



"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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CONFEDERATION represents the highest power of man, but it never represents the power of God.



THE devil never engineers one of his worst deceptions without first transforming himself into an angel of light.



THE greatest deception of the age is that which leads Christians to look through the gateway of politics for the coming of the kingdom of Christ.



EVERY effort of the civil authority to settle a religious controversy, only makes the controversy rage more fiercely.



THE declaration made by Jesus Christ before Pilate, "My kingdom is not of this world," is equivalent to a declaration that he is not in politics.



CIVIL government cannot concern itself with *sin* without forming a union of church and state; for under any union of church and state, all that the government undertook to do was to punish *sin* and repress *heresy*. Moral grounds, therefore, cannot be considered by civil government in determining what acts shall be prohibited; for if immorality is a sufficient cause for prohibition in one case, it is in all cases, and the government would be logically bound to prohibit everything immoral, which would simply amount to a prohibition of

sin. When the civil authority gets off on this path it will only entangle itself in hopeless difficulties. The true question and the only question for the civil authority is that of preserving *rights*. Whatever invades the natural rights of the individual citizen, is a proper subject for prohibitive legislation.



IN true republican government, all individual citizens are represented but not any institutions of individuals. Therefore only individuals—only "we, the people"—can rightfully go into politics. When a trust or a church goes into politics, and influences elections and legislation, something is represented in the government which has no just claim to representation there, and the government is no longer truly republican.

The "Mission of Liberty and Humanity."

IN a speech made at the Catholic Summer School grounds at Lake Champlain, the 15th inst., the President said with reference to the American flag: "Rebellion may delay, but it never can defeat its blessed mission of liberty and humanity." This was an allusion to the present "rebellion" in the Philippine Islands.

The American flag, in the President's view, is in the Philippines on a "blessed mission of liberty and humanity." Is it then a fact that the American flag, floating over the armed hosts of the nation, the symbol of the force of the civil power, represents the true "mission of liberty and humanity" in this world? Is civil government, even in its best form, the true preacher of "liberty and humanity" to the race?

There is a square contradiction between the view that the American flag in the Philippines represents the "blessed mission of liberty and humanity," and the statements of Scripture.

The Scripture says that Jesus Christ is the true

messenger of "liberty and humanity" for the human race anywhere and everywhere in the earth. No one can deny this; and no one can deny either that the American flag in the Philippines, at the head of the forces dealing death and destruction to their opponents, does not represent the cause of Christ. The Saviour did not go about shooting people down who refused to be "benevolently assimilated" into his kingdom. His mission was not to overcome any man by force. He came to manifest the love of God, and sought by self-sacrifice to draw all men to himself.

He charged his disciples to go forth into all the world, proclaiming his gospel. He came to "preach deliverance to the captives," to "set at liberty them that are bruised." He came to teach men to "love one another." That was a mission of "liberty and humanity," and his followers were commissioned to carry this message to all people and fulfill his mission in the earth. *Is this the true "mission of liberty and humanity," or is it not?*

This is the vital question. What is the true uplifting, liberty conferring, love producing power in the earth? Is it the gospel? or civil government? Love? or force? The principle of self sacrifice? or the principle of self-supremacy? The sword of the flesh? or the "sword of the Spirit"? If the Bible is true, it is not the former, but the latter.

The Filipinos need to be uplifted, enlightened, brought into a condition where they can enjoy the privileges and blessings to be realized on the higher planes of life. What is to confer this benefit upon them—the gospel of love? or the gospel of force?

The Government is answering this question. It has sent its forces to the Philippines, equipped to enforce submission upon the natives. It has assumed that this is fulfilling the "blessed mission of liberty and humanity" to those people. Is this assumption correct?

No! a thousand times no! If it is correct, the gospel is false. Under it, the Filipinos are having the blessedness of liberty and humanity shot into them and burned into them and beaten into them, while their hearts are filled with rage and their country with desolation and sorrow. Far otherwise the results which come through the agency of the gentle yet all-powerful message of the Prince of Peace.

Let the gospel supplant the Government as the agency of missionary work in the Philippines. Let us have Christian savages, in the place of the dreadful spectacle of savage "Christians."

NOTING General Otis's excuse for suppressing and coloring the news—that to permit the truth to be known "would alarm the people at home"—the London *Spectator* says: "But to alarm people who are living in a fool's paradise is the duty of every one who has their welfare at heart."

The Conquered is Conquering.

It is a familiar remark in history that Rome was conquered by those whom she had conquered: that while Rome conquered the East by her arms, Rome herself was conquered by the vices of the East. Even a Roman writer of the time noted it:—

"Luxury came on, more cruel than our arms,
And avenged the vanquished world with her charms."

This fact of the conquerors being conquered by the conquered, though perhaps not identically the same way, seems certainly to be repeated in this modern great republic.

Of all the accepted family of nations Spain is the one to which in principles of government, the United States^s was the most extremely opposite.

In Spain, the most subservient to Rome, and the "home of the Inquisition," was the most thorough union of church and state. In the United States, by the fundamental principles and the supreme law of the nation, there was the most complete separation of church and state. In laying down these principles in words it was expressed that Rome and the Inquisition were the ragged rocks of warning which induced this total separation of religion and the State.

Now the United States has conquered from Spain her colonial possessions, almost solidly Roman and inquisitorial in religion. Before this Rome and her religion was occupying no small place in the affairs of the national Government. Is Rome's influence in and upon the national Government likely to be lessened when in dealing with these colonies, the Government must necessarily deal directly with Rome? Is it not certain that through this vast opportunity Rome will enlarge her influence, and fasten her power, more and more, upon the Government of the United States, until she shall actually dominate—if not clearly, yet just as certainly—*by the balance of power?* And thus the conquered may be, yea, almost certainly will be, the conqueror of her conqueror.

Nor is it only in this that Spain is likely to conquer. Civilly, it is likely to be so also. This phase of this thought has been so well put by Professor Sumner of Yale, that we cannot do better than to quote:—

"The Americans have been committed from the outset to the doctrine that all men are equal. We have elevated it into an absolute doctrine as a part of the theory of our social and political fabric. It has always been a domestic dogma in spite of its absolute form, and as a domestic dogma it has always stood in glaring contradiction to the facts about Indians and negroes, and to our legislation about Chinamen. In its absolute form it must, of course, apply to Kanakas, Malays, Tagals and Chinese just as much as to Yankees, Germans and Irish. It is an astonishing event that we have lived to see American arms carry this domestic dogma out where it must be tested in its application to uncivilized

and half civilized peoples. At the first touch of the test we throw the doctrine away, and *adopt the Spanish doctrine*. We are told by all the imperialists that these people are not fit for liberty and self-government; that it is rebellion for them to resist our beneficence; that we must send fleets and armies to kill them, if they do it; that we must devise a government for them, and administer it ourselves; that we may buy them or sell them as we please, and dispose of their 'trade' for our own advantage. What is that but the policy of Spain to her dependencies? What can we expect as a consequence of it? *Nothing but that it will bring us where SPAIN IS NOW.*"

A. T. J.

The Insular Commission's "Insult."

