

"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.

(Entered at the New York Postoffice.)

It doesn't hurt anybody to be hit hard by the truth.



God has all might, but he never makes might the arbiter of right.



A Sunday law cannot be separated from the idea of a religious monopoly.



In the light of the Golden Rule you will be able to see further and clearer than in any other.



It is hard to arouse conscience in even the best of men by an appeal based on nothing better than tradition.



The workingman ought to rest on the Sabbath; that is what God says. But God also says that he should rest from a religious motive, and that "whatsoever is not of faith is sin."



The civil power can at most furnish the church with no better support than a crutch; and the church in calling for and using civil power only proclaims herself a cripple. The divine plan is that the church, through faith shall be strengthened within herself so that she will be as strong as God himself to resist and overcome spiritual foes.

AS AN evil principle is the deadly enemy of the man who holds to it, to attack such a principle is no evidence of an unfriendly feeling toward the man, or of lack of charity, but quite the reverse.



If force can properly take the place of individual preference in religion, it can properly do the same in all secular affairs; since temporal affairs are of far less moment in any case than are those of eternity and of the soul. But arbitrary force in secular affairs is everywhere recognized as despotic and opposed to the rights of the people. To compel the conscience in any matter, therefore—as in the matter of Sabbath rest—is an act of despotism, and he who upholds it should be ready to apologize for or to justify despotism in all its other forms.

Moral Reform Not Political.

It is a fact made plain in many ways at the present time that the churches of the land are aiming to secure moral reforms through politics. They think by this means to advance the cause of the kingdom of Christ, and have visions of an approaching millennium of righteousness and peace which these moral reforms are to usher in. But it ought to be plain from a brief survey of the situation and of the principles involved, that no such reform, by such means, is possible.

The political field is occupied by two leading parties. These parties hold the political power of the nation, and they are in the nature of things permanent parties. There are and have been many smaller parties, but these have been short-lived and have accomplished nothing beyond an occasional turning of the tide of success from one of the two leading parties to the other. They have made no impression at all in the direction of transferring the political power of the country to a new party. It is a foregone conclusion to-day, and has been for gen-

erations back, that the President, the members of congress and of the State legislatures, the governors, the supreme court justices and other judges, etc., will be Republicans or Democrats. The exceptions to this fixed order of things have been so few as only to make it more conspicuous by their contrast.

The only channels, therefore, through which political reforms in the state and nation can come, are those which these parties present. But what hope is there that either of these is to so change its present character as to become the party of moral reforms? Who is to defy the Scripture query and bring a clean thing out of that which is unclean?

The following statement by Mayor Jones, of Toledo, who has become a prominent figure in Ohio politics, is to the point in this connection:—

“The great political parties in this country have been without a moral issue for the last quarter of a century. . . . They do not differ in their moral purposes. One is as bad as the other, and both are against the best interests of the greatest number. They are greedy for spoils and plunder. They do not care for social conditions. They do not seek to improve society. They foster nothing so much as place-getting. There is a constant evasion of real issues in the platforms and in the resolutions of public assemblages. No mention is made of the appalling condition of distress which exists among the masses in our cities. Not a word is said about the throngs of unemployed men and women, who are tramping the well-beaten road to beggary and crime. Everywhere in the public utterances of party leaders we hear a soothing and pleasant optimism that is wholly unsupported by the facts of our every-day life.”

The two leading parties are friends of the liquor traffic. Over and over again has it been shown that no hope for temperance reform can rest with either of them. The prohibitionists and the W. C. T. U. have long since ceased looking to either for any help to the temperance cause. And what moral reform can be hoped for from a party which is so thoroughly immoral as to favor the traffic in strong drink?

Is it not perfectly plain that the most that can be hoped for in politics, as regards moral issues, is a compromise? But a compromise of this class is itself a surrender of moral principle. A compromise between right and wrong is always a defeat for the side of right. Christians cannot compromise with wrong; that is forbidden by Christianity. The devil can be satisfied with a compromise, always; the Lord, never. The Christian church can compromise with the world only by stepping down from the plane of Christianity.

