

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

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No CIVIL law can deliver anybody from moral slavery.



THE State cannot enact religious laws without assuming the attribute of infallibility.



If righteousness by law were a possibility, the Pharisees would not have been hypocrites.



RELIGIOUS legislation cannot make anybody good, but it can help almost anybody to be bad.



THE devil has no objection to any plan of making men righteous which does not include the exercise of faith.



THE preacher in his God-appointed sphere is a lighthouse; in politics he is a will-o-the-wisp flitting over a swamp.



THE State says mankind needs a "civil Sabbath," the Creator says man needs a religious Sabbath. Which is right?



If the Scriptures are true, the time will never come in this present world when the saints will be able to out-vote the sinners.

WHEN Christians take hold of politics, they pull themselves down to the level of the world, but do not pull the world up to the level of Christianity.



If the "civil Sabbath" is something altogether distinct from the religious Sabbath, as we are told, why must the two always come on the same day?



BEING hopelessly divided as to what is true and right in religion, the preachers now offer to take charge of civil affairs and lead the country into a political heaven!

### The National Recognition of God.

THE separation of this country from the empire of Britain, and the erection of the American Republic in the place of the British monarchy, are based upon the assertion that "all men are created equal."

Upon this assertion is based the assertion that all men have "certain unalienable rights;" and by the assertion of these rights Jefferson and his compatriots justified the separation from Great Britain.

But the assertion that "all men are created equal" is an unequivocal recognition of God. The very existence of this American Republic is, therefore, based upon a recognition of God.

No one can justly claim, therefore, that God is not recognized in the American Republic. Yet precisely this claim is made by the National Reform party and their religious allies. They say that the nation will perish unless it makes a recognition of the Deity.

But upon a recognition of the Deity is based the whole national structure as it has stood since the Revolution; for, as pointed out, the recognition of God the Creator is made the basis and justification of the first and fundamental step in giving the nation a separate, independent existence.

What the "reform" combination wants, then, is a recognition of God different from that made in bringing the nation into existence. But a different recognition of God could be made only by taking away the lowest foundation stone of the national structure and thus upsetting the edifice itself. Any other recognition of God than that which has been made means a revolution in the Government.

By the recognition of God the Republic was called into being; and by it therefore have come the rights and liberties which the people of the nation have enjoyed. God gave the people these rights, and any so-called recognition of him under which the liberties of the people would be abridged, is not a recognition of him at all. It is a recognition of some other god than the Creator.

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### Satanic "Reform."

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Two or three weeks ago we mentioned the fact of a leading Salvation Army man in Wichita, Kansas, making a campaign for the office of mayor of that city. We mentioned also some of the great things that he proposed to do in the way of reform if he should be elected, among which were the abolition of all plays and games of all sorts on Sunday; policemen to be requested to carry Bibles; ladies wearing bloomers to be fined five dollars for the first offense, and to be put ten days in jail for the second offense; the city to pay the street car fare of all who desire to attend church on Sunday; religious services to be held in the city hall on Sunday, all public officials expected to be present; the meetings of the common council to be opened and closed with prayer; a public library made up wholly of Bibles to be added to the library already existing; all stores except drug stores to be closed on Sunday; and all poor people to be supplied with drugs and medicines free of charge.

From this it will be seen that this candidate proposes to be thorough in his political platform. He seems to be thoroughly consistent too, because "he holds that every one is born with moral instincts, and would not go wrong did not opportunities beset one on all sides."

That has been the religio-political reformer's theory from the beginning. It is the theory upon which the papacy was built, and consistently enough is the characteristic of the building of the image to the papacy. It places outside of men all the responsibility for their wrong doing. So in order that all men may be perfectly good, all that is needed is to take away all opportunities for them to do anything bad. Now if that principle be correct then Satan himself can be made a saint by that process.

The truth is, however, that this principle is as false as any other one of Satan's invention. By thus denying to men responsibility for any bad actions, men are also robbed of all virtue; because when men are good only by being deprived of the opportunity to be otherwise, all

such goodness is altogether of a negative sort, an empty nothing.

Such is not Christianity. Such principles and such methods of reform never can come from God. The truth is that man is responsible, altogether responsible, for any wrong thing that he does. And recognizing this truth, the Lord extends to all men the virtue by which to love and choose the good, and the power to do the good in the face of all the opportunities to evil that this world of evil can present.

Such are the true principles and the true methods of reform. The principle and method of Satan can be carried out, and that "reform" wrought only by the power of the State. The principle and method of the Lord, and thus true reform, can be carried out only by the power of God. All who adopt the principle of Satan depend upon legislation and the power of the State. All who adopt the principle of the Lord depend upon the power of God.

The principle and method of Satan are fast developing in the United States, and this Satanic reform is being largely put into operation all over the land by means of the churches and religious organizations and combinations, etc., of the whole country. The Lord's principle and method also are growing, and true reform is being put into operation by true Christians throughout the land. And it is time that every man should be intelligently looking at this matter, and choosing on which side he will stand: whether with Satan or with Christ. There is no middle ground. The enemy has come in like a flood. The Spirit of the Lord is lifting up a standard against him, and will put him to flight. This alone is the safe side.

A. T. J.

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### Liberty, "Good Will," and "Fraternal Feeling."

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THE United States Philippine Commissioners have issued a proclamation to the Filipinos, promising them "ample liberty" if they will submit.

"Liberty" means, of course, the same thing the world over. It means the same in the United States that it means in the islands off the coast of Asia. What does it mean in these islands, according to this proclamation?

The proclamation begins with the statement that "The Commission desires to assure the people of the Philippine Islands of the cordial good will and fraternal feeling which is entertained for them by the President of the United States and by the American people." These are words that scarcely fit the tune to which the Filipinos have for some weeks been listening. And there can be no doubt in their minds of the primary importance of the meaning conveyed by the tune.

The President and the people for whom the proclamation speaks have the same "cordial good will and fraternal feeling" toward the Filipinos who were killed

in battle with the American troops. It was only by chance—not intention—that this “cordial good will and fraternal feeling” did not affect the survivors in the way that it did their less fortunate companions in arms. When a person fires a gun at you with intent to kill, it matters not whether he is actuated by “cordial good will and fraternal feeling” or by cordial hatred.

The proclamation proceeds with the statement that “The aim and object of the American Government, apart from the fulfillment of the solemn obligations it has assumed toward the family of nations by its acceptance of sovereignty over the Philippine Islands, is the well being, prosperity and happiness of the Philippine people and their elevation and advancement to a position among the most civilized peoples of the world.” This is to be brought about, under American rule, by “the assurance of peace and order, by the guarantee of civil and religious liberty, by the establishment of justice, by the cultivation of letters, science, and the liberal and practical arts, by the enlargement of intercourse with foreign nations, by expansion of industrial pursuits, by trade and commerce, by multiplication and improvement of the means of internal communication, by development, with the aid of modern mechanical inventions, of the great natural resources of the Archipelago, and, in a word, by the uninterrupted devotion of the people to the pursuit of useful objects and the realization of those noble ideas which constitute the higher civilization of mankind.”

