

"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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EVERY Sabbath law is a bond of union between the church and the world.



THAT an individual is politically saved, is no sign that he is not morally lost.



THE Christian policy of forgiving all trespasses would be suicidal in civil government.



It is impossible for a State to maintain religion and still keep separate from all the churches.



THE work of the Christian minister is to touch the heart; that of the civil official is to restrain the hands.



THE Puritan spirit will not let a person be at ease without knowing that he is making some other persons ill at ease.



God's Sabbath law provides for rest, with refreshment; man's sabbath law provides only restraint, without refreshment.



TO PRESERVE individual rights is as large a contract as any civil government can undertake. When it tries to do more, it invariably does less.



THE best thing in the world may become the worst thing by being put to an improper use. This truth is made prominent in the history of religion.

LOVE carries no sword save the "sword of the Spirit."



THE Bible in one hand of the civil power cannot sanctify the carnal weapon in the other.



IF society cannot be elevated by elevating its members individually, it certainly cannot be elevated *en masse*.



POLITICAL reform may dam up the stream of social and governmental impurity, but this only causes an overflow. Divine reformation cleanses the fountain head, and so purifies the stream itself.

The Menace of the Trusts.

THE world of trade furnishes at the present time one of the most startling of modern phenomena, in the sudden and enormous extension of the dangerous principle embodied in the combinations called Trusts.

These combinations put enormous power into the hands of a few persons—a condition which is contrary to every interest of popular government.

It is essential to the success of popular government that there be an even distribution of power among the people. The people have equal rights; and every right means power. From the rights of the people springs all power that can rightfully be exercised in the government.

At the setting up of the Government of the United States special pains were taken to safeguard the rights of the people. It was feared that Congress and the Federal Government might usurp powers which it was not deemed for the popular good that they should have. Therefore it was provided in the Constitution that "The enumeration in the Constitution of certain rights shall not be

construed to deny or disparage others retained by the people," and, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

Great power was centered by the people only in the Federal Government, over which the people were to exercise control at the general elections; and this power was fenced about by safeguards in the Federal Constitution.

But in the Trusts a power of vast dimensions arises which is not centered in any organization subject to change by a popular vote, or in any way to the control of the people. This disturbs the balance of power just as certainly and as harmfully as though power to a like extent had been usurped by the Government itself.

By the Constitution extraordinary power is put in the hands of a few persons chosen by the people and subject to their control. By the Trusts extraordinary power is placed in the hands of a few persons not chosen by the people, and subject to no authority but themselves.

Whether these Trust-crowned monarchs can be made subject to the popular will or not—whether, in other words, they have power under the people or above the people—is a question that is now before the courts for decision. The Trusts defy the power of both state and national courts alike, and thus far have done so successfully.

The attorney-general of the United States has recently declared that the Federal courts have no power to deal with "any combination constituting a restraint and monopoly of trade unless such trade is what is known as interstate or international trade and commerce." But by the provisions of the Constitution, each State in the Union is compelled to receive the products of every other State, and permit the sale of the same within its borders; so that the products of a Trust in one State can be forced upon the people of every other State, under the authority and protection of Federal law, and in defiance of any power that can be exercised by a State legislature. It only needs that the Trusts should find a home in some friendly State—as they have now in New Jersey—to enable them to flourish in spite of all legislation that can be enacted elsewhere, under the decision given by Attorney-General Griggs. And that the Trusts, with their unlimited riches, will not be able to buy themselves a home in some State, in view of the susceptibility of legislators to the touch of wealth, is entirely too much to expect.

This is the situation created by the Trusts to-day. The evil which they bring to the people is twofold. They drive multitudes of the smaller business concerns out of existence, thus crushing individual enterprise, reducing wages and wage earners, giving the country superior prices and inferior products, and swelling the already vast army of the unemployed; to which must be added

the fearfully demoralizing influence of an example which denies that honesty is the best policy, that diligence and frugality are the parents of wealth; and declares that it is good for the public man to be led into temptation, and that government exists by the consent of millions of dollars rather than of millions of men.

And this is not all; for, on the other hand, the well-known tendency of a capitalized business to "water stock," when carried out in such huge concerns as the Trusts, threatens the country with a deluge which will sweep away the financial resources of millions who are being led to put their money into Trust securities. "I expect," says Attorney-General Haines, of Maine, speaking on this point, "to see the greatest panic the country ever saw in less than five years as a result of Trusts."

What must result from this tremendous disturbance of the balance of power so essential to the interests of republican government? What such a disturbance means in the atmospheric elements, it no less surely signifies in organized human society; it is the precursor of a storm. And the violence of that storm will be in proportion to the extent to which the powers of the people have become unbalanced. It will be, indeed, a cyclone of human passion, the hail of which will be bullets and the rain blood.

In the year 1898 the total of authorized Trust stocks and bonds was \$916,176,000; for the first two months of the present year the total is \$1,106,300,000; and the estimated total for the full year, according to the *Financial Chronicle*, exceeds \$6,000,000,000. Thus rapidly is the barometer falling, and at this rate how long will it be before nature—human nature—will precipitate the struggle for readjustment, and the recovery of the powers and rights of the people?

Superfluous Vigilance.

SPEAKING of the work of the "American Sabbath Union," the *Independent* remarks that one of the duties devolving on this organization is that of watching the interests of the "Sabbath" in the legislatures. Much vigilance has to be exercised to prevent any lessening of the force of the "Sabbath laws." For example, it says, a section of the penal code in a certain State read: "All labor on Sunday is prohibited, excepting works of necessity or charity. In works of necessity or charity is included whatever is needful during the day for the good order and health or comfort of the community." An amendment to the last clause was introduced, providing that "In works of necessity is included whatever is needed during the day for the good order, health, recreation, convenience or comfort of the community." Such proposed amendments to the "Sabbath laws" in the various States oblige the American Sabbath Union to keep a vigilant watch lest they receive legislative sanction and thus modify the rigor of the "Sabbath" statutes.