And just this must be the result to the church if she persists to the end in her purpose to utilize the nation's political power for the advancement of the kingdom of Christ. She herself will be dragged downward, the standard of moral truth and righteousness will be lowered, and the cause for which it stands, instead of being advanced, will suffer a great defeat.

The power of God is the church's strength and safety; worldly power has always been to her a delusion and a snare.

Two Distinct Realms.

THE new journal, *Church and State*, claims that the church and the state are “one in the moral principles insisted upon, as far as law can regulate conduct.”

In this respect this newest advocate of the union of church and state occupies the same old mistaken and fallacious ground that has always characterized, and which must always characterize, all advocacy of the union of church and state. That mistaken and fallacious ground is that the church and the state occupy the same field, that they are essentially one in their purposes.

Of course, if that were true there would be some reason in their joining themselves together. But nothing can be further from the truth than is that conception of things. The church and the state occupy realms as distinct as are day and night.

The church is spiritual. The principles, the truths, and the work of the church are altogether spiritual. She makes her appeal to men wholly upon spiritual considerations; and appeals altogether to the spiritual part of man.

On the other hand the state is only natural. It occupies only the realm of the natural. The men with whom it deals are natural men. The considerations upon which it proceeds, the principles which are followed by it, and the part of the man with which it deals, are all only natural and of this world only.

And in crossing the line of separation which, in the nature of things, exists between the church and the state, and mingling the spiritual and the natural—this is where the church always has made her great mistake, and has pleased herself with a most mischievous fallacy. And this is always only the consequence of the church's becoming herself more natural than spiritual.

Then having herself become more natural than spiritual, she seeks to influence men by natural considerations. This in itself is a fearful falling away. But the most mischievous part of the thing is that she seeks upon natural considerations and by natural would-be means to influence men to *spiritual things*. This is utterly incongruous.

The church, claiming to be spiritual and being of right spiritual, has no right whatever to use any but spiritual means with which to influence men in spiritual things. And as the purpose and work of the church are of right only spiritual, it is certain that the church never can of right use any but spiritual means in accomplishing her purposes. To use temporal penalties to accomplish spiritual purposes, to use civil disabilities to secure recognition of moral obligation, is, so far as

the church is concerned, simply beating the air; but so far as the people are concerned it is cruel oppression and also absolutely vain.

The reason that ecclesiastical rulers in governments are always more oppressive and cruel than are merely civil rulers, is that the ecclesiastic, looking at all obligations of men in a moral and spiritual light, sees these things in a deeper and more intense sense than it is possible for one to see who views the obligations of men only in a natural and civil light. And the ecclesiastical ruler seeing things in a deeper and more intense sense, in enforcing upon natural men by natural means, these obligations as he sees them, he inevitably goes beyond all bounds of natural justice, outrages the sense of justice in men, and is a cruel oppressor who undermines public order.

For this reason no preacher has any right to sit in his study and exercise devotional functions, until he has attained a high plane of spiritual view, and discerns to an intense spiritual degree the viciousness of vice, and the enormity of sin, *and then rush forth to brandish right and left the policeman's club* over mayor and police as well as over those who are sunken in vice and laden with outbreking sins. The gross inconsistency of such procedure is so apparent that it offends and repels the very ones who most need help, and would gladly receive help, if help were really offered.

Every preacher has the right, the divine right, it is indeed by his very profession his bounden duty, by diligent study and the exercise of every devotional function, to attain to the highest possible plane of spiritual view and to discern to the most intense degree the enormity of vice and the deadly nature of sin. And when he has done all this *then let him*, in the depth of intense pity and the greatness and tenderness of divine love, *go to the sin-laden and the lost with these SPIRITUAL WEAPONS ONLY.* The perfect consistency of this course commends itself to everybody. It wins the confidence, if not the whole hearts, of those who need help, for it is genuine help that is offered. It commands the respect, the confidence, and even the co-operation of mayor and police in a much easier way and to a far greater extent than it is possible to have in any other way.

Also on the other hand, on the side of the natural, the civil, all is then consistent. For, men who are merely civil rulers and who have no connection with ecclesiastical or spiritual things, viewing things in the light of natural justice and civil order, when they enforce obligation or law as they see it, are always within the bounds of natural justice and equity: the sober sense of justice and equity in the people approves it, and public order is conserved.