REPRESENTATIVES of the papacy in this country have not taken kindly to the report of the United States Insular Commission on Porto Rico. It was not to be expected that they would be pleased with a report drawn up by Protestants, but neither was it anticipated that their sentiments on the point would be expressed in a tone of bitter hostility, as was the case. For example, note the following from the *Catholic Standard and Times*, Philadelphia:—

"Nothing could well be more offensive toward Catholic sentiment than the tone of the Insular Commissioners' report; nothing possibly more asinine than its recommendations to the Government on the subject of its relation toward the Catholic Church in Porto Rico. The suggestion to absolve priests and nuns from their vows, in order that they might be at liberty to follow the example of Luther and Catharine von Bora, so stupid yet withal so full of wanton malice, transcended all the bounds of rational conception of a process of severance between church and state. It simply destroyed its own pretext of action. It recommended the state to interfere, wilfully, impertinently and wickedly, with the lawful concerns of the church. This recommendation, if we are to trust the report now in uncontradicted circulation, has been repudiated by the President, and the gentlemen who made it have been rebuked for their arrogance and ignorance in making it. Should this turn out to be the case, we are sure the fact will be hailed by many as a most gratifying one. It would be quite in keeping with what we already know of the President's disposition. His disapproval of religious intolerance was markedly shown last year in the Washington sermon affair. We may easily believe that he is a man of liberal mind himself, and we may also conclude that his public experience would cause him to shrink from the indorsement of insult to any religious body in the country as very bad politics indeed."

What is the trouble? Has the Government been recommended to *force* Catholics in Porto Rico to do something contrary to the papal religion?—No; not at all. The recommendation made by the commission was, "That priests and others who have taken the vow of celibacy may be permitted to renounce said vows and enter

into marriage relations, the same as other people." They are left perfectly free to do in the matter as they choose. They are not to be bound in the matter by the law of the land.

Under Spain, they were bound by the civil law, and for breaking such vows could be punished as criminals; for under Spain, with its union of church and state, the laws of the church were, in most things, a part of the law of the land. The United States, as represented by the commission, simply does not propose to maintain this arrangement in force. Let the Catholic Church regard such things as sins if she will; the Government will not for that reason treat them as crimes.

The papacy complains of being "insulted" by this recommendation, yet in its very complaint it makes a fling at the great Reformer and his wife, which might with much more reason be taken as an insult by Lutherans and other Protestants; for "the example of Luther and Catharine von Bora" was not meant in any complimentary sense.

This papal authority hopes that this recommendation, representing only the American principle of severance between church and state, "has been repudiated by the President," and that "the gentlemen who made it have been rebuked for their arrogance and ignorance in making it." This is bold language,—the language of one who sees Protestantism and American principles of government far on the decline in the United States. This is the significant feature of the matter.

Rome and the Calendar.

"THE Pope in Error" is a heading which appears in a leading Protestant journal in this city, as if a papal error were a thing rare enough to call for comment. The pope is charged with being in error regarding the calendar:—

"Certain forthgivings from the Vatican seem to imply that the pope thinks the next century begins with 1900 instead of 1901. *The Times*, commenting upon this, says: 'It is a fact beyond intelligent doubt or argument that the next century begins Jan. 1, 1901. Of course this is a point which involves neither doctrine nor dogma, and therefore the venerable head of the Catholic Church might be mistaken about it without throwing any light on his claims to infallibility. But still in so simple a matter no mistake should be made by anybody, and least of all by a man with a mind as keen and quick as that of Leo XIII.'"

If the pope is in error over the calendar, it need not be thought a strange thing, for it would not be the first error that the papal church has made in her reckoning of time. There are a number of these that stand charged against her, and have stood so for centuries.

The pope reckons the beginning of the day at midnight. In truth it begins at the setting of the sun.

He reckons the year as beginning January 1, in mid-

winter. In truth it begins with the awakening of Spring.

He believes that Jesus Christ was born as the babe of Bethlehem on December 25. In truth no person knows the day of Christ's birth, but all evidence is against December 25 as the date.

He reckons the day of Christ's resurrection as falling always on the first day of the week; which is as obviously false as to suppose that the day of Christ's birth would always remain the same day of the week.

Calendar error, indeed, is a "strong point" in the papal church. These errors have a purpose to serve; and it may be there is a purpose to be served in making 1900 the first year of the new century.

A Quiet Revolution is in Progress.

ADDRESSING the readers of *The Defender*, a New England journal for promoting Sunday enforcement, Mr. John F. Cowan, associate editor of the *Christian Endeavor World*, tells what the Endeavor forces are doing to "conserve the Sabbath." "I might tell you," he says, "of the systematic, persistent work being done by some of the State and city unions for the Sabbath. Take one example—California—and multiply that in your minds by one hundred. Through the indefatigable labors of the superintendent of that department of work, scores of special Sabbath observance meetings were held, thousands of pieces of literature distributed, and hundreds of consciences touched."

"One of those quiet revolutions that beats no drum is going on."

Do you realize, reader, that a revolution is quietly going on, which when it is finished will give the support of public sentiment to the laws for Sunday enforcement? There is a great surprise in store for some people who, carelessly thinking that religious liberty is too secure in this land and age to be overthrown, are indifferent to the political and religious movements going on around them.

How to "Get Even" With the Beef Trust.

THE beef trust has sharply advanced the price of meat, and a meat packer who is in a position to know the inside facts about the beef trust and its methods, has told the reason why the advance was made. In stating it we quote from a daily of this city:—

"There is no scarcity of cattle, he says, and hogs are selling at the Chicago stock-yards at lower prices than they brought a year ago. But the American Meat Trust desires to control the British market and drive out Australian competition. To that end it is selling enormous quantities of meat in England at a loss, and it has decided to make the American people pay the loss. By shipping large quantities of meat to England it creates an appearance of scarcity here, and with that for excuse

it has raised prices here from twenty to fifty per cent., so that its dividends may not be impaired by its losses abroad.