“Unfortunately,” the address continues, “these pure aims and purposes of the American Government and people have been misinterpreted to some of the inhabitants of certain islands, and as a consequence the friendly American forces have, without provocation or cause, been openly attacked.” How has this misinterpretation been made? We know of nothing better calculated to misinterpret benevolent motives and intentions than weapons of war. Nobody ever gets any hint of benevolent intentions from such things; consequently, if benevolence is really behind them, they grossly misinterpret it. And since this is so, it is against reason to use them in the execution of benevolent designs.

What would be the meaning of an armed force of a foreign power being stationed on soil of the United States, and affirming an intention of staying till they got ready to go? What would such a thing mean to the American people? How much misinterpreting would be required to precipitate hostilities between them and the people?

And if that attitude would not be expressive of good will in the United States, would it be expressive of good will anywhere else?

The proclamation affirms that—

“1. The supremacy of the United States must and will be enforced throughout every part of the Archipelago, and those who resist it can accomplish no end other than their own ruin.

“2. To the Philippine people will be granted the

most ample liberty and self-government reconcilable with the maintenance of a wise, just, stable, effective, and economical administration of public affairs and compatible with the sovereign and international rights and the obligations of the United States.”

Would this mean “ample liberty” in the United States? Would it mean liberty in any sense? Would the American people who lived in the days of Washington have accepted this kind of “ample liberty” from George III? Is not this precisely the liberty he was willing to grant?

No argument is necessary to convince Americans that this would not mean liberty for them. It would not mean liberty in the United States. And if it does not mean liberty here, does it mean liberty anywhere else?

The one thing that is withheld from these people under American rule is the one thing George III. wanted to withhold from the Americans—liberty. And that is the one thing above all others that they want.

But is the United States going to insist upon this definition of “ample liberty”? That is the question which lends vast importance to the situation at Manila. If this meaning of liberty is insisted on there, what is liberty going to mean here? If we accept this meaning for it there, can we refuse to accept it here? We cannot, without taking leave of consistency and logic.

Let American people maintain one meaning for liberty the world over, and that the meaning insisted on held up to the world by this nation at the time of its birth.

### The Fly in the Ointment.

At the late National Reform convention in Boston, one speaker said:—

“I see little difference between what Israel was and our nation should be except this: when difficulties arose God’s will was sought through the prophets, while we have the completed revelation, the Bible, to solve our problems, and the Holy Spirit to guide us into the truth.”

That is all right if it is only left to the Bible and the Holy Spirit to guide people into the truth; but this is not what the “reform” party wants. That would leave them out of the matter, and they do not mean to be left out. They believe themselves to be the successors of the prophets.

They want to be empowered to solve the religious problems for the nation; they want to be interpreters of the Bible to the nation, and have the will of God, *as they state it*, enforced upon the nation by law.

The National Reform party and their religious allies never spend any time advocating a scheme of government in which religion is to be applied only by the Word of God and the Holy Spirit. But as certainly as the

Holy Spirit is the guide into all spiritual truth, and free to all, so certainly is any human interpreter of the will of God superfluous, anti-biblical, and blasphemous.

### The Attempted Papal Revolution in Ecuador.

[THE following very interesting description of the present situation in Ecuador, as related to the struggle of the people for emancipation from Rome, is by Bishop Warren, Methodist, published in the N. Y. *Christian Advocate*, of April 6:—]

"Our historical tradition is—revolution," said the Minister of the Interior of Ecuador in 1888. Most countries are true to their historical traditions; this country is no exception.

Lest it should be supposed that this is an ordinary outbreak following a bombastic pronunciamiento, I take pains to say, on the day following the decisive battle of Riobamba, that the movements of to-day in this little equatorial republic are a part of the great tide of world-wide events in the interest of the liberties and rights of man.

The republics of South America achieved their independence of the bloody power of Spain about 1823, the assertion of the Monroe doctrine being a most helpful factor in that achievement. Emancipation from a pretended church, that made Spain so bloody and tyrannous, is proceeding very much more slowly, since emancipation from spiritual bondage is more difficult than from civil and military bondage.

The following document speaks for itself. It marked the culmination of efforts to make the state subsidiary to the church. Quito, where this action was consummated, has always been the ecclesiastical head of the nation, as Guayaquil has been the commercial:—

"PREAMBLE—Considering: 1. That the Third Provincial Council of Quito has by special act consecrated the republic of Ecuador to the Sacred Heart of Jesus, placing it under his protection and patronage.

"2. That the legislature should join in name of the nation in the approval of an act so satisfactory to its sentiments of eminent Catholicity, as it is also the most efficient medium for the conservation of the faith and the realization of progress and welfare of the State; therefore, the Senate and Chamber of Deputies of Ecuador, in congress assembled, decree:

"ARTICLE I. The republic of Ecuador is consecrated to the Sacred Heart of Jesus, declaring him its patron and protector.

"ARTICLE II. The feast day of the Sacred Heart of Jesus shall be civic, with assistance of the first class, celebrated in all the cathedrals of the republic with the greatest possible solemnity by the prelates of the dioceses.

"ARTICLE III. In all the cathedrals an altar will be erected dedicated to the Sacred Heart of Jesus for the purpose of heightening the zeal and piety of the diocesans.

"ARTICLE IV. In the face of each of these altars

shall be engraved, at the expense of the government, the present decree.

"G. GARCIA MORENO, *President.*"

"Quito, Ecuador, Oct. 8, 1873.

When Garibaldi threatened Rome, Ecuador offered the pope an asylum among the ice-covered, fire-hearted volcanoes of the central Andean chain, if he was driven out of Rome. It must have been too suggestive of purgatory to be attractive. It reminds one that when England and the rest of Europe feared Napoleon's projected descent upon the island across the silver streak of sea, and when a ripple of that fear reached the far-off little Barbadoes, the government sent word to King George IV. not to be afraid, for the Barbadoes were with him to a man, and if Napoleon did drive him out of England he could find asylum and empire in Barbadoes. The Spanish have a variation of the old Greek fable of the gnat and the ox, as follows: A flea on the horn of a heavily burdened ox heard him breathing hard, and magnanimously leaped to the ground.

