of war. People nowadays suffer sympathetically whenever they see suffering. They turn away with revulsion or indignation when a horse is whipped. So keen is this sensibility in many people that they will not even read of cruelty practised or endured.

At such a period the doctrine, once universally accepted by Christendom, that never-ending torture is to be administered by God to the condemned denizens of hell becomes inexpressibly revolting to sensitive souls. They may declare in formal creeds that they believe in it, but in their hearts they reject it as impossible.

This doctrine of hell is thus expressed in the Westminster Confession, and as there formulated it is essentially that of Christendom generally:—

“God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. . . .

“The end of God’s appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and from the glory of his power.”

It is the revolt of the keen sensibility of this time at such a possibility which is the real motive of the present Presbyterian outcry for the revision of its confession of faith.

What Should Be Done With the Philippines.

From Speech in Congress by Senator Hoar, April 17.

First—I would declare now that we will not take these islands to govern them against their will.

Second—I would reject a cession of sovereignty which implies that sovereignty may be bought and sold and delivered without the consent of the people. Spain has no rightful sovereignty over the Philippine Islands. She could not rightfully sell it to us. We can not rightfully buy it from her.

Third—I would require all foreign governments to keep out of these islands.

Fourth—I would offer to the people of the Philippines our help in maintaining order until they have a reasonable opportunity to establish a government of their own.

Fifth—I would aid them by advice, if they desire it, to set up a free and independent government.

Sixth—I would invite all the Great Powers of Europe to unite in an agreement that that independence shall not be interfered with by us, by themselves, or by any one of them with the consent of the others.

Seventh—I would declare that the United States will enforce the same doctrine as applicable to the Philippines that we declared as to Mexico and Hayti and the South American Republics. It is true that the Monroe Doctrine, a doctrine based largely on our regard for our own interests, is not applicable either in terms or in principle to a distant Asiatic territory. But undoubtedly, having driven out Spain, we are bound, and have the right, to secure to the people we have liberated an opportunity, undisturbed and in peace, to establish a new government for themselves.

Eighth—I would then, in not a distant future, leave

them to work out their own salvation, as every nation on earth, from the beginning of time, has wrought out its own salvation. Let them work out their own salvation, as our own ancestors slowly and in long centuries wrought out theirs; as Germany, as Switzerland, as France, in briefer periods, wrought out theirs; as Mexico and the South American Republics have accomplished theirs, all of them within a century, some of them within the life of a generation. To attempt to confer the gift of freedom from without, or to impose freedom from without on any people, is to disregard all the lessons of history. It is to attempt

A gift of that which is not to be given
By all the blended powers of earth and heaven.

Ninth—I would strike out of your legislation the oath of allegiance to us and substitute an oath of allegiance to their own country.

The New American Government.

By the action of Congress with reference to the island and people of Puerto Rico, a new kind of citizenship and of government under American authority have been created, the nature of which is expressed in the provisions of the bill passed by Congress for the government of the island, as follows:—

“The capital shall be at San Juan. Persons who were Spanish subjects on April 11, 1899, and who have not elected to preserve their allegiance to Spain, are held to be citizens of Puerto Rico, and entitled to the protection of the United States. The designation of the body politic is under the name The People of Puerto Rico.

“The laws and ordinances of Puerto Rico now in force shall continue in full force and effect, except as altered by this act, or by military orders, and which are not inconsistent with the laws of the United States.

“The old law forbidding the marriage of priests and ministers is repealed.

“The vessels of Puerto Rico are to be nationalized and admitted to the benefits of the United States coasting laws. Quarantine stations are to be established.

“Puerto Rico coins are to be retired, the peso being rated at sixty cents in the exchange. Three months after the act takes effect Puerto Rico coins are not to be legal tender.

“Property usually under the control of the United States will so continue, and other properties acquired from Spain will be administered by the Puerto Rican government.

“The governor is to be appointed by the President and hold his office for four years, having the powers conferred on governors of Territories of the United States, but is to make his reports through the Secretary of State to the President.

“An executive council appointed by the President and confirmed by the Senate, consisting of a secretary, attorney-general, treasurer, auditor, commissioners of interior and education, and five other persons, is to

hold office for four years. The council is the upper branch of the legislature, and five members of it are to be natives of Puerto Rico. The other branch shall be a house of delegates, to consist of thirty-five members, elected biennially by the qualified electors. Puerto Rico is divided into seven districts, each with five delegates.