"As for the retailers, this packers' representative coolly says, they must protect themselves by advancing retail prices. As for the hungry people, the trust is not concerned about them."

We advise the "hungry people" to let the American Meat Trust keep its meat in its own hands. They will not suffer in the least if they do so, for there are other things than beef and hog to satisfy hunger. With the possible exception of some few invalids, nobody is dependent upon meat for bodily health and strength; while there is no doubt whatever that an individual runs far less risk of sickness by keeping out of his system the poisons that are generated in all animal bodies, to say nothing of such special diseases as tuberculosis, trichinosis, tape worm, etc.

The Military Menace.

New York "World."

WHEN Labori was shot by an assassin in ambush a French army officer exclaimed: "France would be happier if a few more like him should be executed!"

There spoke the military spirit. It stands always and everywhere for brute force, for arbitrary rule, for all the infamies of despotism. It is the enemy of liberty, the willing instrument of oppression, the implacable foe of free government.

In France it has wrought a persecution without a parallel in modern history. To that end it has resorted to forgery, perjury, and the prostitution of the courts of justice themselves. Now that the righteous wrath of the French people insists upon undoing this stupendous wrong, the military spirit smiles even upon assassination as a means of defeating justice in the interest of the shoulder-strapped caste.

Worse still, it threatens the integrity of the Republic. France is to-day fighting for the existence of her free institutions, menaced as they are by the army she maintains to defend them.

The situation is entirely logical. A great standing army, officered by professional soldiers, is instinctively hostile to liberty, jealous of the civil power, antagonistic to everything that tends to restrain brute force or to curb the arbitrary will of commanders.

It has been the happiness of the American people that they have hitherto resolutely resisted the military spirit and refused to permit the maintenance of anything more than a skeleton army in times of peace. They have escaped the dominance of the "man on horseback" by denying him his mount. And yet in every time of need they have brought to bear quite all of military force that has been needed for the defense of the Republic.

Is there anywhere a substantial reason for abandoning this traditional policy under which the country has been so prosperous and so free, and has grown to be so great?

Don't Help the Saloon.

FIGHTING the saloon under the banner of Sunday sacredness, is not a prosperous undertaking just now in Terre Haute, Ind. A "special" from that city to the Chicago *Times-Herald* says:—

"To-day [July 31] for the third time Rev. Fenwick Reed, the Methodist evangelist, and Rev. Mr. Shumaker of Mattox church lost a case in a jury trial, which they had brought against a saloon-keeper for keeping open on Sunday.

"The testimony was direct and unimpeached. The lawyers for the saloon-keeper treated the ministers and the hundred or more women they had brought from the churches in the north end to court with harsh language. The lawyers contended that there is nothing in the Bible about keeping the Sabbath [Sunday] holy, and when the women objected to this they were called Pharisees, etc. Then they hissed, and the lawyers called them geese and old hens. The hissing was redoubled, and the justice of the peace told the women they must stop.

"The jury was out only a few minutes. The Anti-Saloon League has been secretly organizing for some weeks, and has sent a committee to Governor Mount to complain of his police commissioners, but the action of the north end preachers was not inspired by the league."

Let the fight against intemperance be conducted on a purely temperance basis. When religion is brought into the controversy the saloon is strengthened, not weakened. The saloon can get sound arguments against the idea of Sunday sacredness and the necessity of Sunday enforcement; but it can get no sound argument for its existence on the simple ground of the public welfare. Friends of temperance, don't put sound arguments into the mouth of the saloon.

Wholesale "Conversions" to Rome.

THE Roman Catholic archbishop of Bagdad reports wholesale conversions of Nestorians and Armenians in that part of Asia, to the papal religion. In a letter addressed to the pope, published in the London *Tablet*, the archbishop says:—

"Holy Father, I am happy to be able to offer your holiness the first news of an event which will fill you with joy and for which your holiness will join with us in loudly thanking the divine goodness. The mission which two sons of St. Dominic from Mossul have been carrying on for the last three months in the midst of the Nestorian population, at the price of great fatigues, has won from heaven the most consoling results, which will soon be made known to your holiness by authentic documents.

Fifty thousand Nestorian Christians have given their adhesion to the Catholic faith into the hands of these gallant missionaries, Fathers Rhétoré and de France, of the residence of Van; while in the region near this city, *thirty thousand* Gregorian Armenians have, thanks to the missionaries, also embraced Catholicism."

The *Tablet* remarks that this far exceeds the result when Peter preached on the day of Pentecost and 3 000 were added to the believers; which is true enough, in a numerical sense. But the question of church prosperity is not a question of numbers. The more unconverted people there are in the church, the worse it is for the church.

If this report be true, it is not the first instance of wholesale "conversions" in the history of the papal church. Back in the days when Charlemagne and others championed the papal cause at the head of their troops, there were wholesale "conversions" and additions to the Catholic ranks; and before this, when Christian doctrines and institutions were modified and accommodated to the ideas of the heathen whom it was desired to add to the church, there were likewise wholesale "conversions." But what was the result? The church became corrupt, allied herself with the state, persecuted the saints, and gave almost her whole energies to the cause of unrighteousness and untruth.

When a church begins to glory in its numbers, it is near the end of its usefulness in the world.

Political Revolution and Papal Sovereignty.

BY JOHN MCCARTHY.

A SHORT time ago the correspondent in Rome of the great Italian newspaper the *Corriere de la Sera*, of Milan, one of the most influential papers in Europe, in political circles, said the following with regard to some themes of utmost public importance, which are intimately connected with the Vatican:—

"In a kind of secret consistory, convoked urgently upon the occasion of the bloody uprisings in Italy, which filled with pain the heart of every loyal Italian; the cardinals who are most irreconcilable towards the royal house of Italy, sustained with much circumspection, although with great tenacity, the idea, that it was convenient and just in the highest degree, that the Catholic Church should profit—although with all possible secrecy—by the favorable opportunity that may present itself, for the recovery of all the rights of the Holy See.

"After a very long discussion, these high papal dignitaries resolved that they would neither ordain any bishop, nor sanction the consecration of any priest who should in any way favor the diminution of such lamentable disorders, as has been the lot of Italy recently to witness."

Yet these are the men who claim to be the representatives of the Prince of Peace.

Yes, the policy of Rome is to promote revolutions in

the existing governments not favorable to Rome; and when the government finds it cannot quell the spirit of rebellion, it is forced to appeal to the pope to use his influence to subordinate the revolutionists.

Now the pope sees the way to clear off some old scores, so he promises to "intervene," on condition that the government make such and such concessions. The government realizing its incapacity to do otherwise, consents to these conditions; the pope then speaks through the bishops, the bishops through the priests; and immediately the fire of rebellion is extinguished.