Some years ago the clergy of Ecuador had a tenth, in kind, of all the products of the country. This being difficult to collect, they commuted it, greatly to their advantage, to a fixed per cent. in cash on all products. If the first was a whip of thongs, the second was a whip of scorpions. Ecuador shared with Peru, Bolivia, and Venezuela the infamy of declaring no marriages legal except those legalized by the priests of the Catholic Church. Having this monopoly of the business, they did not hesitate to charge exorbitant fees. For the poorer classes they were practically prohibitory, with the result that marriages were few, and bastards many—sometimes as many as eighty-five per cent. of the births.

Against every effort at reform the priests opposed themselves, and fomented every revolution against every measure that endangered their craft. In one case the archbishop (whose name I could give were it not better for him and the race that the waters of oblivion should engulf it) marched in full canonicals, the cross in one hand and the sword in the other, at the head of the forces of retrogression.

Lately the present president, Alfaro, came into power. The principal acts of the last legislature were these: (1) Provision for a railroad to Quito, opening the country; (2) the establishment of the gold standard, instead of the contemptible paper and debased silver currency of these benighted countries; and (3) a complete separation of church and state, including a discontinuance of all stipends to the clergy and the church. This was especially necessary because the clergy were flagrantly immoral, because church benefices were used for political preferment and corruption, and because all the power of the church was always at the service of revolution against progress. These last two ends could be easily forwarded because the higher clergy, by constitutional right, had seats of power in the legislative and executive departments.

The present revolution is a revolt against these measures of progress and hope. The church authorities brought volunteers from Colombia on the north and from Peru on the south, with large promises that they have failed to fulfill, as they did in Mexico the promises they made to Maximilian, which induced him to turn back from his way to Europe and safety to defeat and death. If the news received at Guayaquil is correct, the revolution is crushed. In the first onset at Quito, the capital, it seemed about to carry all before it at one rush. Over two hundred refugees sought the protection of our flag at the minister's house. Poverty and wealth were glad to sleep together on the same floor; for victory for the rebels meant confiscation of goods and heads of all they chose to take. But our feet and hearts grew light, with troops and bands and flags in Guayaquil yesterday.

This revolution being put down, other measures of progress will immediately be enacted and put in force. The civil marriage law will legitimize thousands of marriages and tens of thousands of children. Alfaro is a good fighter, but also singularly conciliatory to defeated foes.

Room among the free and progressive governments of the people, by the people, and for the people, for the high Andean republic of Ecuador!

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### All Too True.

BY H. F. PHELPS.

THE following truthful and pathetic word picture of the inglorious conquest now being waged in the far East, by a nation that has made such high professions and boasts of being a Christian nation, are from the *St. Paul Globe* (St. Paul, Minn.), dated March 29:—

“War at its best has more of pathos than of glory. When it is waged against oppression or when principles of honor are at stake, its triumphs are shadowed by its sacrifices. When the forces of a maturing civilization, great through freedom, are exerted to crush a dawning impulse to liberty, there is little left to war but sadness. For the blood which is being poured out in the trenches at Manila no adequate return is apparent. Men like gallant Colonel Egbert and Lieutenant Krayenbuhl [men from St. Paul] have offered up their lives, and to what purpose? To show that the American soldier is able to die a soldier's death. Such proof was not wanted. Death is too high a price to prove a valor that is not questioned. And if not for this, what then? To force our freedom upon people who have their own ideas of liberty? Freedom against freedom! History has nothing to show in parallel. Men have fought to oppress and have gloried in their triumph, but never before has liberty been offered in volleys. Obedient to his duty, fighting in contravention to every principle of his life and education, the American soldier at Manila is the noblest sacrifice that war's annals can show.

“It is the pity of it all that is most apparent now. Free blood is cementing bonds that, call them by what name you will, represent in the end only slavery. Why ours to bear this burden? The present policy in the Philippines can be excused only on the ground of selfishness. Yet selfishness has been disclaimed. The war is not one of conquest, the country is told. There is talk of manifest destiny, and the progress of civilization,—catch phrases that mean nothing. The truth is that all this sacrifice of life is to an end that the American people can never indorse and which even its authors are afraid to admit. In the day of reckoning, all evasions will be cleared away and the responsibility, either for a gigantic blunder or for an attempt at aggrandizement, will be fixed. . . . This is the day for only regret, for pity for the Filipino dead in the trenches, for the boy in blue falling in the advance.”

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### Union of Church and State Condemned by Old Testament Prophecies.

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

“Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord.” Zech. 6:12, 13. The church is God's building, in which every stone is a living stone, of which every part is the holy dwelling-place of the Spirit; of which no man forms a part who does not hold fast his bold confession of Christ, and his joyful confidence in him to the end. This temple is to be completed by Christ, by his Spirit, and by such means as he alone originates. Unless, therefore, the means employed by the union with the State for the promotion of the welfare of the church are such as have his authority (which they are not), they are contrary to his will, as declared by this prediction.

Of this church there are, further, three things declared by the prophets which condemn the union as now existing in our country.

1. Let us recall a part of the prophetic vision which was presented to Nebuchadnezzar, and which is thus described by Daniel: “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and, the stone that smote the image became a great mountain, and filled the whole earth.” Dan. 2: 34, 35.

The four metals composing the image being declared to be four great successive kingdoms, the prophet Daniel thus expounded the symbolic fact that the stone

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struck and destroyed the image: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

2. To this church has God thus promised the perpetual aid of his Spirit: "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Isa. 59:21. "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." Joel 2:28, 30.

3. God has given to this church these further promises: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people [nations] shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:2, 3. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55:5, 12. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. 60:1-3, 12. "And kings shall be thy nursing-fathers, and their queens thy nursing-mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet." Isa. 49:23.

These predictions cannot receive their full accomplishment till the churches be separated from the States throughout the world. According to prophecy, the church which was originally cut out from the ungodly mass of the world by divine power without the aid of governments, is to grow into a great mountain and fill the whole earth. It is not to be piled up by human governments, but to grow through divine power. It grows through grace.

According to prophecy, the church is to look for the effusion of the Spirit upon all flesh as the great cause of its ultimate triumph; whatever, therefore, in the churches tends to grieve and to quench the Spirit—whatever makes the churches worldly—whatever leads them to lean upon the arm of flesh rather than of God, tends to prevent the accomplishment of its promised triumphs.

According to prophecy, all nations are to flow to the church of Christ through its spiritual glory and its preaching of the gospel. But the union corrupts it, and impedes the preaching of the gospel; and therefore the union is preventing its extension and triumph.

According to prophecy, kings and their queens, becoming pious, are to promote the progress of religion, as David and Hezekiah, by their personal services. But by the union irreligious governments force their reluctant subjects to support good and bad ministers indiscriminately.

According to prophecy, pious kings and their queens are to be as fathers and mothers to the whole church of Christ within their dominions, but by the union the sovereign is made to rend the church, exalting one part to an unbrotherly superiority, and unjustly depressing and harassing the other.