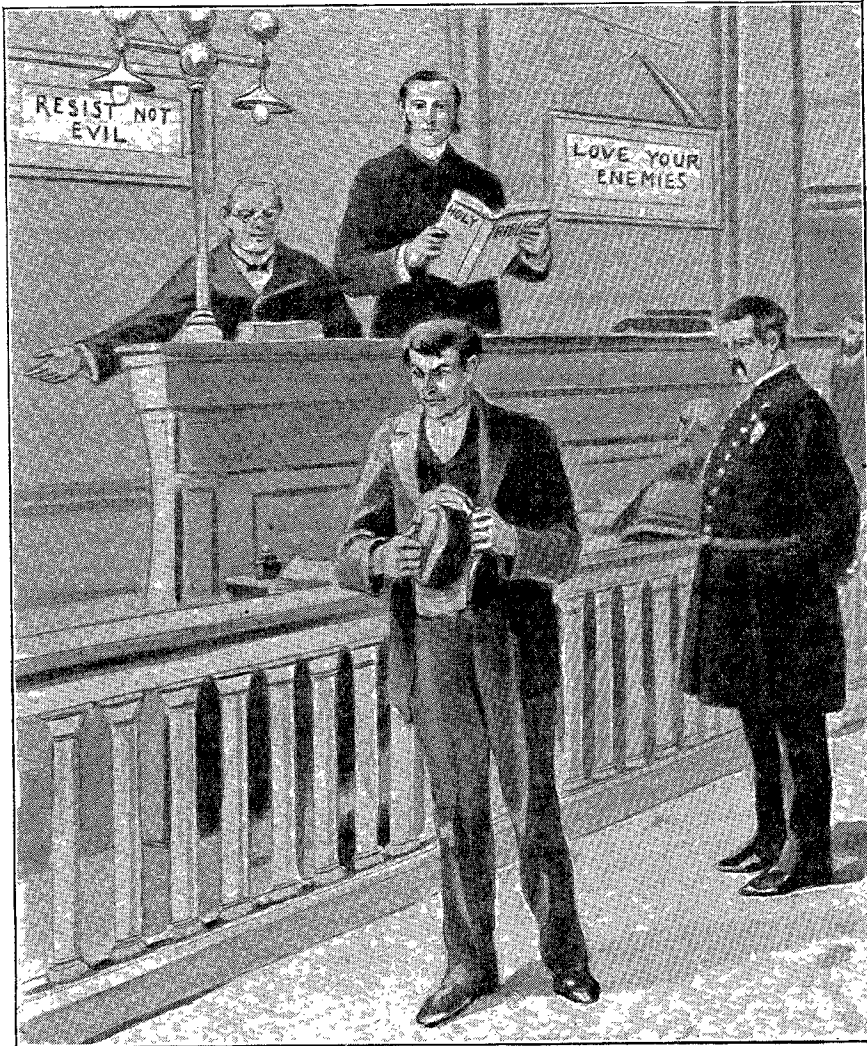
But what is there about recreation or convenience on Sunday to which any reasonable person need take exception? Must people be inconvenienced and denied recreation on that day? The Sabbath is a memorial of creation; how then can it be better observed than in recreation? Of the Creator himself it is written that "On

veniened on Sunday and after six days of toil are being denied any recreation?

Even if there were anything wicked in recreation on the Sabbath day, what would this have to do with the business of a State legislature? Is it the State's business to suppress a thing because it is wicked? What then is

wicked? The Catholic says it is wicked to stay away from mass. Must the State enforce attendance at mass? It is wicked to doubt the Word of the Lord; must the State compel all people to believe? Must the State, in short, undertake to suppress sin?

The Sabbath means both rest and refreshment; but this is true of the Bible Sabbath, "the Sabbath of the Lord," the seventh day. The Sunday-sabbath means rest without refreshment, rest under law, restraint, which is more wearisome than no rest at all. That it does mean this, is evidenced beyond controversy by the Sunday laws.



ADMINISTERING CIVIL GOVERNMENT UPON THE BASIS OF THE BIBLE.

THE demand of the religio-political "reform" movement sweeping over the land is that "the revealed will of God" be made the "highest authority in civil affairs." Let us imagine a scene in court when the Government shall have been put upon this basis.

A prisoner is brought before the magistrate for the customary hearing. Policeman having the prisoner in custody states the crime for which he is under arrest.

Magistrate (to prisoner): Do you plead guilty or not guilty?

Prisoner: Guilty, your honor; but I am very sorry, your honor, and ask to be forgiven.

Magistrate: The Scriptures being now our authority in civil procedure, I will ask my friend the Rev. Mr. A, who is familiar with the sacred volume, to read from it the regulations which apply in the case.

Clergyman (reading): "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Luke 17:3, 4.

Magistrate (to prisoner): You say that you repent of your trespass, do you?

Prisoner: I do, your honor.

Magistrate: Then the State forgives you; you are discharged.

Very efficient such a regime would be in repressing crime, would it not!

the seventh day he rested, and was refreshed." What then is there wicked about refreshment on the Sabbath day?

Cannot the members of the American Sabbath Union be at ease without knowing that people are being incon-

crease the disease than to stop it. But allow me to point out that this return will not tell you one hundredth part of the evil.

"If there is to be confession, which I most earnestly deprecate, I would rather have the open box in the church than the secret interview in the vestry. It is between

Spiritual Impotence of Civil Government.

"Present Truth" (London, England.)

A MOTION was lately made in the House of Lords that a report be provided showing the number of cases in which confessional boxes have been introduced into the Church of England. Lord Salisbury, while agreeing to the request, pointed out that whatever steps were taken by the government, they were powerless to deal with any spiritual evil. He said:—

"If there are any means of repressing or discouraging the practice of habitual confession, they would deserve all our consideration. I fear, however, that you are undertaking an effort to coerce consciences, which greater powers than the British Parliament have failed to effect, and that you are more likely to in-

these two that you have to choose, and my fear is, in the first place, that you will not get an accurate return of the boxes there are, because everybody who returns the existence of a box returns a confession that he has broken the law. You will not get people to do that; they will simply put your circular in the fire. And beyond that you will be giving a vicious stimulus to a certain mistaken spirit of religious courage which will most undoubtedly, and I think unfortunately, induce a more extended practice of the evil which you so justly deprecate.

"I greatly fear that if men wish to confess to men or—perhaps I should put it more accurately—if women wish to confess to men, all the power this Parliament possesses will not avail seriously to arrest the process. The power of arresting it lies with the organization over which the right reverend prelates preside. It is for them to teach their flocks—they cannot do it too earnestly and too often—the evils which may attend habitual and systematic secret confession. But let us be careful lest we hinder their work, and prevent them from doing that which it is their proper charge to carry out, by bringing in the arm of the flesh which never yet beat down a religious error, and has often made the evil worse than before."

Lord Salisbury recognizes that it is the work of the church to attend to matters of religion, and that the "arm of flesh" never yet mended matters. If the church is corrupt and powerless for good, it is only by reason of its unlawful connection with the world, and the first step in reform must be a separation from this entangling and corrupting alliance. If the church neglects its work, the State cannot take it up. It should not be necessary for a statesman to remind the church of this truth.

A merely political disestablishment will not suffice to correct the evil. The forbidden connection with the State arises out of a lack of faith in the power of the Word, and a sinful yielding to worldly influences. The friendship of the world is enmity with God (James 4:4), and the duty of every believer in the church is to repent and do the first works, not trusting in the arm of flesh, but returning to his first love. Rev. 2:4, 5. Christ loved the church and gave himself for it, and the church which loyally recognizes its obligation to its Lord will, forsaking all other, cleave only to him, content with the riches and the power which he bestows.