This may be denied, but we shall proceed to prove the point. Not very long ago, the German emperor was anxious to pass his famous army bill, but the Catholic party opposed the same, with all the energy in their power. The emperor was determined to carry his project through, and he appealed to the pope to use his influence with the German Catholic party.

The pope saw his chance to utilize this occasion for the benefit of the papacy. The emperor and the Catholic party came to terms. The emperor was able to carry out his plan, but only at the cost of permitting the Jesuits to return to the "fatherland." Thus the work of the great diplomat and statesman Bismarck was undone. And this was only one of numerous other concessions made to the Roman Catholic Church at this very time.

The Catholic religion is above all a political religion. The true Catholic is first a Catholic, then a subject of the civil government. As Catholic the pope is his supreme head. Thus immediately the American and the Catholic interests conflict, such an one is obliged to give his first service to the papacy.

Thus it is that in all Catholic countries we hear of perpetual disorders, uprisings, and revolutions.

Buenos Ayres, Argentina.

The Mosaic Law.

"The Union Signal."

ONE of the strongest arguments for the divine origin of the Bible is afforded by the fact that the Mosaic law commands the admiration of the wisest legislators of modern times. Infidels have referred to the ancient Israelites as little better than barbarians, yet the Israelitish code far surpasses all the legislative systems of the Greeks and Romans, and forms the foundation of all modern civilized jurisprudence. The wisdom of ages has discovered no defect in this ancient code. Said professor Huxley, the agnostic, "There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law."

A feature of Mosaic legislation which deserves especial consideration in these days of social unrest is, that under that law such evils as socialists and so-called "reformers" complain of were impossible. Every man

was provided with a home and he could not be dispossessed of his inheritance. He could lease his land until the year of jubilee, which occurred every fifty years, or bind himself for a period to servitude, but at the year of jubilee the land would again be his. The only exception to this was that the houses and gardens within the limits of cities and villages could be disposed of absolutely; but the farms and fields could not be sold. No father could dispossess his children of their rights under the Jewish law. We hear a great deal in these days about the advantages of a law which would give to every family a portion of land, but, strange to say, many of the advocates of such a system profess not to believe the Bible, but talk of the "mistakes of Moses" and are apparently ignorant of the fact that the Mosaic law gave to all a homestead, and that under it the people were far more prosperous than any other nation the world has known.

The Peace of Babylon,

A PARABLE.

THE Angel of Peace came to Babylon, and behold, all the people were active in discussing certain proposals of peace that had been sent over by a great king of the East.

Then said the angel to a man that stood by, "Hear-est thou what the people say?" "Yea," answered the man, "and the thing is good." "Come then," said the angel, "for I would fain see what they do in Babylon."

So they passed on, and came near to a fort where much booming of cannon was heard, with loud trampling of feet and martial music. "What do they here?" said the angel, and the man replied, "This is a place set apart by the king of Babylon, where the soldiers do practise in the service of arms that our country and our possessions may be defended from enemies that would rise up on every side."

From thence they passed on, and came to a school. Now about this time many boys and girls made great riot in their play. And on the one side there was a multitude of boys being exercised in the use of musketry. "What do they here with these children?" said the angel. "Teach them to drill in the soldier's duties that they may become skilful in the use of weapons, and thus prove a defense to our empire," said the man. "And do they this constantly?" said the angel. "Yea, constantly," said the man, "for our great empire hath much need of defense."

Then they turned and passed toward the sunset, and on the way came upon a stately temple, from which there came forth the sound of much music. "What find we here?" inquired the angel; and the man replied, "This is even the holy place of our God of Peace. Enter thou, for many devoted hearts attend here to worship."

So they entered, and from the pulpit there rose up a man who spake many words. And with much eloquence he exhorted his hearers to rejoice in the great prospects of peace; and that no man should offend against the peace of the nation. "But," said the preacher, "if our enemies smite us, or refuse to give homage to great Babylon, we must needs requite them, that our good name be not blasphemed among the nations." Here the angel of peace sighed, and they passed out.

Now it happened that on their way westward they came to a place where there was much noise because of the clanging of hammers, and activity of the workmen. "What do they here?" asked the angel, and the man answered, "These are the royal yards from which the ships of our navy may be replenished. Lo, here many thousands of workmen do constantly exercise themselves in preparing war vessels, and in putting thereon cannon and other weapons of defense."

Then the angel lifted up his eyes, and saw a multitude of ships upon the sea near by. "Why so many ships, and whence do they sail?" said the angel. The man was glad at the sight and made answer: "These ships, being about fifty million tons burden, go to and fro throughout the whole earth. They engage not in commerce, but carry weapons of defense, and men fully armed, with commission to keep the peace of the seas."

From thence they turned, and passing northward, came in front of a great building from which there issued a marvelous stream of ammunition and weapons wherewith men destroy their fellows. "What do they here?" inquired the angel. "This," said the man, "is our national armory, and arsenal factory, from which we send forth explosive compounds, and arms to all the earth. And if our enemies should rise in rebellion and gainsay our rights, with these things we visit for their iniquities and so put them at peace again."

Here they turned, and passing toward the east through the city, came at last to a place where two roads met. Before them stood an ancient building round which some officers arrayed as soldiers, and with look more stout than their fellows, kept watch.

"Let us enter here and see what they do," said the angel. Then they passed to a room where about four and twenty men sat in council. "What find we here?" said the angel, and the man replied, "Behold, this is the peace conference of Babylon, where they discuss the proposals made by the king of the East."

The angel looked upon the men, and lo, they were of regal bearing, and venerable withal, and each of them carried a sword by his side. Then the angel listened to hear the words, but the ambassadors talked long. Yet the multitude of words brought not peace, for when they were about to come to a settlement, one man rose up and said, "My master receiveth not your proposals for disarmament; seemeth it a light thing to you to give up

our arms of defense? Not so! for in these there lies our nation's peace and safety."

Then the angel said unto the man, "These are not men of peace; for lo, they draw nigh to battle among themselves. I seek in vain for peace upon the earth, for it is not. All men are selfish, and peace they know not. Babylon prepares for battle, and the day of slaughter is nigh at hand. See that thou perish not in her destruction!"

The angel sighed, for he saw that the heart of the people of Babylon was set on war, though their lips talked of peace. Then he took farewell of the man and so departed. Yet there were some sons of Belial who contemplated stopping his way; but the angel smote them with blindness and so passed out of Babylon.—*The Bible Echo, Melbourne, Aus.*

Correct Prohibition.