According to prophecy, pious kings and queens, as simple members of the church of Christ, are to serve it; but by the union an irreligious government binds the churches hand and foot, rules over them with a rod of iron, will allow no self-government, no reformation, no independent discipline, and is their absolute, irresponsible lord.

Thus the prophecies of the Old Testament condemn the union, no less than the history of Christian churches condemns it. These show it to be unscriptural, as this manifests its inexpediency; and both concur in making many earnest and enlightened men wish ardently for its dissolution.

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### Fast-Day Proclamation in New Hampshire.

GOVERNOR ROLLINS of New Hampshire has issued a proclamation for a day of fasting and prayer. In his proclamation he states that the Christian religion is on the decline in the rural communities. This assertion has aroused considerable comment. The paragraph touching on this point is as follows:—

"This custom was inaugurated at a time when all the people of our State placed their trust in the hands of a Supreme Being and believed firmly in the efficacy of prayer. The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that, when the restraining influences of religion are withdrawn from the community, its decay—moral, mental, and financial—is swift and sure."

We do not question but that religion is on the decline in the rural communities, as it is almost everywhere; and that "steps should be taken to remedy it." But what steps should be taken? and by whom? Is there any remedial power in a fast-day proclamation by the chief executive of a State? These proclamations began before religion declined, and religion has declined in spite of them ever since. If they could not keep religion

from declining, we can hardly expect them to revive it after it has declined.

One chief cause of religious declension is formality. Religious formality is the deadly enemy of spiritual life. Formality gets into the Christian church as naturally as thistles and weeds get into the farmer's fields, and is just as hard to keep down. And what could be more essentially formal in religion than a religious proclamation issued by an official of the civil power? What spiritual life is there in the civil power, and how could the civil power be expected to administer religion in anything but a formal way?

All connection between church and state can only promote religious formality and kill out spiritual life. Experimental demonstration of this truth is afforded by every state church.

Religion will decline just in the proportion that it leans upon the power of man. It will be revived just in the proportion that it depends on the power of God. The gospel is the power of God, given to man for salvation from sin; and the more men look to the state for this salvation, the more will religion—the true religion—decline in the earth.

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### Notes and Recollections.

BY JOHN MCCARTHY.

THE population of Portugal (including the islands of Madeira and Azores) is about 5,100,000; of this number but five per cent. are able to read and write. In Lisbon the Capital, there are more or less 600,000 inhabitants, 450,000 of which can neither read nor write.

Mexico, which until a few years ago, was under the thumb of Rome, tells a like story; but five per cent. of her population can read or write. Yet the church of Rome boasts of being the pioneer of education.

SOME years ago Catholics were prohibited from holding any responsible position in the Canadian parliamentary administration. Nevertheless the papacy had made so much progress in a short period, that in March, 1895, the Canadian government sanctioned the payment from the public treasury of 1,000 gold dollars to the Catholic priests, for the rehearsal of masses for the repose of the soul of Sir John Thompson, former premier of the Dominion of Canada.

A SHORT time ago a colporter was selling Bibles from house to house in a Bolivian city. The priests hearing of this, went to the judge and obtained an order for his arrest. The charge brought against him was, that of selling indecent books. As a result the Bibles were confiscated and publicly burnt, and the colporter released after paying a heavy fine. This is a specimen of papal liberality, in countries where she claims the majority of the inhabitants as her adherents.

THE late war is already bearing good fruit. Nations

or colonies which were formerly closed to the gospel, are now throwing open their doors for the reception of God's precious truths. Not very long ago the Methodist missionaries were expelled from the Caroline Islands (a Spanish possession). Some time after Minister Taylor, U. S. Minister at Madrid, informed the Spanish government that the governor of the Carolines was willing that the missionaries should return, should the Iberian government consent. After delaying their answer for some time, the latter notified the U. S. Minister on Sept. 18, 1894, that the condition of things (Catholic intolerance) had not changed in the least to warrant the return of the Methodist missionaries.

In January, 1895, six bishops in Italy were granted the Royal Exequator, the which entitled them to receive an official income from the government. The Italian government does not fear the Catholic religion now, for the reason that it is absolutely necessary to have the help of the church to overcome the revolutionary propensities of the inhabitants. "It cannot conquer the turbulence it bred." So says the *Catholic Review*, of Jan. 26, 1895. Now the secret is out as to how Rome gains ground whichever way things may turn. She teaches the people to refuse obedience to all rulers who are not subject to the spiritual domination of their popes; and the people obeying the mandates of their bishops, rise against the executive authorities, who, fearing a change in the reigning dynasty, accept the papal intervention to quell the storm which Rome herself has originated. Thus the absolute power of the popes is acknowledged, concessions have then to be made to the Santa Sede; and Rome becomes more firmly established than ever.

*Argentine Republic.*

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### Social Regeneration by Law.

BY J. F. THOMSON.

LAW means repression. Its agent is *force*. It addresses itself chiefly to *acts*, leaving the great realm of *motives* untouched or rather *unchanged*. Man is to be saved. How? By legal restraints? Nay. Away with the conception that *Christianity* is a thing that ties us up that we may not hurt ourselves or others. Never let men hope for human regeneration by force of law. Correct morals can never be beaten into men by a policeman's baton. The municipal court, state legislatures, houses of correction, are not the fountains whence the waters of regeneration flow. Law can punish, and fetter, and imprison, but not regenerate. Load the statute books with penal restraints, but only the grace of God can make people honest, pure, and chaste. As well expect to quiet a boiling caldron by skimming it with a spoon as to regenerate society by legal enactments.





THE oppressiveness of the laws against Stundists in Russia is shown by the two following clauses of an enactment which is still in force: "The children of Stundists are to be taken from their parents and are to be confided to the care of such relatives as belong to the Orthodox Church, and if such are not to be found, then the children are to be given into the care of the Orthodox clergy of the place." "Every Stundist who is found reading the Bible or praying with others will be arrested and without further warning will, by 'administrative measures,' be transported to Siberia, or some other distant part of the empire. Every minister of this sect is to be sentenced to penal servitude in the mines."

A GERMAN view of American "expansion" is given in the following from a Berlin journal:—

"The Americans will have a forehead of brass if they celebrate the centenary of Washington's death this year, for they have scattered his principles to the winds, and are annexing one island after another. The English are leading them into a slough."

THE Rev. T. C. Iliffe, who is in charge of Methodist missions in Utah, is much exercised over the prospective seating of the Mormon Congressman-elect, Brigham Roberts, in the national assembly. To do this would, he declares, "be to throw to the winds the millions of dollars expended by the churches in years of missionary efforts in Utah."

Does this mean that the civil government has power to nullify the missionary work of the Christian Church? If this be so, is not a union of church and state a necessity to the success of missionary effort? If this be not the meaning of his words, what do they mean?