It is stated on good authority that by laws recently passed in South Carolina, Mississippi, and Louisiana, "of seven hundred and fifty thousand voters the suffrage now extends to only about one hundred and seventy-five thousand. If their representatives in Congress were reduced accordingly, South Carolina would have two, or at most three, instead of seven, Mississippi would fall from seven to two or three, and Louisiana to two." In Alabama and North Carolina similar restrictions have been passed and will soon be in operation. The object of these measures, of course, is the disfranchisement of negro voters.

The Holding of the Winds. (REV. 7:1.)

RELIGION, POLITICS, TRADE, PASSION.

BY T. R. WILLIAMSON.

FOUR potencies, in might, rule all our race,
And furnish motives for each act and thought;
While Heaven restrains they move in measured pace,
And for man's service good by them is brought.
They're servitors to grace.

But when no more God's grace shall bind them fast,
When holy Angels interpose no more
To stay their raging, when love's day is past
For all rebellion, then on every shore
They'll rush in ruin, vast.

Religion is God's service if 'tis pure;
Its influence, mild, breathes o'er Earth's busy marts,
Where Fame's loud trump and Fashion's gems allure,
Or where, in gloom and squalor, burdened hearts
Wish for a sunlit shore.

It gives its benison of hope and cheer
To criminals and lepers, all who cower
'Neath Satan's loathsome scepter. Visions clear
Of manhood, social brotherhood, and power.
Enrapture eye and ear.

But if faith's just a name, its influence then,
Like lying teaching, like a toxic drink,
Unsettles more the inquiring minds of men,
And leads them, stumbling, to the fateful brink
Of error's quicksand fen.

Then not God's love but power of Satan's will,
That quarreling, scheming, smirking, lying force
That is named politics, Earth's maze of ill,
Twines with Religion, and in downward course
Each leads the other still.

With these two winds of strength that whirl and blow
O'er hosts of battle, throngs at peaceful toil,
There joins another gale, and all below
Bend to its sweep, on sea or fertile soil.
The clouds its fire-hues show.

Trade is it named; age long its hammers ring;
Its printed scrolls fly thick as Autumn leaves;
Its babel tongues, world-wide, are jargonning;
From king to clown it claims mankind as slaves.
All waves its tributes bring.

There's yet one more that with the three conjoins,
That upward sometimes, sometimes downward strives;
That roars in fury, coos in Love's soft lines;
That rends or weaves, or strikes or soothes all lives;
That sunders all or binds.

And this is Passion. All the fervent fire
Of human souls, since human-kind began;
It wilds in lordliness, o'er son and sire,
O'er babe and mother, o'er the mass or man,
And to all heights aspires.

These potents four are dominant and dire,
And Satan uses them in projects dark,
With zeal, and force, and speed, that never tire,
Nor limit checks, save when a hindering mark
God sets 'gainst Satan's ire.

And back of these to push, and lash, and drive,
 Linked close with Satan in his work of ill,
 Are bands of demons that by ruin thrive,
 Who yearn to curse, and devastate, and kill,
 Who vex all souls that live.

These are the forces that await the day
 When angel hands that hold, shall be withdrawn;
 When Hatred's hosts shall hasten to the fray,
 And Earth's illusions, like a dream, be gone.
 These, each 'gainst each, shall sway.

But o'er their swirl and trouble shall resound
 A victor pæan, resonant and strong.
 A choral harmony from the heavens around,
 As o'er the bursted graves a happy throng
 Springs from Earth's trembling ground.

The King of kings, the Lord of earth and heaven
 Shall then begin His ever glorious reign.
 From His dear children ne'er shall joy be riven;
 No foe, no terror, shall affright again.
 Far off all blight is driven.

Healdsburg, Cal.

Union of Church and State Condemned by the Old Testament.

BY B. W. NOEL, M. A.*

[THE following, while it was written with particular reference to the Anglican union of church and state, applies with equal force to the union sought to be established in the United States, since the two cannot but be similar in all essential features.]

THE UNION CONDEMNED BY THE MOSAIC LAW.

Advocates of the union between church and state often appeal on its behalf to the law and practice of the Old Testament. By an express provision of the Mosaic code a tithe of the land's produce was set apart for the maintenance of the priests and Levites. From which they argue thus:—If the payment of tithes was then made obligatory by law, it may be made obligatory by law still; what was then morally right can not now be morally wrong; and therefore a national provision for the ministers of religion has the direct sanction of God. . . . This alleged Jewish precedent, instead of justifying the English union between the church and state, most unequivocally condemns it.

As the Mosaic law is expressly abrogated, its institutions were clearly judged by their divine author to be unfitted for the more spiritual and more universal religion of Christ. And to imprison Christian doctrine within Jewish ordinances, would be to put new wine into old bottles, which was what our Lord declared he did not intend to do. If, therefore, there had been a union between the church and the state enacted by the Mosaic law, I should see in it no proof that such union was allowed by the law of Christ. But there was, in

fact, no such union between the priesthood and the government; and, on the contrary, the enactments of the Jewish law were such as distinctly to condemn the union which now exists in this country.

1. In England, the ministers of the Establishment are maintained by taxes, imposed by the state, in the form of rent-charges; and ecclesiastical buildings are maintained by another tax, under the form of church-rates, these taxes being imposed not by the authority of God, but by the authority of the state. In Israel tithes were imposed, not by the authority of the state, but by the command of God, there being no royal tax whatever for the support of religion; and the temple and all the synagogues in the land were built and repaired by voluntary contributions.

2. In England the state, in consequence of its maintenance of the ministers and the buildings of the Establishment, assumes a control over it, allows or forbids its synods, ratifies or rejects its canons, and passes what ecclesiastical laws it pleases for the regulation of the churches. In Israel the state could issue no ecclesiastical enactment whatever. The prince was governed by the following law: "It shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests and the Levites; and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them." One of these statutes, to which he was bound to pay obedience, was as follows: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God as I command you." So that he was expressly forbidden to introduce the slightest change, or to make the least addition to the precepts of the divine law. There is accordingly no trace of any ecclesiastical statute passed by any one of the Jewish kings. The chief magistrate did not possess the right of exercising the least control over the creed, worship, or church discipline of the nation. He might make what civil and fiscal regulations he pleased, but must not in any respect interfere with the worship of God. In religion they were to obey God alone. The only apparent exception to this general fact, in reality, confirms it. For David, indeed, determined the form of the temple which was to be built at Zion; but this he did as a prophet, not as a king, under the influence of divine inspiration, not by royal prerogative. No human authority had any right to interfere with the creed, worship, or discipline of the Jewish congregation; but in England the state has formed a large body of ecclesiastical laws, by which the churches are governed. Each session adds some new enactment to the portentous mass; and to a great extent church duties are regulated by the statute-book.