MR. HOWARD, a leading prohibitionist of Rochester, has the correct idea of prohibition, even if his notions in regard to the sacredness of Sunday and the temporal kingship of Christ are not so good. At the recent Christian Endeavor Convention he said:—

"The only solution of the side door is no front door.

"The only solution of the Sunday saloon is no Monday saloon.

"The only solution of the saloon problem is no saloon.

"Anything that stops short of that is treason to the country, treason to humanity, and treason to the cross of Christ."

The saloon is bad any day in the week. It is no worse on Sunday than it is on Tuesday or Wednesday, and the sooner all of our temperance workers awake to this fact the better it will be.

English Converts to Rome.

AN Englishman, Mr. W. G. Gorman, has made a compilation of "Converts to Rome Since the Tractarian Movement, to May, 1899," a period covering about half a century. His figures show that in this time 446 Anglican clergymen have "gone over" to Rome; of the nobility, 417; army officers, 205; authors, poets, and journalists, 162; legal profession, 129; public officials, 90; medical profession, 60.

Of the converts, 158 have become priests, and 290 "secular clergy." Oxford University has furnished 445 converts, while Cambridge University has furnished only about half as many—213. Trinity College, Dublin; London University, Durham University and King's College, London, have also furnished converts, and a very few have come from four universities in Scotland.



THE Dutch churches of Cape Town, Africa, have appointed August 20 as a special day of prayer for peace, in the hope of averting the war which seems imminent between England and the Transvaal.

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PRESS dispatches state that a shipload of dynamite guns is to be sent to General Otis, for use against the Philippine natives. These deadly machines are expected to greatly facilitate the process of "benevolent assimilation" in those islands.

* * *

A "CHRISTIAN Prohibition League" has been organized at Sioux Falls, S. D. Its motto is: "The church solid for prohibition; when the church says go, and votes no, then the saloon will go."—*Neal Dow*. The membership pledges its political support to a party that shall stand for prohibition in its platform.

* * *

THE Peace Congress at The Hague were unanimous upon one point in considering the question of mitigating the barbarities of war—they agreed not to drop explosives upon an enemy from balloons. This exception to the general disagreement is explainable in the light of the fact that the feasibility of such a means of attacking an enemy has never yet been demonstrated.

* * *

A DISPATCH from San Sebastian, Spain, says that the republican and socialistic parties have agreed to organize a campaign, demanding the expulsion from Spain of all the religious orders. Considering the extent to which Spain is to-day and has been for centuries dominated by these orders, it is evident that this political combination has undertaken a tremendous task.

* * *

IN Roman Catholic Austria the "Evangelical Party" is making a fight for religious liberty, but is meeting with opposition from the courts. A recent court decision against the Evangelicals is being utilized by their papal opponents to compel all children to receive the religious instruction of the church in which their parents were born; in other words, to be educated to become Roman Catholics.

THE archbishop of Durango, Mexico, recently said of the Catholic Church in Catholic American countries: "The Catholic Church in Latin America does not wield the power it formerly did. All the governments there are against it. Despite continuous attacks, however, it has not lost one inch of ground with the people."

* * *

The archbishop convicts himself of error; for if the former of his statements be true, the latter cannot be correct. As an exchange observes, "It is obvious—without regard to abundant proofs in our possession—that if every government in Latin America were opposed to the Roman Catholic Church it would be impossible that it should not lose an inch of ground with the people. It must have lost many inches, or those governments never would have changed from not only willing allies but servile subjects of the Roman Catholic Church, into open opponents of the church; or if not open opponents, guarantors of religious freedom."

* * *

That all these governments are now opposing the papal church, is a plain matter of current history. The last stronghold of the papacy in Latin America—Ecuador—is throwing off the Roman shackles from the civil government. All these governments realize now that union with the papacy is no source of strength to them,—that the union of church and state does not strengthen the arms of the state, but paralyzes them. And this would be just as true if the church concerned in the union were any other than the Roman Catholic.

* * *

THERE is to be no Parliament of Religions at the Paris Exposition as there was in Chicago. But there will be held a congress for the scientific study of religion, like that in Stockholm two years ago, but larger. It will treat religion purely from a social and historic point of view. The program is as follows: (1) Religions of the uncivilized races, as of America before Columbus; (2) Religions of the extreme Orient; (3) Religions of India, and (4) of Persia; (5) Semitic religions, including Egypt; (6) Religions of Greece and Rome; (7) Germanic, Scandinavian and Slavic religions; (8) Christian religions. The congress will meet the first week of September, 1900.

* * *

THE State Democratic convention of Maryland, assembled August 2, adopted among other resolutions, the following:—

"No deadlier blow can be dealt to American liberty than the suppression, by an abuse of executive power, of the free utterance of American freemen of their sentiments upon matters of public concern affecting the welfare of the people, and we denounce as dangerous and indefensible all efforts to interfere with and abridge this sacred right."

This is a plain reference to the policy of General Otis in the Philippines, in establishing a censorship of the press, which prevented the true state of affairs there from being known in America. If circumstances at Manila and in Cuba are not vastly different from those prevailing now during the next political campaign, that campaign will be the bitterest that has been fought since the Civil War. There is an intensity coming into the strifes that are waged in politics and in society that indicates an approaching climax and a mighty change.

Sunday Closing Notes.

ALL the saloonkeepers in La Salle, Ill., about fifty in number, were arrested on July 17, for Sunday opening.

For the first time in many years the saloons of Marshall, Tex., are closed on Sunday.

THE clergy and "city fathers" of Asheville, N. C., are agitating the question of Sunday closing for all business places.

THE Supreme Court of the State of Washington has just rendered a decision in which it held that keeping a saloon open on Sunday is a misdemeanor, even though no liquor is sold.

THE W. C. T. U. of Wheaton, Ill., has presented a petition to the Golf Club of that place asking that the club house be closed hereafter on Sundays and that Sunday playing be discontinued. The petition was indorsed by vote in meetings of four churches and by two hundred citizens of Wheaton.

Sunday Enforcement in Paterson, N. J.

CLOSED BARBER SHOPS DO NOT NECESSARILY INDICATE IDLE BARBERS. A SITUATION WITH SOME PECULIARITIES.

New York "Sun," August 13.