IN connection with the subject of the czar's coming Peace Congress, it is reported that the pope is of the opinion that it would be well to create a permanent Committee of Arbitration as a guarantee of European peace. Russia, it is said, is in favor of the idea; and it is expected that the establishment of such a committee will figure on the program of the Conference.

But the pope will not be in favor of any committee clothed with such power unless the majority of the committee shall be Roman Catholics.

PROTESTANTISM is reported to be making progress in Austria to an extent which has aroused the attention of the government. A branch of the Evangelical Alliance in Berlin resolved to provide a fund for promoting evangelical work in Austria, whereupon the Roman Catholics notified the authorities to enforce the law expelling from the country all foreigners implicated in agitations likely to disturb the public order. The law, applying only to foreigners, did not of course meet the purposes of the Romanists, but they employed it as the best instrument they had for combatting the Protestant work. It is a good illustration of the use of law to serve the purposes of religious intolerance. In addition to this, the Protestants are denounced as being guilty of high treason.

THE pension list will, it appears, be considerably augmented as one result of the war with Spain. For example, the statement is made on good authority that more than two hundred members of the Eighth Illinois Colored Volunteers mustered out of the service recently, intend to file claims for pensions as compensations for physical disabilities. In one company all but five claim to be disabled. They say their health has been ruined by the tropical malaria, and they are in no condition to resume the positions they held before going to war.

THE proclamation issued by the Government to the Filipinos promises them all kinds of desirable things in government. They will have under American rule "an honest and effective civil service," "a pure, speedy, and effective administration of justice," the fullest protection of civil rights and religious freedom, "a sound, economical basis," for "the collection and application of all taxes and other revenues," public funds "raised justly and collected honestly;" and "reforms in all departments of the government" and "all branches of the public service" "will be undertaken without delay and effected conformably with right and justice," and "in a way to satisfy" the "highest sentiments and aspirations of the people."

The American Government appears to have unlimited confidence in itself—far more indeed than is warranted by existing conditions at home. If these promises to the Filipinos are even approximately fulfilled, the Philippines will have the best civil government on the earth.

The Filipinos are not supposed to be familiar with civil affairs in the United States; but if they were would they not reply in the words of the familiar proverb—"Physician, heal thyself?"

WRITING on the subject of "What the Beef Scandal Teaches," Gen. G. W. Wingate, President of the National



Guard Association, says in the *Independent*, that the undertaking of supplying the soldiers in Cuba with "refrigerated" beef was "a great blunder," whether the beef was "embalmed" or not. And the most discredit-able part of the "blunder," he says, was in the fact that after the "defects" of such beef were fully known to the War Department, "in spite of these facts, a million pounds of that beef was purchased from Armour & Co. alone, and its issue was continued not only in Cuba but in Porto Rico. What is worse than all, after its defects were fully known it was issued as a traveling ration to the fever-racked men on their homeward voyage to this country; men who needed and were entitled to receive the most nourishing food and to whom this indigestible stuff was poison. This," he declares, "should never be forgotten or forgiven by the plain people of the country."

\* \* \*

Other interesting statements made by this authority are that "thousands of our soldiers have been made ill, and that hundreds have died in consequence of eating this beef;" also that, as "it is most lamentable to find," the "awful experiences which have made so many homes desolate, and so many of our best young men invalids, have borne no practical fruit. Both the army officials and Congress are like the Bourbons, they have learned nothing and forgotten nothing."

\* \* \*

According to this the Government, in conjunction with the Beef Trust, killed nearly if not quite as many of its own soldiers as were killed by the Spaniards; and the American soldiers may expect, in case of war, to contend with a double enemy on the field of battle.

### Old Advice, but Still Good.

*"New York Journal."*

SAID Moses more than three thousand years ago, "Thou shalt not muzzle the ox when he treadeth out the corn." Although Moses lived in primitive times, he knew a good many things that are worth heeding, even now. The Trusts are gathering in tremendous harvests in these days. Their barns are bursting with golden grain. But they would have nothing if it were not for the patient workers that produce the wealth they monopolize. It would be not only good morals, but good policy for them to show a little consideration for the laboring oxen that tread out their corn. They can spare the few grains that fall on the ground. Let them not begrudge the morsels the ox can snatch on his treadmill round. Trifles in the way of decent wages and humane treatment go a good way in the promotion of docility.

And oxen, you know, even tame ones, are strong. They could do a good deal of damage to their Trust exploiters if they were unnecessarily exasperated. Better follow Moses.

### Is There a Connection Between Them?

BELOW are two quotations from speeches made by different men, at different times, and at widely separated places. The writer finds it impossible to think of one of these utterances without thinking of the other. Read them carefully and see if you can account for this fact:—

*President McKinley at the Home Market Club in Boston, Feb. 16, 1899.*

"Why read ye not the changeless truth,  
The free can conquer but to save.

"If we can benefit these remote peoples, who will object? If in the years of the future they are established in government under law and liberty, who will regret our perils and sacrifices? Who will not rejoice in our heroism and humanity? Always perils, and always after them safety; always darkness and clouds, but always shining through them the light and sunshine; always cost and sacrifice, but always after them the fruition of liberty, education, and civilization.

"I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all-absorbing to me, but I cannot bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is anguish to my heart; but by the broad range of future years, when that group of islands, under the impulse of the year just past, shall have become the gems and glories of those tropical seas; a land of plenty and of increasing possibilities; a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education and of homes, and whose children and children's children shall for ages hence bless the American Republic because it emancipated and redeemed their fatherland and set them in the way of the world's best civilization."

*Edmund Burke at the Trial of Warren Hastings, Feb. 19, 1788.*

"My lords, it is certain that even tyranny itself may find some specious color, and appear as a more severe and rigid execution of justice. Religious persecution may shield itself under the guise of a mistaken and over-zealous piety. *Conquest may cover its baldness with its own laurels, and the ambition of the conqueror may be hid in the secrets of his own heart under a veil of benevolence, and make him imagine he is bringing temporary desolation upon a country, only to promote its ultimate advantage and his own glory.*"

JOHN D. BRADLEY.

"LIBERTY is always suppressed in the name of liberty."

### Sunday-Observance Bill in Michigan.

THE following Sunday-observance bill has been reported in the Michigan legislature at Lansing:—

#### "A BILL

"To prohibit every kind of show, exhibition, or performance, in the nature of amusement, the same being for profit, on the first day of the week commonly called Sunday.

"*The people of the State of Michigan enact:*

"SECTION 1. That no person shall engage in for gain or profit, any horse racing or baseball playing, or take part in or assist in for gain or profit, the performance of any tragedy, comedy, opera, ballet, farce, negro minstrelsy, negro or other dancing, wrestling, boxing with or without gloves, sparring contest, trial of strength, or any part or parts therein, or any circus, equestrian or dramatic performance, or exercise, or any performance of jugglers, acrobats, club performance, or rope dancers, on the first day of the week, commonly called Sunday.