3. During the Mosaic economy God himself appointed the high priest, the priests, and the inferior ministers of

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religion. And the priests being thus made wholly independent of the king and the government, no change in the government made any change of the priesthood. Thus, when Rehoboam succeeded Solomon, he could not raise one favorite to the priesthood, nor displace one of the priests appointed by God; the succession of the ministers, as well as their duties, was appointed by God, and the sovereign could not interfere; but in England the state has the nomination of the prelates, these have the right of ordaining the clergy, and from among these, lay patrons, determined by a money qualification alone, are empowered by the state to select the pastors of the churches; so that the pastors of the churches are mainly determined by the state.

In Israel the incomes of the priests were settled without the authority of the state; in England their incomes are furnished by the authority of the state alone.

In Israel the priests were determined by God; in England the prelates are nominated by the state.

In Israel kings and nobles could raise no unfit person to ministry; in England patrons can practically secure their livings to any of their nominees who have fair capacity and good morals.

In Israel no congregation had a pastor imposed on them by the state; in England nearly all the churches have pastors so imposed upon them.

Since, therefore, during the Mosaic economy, God so guarded the priesthood that no one could enter it except by his express appointment, and the state had no power whatever in the matter, he has thereby condemned the union through which the state, without his authority, assumes the appointment of the ministers of a much more spiritual religion.

4. By the Mosaic law all the Jewish citizens were religiously equal. The state created no rivalry by exalting one sect above another, so that when the great festivals gathered together the devout worshipers of God from every place, they met as a holy brotherhood, without any of the sources of jealousy arising from civil distinctions established by law. But in the English union, one among several sects, equally evangelical, is placed by the state above all the rest, whereby jealousy and division are excited in the Christian family. The Mosaic system treated all the worshipers of God as on perfect equality: the Anglican system unjustly exalts one sect, and depresses all the rest. In Scotland the Presbyterian is exalted, the Episcopalian is depressed; in England the Episcopalian is exalted, the Presbyterian depressed. In both parts of the kingdom, therefore, the system is so opposite to the Mosaic, that if the latter was agreeable to his will, the former must be opposed to it.

5. The Mosaic law allowed of no compulsory payments for the support of religion. As God commanded his people to love him with all their heart, so he commanded them to pay a tithe of the land to the Levites. But as the magistrate could not compel the Israelite to obey the first of these commands, so he could not com-

pel obedience to the second. In both cases the conscience of the worshiper was the only allowed compulsion; no legal process was appointed for the recovery of the tithes by the priests; no magistrate was empowered to collect them; and as the Almighty forbade that any additions should be made to the Mosaic law, no law to enforce their payment could be passed afterward. Accordingly their payment throughout the Jewish history was voluntary. . . . The support of religion would be degraded if it ceased to be spontaneous: spontaneous zeal paid tithe; spontaneous contributions first built and then repaired both the tabernacle and the temple; and if the sovereigns of Judea contributed to these works, it was from their private property, and not from any public fund raised by the taxation of their subjects. By thus securing in the Mosaic economy that all such payments should be free, not even allowing the priests to obtain their tithes by any legal process, God has condemned all compulsory payments for the support of religion. But with us the state, having granted to the clergy their rent-charges and their church-rates, enforces the payment of them; and if any reluctant non-conformist refuses payment, it is extorted by distraint. Our system, therefore, rests upon the compulsory payments which God has by the Mosaic law condemned.

6. In all their great features, the Mosaic and the Anglican systems for the maintenance of religion are directly opposed; and as the one has the sanction of the Almighty, the other must be contrary to his will. The Mosaic separation of the church and state condemns our union of the two, whatever the character of the state may be. Our system would remain unscriptural and mischievous if administered by kings like David and by statesmen like Daniel; but it becomes more glaringly opposed to the practice of the Old Testament when we consider that it is administered by a state which is irreligious. What part did ungodly kings take, by divine appointment, in the religious affairs of the Jews? In what degree were Saul and Manasseh commissioned to superintend the creed, the worship, or the discipline of the church of God in their kingdom? They had nothing to do with it. Had there been a union like ours, it would have subsisted through each successive reign, whatever might be the character of the sovereign: the church would have been as much united to Saul as to David, to Rehoboam as to Solomon, to Manasseh as to Hezekiah; but it was not in the least united to either of these three ungodly princes. They had no episcopate to discharge, no right to interfere; the system was complete without their aid, and went on as if they had not been in existence.

According, therefore, to the precedents of the Old Testament, whatever influence might be allowed to a pious state, an irreligious state ought to have none; but our state in its most powerful member representing an irreligious majority, must generally be irreligious; and as the Mosaic system excluded the irreligious king from

all control over the priesthood, so the English system ought to exclude an irreligious House of Commons from all control over the ministers of the churches. If, when the people were ignorant and barbarous, God would not permit irreligious kings to exercise any control over the religion of the country, much less does he permit an irreligious state to control the churches of instructed and enlightened Christians. If in the mere carnal dispensation he appointed a system where every detail was regulated by himself, and the expenditure was sustained spontaneously by the people, much more in this dispensation of the Spirit must he require that the churches follow exclusively the directions of his word, and spontaneously provide for the maintenance of his worship.

Sunday Laws.

BY STEMPLE WHITE.

ALTHOUGH the bill of rights of every State guarantees liberty of conscience to all, and promises to protect man's inalienable rights, yet it is a fact that all the States except two (California and Idaho) have Sunday laws, having as a basis the Sunday law of Charles II., 1676. It was but recently that modern Pharisees labored hard, though with fruitless efforts, to get a Sunday bill through the California legislature.

The incongruity of Sunday laws with American principles of absolute equality and entire separation of the state from the church, is very marked, and has already proved a fruitful subject for the satirist. That greatest of novelists, Charles Dickens, hurled at those old English Sunday laws, satire in profusion. Alexander Campbell, a man whom Daniel Webster said "lived fifty years before his time," wrote very forcibly against State Sunday laws, showing their absurdity, though himself an eminent clergyman of wide repute. Herbert Spencer and many other noted men have likewise labored very energetically with pen and voice in the interests of religious liberty that the people of to-day might cease to cherish pagan ideas; yet those very laws still remain on our statute books.

The recent past has demonstrated the fact that these laws are *not*, as some have claimed, dead letters. In several States these dead(?) letters have been made "engines of persecution" whereby excellent citizens, who worshiped God after the manner plainly set forth in his Word, have suffered heavy penalties, even going to jail and to the chain-gang. As certain as these enactments remain on our statute books as law just so certain will they some day be enforced as law. Not only *may* the spirit of the times alter, but it is *altering*, and persecutors are sure to make victims of their betters.