THE revival of the Blue Laws, instigated by the ice-men to avoid Sunday work, is growing more interesting. Antonio Mauro, the barber who was found shaving a man in his shop last Sunday, and was at first, after his arrest, inclined to fight the case, after consulting counsel, decided that he had no chance of winning. Yesterday he went before Justice Van Hoveburg and pleaded guilty. In consideration of his submission and a promise that he would in future refrain from working on Sunday he escaped with a fine of \$5. Now the movement against Sunday work thus vindicated, is to be followed up in other cities of the State.

At a meeting of the "boss" barbers held on Tuesday evening, committees from the hair-cutting fraternities

of Newark, Jersey City, Hoboken and Passaic were present to obtain information of the Paterson method of enforcing the Blue Laws. They had read of the success of the Paterson men and will recommend to their associates the adoption of the Paterson plan in their respective cities. Soon the Jerseyman who fails to have his whiskers curtailed or abolished on Saturday will have to hide behind them over the Sabbath. The clergy are said, strangely enough, to be opposed to the movement. They believe that it will furnish an all too convenient excuse for the tardy shaver to remain away from his family pew when he should be there with a clean face as well as a pure heart for the multitude of sinners to look upon. But the clergymen are the only malcontents. The barber reasons that his usual Sunday customers will call on Saturday, and the hardware man is convinced that razors now will sell like cross buns on Good Friday.

But the tonsorial community are encountering other troubles and it is likely that they will have to resort to further efforts for the revival of forgotten laws in order to win the perfect peace for which long their hungering souls. It has been discovered that while most of the shops were closed on last Sunday, sundry members of the craft were accumulating forbidden shekels by pursuing their calling at customers' homes. Suspicions were aroused when one of the Vigilance Committee of barbers met a barber known to be opposed to Sunday closing. He carried a satchel.

"Where are you bound?" queried a scout of the Sunday closing element.

"Oh," was the reply, "I'm off for a little vacation. No use of my loitering here when you make me keep my shop closed."

He was one of the most vigorous advocates of an open Sunday, and the scout was pleased at his evident defeat. But when the barbers met to compare notes, ten were on their feet to recount similar meetings and a similar conversation with the disingenuous brother who sought a vacation. It was found that each had met the representative of the opposition in a different place, and that he had in no case been bound toward a railway station. It developed that other barbers had been seen carrying satchels in different parts of the city and the truth of the situation became apparent. A thorough campaign against satchel carrying was resolved upon, and on Sunday next the barber who ventures out with a grip will be under suspicion.

Another discovery was made known at the meeting. Those present were informed that a certain saloonkeeper had hired a non-union barber as a Sunday attraction at his café, and had made to his customers a special offer of rum, shave and bay rum for the moderate charge of a quarter of a dollar. A committee was appointed to warn the saloonkeeper that other laws than the Blue Laws would be made to apply in his case if he persisted in such pernicious practise.

Professor Norton on Imperialism.

By what right are we murdering the people of the Philippines and devastating their homes? Is it because we paid \$20,000,000 for what we could not buy? Did we pay this sum to make the people slaves to our will, or, in the glowing phrase, to compel them to submit to benevolent assimilation?

Yes, we are committing this carnage for the sake of dominion, in order to compel the submission of freemen who owe us no submission, to deprive them of their independence, to enforce moral slavery upon men who have as good a right to freedom as we ourselves.

And their steadfast resistance to our oppression, which deserves the respect of every free man, is called by the hot headed popular hero of our war "an outburst of savagery," and his advice to the nation is "to resolve to back up the President to the full in repressing this outburst of savagery once for all."

And our new Secretary of War follows up these fatuous words with the declaration that from now on the war will be prosecuted with all possible energy. . . . There will be 50,000 men in the Philippines ready for active service at the close of the rainy season, and more will be sent there if necessary.

This is a George III. policy; these are Lord North words; the policy and the words of folly, of tyranny and of failure.

It were better to remember the advice of that great statesman Lord Chatham, who, when in 1775 we were giving that example to the world which the Filipinos are now closely imitating, moved to address His Majesty "to withdraw the troops from Boston, in order to open the way toward a happy settlement of the dangerous troubles in America."

Let the cry rise till it thunders in the ears of the Administration, "Stop this fighting!"

That is the instant need, the first step toward regaining national self-respect. The next may be more difficult—to confess our mistake, to admit that we have done wrong, and to endeavor, so far as may now be possible, to repair it.

We cannot bring the dead to life, we cannot restore the desolated homes, but we can help the Filipinos to establish their independence, and we can afford them support in maintaining it.

Let us charge off the twenty millions paid for the islands as a bad debt; let us charge off also more than double twenty millions which this fighting has already cost us as the price of a bitter but salutary lesson. Let us set an example of national manliness, good sense and magnanimity and of fidelity to the ideal of goodwill among men.

It is a magnificent opportunity to make a real advance in civilization. Shall we seize it nobly, or let it slip from our grasp, to our own lasting shame and unavailing repentance?

On the issue depends the life or the death of the America which has been, which should be, the hope of mankind.—*Charles Eliot Norton, of Harvard University, in speech at Ashfield, Mass.*

Georgia's Governor Against Lynch Law.

APPRECIATING the evils of lynch law, Governor Candler, of Georgia, has issued to the people of that State an appeal for a united effort to suppress this baleful species of outlawry in their midst. In this appeal Governor Candler calls attention to truths which justify the most earnest and vigorous efforts toward the end in view; truths which cannot be too widely circulated among the people of this country. He says:—

"The purity of the fair mothers and daughters of Georgia must and shall be preserved, and at the same time the lives and liberties of all of the law-abiding negroes in Georgia must and shall be protected. Arson and burglary and assassination and robbery and rape must stop, and at the same time lynch law must stop. The good of both races and the fair name of the State demand this.

"The ordinary processes of the law are amply sufficient to punish all crimes. Our judges are pure and incorruptible. Our juries are composed of our most intelligent, upright men, who seldom make mistakes. The mob often makes mistakes and the innocent are made to suffer with the guilty. It never knows where to stop, but, after punishing the guilty, drunk with the blood of one victim, it thirsts for the blood of another, and often sacrifices on the altar of vengeance those who are guiltless of any crime.

"We must away with the mob. We must re-enthroned the law. We must restore the altar of reason and tear down the altar that passion has erected. We must do this in the interest of the white men of Georgia and in the interest of the negroes of Georgia, and for the fair name of Georgia, and to protect the virtue of the women of Georgia.

"Lynch law does not stop arson, nor murder, nor robbery, nor rape. This requires the strong power of the statute law, sustained by a healthy vigorous public sentiment.