"SEC. 2. Every person aiding in such exhibition, performance or exercise, by advertisement, posting or otherwise, and every owner or lessee of any garden, building or other room, place or structure, who leases or lets the same for the purpose of any such exhibition, performance or exercise, or who assents to the use of the same, if it be so used shall be guilty of a misdemeanor.

"SEC. 3. Besides all other penalties presented by this act, every such exhibition, performance or exercise, shall of itself annul any and all license and licenses which may have been previously obtained by the manager, superintendent, agent, owner or lessee, using or letting such building, garden, room, place or other structure, or consenting to such exhibition, performance or exercise.

"SEC. 4. Any persons who shall violate any of the provisions of this act, shall be deemed guilty of a misdemeanor and, upon conviction thereof, shall be punished by a fine of not less than twenty-five dollars, nor more than one hundred dollars and costs of prosecution or by imprisonment in the county jail for not more than sixty days, or both such fine and imprisonment in the discretion of the court. And in such case, such fine shall not have been paid at the time such imprisonment expires, he, the person serving out such sentence shall be further detained in jail until such fine and costs shall have been fully paid: *Provided*, That in no case shall the whole term of imprisonment exceed sixty days.

"SEC. 5. All acts or parts of acts conflicting with the provisions of this act are hereby repealed."

PRESS dispatches of the 5th inst. mention the arrival in Texas of a doctor—C. V. Harris by name—who claimed to be en route from the Philippines to Washington on important business with the War Department. What is important about the matter is his statement that the reports of excellent health among the American troops in and around Manila are false. He says that many soldiers are in such a low state physically that, in despair over their condition, they deliberately expose themselves as targets for the enemy's guns. Some doubt

is cast upon his truthfulness in the matter, but statements from other sources at the seat of hostilities do not tend to discredit them.

### "Empire" in Law and Morals.

#### SENATOR HOAR SUMS UP THE CASE AGAINST THE CONQUEST AND DOMINATION OF THE FILIPINOS.

IN reply to a letter from more than one hundred men of eminence in Boston, Senator Hoar said:—

"No man during this whole discussion has successfully challenged and no man will successfully challenge—

"First—The affirmation that under the Constitution of the United States the acquisition of territory or of other property is not a constitutional end but only a means to a constitutional end, and that while the making of new States and providing national defense are constitutional ends, so that we may acquire and hold territory for those purposes, the governing of subject peoples is not a constitutional end, and that there is therefore no constitutional warrant for acquiring and holding territory for that purpose.

"Second—That to leave our own country, to stand on foreign soil, is in violation of the warnings of our fathers and of the Farewell Address of Washington.

"Third—That there was never a tropical colony yet governed with any tolerable success without a system of contract labor.

"Fourth—The trade advantages of the Philippine Islands, if there be any, must be opened alike to all the world, and that our share of them will never begin to pay the cost of subjugating them by war or holding them in subjection in peace.

"Fifth—That the military occupation of these tropical regions must be kept up at an immense cost both to the souls and the bodies of our soldiers.

"Sixth—That the declaration as to Cuba by the President and by Congress applies with stronger force to the case of the Philippine Islands.

"Seventh—That Aguinaldo and his followers, before we began to make war upon them, had conquered their own territory and independence from Spain with the exception of a single city, and were getting ready to establish a free constitution.

"Eighth—That while they are fighting for freedom and independence and the doctrines of our fathers, we are fighting for the principle that one people may control and govern another in spite of its resistance and against its will.

"Ninth—That the language and argument of those who object to this war are, without change, the language and argument of Chatham, of Fox, of Burke, of Barre, of Camden, and of the English and American Whigs, and that the language and argument of those who support it are the language and argument of George III., of Lord North, of Mansfield, of Wedderburn, and of Johnson, and of the English and American Tories.

"The question the American people are now considering and with which they are about to deal is not a question of a day or of a year or of an administration or of a century.

"We have not as yet taken the irrevocable step. Before it is taken let the voice of the whole people be heard."

### A Symptom of National Disease.

THE *New York Press*, of the 5th inst. called attention to "The Shame of Senate Elections," under which heading it prints the following:—

"Pennsylvania now has a bribery investigation on hand as the result of an all winter's so far futile effort to elect a senator. In Delaware, her next-door neighbor, public opinion has convicted three Democrats of bribetaking, for votes changed on the last day of that legislature's entirely futile effort to elect a senator. Utah also failed to elect a senator, but not to hold a bribery investigation. In California the bribery investigation began almost with the session itself. There is no senator there, but ample evidence of corruption. Montana varies the routine. She has elected a senator and declared that he was elected honestly. But she holds in her treasury \$40,000, in the distribution of which for votes his agents were detected.

"Any observer not thoroughly conversant with American conditions would be justified in arguing from this state of facts that virtue has gone out completely from our political life. In only twelve of the thirty States electing each a senator to the Fifty-sixth Congress have there been real contests for the post. And in six of these, including last year in Ohio, there have been bribery investigations."

The *Press* then points out that bribery does not figure in elections to the House of Representatives, and affirms that bribery did not influence the vote cast in the last national election; from which it concludes that legislative elections are a failure because they no longer represent the people; but that popular elections are still pure. It favors the abolition of the system controlling the election of senators.

But what about the investigation which is being made by decree of the New York Legislature into the government of New York City, where it is charged that a "corruption fund" of hundreds of thousands of dollars was levied upon the city's disreputable places for political uses in the last election? And what about the charges made by the *Sun*, of this city, and other papers, of a similar state of corruption, only far worse, existing in Chicago? There can be no doubt that these charges are essentially true; and they certainly touch the people themselves.

It is impossible but that the "shame of senate elections" should affect the people, even if the people are not directly responsible for it. To become familiar with charges of bribery and the various forms of corruption alleged in connection with senatorial elections, by reason of their frequency, must certainly educate the people themselves in corruption. For the old saying is ever true that vice "seen too oft" is first endured and in the

end embraced. And this education of the people in political vice is proceeding at an alarming rate.

On the whole it must be said there are more facts than the *Press* has here alleged which would justify an observer in the belief that virtue has about gone out "from our political life."

### Religious Aspect of the Dreyfus Case.

It appears that one effect of the agitation in France over the Dreyfus case, is a reactionary religious impulse which is in the interests of the Catholic Church. French Catholic priests have been prominent on the side of opposition to a revision of the case, and have done their best to give the contest the aspect of a religious controversy; in which, of course, all good people would be expected to be on the side of the church. Even Pope Leo, it is said, has felt constrained to withhold his sanction from the course taken by the priests; but that course must nevertheless be taken as expressing the spirit of the church for which they stand. The appeal to religious prejudice is of course an argument against the justice of the cause in behalf of which it was made.