In a western city, just recently, a saloon keeper, greeting the clergyman with a most cordial hand-grasp, said, "We will see that the Sunday law is strictly enforced on all." This incident is only a "straw show-

ing the drift of the current." Sunday laws as applied to intemperance are in the interests of intemperance; this is incontrovertible. In the following States Sunday laws legalize the saloon on six days of the week: Arkansas, District of Columbia, Illinois, Indiana, Kansas, Louisiana (except wine for table use), Maryland, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New York, North Carolina, Ohio, Oregon, Pennsylvania, Tennessee, Texas, Utah, Virginia, and Wyoming.

Massachusetts, Colorado, Michigan, Nebraska, New Hampshire, and New Jersey, prohibit rioting, indecent behavior, and the disturbing of religious worship *on Sunday*, thereby justifying the same (according to the Sunday law) on other days.

According to the Sunday laws of Colorado and Ohio, houses of ill fame are legalized on other days.

Arkansas, Montana, Nevada, Utah, and Washington, justify gambling on the last six days of the week by their Sunday laws.

According to the Sunday statutes of Indiana, Ohio, South Carolina, and Nebraska, *any kind of work* done by an individual *under* fourteen years of age is permissible *on Sunday*, but after having *passed* fourteen, should he on a Sunday follow honest industry, he is held amenable to the State for his high crime.(?)

By prohibiting prize-fighting on Sunday, Utah and Montana justify it on other days.

The Sunday law of Indiana as to baseball is very amusing. If free games are played, it is held to be an innocent pastime for both players and spectators; but if fees be charged, thereby making it easier for the poorer classes to attend church, if they wished, the game is at once outlawed.

Massachusetts prohibits the "willful injuring of fruit or forest trees" on Sundays; and Georgia prohibits "indecent bathing" on Sundays. Do these States mean to say that such acts are permissible on other days?

According to the Sunday law of Connecticut, Sunday in that State begins at sunset Saturday evening.

These are a few of the inconsistencies of the Sunday laws of the United States. Ought such mediæval relics to have a place upon the statute books to-day.

"It was only by indomitable will and indefatigable energy that Jefferson and Madison and their co-laborers succeeded in establishing the principles of entire separation of church and state in our national political system; and it will take many years, using the same energy, to establish the same principles in the political systems of the States."

Foreseeing that public opinion would retrograde on the matter of regard for individual rights, Jefferson said, "The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

Will it be a revival, or an expiration?



AMERICAN traction engines and American oxen are being imported into Cuba for use on the sugar plantations.

* * *

BRITISH and American soldiers and warships have been fighting side by side at Samoa, against a foe who had the backing of Germany. This, among other events of less note, indicates the steady drift toward an Anglo-American alliance.

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THE Sunday newspaper has made its appearance in Great Britain. The *Daily Telegraph* and *Daily Mail*, of London, are now published Sundays as on other days, and doubtless other papers will follow suit. Considerable opposition has shown itself from church sources.

* * *

THE New Jersey legislature has passed a bill designed to do away with the custom of kissing the Bible in courts. As this custom in no way serves the ends of justice, and is based on ideas contrary to the principles of free government, it ought to be dispensed with, in New Jersey and everywhere else.

* * *

GENERAL T. J. MORGAN, D. D., who is corresponding secretary of a Baptist mission society, in a recent address to the members of the society, said that aside from the politicians and some of the Cuban officers, he believed that practically all of the Cubans are in favor of annexation.

* * *

FOR creating a disturbance in a church of Barnegat, N. J., two young boys were recently brought before a magistrate and sentenced to ten days in jail. The offense was doubtless deserving of punishment; but it is just as certain that nothing was gained for the church or for religion by an appeal to the courts. A lawyer who met the boys on their way to jail said of the case: "The sentence was an outrage. It cannot help the cause of religion. Both boys said that they'd never go to church again, and I think that the forty or fifty boys who went to the railroad station with them will keep out of that particular church in future."

THE merits of the ritualistic controversy in England are to be brought out in an argument before the archbishops, May 8. Whatever decision is given by the archbishops respecting the questions in dispute, will, it has been agreed, be accepted by both sides in the controversy. But how can any question of right and duty toward God be submitted to the decision of a human being? This itself is the essential feature of popery; and the settlement of the controversy on this basis marks a triumph for the Romish party.

* * *

NEWS has come to the world of a terrible famine in Russia, having up to the present time been suppressed by strict censorship of the Russian press. The calamity extends over the whole of four great provinces to the east of the Volga, and millions of the peasant population are its victims. The cause is a failure of crops, said to be more complete than that of the great famine year 1891-2. The Russian Red Cross society reports that 23 per cent of the people must die unless supported by private charity.

* * *

THE Russian government is blamed for its indifference in relieving the situation after the famine seven years ago. At that time \$60,000,000 was voted for relief, but in four years only \$22,500,000 was spent on agriculture, while in a single year \$260,000,000 was spent on the army and navy. Militarism makes a government indifferent to death among its own subjects as well as among its enemies.

* * *

NEW YORK CITY is again to be subjected to the investigations of a "Lexow" committee. So it is declared by a resolution passed in the state assembly at Albany. The committee is to probe into the raising and expenditure of a corruption fund by "Tammany Hall," and into every department of the city government.

* * *

It is admitted that the city is in a worse state today than it was prior to the great "reform" effort of some years ago. But notwithstanding the failure of that crusade to secure permanent results, the same method is to be employed again to bring purity out of still worse corruption.

* * *

Dr. Parkhurst, who won fame in connection with the former crusade, says the investigation will do no good, and he doesn't want to see anything done now, because the city brought this evil upon itself, and ought to suffer the consequences for a year or two as a just punishment. The Republican boss and the Tammany boss worked together at the last election, and a corrupt party was put into power instead of the good

party which was ready to take control and administer the affairs of the city righteously.

* * *

BUT what else had any person a right to expect? Is not this a Government of the people, by the people, for the people? Does not the result of a political election represent the will of the people? Can a "boss" wield political power except the people allow it?

* * *

If there is corruption in politics, must it not be the reflection of corruption in the hearts of the people? In a popular government, this must be so.

* * *

THE "reform" which failed a few years ago, and the similar one now proposed, represent the old problem of trying to get pure politics out of a corrupt people—of getting a clean thing out of an unclean. Who can do this? is the query of inspiration. Surely "not one."

* * *

THE leopard of city government, here or elsewhere, cannot change its spots by its own power. The stream cannot be purified below the impure fountain head. Good fruit cannot grow on a corrupt tree. The foe cannot be overcome while he finds a safe refuge in the hearts of the people.

Christian Endeavorers in Politics.

[THE following, dated "Cleveland, March 30," appears in the *New York Press*, of the 31st:—]

The Christian Endeavor Society, the largest, perhaps, of Protestant Church organizations, has deliberately gone into politics here. The Cleveland societies have formed a Christian Citizenship Committee, of which E. J. Hart is chairman, and this committee is out in the open for John Farley, Democrat, for mayor, and against Mayor McKisson, who is running for reelection on the Republican ticket. The election will take place on Monday.