"I would appeal to all officers of the State, civil and military, urging them to remember that the dignity and the fair name of Georgia are in their keeping. I would appeal to them to remember that they are guardians of the peace and happiness of the people of this State. It is their duty to apprehend and bring to justice all who violate the law, whether it be the negro who commits rape or the white man who kills him for the crime. The grand juries must realize that it is as much their duty to ferret out and return true bills against members of the mob who lynch a murderer as it is to return a true bill against the murderer himself.

"I would appeal especially to the bar to bring that potent influence which the members of the profession exercise in every community, to the aid of law and order, not only by discountenancing mob rule, but by aiding the courts and juries in bringing accused parties to

speedy trial. It is the duty of a lawyer to see that his client has a fair and impartial trial, but he should not resort to mere technicalities and pretexts to defeat the ends of justice or even to delay the enforcement of penalties whereby society suffers and the confidence of the people in the ability of the courts to punish crime is destroyed.

"In bringing about this end I would invoke the active, earnest coöperation of all good men, white and black, with the officers of the law in their efforts to prevent crime, suppress mob violence, and bring criminals to justice, and to restore peace and order and tranquility to all of the people of every race, class, and condition."

In considering how far lynch law can be suppressed by an appeal of this nature, it is to be remembered that lynching is not wholly a product of ignorance; it is largely a result of moral degeneration. Knowledge is good; but knowledge is not power unless coupled in the mind with a purpose to put it into practical use. The people must have a desire to do right in the matter more than a desire to gratify hatred and the spirit of revenge, before they are prepared to profit by a knowledge of the proper principles of procedure and the reasons upon which they rest. We trust, however, that Governor Candler's appeal will result in strengthening lawful government in the State of Georgia.

What Are We Fighting For?

New York "World."

THE war in the Philippines has grown to large dimensions. Secretary Root is planning to increase our army there to 70,000 men. This is twice as large as the army with which we whipped Mexico. There were only about 20,000 of our soldiers actually engaged in the overthrow of Spanish power in Cuba and Porto Rico.

With a war of this size on our hands it is pertinent to inquire what we are fighting for.

It is, to begin with, an irregular and unauthorized war. It was never declared by Congress, in which body the power to declare war is vested by the Constitution. It is strictly Mr. McKinley's war.

Is it to confirm our "sovereignty" over the islands, preparatory to their annexation and government by the United States? No; for the Senate, a part of the treaty-making power, adopted a resolution, declaring—

"That by the ratification of the treaty of peace with Spain it is not intended to incorporate the inhabitants of the Philippines into citizenship of the United States, nor is it intended to permanently annex said islands as an integral part of the territory of the United States."

Are we fighting, then, to suppress internecine war and put down a reign of terror? There is no war in the Philippines except between our soldiers and the natives, who conceive themselves to be fighting for their liberty and independence. There is no terror except such as the

splendid valor and deadly effectiveness of our troops have inspired.

Are we fighting to establish a "stable government" in the islands and to insure to their people the blessings of freedom and civilization? Why not give them a chance to govern themselves? Liberty is the best—the only—preparation for liberty. Freedom is the best instructor in the school of self-government. When in the world's history has it ever been necessary to thrust the right to liberty and self-rule upon a people with force and arms? Where do we find a commission for shooting our civilization into 10,000,000 alien people 10,000 miles away?

Is it strange that the American people are asking themselves, with increasing earnestness, "What are we fighting for?"

England's "Scientific" Sabbath.

FOLLOWING the example of American journalism, two popular London dailies began in April to issue Sunday editions. This caused a considerable sensation, and the movement inaugurated in opposition was so strong that within two months the Sunday issues were withdrawn.

In the August number of the *Review of Reviews*, Henry S. Lunn, M. D., has an article entitled, "The Defeat of Seven-Day Journalism in London." He tells us how strongly he felt the gravity of the situation, and the part he acted in organizing the National Protest Committee. Here members of Parliament, merchants and manufacturers, priests and bishops, both Protestant and Catholic, united in a formal protest, copies of which were to be sent to all the distinguished people in England. At this point, however, the papers yielded "as a frank concession to the religious feeling of the country."

Mr. Lunn says, "In conclusion, I would point out that the popular movement which I have attempted to describe was not a mere ebullition of Sabbatarian fanaticism. It was based on the scientifically-proved necessity of a weekly break,—a 'truce of God,'—in the wearing toil and nervous strain of modern life."

It is well that they did not attempt to make the Bible a basis for the movement, as that plainly says "the seventh day is the Sabbath of the Lord thy God." On that day spiritual rest is enjoined, and in giving it to mankind the Lord never advanced civil or scientific reasons. First-day observance certainly constitutes "a weekly break," and it logically follows that, since the Sabbath of the Lord has been discarded, its true worth and meaning should be lost to view. This "scientific" sabbath is the workmanship of the same power which originated the "truce of God." The latter was introduced in the eleventh century by the Catholic Church, and meant a suspension of private war during church

asts and festivals, and weekly from Thursday night until Monday morning. It placed a check upon contending armies, giving them respite and the opportunity to attend religious services; but practically they rested only that they might enter the struggle of war and bloodshed with renewed vigor.

To call such a transaction a "truce of God" is certainly not honoring the King of heaven; and it is equally so when applied to a man-made "scientifically-proved" day of rest. Paul's instruction to Timothy is also for us: "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith."

ROY F. COTTRELL.

Give the Cubans a Chance.

THE *Chicago Times-Herald*, in a recent issue, states what is necessary to be done by the Cubans in order to demonstrate, to the United States, their fitness for independence. If this is the view taken by the Government, there will be an occasion for Congress to explain the meaning of their resolution put forth at the beginning of the war, that "The people of Cuba are, and of right ought to be, free and independent." The *Times-Herald* says:—

"The Cubans must return to the pursuits of peace, and must patiently demonstrate their fitness for self-government. Having used our army and navy at tremendous cost to gain for the Cubans freedom from Spanish oppression, for which they had struggled for years without success, it is not to be expected that the United States would relinquish its control of Cuban affairs until its responsibility, as defined by Congress, shall have been fully discharged.

"The national responsibility in this instance includes the restoration of order, the establishment of a stable government, the development of industry, and the improvement of sanitary conditions to such an extent that the island shall no longer be a menace to the people of the Southern States.

"It may take many years to accomplish these results. In the meantime the Cuban natives who honestly desire independence can bring it more quickly by tilling the soil and by promoting the industrial development of the island than by holding mass meetings. Until the people show their fitness for self-government in this manner the United States will hold tight reins on Cuban affairs."