The following statement of the facts relating to this aspect of the case is made by the *Chicago Times-Herald*, of March 17:—

"It is a notorious fact that the anti-Dreyfusards have made desperate appeals to religious prejudices. This was natural enough, because the religious partisan is sure to be a person of intense passion, and these intriguing and dubious patriots have counted upon passions of all sorts to help them in their war against justice and reason.

"In their attempt to arouse Christians generally they have tried to fan into new life the dying hatred against the Jews. Every champion of Dreyfus has been pictured as a champion of the Jews. Sympathy for the man has been construed broadly as sympathy for the race, and sympathy for the race is held to be a heinous crime which admits of no excuse or palliation.

"Such intolerance is completely at variance with the spirit of the age and the principles of a republic. But the logical fallacy of the argument does not prevent its having considerable effect. The method of procedure is, in fact, common to despicable demagogues everywhere, and has been employed many times to obscure real issues and triumph by the confusion.

"With this religious persecution has gone a special catering to Roman Catholic reactionaries. They have been flattered with the assurance that the anti-Jewish agitators have had them always in mind when they have been working for a royalist or imperial regime. Thus poor Dreyfus has been made to appear as an obstruction in the way of the church. The fate of the wretched prisoner in exile upon a distant shore has been said to involve the fate of a powerful hierarchy, whose great influence has been turned against him.

"It is particularly gratifying, therefore, to learn that the pope withholds his approval from the course that

has been pursued by too many French priests. It is said that he has expressed his astonishment at the passions that have been aroused over the famous case, adding significantly that France had always been at the head of either civilization or barbarism. The emphasis just now is upon barbarism."

And the spirit of barbarism has had no better representatives in this case than the French Catholic priests.

### Modern Civilization Destroying Manhood.

THE following is taken from a paper read before a conference of Methodist ministers in Chicago, by Albion W. Small, professor of sociology in the University of Chicago. It is a striking statement of what must be acknowledged to be truth by the candid observer of present day events:—

"I am spending my life in the study of sociology because I believe—and I see more and more reasons for the belief the longer I study—that the social system in which we live and move and have our being is so bad that nobody can tell the full measure of its iniquity. In this age of so-called democracy we are getting to be the thralls of the most relentless system of economic oligarchy that history thus far records. That capital from which most of us directly or indirectly get our bread and butter is becoming the most undemocratic, inhuman, and atheistic of all the heathen divinities. It breeds children only to devour the bodies of some and the souls of others, and to put out the spiritual eyesight of the rest. In spite of the historic campaigns for liberty, in spite of the achievements of Christianity, there has never been a time since Adam was born when the individual counted for so little or availed so little relatively as to-day.

"Compared with any worthy conception of what society must become if life is to be tolerable, the socialistic indictments against our civilization are essentially sound. . . . It is a literal and cardinal fact that our present economic system cries to heaven for rectification. It stultifies human nature. It nullifies the purposes of God. The men who denounce present society have profound reason for their complaints. We are in the midst of the most bewildering labyrinth of social entanglements in which the human race has wandered up to date. . . .

"There seems to be no practical alternative between, on the one hand, swelling the clamor of wild and incoherent revolt, and, on the other hand, giving one's moral support to conservatism, most falsely and fatally so called, which intensifies the evils by denying that they exist.

"You are aware, as well as I, that there are clouds on the social horizon already bigger than a man's hand, foretelling changes of which no one is wise enough to predict the end. If present tendencies continue it will not be very long before the men whose business it is to communicate ideas will be gagged by those who publish ideas, and the publishers will be shackled by the makers of paper, and the paper manufacturers will be held up by the transportation lines, and the transporters by the producers of steel, and the steel industries by the coal

operators, and the coal miners by the oil producers, and the oil magnates by the stovemakers, and the cookstove men by the sugar trust, and the sugar interest by Wall Street, and the stock brokers by the labor unions, and the labor unions by the farmers, and the farmers—God help them—by everybody.

"I am not throwing in your face the dust of my library. But if you will heed the symptoms from bank and office and factory and railroad headquarters and daily press, you have discovered that the very men who are making these combinations are beginning to be afraid of their own shadows. These very business men, who claim to have a monopoly of practical common sense, have involved themselves and all the rest of us in a grim tragedy of errors. They are already beginning to ask on the quiet how it is all to end. Whether they realize it or not, our vision of freedom is passing into the eclipse of universal corporate compulsion in the interest of capital. The march of human progress is getting reducible to marking time in the lock-step of capital's chain-gang.

"If you should inquire in certain quarters you would be told that there were in the United States a considerable number of good pugilists. That is, they fight strictly within the rules of the game. This does not prove, however, that pugilism is a good game. I have no doubt whatever that the vast majority of capitalists are good capitalists. They operate strictly within the rules of the game. Nevertheless, capitalism is not a good game, and it is our business to see the reason why, viz., the whole programme of our present civilization turns at last on the calculation of effects upon the accumulation of capital.

"A program fit for Christian civilization would turn rather on its effects upon the quality of men that civilization shall produce. We have turned moral values upside down. We are making men the means of making capital, whereas capital is only tolerable when it is simply a means of making men. It would make infinitely more for human weal if every dollar of wealth should be cleaned from the earth, if we could have instead of it industry and honesty and justice and love and faith, than to be led much further into this devil's dance of capitalism."

Six hundred and eighty-two dead American soldiers from Cuba and Porto Rico were brought to this city, March 29, by a United States transport, and thirteen hundred more bodies are in Cuban ports awaiting similar transportation in "the ocean hearse."

### A Sacrilegious Dog.

UNDER the above heading the Roman Catholic paper, *El Imparcial*, of Mexico City, published the following item in its issue of March 4, 1899:—

"In the fifth street of Zaragoza lives the Ordenza family, one of whose members, Magdaleno, is very ill and about to die, for which reason the Viaticum was brought to her.

"At the moment in which the priest was about to

deposit the host in the mouth of the sick person, a little dog which had always shown the greatest love for Magdalen, upset the priest, and caught the host in his mouth, and instantly devoured it. The dog was pursued by all present and beaten to death with sticks. By order of the holy church the corpse will be burned."