Therefore it is to the vital interest of every member of the state, in the interests of healthy public order, to see to it that no person who is of the church shall ever have anything to do with the affairs of the state. And

it behooves every soul who is of the church to see to it that he himself shall hold himself strictly within the realm of the spiritual, where he professes to belong.

Only thus can there be the true separation of church and state, which is according to Christianity. Otherwise there is a union of church and state, that inevitably involves untold evils which appear more and more as time may go on.

A. T. J.

America Ceasing to Protest.

Countess von Krockow, of Dresden, in N. Y. "Independent."

If the American republic ever meant anything historically, it meant a protest against Europe. Its Declaration of Independence was a looking backward over European conditions and a summing up of all the experience thus won. It corresponded politically to Luther's Theses; just as the one was a renunciation of Catholicism, so was the other a renunciation and defiance of imperialism. Over 100 years it has endured.

Europe has not changed essentially meanwhile. It has forms of liberty; but the substantial reality is still militarism, or government by authority and the might of the strongest. So if Europe be unchanged, why should America relinquish her avocation of protestation by turning round and becoming like her? Alas, it is all for the possession of some far-away islands, and for the sake of smoothing the path for some traders to grow rich! Oh, madness, I say, madness! They are doing they know not what; giving up their birthright for a mess of pottage; surrendering their grand attitude of protest, wherein they commanded the respect of the powerful and the adoration of the idealists of the world, to scramble with the effete old nations for land! For land, although they already possess so much. They repudiate their Declaration in spirit and in word for a strip of rich land!

The fact seems incredible. But it has its parallel. The whole Anglo-Saxon race, if the truth be mentioned, is forsaking spiritual vantage ground. The wave of reaction that is upheaving the Yankee from his Plymouth rock of protest against government by authority is pressing Englishmen off the pure, bleak heights of evangelicalism toward the lowlands of sumptuous, imperious ritualism. Loud is the boasting that goes on about the progress of the Anglo-Saxon. "We hear, brethren, but we do not see."

GREATLY as the peace of the world is endangered by the standing armies of the various nations, each country is in greater danger from its own military force than is any other. *The Catholic Times* truly says: "There are few thinking men in Europe to-day who hesitate to acknowledge that the growth of armed forces is becoming a serious menace to the permanence of civil and re-

ligious liberty." More nations have fallen before their own armies than before the armies of their outside enemies.—*London Present Truth.*

The Sunday Question in the Cook Islands.

[The following interesting statement on this subject is sent us by a missionary of the Seventh-day Adventists.]

A NEW phase of the Sunday question has recently been presented in the Cook Islands—that of changing Sabbath from the seventh to the first day of the week. Owing to the fact that the early missionaries did not take into consideration the difference in time, the people were taught to observe the Sabbath on Saturday and call it Sunday.

About two years ago the question of changing the day was sprung upon parliament. Our laborers located at Raratonga at that time prepared a protest, which was placed before the parliament and the British Resident, and the question was thrown out. It was then openly reported that at the next meeting of parliament such a bill would be introduced.

Last January the following notice appeared in some of the papers:—

"As Raratonga, or, rather, the Cook Island Group, advances, there are many old laws that are being found not now applicable, and many customs of the past that have to be put aside to meet the necessities of the present. Among the latter is the observance of Sunday. As every one knows, owing to an error of the early missionaries, no allowance was made for difference of time when coming here, hence we have been keeping Saturday as Sunday. This is proving very confusing, and to vessels annoying and expensive. We prohibit them from working on the proper Sunday, and force them to work on their Sunday. To the Union Steamship Company this is extra expense, apart from delay, as by the Steamers' Union the company are forced to pay additional to their crews when working Sunday. However, we are glad to hear this is likely to be altered, as a bill is to be brought before parliament next session to have the correct day kept as Sunday, and we learn that the British Resident favors this step."

The natives generally are displeased with this new innovation, fearing a plague in consequence. They say that when the change was made in Tahiti about forty years ago, it was followed by an epidemic of sickness. At Samoa it was followed by a similar plague. They fear the displeasure of God expressed in the same manner. But they are being taught through the pulpit and press that it is the proper thing to do, and a petition has been circulated among them urging it.