The committee is sending broadcast the following letter:—

"Dear Endeavorers: We are in the midst of the most important civic campaign known in this city for years; consequently this is the crisis hour for Christian citizenship work. The first great commandment in this work is, Thou shalt be a well-informed citizen. Every Endeavorer must know the truth, and the truth will make him free to think; then we are confident he will be free to act when he votes.

"It is a well-known fact that we have a wide-open town for saloons, gambling houses and brothels. The 2,100 saloon-keepers in Cleveland are a privileged class of law-breakers, and our Sunday liquor laws are a nullity. Gambling dens boast of police protection. Hardly

a brick is laid or an improvement made without charges of corruption. These are things worthy of our consideration. It is said to be a safe rule 'to overthrow evil in power.'

"Your Central Christian Citizenship Committee has taken considerable pains to investigate the fitness of the candidates who are asking for our suffrage, and will most cheerfully supply full information. If you do not know the attitude of the candidates for council in your district write us for data.

"As we enter upon this new year of work let us make it count for civic righteousness and Christian citizenship. Be able to say, 'Thy kingdom come' as you vote."

McKisson is said to be close to Senator Foraker and an enemy of President McKinley and Senator Hanna. The Y. M. C. A. is not so daring in its politics as the Endeavorers, but it has permitted a political meeting to be held in the Y. M. C. A. building.

THE action taken by the Christian Endeavor Society of Cleveland may fairly be taken as a sample of what will be done sooner or later by this society, and by similar religious organizations, the country over; and it may be safely said that these powerful organizations will be able to exercise a controlling influence upon state and national politics. That is their aim, and in it they have the sympathy and will have the aid of the church in general. Even the Catholic Church will join in the movement, because the principle of church control in civil affairs is one the papacy has cherished for a thousand years.

And then we shall have practical "Christian citizenship"—citizenship enforcing religion, politics ruled by the church; in short, a practical theocracy. With the Christian Endeavorers and kindred religious societies, and with the church, religion is the primary consideration; and in politics, religion will be with them the primary object still.

Sunday Parades and the Sunday Law in Nyack, N. Y.

New York "World."

ABRAHAM MYERS, the newly elected president of the village of Nyack, and Rev. W. J. Leggett, pastor of the Nyack Dutch Reformed Church, have suddenly incurred the displeasure of the citizens of the place.

Nyack sent twenty-seven young men to the war, all in the Twelfth New York Regiment. Ten of the soldiers arrived home on Sunday night. They were welcomed at the depot by hundreds of citizens, who fired cannon and small arms. A drum corps headed an impromptu procession up the main street, preceding the soldiers, who were followed by citizens.

The Rev. Mr. Leggett was preaching in his church, his congregation not being as large as usual.

Mr. Leggett heard the sound of the drums and the

cheers of the people. He stopped his sermon, and addressing President Myers, who occupied a front pew, said:

"Mr. President, Is this to be allowed on the Sabbath?"

President Myers replied: "It is the soldiers coming back."

"I don't care who it is," said the minister. "It must be stopped, and you must stop it."

President Myers half ran out of the church, shouting, "Stop! Stop!" Some of the congregation laughed and the majority were indignant. A few left the church.

President Myers ordered the men to stop making so much noise. There were hisses and jeers and angry words. Then the president called upon Chief of Police Curran to disperse the parade and to stop the drum corps. This was done.

Members of Mr. Leggett's congregation do not uphold him, and it may cause trouble in the church. A public reception is to be held to the returned soldiers in a few days, and neither President Myers nor Mr. Leggett will be invited to be present.

Anti-Imperialist Address to the People of the United States.

MEN of national prominence who are opposed to the Government's policy in the Philippines, have published the following address, outlining the course which in their view is required by justice and loyalty to American institutions of government. The address is signed by Geo. S. Boutwell, Chas. Francis Adams, Samuel Bowles, of Massachusetts; George F. Edmunds, of Vermont; John G. Carlisle, Andrew Carnegie, Theodore L. Cuyler, W. Bourke Cochran, C. H. Parkhurst, New York; John Sherman, Samuel Gompers, of Washington; Carl Schurz; David Starr Jordan, of Leland Stanford University; Charles Eliot Norton, of Harvard University; W. G. Sumner, Yale University, and others:—

"To the People of the United States:

"The full ratification of the treaty with Spain will cause a technical change in the relations of the United States to the Philippine Islands, but will afford no reason for any change of the views of the anti-imperialists in regard to the future of the islands, nor will it in the least affect the clear duty of this Republic.

"We are now engaged in warfare with the inhabitants of those islands. It is unprofitable to discuss the question as to which party began hostilities. No other result could have been expected, when the lines of two opposing military forces were held so close and in such tense condition that little was needed to cause an explosion.

"The evidence is very clear that Aguinaldo was brought to the islands by our own war-ship, that his aid was accepted and desired in our military operations against the Spaniards, and that hopes of independence were encouraged by our consuls and other officers; that

a parliament of the islands, organized by representatives elected by one hundred and eighty-six towns and provinces, chose Aguinaldo president, and framed a constitution, which was promulgated, defining the powers and duties of the separate departments of the government with remarkable clearness and ability, and that the government so formed fairly represented the intelligence of the people of the islands.

"It is also undeniable that on January 5, President McKinley issued a proclamation through General Otis, declaring that on the 10th of the previous month the Philippine Islands had been ceded to this country by Spain by the signature of the Treaty of Paris, and further ordered him to extend the military government of the United States 'to the whole of the ceded territory,' and to demand the surrender of Iloilo, which was then held by the Filipinos in an orderly manner by capture from the Spaniards.

"It cannot be claimed in law that this assumption of power was warranted in advance of the ratification of the treaty by both parties, and there can be no doubt that the arbitrary claim greatly aggravated the people of the islands, whose hope of independence seemed thus rudely destroyed.

"No declaratory resolution as to the future of the islands was assented to by the Administration before the ratification of the treaty by the Senate, and none has been made since.

"Any right that we assert to ownership of the Philippines must rest, therefore, either upon conquest or upon purchase from their Spanish oppressors, or upon both; and in any case it is, as we believe, inconsistent with the principles of this Republic, and fraught with danger to its peace and to the peace of the world.

"The first result we already witness—a war of subjugation, which must embitter the people we seek to rule, and which, however successful, must bring disaster and death to our soldiers, and unmeasured cost to our people.

"Profoundly impressed with the seriousness of the situation, it is the purpose of the anti-imperialists to continue the circulation of literature, to assist in the formation of leagues, and, by public meetings, and every proper means known to a free people, to agitate for the revival in the land of the spirit of Washington and Lincoln, to protest against a spirit of militarism and force, to oppose the colonial idea and a permanently large standing army, and to assert the vital truths of the Declaration of Independence embodied in the Constitution and indissolubly connected with the welfare of this Republic.