**The Pastor Explains It.**

THE pastor of the Nyack (N. Y.) Reformed Church, who commanded the town president to stop a Sunday parade in honor of returning soldiers, as mentioned in the SENTINEL last week, wishes to make an explanation. He wants it understood that he is not opposed to Sunday parades in honor of returning heroes from the war. In the Nyack Evening Journal, he says:—

"Sir: In explanation of what occurred in the Reformed Church Sabbath evening, permit me to say I had no knowledge or intimation that the soldiers were expected in Nyack that evening, and when the beating of the drums disturbed the religious service, I was naturally indignant, and asked the village president if that was to be allowed on the Lord's day. At this point I had no idea that the soldiers were in town. He answered, 'I don't know.' I said, 'Go out and stop it.' After Mr. Myers left his seat, he said, 'The soldiers are coming home.' Impulsively, and before I comprehended his words, I said, 'I don't care who it is.' This last remark I immediately regretted, and I now acknowledge my error in thus speaking."

We would infer from this that a Sunday parade is all right, provided it is made in honor of a certain class of persons. We fear the explanation will not impress anybody with a sense of the propriety of Sunday enforcement.

**"Sovereignty."**

New York "World."

ONE fact is made entirely clear by the proclamation of the President's Commission to the Filipinos. Mr. McKinley has, without the authority either of the Constitution or of Congress, not only undertaken the conquest of the islands by war, but has assumed their permanent control and government.

The proclamation asserts our "sovereignty over the Philippine Islands." Sovereignty is supreme power. It is a term of finality. And as if to emphasize this meaning the proclamation again declares that "the supremacy of the United States must and will be enforced throughout every part of the Archipelago."

This is at least explicit. It puts an end to the nauseating cant and unconscionable lying as to the policy of the Administration. It acts as a clarifier of the clouded rhetoric of the President in his Boston speech. It shows the hollowness of his protestations that the future of the Philippines was in "the hands of Con-

gress." It affirms the policy of "forcible annexation" which the President said would be "criminal aggression" in Cuba.

This action is of course revolutionary, and unless the Filipino nature has changed it will have about the same effect in suppressing the insurrection that kerosene has in putting out a fire. But it is at least satisfactory to have a definite policy before the people at last.

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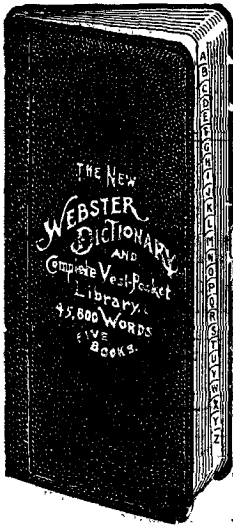
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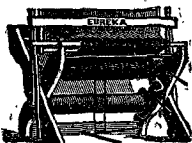
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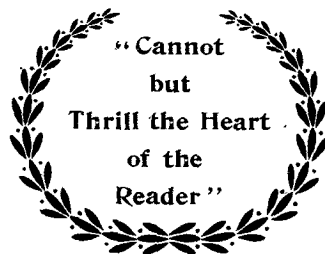
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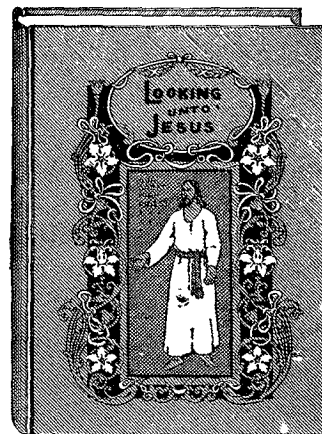
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NEW YORK, APRIL 13, 1899.

THE AMERICAN SENTINEL is in this world to sound the trumpet of alarm. That is the reason it does not coo like a dove, as some of our critics think it ought to do.

THERE is no part of this country where the people are not liable to find themselves, suddenly and without warning, in the tightening coils of the movement to enforce Sunday observance by law. So do not wait for the crisis to come, but set to work to educate and warn the people in your neighborhood now.

THE Rev. W. E. McLennan, Methodist, says of the problem of "the church and the masses," that "Whereas, in the beginning the moneyed classes were arrayed against Christianity, in these days they are identified with it. The poor cannot distinguish between the church and their taskmasters who support and govern the church. The consequence is that while sixty per cent. of the employer class are connected with the church, only four per cent. of the employed class are found in it."

NO VITAL truth can be taught in this world without offending somebody. If you try not to say anything that might offend somebody, you will only please nobody and offend God.

NOTE the following, which we take from the *Keystone Gleaner* (Pa.), of April 6:—

"In the cities of Pittsburg and Allegheny there is a branch organization of the Evangelical Alliance of 180 members, which means that 180 churches have allied themselves together for the accomplishment of the

purposes of the Evangelical Alliance. One of these purposes is to secure a better observance of the 'Lord's day.' During the first week of January, under the auspices of this Alliance, 5,000 Christian workers covered the two cities with literature in one day."

Five thousand Christian young people in one place, with mistaken zeal spreading literature to educate the people into the idea of Sunday enforcement. And these covered the cities of Pittsburg and Allegheny—450,000 combined population—in one day! Is it not high time that those who understand the evil that is involved in this movement for Sunday enforcement, be doing something to educate the people in regard to the danger which is threatened to them individually, and to the nation as a whole, by this proposed union of the religious and civil powers?

Who cannot see, from such facts, that the crisis in this controversy is fast approaching?

LIBERTY is more than a political question. To discuss the advisability of granting or withholding liberty from any people, is to question the advisability of recognizing individual rights. And this, in the United States, is to question the advisability of maintaining or repudiating the Declaration of Independence and the national Constitution. But these cannot be repudiated without a political revolution.

All political parties have upheld the Constitution and Declaration of Independence. When the Southern States repudiated the latter document by maintaining the doctrine of negro slavery, it meant not a contest of politics, but a repudiation of the Government itself.

Political contests are settled every few years, quietly, at the polls. But this question of liberty or slavery was settled by four years of terrible war.

Yet to-day there are many people, and readers of the AMERICAN SENTINEL at that, who see nothing more than a question of politics in the

policy of foreign conquest upon which the American Government has entered.

The denial of liberty to any people is a denial of the American doctrine of inalienable rights; and a denial of this includes a denial of the individual rights of conscience; and a denial of these rights is a denial of the right to observe a Sabbath day in accordance with the dictates of conscience—to observe the seventh day according to the commandment of God, in opposition to first-day observance by the commandment of men.

Do you see anything more than mere politics in that? We do.

AN exchange observes, in making reference to the pope's letter on Americanism, that the aged Italian within the Vatican "is anxious that there should be a Catholic-American government, but no American Catholic church."

THE Sabbath "preserved" by law is about as valuable as religion preserved on ice. If it has not inherent life enough to preserve itself, it is of no value to anybody.

KEEP your own horizon clear, and you will not need to worry over the political horizons of states or nations.

IF an evil is cherished in your heart, it is impossible to keep it from flowing out into your life.

DO NOT look at truth merely on its negative side; it is the positive side of truth that gives us benefit.

CRUSH out individualism in a republic, and when it is done the republic itself is gone.

THE profits of "expansion" can be much more easily reckoned than the costs.