Our workers published a little tract upon the question involved, and distributed about 1,000 copies in the principal islands of the group. They also made personal visits to the members of parliament, furnishing

them with proper reading matter on the issue. But at the session of that body held August 7, the proposed change was made, to go into effect next Christmas. The penalty for working on Sunday is not to exceed ten shillings—\$2.50—and not more than three days' hard labor on the road.

Our brethren are still distributing literature, which is eagerly received by the natives. Popular prejudice has been on the side of the true Sabbath, the Bible being accepted as the only standard by which all things should be tested. Many of the people say they will not adopt the change, forsaking the Lord to follow the pope. It remains to be seen how many will be true.

Rome to Help Conquer the Philippines.

"Springfield (Mass.) Republican."

THE power of the Roman Catholic Church is to be invoked to aid President McKinley in conquering the Filipinos. This is the statement made by Archbishop Chappelle, papal legate to the Philippines, after his conference with the President Saturday. He said for publication: "I am convinced that the President intends to deal fairly by the people of the Philippines and honestly with the Roman Catholic Church. I shall leave for Manila during the latter part of next month, and shall do all I can to bring about peace between this country and the Filipinos." Here is the programme, as set forth in a Washington dispatch:—

"Archbishop Chappelle will prove to the Filipino priests that opposition to the Government of the United States is unwise if that opposition grows from a fear that the rights of the church are not to be respected and that the Government of the American Republic is opposed to the religion which dominates the islands. Armed with full authority from this Government to present the case from the standpoint of the church, the President believes the visit of the archbishop will be fruitful of good results, and that soon after he arrives there will be a change in the sentiments of the mass of the people. The archbishop, accompanied by the best wishes of the President and the blessings of the pope, is expected to remove much of the opposition of the revolutionists and to impress upon the people of the Philippines the fact that loyalty to the United States is not incompatible with devotion to the church, which is so highly respected in the United States."

So much for that side of the case. The other point of view appears in an address made at the meeting of a Presbyterian synod in Erie, Pa., Saturday, by Rev. J. S. Hunter, the chaplain who served with the 10th Pennsylvania volunteers in the island of Luzon. Said Chaplain Hunter:—

"There are three causes for the insurrection. One is the mismanagement of affairs by General Otis; another is the misconduct of American troops (I wish to refute the charges of desecration of Filipino churches, how-

ever) and the third is the absolute incompatibility of our Government with their customs and traditions. When our soldiers took Manila Spain surrendered, but the dominant power in the island did not, and it is still in force. The archbishop is the supreme power in Manila, and Dr. Brown says he fears that General Otis is under his control. The church don't want religious liberty, and all its weight will be thrown against the Government that promotes religious freedom. Our gospel is needed there."

Here is something like an irreconcilable conflict. The archbishop and the Presbyterian minister represent the two sides of the religious question with which the United States Government proposes to deal, and the archbishop is to go to Manila backed by the President.

Political Christianity.

BY ROYAL HUBBELL.

THE North Dakota Sunday School Association stands committed to the folly of political Christianity, by this resolution, adopted at its tenth annual convention, last May, as recently reported in the AMERICAN SENTINEL:—

"Resolved, That we indorse the action of the National Reform Association in their efforts to secure an amendment to our national Constitution, acknowledging Christ as King of Nations and the Bible as the supreme law, thus securing to us, on an undeniable legal basis, all the Christian features of our government."

If Christ is king of Nations, he is king of this nation; therefore this country is Christ's kingdom. In this country, every voter is a king; but John 3:3 says: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." God's kingdom is Christ's kingdom. Then if the United States is God's kingdom, we have the queer combination of millions of unconverted voters, or Republican kings, who have never seen their own country.

But Romans 14: 17 says: "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." And Ephesians 5: 5: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God."

Are there any such people heirs in the United States? If so, can the United States be God's kingdom? Luke 17: 21 also declares: "Neither shall they say lo, here! or lo, there! for behold the kingdom of God is within you."

Then if the kingdom of God is within each man's heart, why make national laws to try to govern that secret kingdom already ruled by God and conscience.

To enforce such laws the state must use force, and the dungeon; while Christ says: (John 18: 36, 37) "My kingdom is not of this world; if my kingdom were of

this world, then would my servants fight, that I should not be delivered to the Jews; but *now* is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king."