"They urge, therefore, all lovers of freedom, without regard to party associations, to cooperate with them to the following ends:—

"First—That our Government shall take immediate steps toward a suspension of hostilities in the Philippines and a conference with the Philippine leaders, with a view to preventing further bloodshed upon the basis of a recognition of their freedom and independence as soon as proper guarantees can be had of order and protection to property.

"Second—That the Government of the United States shall tender an official assurance to the inhabitants of the Philippine Islands that they will encourage and assist in the organization of such a government in the

islands as the people thereof shall prefer, and that upon its organization in stable manner the United States, in accordance with its traditional and prescriptive policy in such cases, will recognize the independence of the Philippines and its equality among nations, and gradually withdraw all military and naval forces."

The Japanese State Religion.

A DETROIT (Mich.) journal gives the following particulars of the report, mentioned recently in our columns, that Japan was considering the advisability of adopting Christianity as the State religion. The dispatch is dated "New York, March 11," and says:—

"Dispatches from Tokio received in this city to day bring the startling intelligence that the Japanese government is discussing a plan to make Christianity the religion of the empire.

"The news from Tokio foreshadows an attempt to make 43,000,000 people Christians by imperial proclamation.

"Persons interested in foreign missions will be anxious to learn whether the government of the land of the chrysanthemum, if it decides in favor of a Christian country, will adopt the dogmas of any particular Christian sect, or whether it will permit the people to construct their own State religion from the teachings of the Bible.

"It is explained in the dispatches from Tokio that the wise men of Japan, the statesmen, have come to the conclusion that Christianity makes for progress. They have got trolley cars, silk hats, corsets, and gas stoves, and they have defeated the Chinese in battle; but the mikado's advisers believe that without the Christian religion Japan will never earn a place in the sisterhood of civilized nations."

It seems a pity, if this report be true, that Christian missionaries to Japan should not have so represented Christianity to the people of that country that the Japanese authorities would understand that Christians cannot be created by "imperial proclamation," and that there is no truly Christian nation on the earth to-day. Of course, in the event of a decision by the Japanese government in favor of Christianity, there will be a contest between Catholics and Protestants, and between the Protestant sects, to have the respective doctrines held by them incorporated into the "Christianity" of the nation,—a contest which must lower Christianity in the eyes of the Japanese and greatly retard true missionary work.

The idea of national Christianity is one that never bears good fruit. It misrepresents Christianity to the heathen world.

THE ever-recurring overflow of the Yellow River in China has again taken place, and 2,000,000 people in the district affected by the flood are reported to be starving.

Christian Citizenship "Justified."

THE organ of the Christian Citizenship League says of that society, "We justify our existence as an organization on the ground that there is an appalling state of apathy and indifference in political and civic affairs among the people who call themselves Christians."

If this is so, and if this is a neglect of Christian duty, then it is plain that the trouble lies in the religious condition of these people; they are not real Christians. For among such, there could not be "an appalling state of apathy and indifference" toward Christian duty.

Is the League then going to make "people who call themselves Christians," but are not really such, over into real Christians? No; that is not its object; and if it were, the League would be powerless to accomplish it; for people are made Christians only by faith and the power of God. The object of the League is "To make Christian principles operative in public affairs, and to reveal Jesus Christ as the Saviour of the State and nation as well as of the individual."

There is "an appalling apathy and indifference" to Christian duty on the part of professed Christians. The Christian Citizenship League has undertaken to remedy this state of things, but without making people Christians at heart. If there is really an "appalling apathy" to Christian duty on the part of the people, how can it be remedied without a conversion of the people to Christianity? And if the "apathy" complained of is not a neglect of Christian duty, it does not need to excite any attention outside the sphere of politics. Whichever way it is viewed, therefore, it does not justify the existence of this religio-political league.

The Hindering Cause.

"Signs of the Times."

THE Chicago *New World* (Catholic), in speaking of the matter of Protestant evangelistic work in Porto Rico, says, "The days when Protestantism was able to make numerous converts from Catholicism have long since passed away." There is some ground for this statement; and it speaks volumes of warning to the various Protestant denominations, a warning to get back—or rather go forward again—to the basic principles of Protestantism, of true Christianity. There was a vast gulf between Protestantism and Catholicism when the Reformation was in its youth, and, notwithstanding that gulf, converts to Protestantism,—to Christianity from Catholicism,—were many. Why have they not continued? The reason is obvious. The gulf has been narrowing, and certain influential denominations have been stretching their hands across to Rome. What use is there in becoming a Protestant if one must reach back to Rome for succor?

Let the Protestant denominations of the world unite in this one thing, a determination to cease meddling in the politics of the world, and stand squarely for a separation of religion from the civil affairs of their countries. Then will they be on the road again to true, vivified Protestantism. Let them, like a growing tree, snap the cords of man-made creeds that human hands have bound about them to stifle their progress in things divine, and give themselves the chance to grow that God always designed they should have, turning again to "the Bible and the Bible only" for their rules of faith and practice; then look to God, and not to any human government, for the help and strength necessary to carry on their work. Then will they have success; then will they have the blessing of God; then will they win converts not only from Catholicism but from every form of error, and from every benighted region in the world; then will they be Protestants indeed, working God's will in the earth. And may God grant that many of them will do this right speedily.

Defective "Proof."

As proof that "this is a Christian nation," it is often cited that this country was discovered by a Roman Catholic, that it was first colonized by the "Pilgrim Fathers," that Roger Williams and William Penn were founders of two of the early colonies, that other settlements were made by religious men, that George Washington prayed at Valley Forge, that the Presidents in their official utterances have often referred to religion, that all the States have had Sunday laws, etc. Admitting for the sake of argument that all these things constituted evidences of Christianity, they still come very far short of warranting the conclusion named. Suppose we inquire how many things there are in the history of this nation which indicate the opposite of Christianity. Can anyone doubt but that as many or even more acts and utterances might be cited of an opposite character to those relied on for proof of the nation's Christianity?

Columbus, for example, enslaved the helpless natives of the West Indies, pursued them with bloodhounds and put hundreds of them to a cruel death. Plainly, therefore, Columbus was not a Christian, and this country was not discovered by a Christian.

The Puritans settled New England; but with their pious customs may also be cited their cruel persecution of Baptists and Quakers. Is the proof to be drawn from them for, or against, Christianity?

George Washington prayed at Valley Forge, it is said. But if this be proof of the nation's Christianity, what is proved by the fact that the same person was known to utter profane oaths?

If religious forms, religious laws, and official religious proclamations are evidence of national Christianity, what is evidenced by the practice of the great majority

of the people in disregarding such laws and proclamations?

What is evidenced by the fact that not only in society generally, but even in the orthodox Church, there is habitual disregard of the day believed to be the Christian Sabbath, to an extent which elicits loud complaints from Christian ministers?