“The qualifications for voters are: at such elections all citizens of Puerto Rico shall be allowed to vote who have been bona fide residents for one year, and who possess the other qualifications of voters under the laws and military orders in force on March 1, 1900, subject to such modifications and additional qualifications and such regulations and restrictions as to registration as may be prescribed by the executive council.

“No person shall be eligible to membership in the house of delegates who is not twenty-five years of age and able to read and write either the Spanish or the English language, or who is not possessed in his own right of taxable property, real or personal, situated in Puerto Rico.

“Provision is made for enacting legislation similar to that in Territories. The judicial power is vested in courts already established, the chief justice and associate justices and marshals to be appointed by the President; judges of the district courts and other officers by the governor of Puerto Rico. There is also to be a United States district court.

“The salaries of all officers appointed by the President are to be: governor, \$8,000; secretary, attorney-general, auditor, commissioner of the interior, \$4,000 each; treasurer, \$5,000; commissioner of education, \$3,000; chief justice of supreme court and United States district judge, \$5,000 each; associate justices, \$4,500 each; two marshals, \$3,000 each; district attorney, \$4,000.

“No export duties are to be collected, but taxes and licenses may be levied.

“On the regular election day in November, and every two years thereafter, Puerto Rico may choose a commissioner to represent the island at Washington. His salary is to be \$5,000.

“A commission of three members, one a native of Puerto Rico, is to be named to revise and codify the laws of Puerto Rico.

“The act for a civil government is to go into effect on May 1, 1900.”

Lent.

From the "Canadian Baptist."

THIS word means Spring. It comes to us from an old Saxon verb which means to lengthen; because in the Spring the days grow long. But the word has an ecclesiastical meaning. It denotes that season of forty days preceding and leading up to Easter, during which people are supposed to fast, in imitation of our Lord's fasting in the wilderness before his temptation.

The observance of Lent began early in the development of the system known as Roman Catholicism. The date of its institution is doubtful; but directions concerning its observance were issued by the Pope in

311 A. D. The fast has also been adopted in the Greek and Episcopalian denominations. The purpose of the institution of this long fast was sanitary. In olden days, the festivities of the Christmas time were such as would be considered barbarous by us. The community was given over to banqueting, reveling, eating, drinking and all manner of dissipation. This went on for weeks before Christmas, and continued for weeks after the New Year. For the time being everybody was given over to unrestrained license and the gratification of appetite. There could be but one result. The end of the Christmas and New Year festivals found the people surfeited in body, stupefied in mind, beclouded in spirit. Some means must be found to restore to health these three departments of human life, and Lent was devised for that purpose. Let the people for forty days live plainly. Let them forego luxuries and confine themselves to necessities. Let them cease wandering about at all hours, and let them abide at home. This was certainly common sense, and a good program for the whole year as well as for the Spring-time. How was this to be enforced? Make it a religious observance; and like the sanitary laws of Moses, and the ablutions of Mohammed, it becomes practicable. This was done, and the result is Lent.

Is there the same reason for the observance of this fast as in days of old? Yes, verily. For many people the winter months are still times of revelry. There are still scores of people who live in a very merry-go-round of social enjoyment. The writer knows of one woman whose invitations for one season numbered ninety-seven. Twice, at the close of the season, has this woman gone to the hospital with nervous prostration. Such fast livers need a season of retirement, or they will become physical and spiritual wrecks.

Is the observance of Lent the true remedy for this social ailment? Not by any means. There is a more excellent way. Let the whole year be dedicated, not to five o'clock prayers, and week night vigils, and punishing of the flesh by abstaining from food, but to "living soberly, righteously and godly." Let us have our citizenship always in heaven, and let us look for the appearing of our Lord Jesus; and we shall need no forty days of special self-denial, because every day will be given to God.

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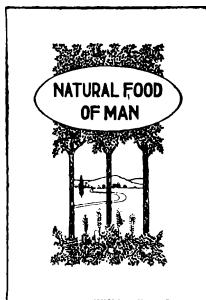
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David's thirst for God.

PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: ^a if riches increase, set not your heart upon them.
11 God hath spoken ^b once; twice have I heard this; that ^c power be-
longeth unto God.

² or, we are consumed by that which they have thoroughly searched.
^a Job 31. 25. ^b Ps. 22. 7.
6 They search out iniquities; ² they accomplish ³ a diligent search: both the inward *thought* of every one of them, and the heart, is deep.
7 But God shall shoot at them *with* an arrow; suddenly ⁶ shall they be

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Exhortations

PSALMS.

to praise God.

hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM 116.