"But *now* is my kingdom not from hence." Here is where these National Reformers make a fatal mistake.

Now Christ is not reigning over all the kingdoms of the world, and he will not reign over them until the time of the prophecy (Rev. 11: 15): "And these seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

But, be it known that this great event will not be brought about by act of Parliament, or of Congress, or even by popish mandate.

Canon City, Col.

Faith vs. Force.

BY H. F. PHELPS.

SATAN has always tried to subvert, and pervert the works and purposes of God. The power and the wisdom through which Satan does his hellish work is all from God. But he perverts that power and wisdom from their original purpose. Ever since the entry of sin into this world, man has proved himself to be a successful agent of Satan in carrying out his perverted ideas.

This success has been manifest through all the ages in the perversion of God's power in man, as he has dominated his fellowman in matters of conscience. The first instance of this kind was at the very gates of Eden. It was over a question of the observance of a religious institution, too. And murder was the result of this first attempt of one man in the domination of the will of another man. Indeed, murder is in the very spirit of domination. For when one man attempts to dominate the will of another, he can only become enraged at his defeat, and he soon becomes like a fiend incarnate.

When man sinned, he was driven from the bright realities of Eden into the realm of shadows. Until the coming of the Deliverer, man must deal with types and shadows. The first dispute over questions of religion, and the first attempt to dominate the conscience, was between two brothers. The question involved obedience or disobedience to God: "Without the shedding of blood, is no remission." They were to offer the firstlings of the flock, thus showing their faith in the promised Saviour. They were also to bring of the first fruits of the earth as a thank-offering to God.

Abel obeyed God. But Cain, filled with the spirit of infidelity, though admonished by his brother of the importance of obedience to the exact command of God, expressed no penitence for sin in his gift.

Abel acknowledged his guilt, and came in faith. Cain

came in his own merits. The offering of Abel was an act of faith. The offering of Cain was that of legalism,—depending upon his works. His was a legal religion, and he appealed to the gospel of force. And appealing to the gospel of force, he followed it to its ultimatum,—the murder of the man of faith.

Thus faith and force have always been at opposites. It was always so, and always will be so. Those who have faith are content with the gospel of persuasion. Those who have not faith always appeal to the gospel of force. And appealing to force they always follow it to its ultimatum. And those who now appeal to force will form no exception, but will follow on to the point of imposing the death penalty upon dissenters. Murder is in the gospel of force.

Rome and the United States in Concert.

THE following paragraphs from an instructive article on "Religious Liberty in the Philippines," which the Rev. N. H. Harriman, president of a Protestant missionary society, contributes to *The Independent*, show how Rome and the Government are acting in concert for the restoration of Catholic supremacy in the islands:—

"Protestants should begin at once, in earnest, and our military authorities should enforce the principle of religious equality, not hinder it. The military governor has it in his power to place insuperable obstacles in the way of missionaries. This has of late been done, under the pretext of military expediency. Even President Schurmann, of the Civil Commission, was hoodwinked into asserting that missionaries were hampering the military authorities; this was a sly move to keep missionaries out until Otis and the Archbishop have preempted the ground and got matters arranged. If any doubt the charity of this remark, let him read to the end."

"When Spanish priests, with the cunning Archbishop at their head, made complaints that missionaries were doing wrong by distributing Testaments and tracts to the natives, a real American, true to national traditions and unbiased by his religion, would have told them to go about their business and would have read them a lecture upon religious liberty and the rights of American citizens in the Philippines. Instead of that, the governor-general sent for the Rev. B. C. Randall, agent for the British and Foreign Bible Society, and weakly advised him not to sell any more Protestant literature at present. In Cebu, the military governor sent for the writer, and peremptorily *ordered* him not to sell any more tracts and Testaments, and was made to confess that his reason for this extraordinary order was that the Spanish priests were 'complaining,' and the Spanish local paper was criticising. These instances will sufficiently illustrate the point that the military difficulty is no myth."