In short, if the professions of the people are generally favorable to Christianity, for how much does this count against practices which must be called unchristian, in establishing the claim of Christian character for the nation?

To have a measure of respect for Christianity, to conform more or less to Christian observances and customs, or even to profess Christianity, does not make this a Christian nation. It is the life that testifies of Christianity, or of the lack of it. Christianity is nothing less than the life of Christ—Christ dwelling in human flesh on the earth, as he did long ago in Judea. Is the nation, then, judged by the lives of its people,—not only by their words, but by their actions which speak louder, and by their evil deeds as well as their good ones—a Christian nation? From no other standpoint of judgment can this question be fairly or truly determined.

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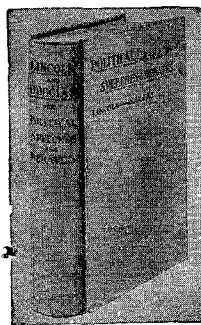
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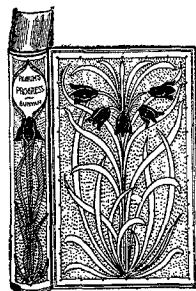
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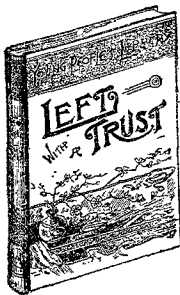
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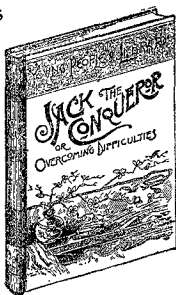
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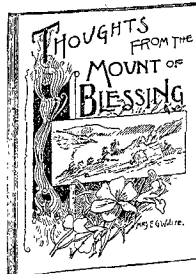


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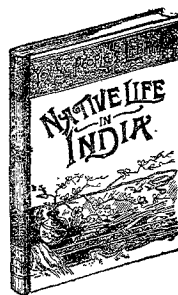
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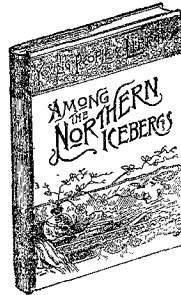
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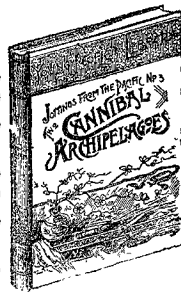
A comprehensive history of that portion of Africa drained by the Kongo and its tributaries, together with numerous missionary incidents and experiences. The author, Rev. Holman Bentley, writes from personal observation, and gives much interesting information concerning this much-talked-of country.

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TWO CANNIBAL ARCHIPELAGOES

Here John Williams, Rev. G. N. Gordon and wife, J. D. Gordon, and others met death at the hands of the natives. Here dwell the Rubiana people, whose mania is the collection of human heads. Even here, this book informs us, the Gospel has made progress. This is illustrated by two scenes in one village—one as the missionaries found it, the other after its inhabitants had received Christianity. Cloth, 60c.



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NEW YORK, APRIL 6, 1899.

THE Russian government has made an amendment to the fifth commandment of the Decalogue, making it require the honor due to father and mother to be paid also to the officials of the government. This is the way it will hereafter be taught to the children.

Civil governments and other organizations of men, secular and ecclesiastical, have on various occasions undertaken to amend the law of God so as to supply omissions and oversights on the part of its Author, as they appear to the minds of the human critics. Such an act, of course, means an assumption of equality with God.

But is it any worse for the Russian government to presume to change the fifth commandment, than for the papacy to presume to change the fourth so as to make it require the observance of the first day of the week, or for Protestants to acquiesce in this arrangement?

THE attention of the fire commissioner of this city has been called by Archbishop Corrigan to the brave and heroic conduct of two of the city firemen at the burning of the Windsor Hotel. The archbishop does this, as he states, by request of a woman whose life was saved by these men.

But why does the fire commissioner need to have his attention called to heroic conduct on the part of the firemen? Who ought to know about such conduct better than the fire commissioner himself? The rescue was an act of such daring that it was commented on by all the papers, and even illustrated by some, and nobody who knew anything about the fire could help knowing about this incident. And even if by some

chance this had missed the notice of the fire commissioner, why should the work of calling his attention to it devolve upon an official of the church? Is not the city government competent to take care of such matters as the promotion of its officers without assistance from some ecclesiastic? From the archbishop's letter we would infer that it is not.

It is, of course, good Roman Catholic doctrine that no city is competent to manage its own affairs without the advice and supervision of the church. But that doctrine is wholly out of place in American politics.

A FEW years ago a great stir was made about official corruption in this city, and a crusade, led by the famous Lexow Committee and Dr. Parkhurst, was inaugurated to remedy the evil. The city was put under new political control, and stringent regulations were passed for the suppression of rampant evils. For a time a great triumph seemed to have been won, and Dr. Parkhurst became the most famous clergyman in the country. The outflowing evil was checked; but the stream was only dammed up.

What was the result? The impure source kept on giving out its corruption, the stream began to overflow, and finally burst the barrier and swept everything before it. Dr. Parkhurst himself now admits that the city is more corrupt than it ever was before; and the State Assembly at Albany has decided that another investigation must be had similar to that conducted by the Lexow Committee. But Dr. Parkhurst says it will do no good. And in this he is right.

It will do no good to dam up the stream; it is the cleansing of the stream alone that can make things permanently better. And as long as clergymen stick to their proper business of preaching to the people the gospel of salvation from sin, they will be doing infinitely more to promote the cause of good government

than they possibly can do as lobbyists in the legislatures and allies of the politicians.

THE war in the Philippines continues, and American sons and husbands and fathers are daily giving up their lives upon that far-off soil, not to mention the greater slaughter of the natives. Almost as many Americans have been killed or wounded since the fighting began as were reported during the campaign for the capture of Santiago, in Cuba.

The American soldiers are fighting with their accustomed spirit and bravery; but for what? For America?—no foe threatens American soil; for American principles?—What principle demands the subjugation of people in Asia? for liberty?—When was liberty ever conferred from the muzzles of guns?

What is to be bought by the payment of this terrible price of blood and sorrow and ruin? What is there in all the Philippines that is worth laying one American citizen in a foreign grave, making one American woman a widow, one American child an orphan, to obtain?

Bitter enough are the firstfruits of imperialism.

THE charges made by General Miles against the Beef Trust which furnished provision for the American army in Cuba, appear to have been thoroughly proved before the investigating commission.

WHEN Americans turn their backs upon the Constitution, it does not take long for that document to become antiquated in their eyes.

IN 1897, there were in New York city 1,137 arrests for violation of the Sunday laws. The number in 1898 was somewhat less.

GOVERNMENTS may become despotic, but they cannot put liberty beyond the reach of the soul.