The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I LOVE the LORD, because he hath heard my voice and my supplications.

2 Because he hath inclined his

face of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people.

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM 117.

An exhortation to praise God for his mercy and truth.

O PRAISE the LORD, all ye people.

2 For his merciful kindness is great toward us: and the truth

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NEW YORK, APRIL 26, 1900.

SPECIAL NOTICE.

THE AMERICAN SENTINEL has been transferred from the Pacific Press Publishing Co. to the International Religious Liberty Association, Chicago, Ill., and will henceforth be published by that organization.

The name has been changed from "AMERICAN SENTINEL" to "SENTINEL OF LIBERTY." The first issue under this name will be dated May 10.

All correspondence pertaining to the paper must hereafter be addressed to the office of the Religious Liberty Association, 324 Dearborn St., Chicago, Ill. Matter intended for the editors should be addressed "Editorial Department."

No paper will be issued between this date and May 10.

✽

THE trouble with workingmen in reference to Sunday work is not that they do not have the right to rest, but that they do not use the right. If they have the right and do not use it, the blame for their failure to enjoy the right falls on themselves. Where no right is invaded, no law to preserve rights is needed. There can be no just ground for Sunday laws while Sunday work remains a voluntary act.

✽

Of course, many people are working on Sunday who would much prefer to rest on that day. But mere preferences do not constitute good ground for a law. The law can recognize rights, and distinguish between justice and injustice; but it cannot accommodate itself to people's preferences. Preferences are not rights. A right represents justice; a preference often represents

only mental or moral weakness. A preference not to work may represent only laziness. In the matter of Sunday labor it represents in some cases—perhaps in many—a conviction that Sunday work is morally wrong. But the law cannot undertake to carry out people's convictions of right. Convictions are for the convicted person to carry out himself. The person who believes he ought to rest on Sunday in obedience to the will of God, should not require any further reason than the will of God for observing that day. God has spoken plainly on the subject of Sabbath observance; and to disobey God until the state speaks on the subject, is to set the state above God. For one who does this to plead conscientious convictions against Sunday labor, is not very consistent, to say the least.

✽

THE arrest of two young boys in Massachusetts recently, for watching a game of marbles on Sunday (see p. 259), is something for those people to think about who regard the Sunday law as a mild and benevolent institution. How safe is religious liberty for adults in a country where mere children are arrested under a Sunday law for looking on at a game being played by others? This of course is an extreme case; but the spirit that prompted such work as this is the spirit of zeal for Sunday enforcement, and the occurrence only shows to what this spirit may lead when a sufficient degree of zeal has been attained. The effectual way to guard against such exhibitions is to repeal the law which is so ready a channel for fanaticism and intolerance.

✽

THE right of one person to rest on Sunday does not demand for its preservation the loss of another person's equal right to labor on that day. Every person is free to rest on Sunday, and there is no invasion of rights until there is introduced the compulsion of the law. It is compulsion that interferes with per-

sonal liberty, and the right denied is not the right of rest but the right of labor. This is a sacred right, and only tyranny will interfere with its enjoyment.

✽

FOR several years the Sultan of Turkey has been making promises to the American Government to pay a claim of \$100,000 damages demanded for loss sustained by American missions in Turkey. The Government is now bringing pressure to bear upon the sultan, and the European nations who have unsuccessfully tried to collect damages on similar grounds from the Turkish ruler, are interested spectators of the effort now being made by "Uncle Sam." What adds more interest to the situation is the report that the sultan relies upon his power in the Philippines to check the American Government in the event of resort to extreme measures. What this means is explained by the statement that "there are in the Philippines more than 3,500,000 Mohammedans, whose devotion to their calipha is fanatic. The sultan would have but to lift his finger and these Malays and Moros would join forces with the Tagalogs. The war in Luzon would be extended in every direction throughout the islands, and the American forces would necessarily have to be greatly increased."

✽

"NO SUNDAY law lays any burden on any man's conscience," says Rev. W. Allen Butler, LL.D., in a leaflet, "The Sabbath in Civil Law." If this is so, what is it that makes observers of the seventh day prefer imprisonment and work in the chain gang, to obedience to such a law? If their conscience is free in the matter, what reason can they have for making such sacrifices? Certainly they are not fond of going to jail, nor do they crave to take exercise in the chain gang. It is only conscience that can lead a people to sacrifice for the Sabbath as these have done.