Affairs in the United States were in a condition bordering on chaos for several years after the close of the Revolutionary War, yet the American people of that day did not wish for or need the rule of a foreign power while order was being restored, and they were demonstrating their fitness for self-government. Give the Cu-

bans a chance to restore order in the island themselves. That will be the quickest and best possible way of determining whether they have ability for self-government or not.

There is only a pretense of necessity for the continuation of American military rule in Cuba. The Cubans are entitled to the same chance to demonstrate their political capacity that Americans themselves had in 1783.

Pointed Press Paragraphs.

THE follower of Jehovah cannot afford to become a weather vane to point in whatever direction the community may decide.—*Bible Echo*.

IN order that Cuba may enjoy the blessings of liberty, it has been found necessary to suppress newspapers which advocate the independence of the island.—*Detroit Evening News*.

WE oppose conquest of the Philippines because imperialism means militarism, because militarism means government by force, and because government by force means death of government by consent, the destruction of political and industrial freedom and the obliteration of equality of rights and assassination of democratic institutions.—*Iowa Democratic Platform*.

THE boycott is as rude and ineffective in warfare as the Australian boomerang. Certainly it can do much damage; but it is of the kind which counts very little toward the final settlement of a dispute. What chance has the savage with his bow and arrow against the rifle of the modern soldier? When men have nothing better than a boycott to fight with, their cause is lost.—*Christian Register*.

IN Kentucky the people are threatening whipping and death to Mormon missionaries and forcibly expelling them from the State. We wax indignant when in some far-off Chinese town our missionaries are treated in that manner, and we send soldiers to punish the criminals. Whether these Mormon missionaries are right or wrong they should have the protection of law. We must depend on the supreme power of light and truth for our protection, not on lawless force.—*N. Y. Independent*.

WHAT the President in a recent speech called "the blessed mission of liberty and humanity," is made the subject of forcible but not flattering comment by Bishop Thorburn, Methodist, in the *Lutheran Observer*. Speaking of American civilization as seen in Manila, he said:—

"My visit here has more than ever impressed me with the essential barbarity of war. Every alternate place of business seems to be a liquor shop of some kind, and the soldier has temptation before his eyes whichever way he

may turn. It is amazing how slow public rulers in our modern days are in discovering that the surest and most certain way to promote good order in times like these is absolutely to close every place where intoxicating drink is sold. Drunken soldiers meet me everywhere, and it is painful in the extreme to remember that they have come from Christian homes, and that they have been thrust into the very jaws of a temptation from which only strong men can be expected to escape."

Nothing that takes with it the American saloon, can ever go on a "blessed mission of liberty and humanity." That is as certain as that the saloon is a curse in America.

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NEW YORK, AUGUST 24, 1899.

THE annual convention of the National Reform Association for 1899 will be held in New York City next December. The organ of this association states that "no pains will be spared to make this the most telling convention that has yet been held in the interest of National Reform."

THE papacy stands for a union of church and state. Its adherents claim to be good citizens of the state, and are such, no doubt, in many cases. But they can be good citizens and at the same time good Catholics, only in a state which is united with the Catholic Church. Roman Catholics can be good citizens of the United States only to the extent that they repudiate the principle of church and state union.

A LETTER from Mr. W. J. Morgan, of this State, who holds the office of comptroller, to the Rochester *Union and Advertiser*, states that "the Rev. O. P. Farren, Roman Catholic clergyman, received \$1,200 last year for his services as chaplain" of the State Industrial school. And these "services" were performed under the "Freedom of Worship" bill passed some years ago by the New York legislature, after much discussion, under the provisions of which Roman Catholic priests were to be permitted to hold religious services in certain state institutions, *without cost to the State*. This was what advocates of the bill said when it was before the legislature; but it turns out that the state now pays such clergymen \$1,200 a year, and in addition allows "\$5 a month for car fare for the Sisters of Charity."

THE French police at Rennes in

hunting for the assassin of M. Lator, chief counsel for Dreyfus, carefully searched a Jesuit institution on the outskirts of that city, as a place where the fugitive might be expected to have fled. That the Jesuits are leagued with the anti-Semites of France, is a fact well known to the French authorities.

It is generally believed that France is on the verge of a revolution. A pent-up volcano is shaking the foundations of the republic,—a volcano of moral and political depravity. The leading men in public life—high generals in the army, an ex-president of the republic, and others—appear on the witness stand under one another's accusations as liars, perjurers, forgers, etc.,—men utterly without conscience; while the mob parades through the streets of Paris shouting "Death to the Jews."

What has brought France to such a condition? The answer may be summed up in the words, Jesuitism and Militarism. These two great forces represent the opposition to the French republic. Both are natural enemies of republican government.

And these two evils—militarism and the church in politics—are rapidly on the increase in the United States.

THE *Christian Statesman*, organ of the "National Reform" movement, says that "The most enthusiastic admirer of the United States will not claim that, in the deepest sense of the words, we are a nation in true allegiance to God and Jesus Christ." This is what the AMERICAN SENTINEL has always said; and it follows that since the nation is not Christian in the deepest sense, it is not really Christian at all; for in our relation to God, nothing but truth in the "deepest sense" is acceptable. His actions have all the "deepest sense" of their meaning for us, and we likewise must manifest the deepest sincerity towards him.

The National Reform Association hopes however to make this "a truly Christian nation." That is its

avowed object. But to secure this the association is not working to convert individuals to the Lord, but to secure "a wide range of reforms" by legislation. It looks to the national and state legislatures, and to other political bodies, to secure what it wants to make the nation "truly Christian." Possibly it will succeed in getting all the legislation it desires; but even should this be so, its task will remain unaccomplished; for reform legislation is one thing, and the reform itself is quite another thing. The latter by no means necessarily follows as a result of the former.

Faith is the one sure means of genuine reform. It is the one sure means of moral purification. This is God's means of reforming all that can be reformed in the world. If legislation could bring the needed reform, God could legislate and enforce it too, far beyond any thing that man is able to do. But he works by faith in the individual heart. Whatever is capable of exercising faith in Christ, can be reformed according to God's idea of reform, and nothing else can be. As for the world and all that is of the world, the only thing that awaits them is the coming day that shall "burn as an oven" (Malachi)—that day of fiery destruction foretold by Peter, when the very elements shall "melt with fervent heat." That is the only kind of reform that awaits this world.

It was better in the Creator's view than sin and death should enter and mar the universe, than that His creatures should be deprived of the liberty to do either right or wrong. What higher testimony could be given to the value of absolute religious liberty?

PEOPLE who enact a Sunday law bind themselves with the chain they forge for others.

RELIGION mixed with politics makes a mixture good only for political purposes.