"During the first months after the occupation, the Spanish clergy were becomingly modest; indeed, their power was effectually broken. Many left the islands, as

did also the friars and nuns, and the rest gave evidence that they regarded themselves as dispossessed of further power. When our missionaries arrived on the field, the natives were open to free approach, and hungry to hear. Agent Randall found it a most hopeful field. In a few weeks he sold not less than ten thousand copies of his literature, and with others disposed of a full edition of the work translated by the converted priest of whom mention has been made, who ten years ago was poisoned in the Hotel del'Orient; this was a treatise on the Gospel, the instrument of his conversion, and he translated it into Pagasinan, spoken in Northern Luzon. This was the situation in March, and on into April."

"In April the reaction set in, while the writer was there. The priests, under the mistaken diplomacy of the governor, began to take heart. Scurrilous pamphlets were circulated among the natives, having for their object not only to poison their minds against missionaries, but against all Americans. Some of these were vile slanders against American womanhood, with other things of similar character. Presently the Spanish priests were known to be 'laboring with' those of their people who were in the habit of visiting the mission home, and others whom our missionaries had talked with. Then a more openly hostile attitude was assumed, as General Otis encouraged the priests and made a friend of the Archbishop. Then it was that an official prohibition was put upon the sale of all Protestant tracts and Testaments."

"As further illustration of the effects of politics, priestcraft and incompetent and biased militarism, note the following straws: Catholic chaplains are being sent to the islands in disproportionate numbers, some leaving the posts to which they are assigned in this country, 'post chaplains,' and spending their time largely in Manila. Is this 'military diplomacy?'"

"Father McKinnon, the chaplain of the First California Regiment, was early appointed 'Superintendent of Schools and Cemeteries' in Manila. Under him the school system is being revised, English is being taught, Catholic teachers are being brought from this country, and the priests come into the schools and bless the children, laying their hands on their heads. Does 'military diplomacy' demand that the school system of the islands be Catholic? Is this the way that future American citizens are to be made? After Father McKinnon's appointment Father McQuade was sent out; but he spent more time in Manila than with his regiment. Why do they flock to Manila?"

"It is time for the Government at Washington to investigate a common rumor, that seemed to be well known, to this effect: The newspaper organ of the Archbishop became so openly abusive of all that was American, that its editor, who, of course, was the visible proprietor, was arrested and court-martialed. His sentence was seven years in Bilibid Prison, a fine of \$5,000, and confiscation of his whole plant. Otis reviewed the court martial and fined him \$250, and remitted all the rest, saying: 'This will be sufficient lesson for him.' The 'lesson' to the offending prelate must have been that he could henceforth do about as he liked."

"There is in Manila, in official circles, a well-defined rumor, amounting to almost a confident assertion, that

the Archbishop of Manila is receiving from the public treasury the sum of \$12,000 a year salary. This rumor should be investigated, and the responsibility located. If it is true, and is sanctioned by Government, Americans ought to protest."

A Dreadful Harvest.

[Extract from an article entitled "The Harvest of Imperialism and Expansion," by Alonzo T. Jones, in the forthcoming "World's Harvest" edition of the *Signs of the Times*, dated November 29.]

TWO APOSTASIES.

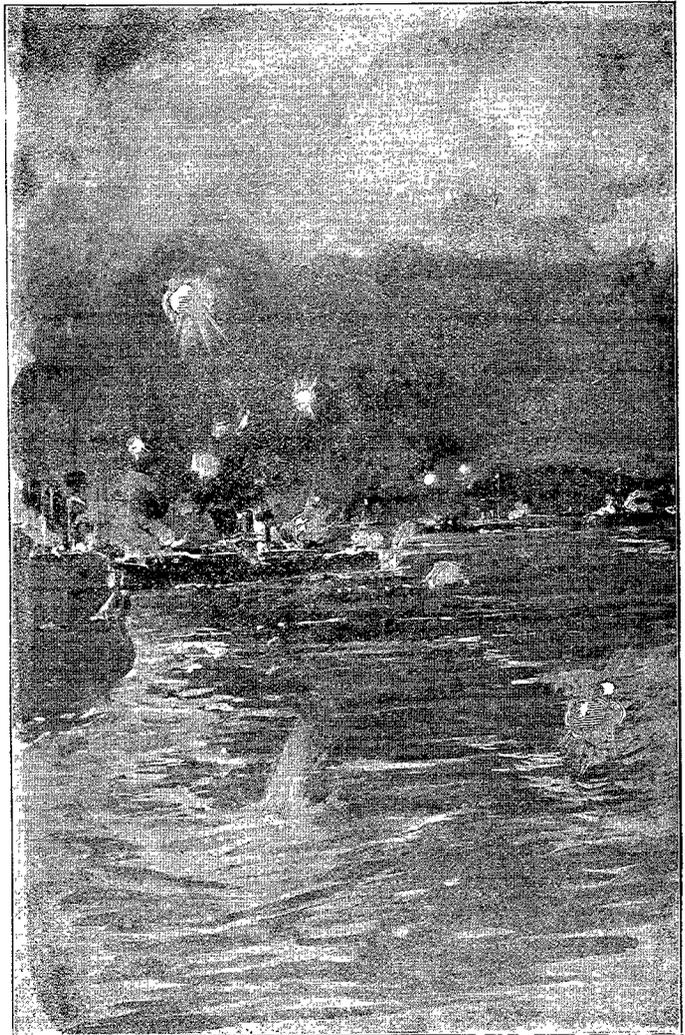
Who does not know of the powerful and universal efforts that for years have been made, and are constantly being made, in the United States, even by the professed Protestant denominations, to secure here a firm union of church and state, to have the church power dominate the civil, and use it for her own ends? Who does not know of the dangerous progress that has been already made in this direction? Who does not know that all the branches of the National Government—the legislative, the judicial, and the executive—have been officially committed to the union of religion and state in this nation? At the great biennial assembly of the Epworth League, held at Indianapolis last July, representative and official speakers, with evident satisfaction, recognized that there is even now a union of church and state in this nation.

Now, for professed Protestants anywhere to favor a union of church and state, or any recognition of religion by the state, is in itself a confession of apostasy. And for professed Protestants to do such a thing in the United States, where by every principle of its fundamental law the nation is pledged to the complete separation of religion, and particularly the Christian religion, and the state, is even double apostasy.

And what of the Republic itself? Is there not apostasy there also? Can the principles and the plain statements of the Declaration of Independence be repudiated and declared to be "falsehood palmed off by the devil upon a credulous world," as was publicly done in an imperialistic mass-meeting in Chicago, May 7, 1899,—can this be done without apostasy? Can the fundamental principles and precepts of a nation be disregarded and even repudiated, by that nation, and those who steadfastly maintain those principles be denounced as traitors, without there being an apostasy of that nation? How could complete national apostasy be more plainly shown than in a nation's holding as traitors those who steadfastly maintain the fundamental principles of the nation? Yea,

how could national apostasy be more plainly shown than in a nation's taking such a course that those who maintain the fundamental principles of the nation must, in so doing, "antagonize the Government" and incur the charge of treason?

Here, then, there is in this nation, as there was in the Roman nation, an apostasy in religion and church, and an apostasy from republicanism to imperialism in the state. And there is being steadily formed and fixed a union of these two apostasies, precisely as there was in the Roman nation. That union in the Roman nation made the Papacy; and this union in this American nation will make the image of the Papacy. And so his-



From "Battle Hymn of the Kingdom."

tory does repeat itself after every feature of that ancient great republic, and will so repeat itself unto the end.

"CRIMINAL aggression" is shocking. "Imperialism" is too bad. "Expansion" is only tolerable. "Duty," "destiny," "the logic of events," "Providence," "benevolent assimilation"—these make better battle cries, especially for a Presidential campaign.—*Rev. Herbert S. Bigelow.*



AN exchange remarks that "the proposition to change the spelling of Sunday to Sondag, in recognition of the Son of God, is being pressed upon the attention of Catholics, who receive it with favor."

* * *

THERE is much truth in this observation by a man whom misfortune placed behind the walls of Sing Sing prison: "A new publication is named 'What to Eat.' It should be supplemented by another entitled 'How to Get It.'"

* * *

THE annual report of the Secretary of War, which is said to be completed and in the hands of the Government printer, is understood to recommend the permanent increase of the regular standing army to 100,000 men.

* * *

WITH the approach of the date for the convening of Congress, a widespread agitation is being raised, chiefly by religious organizations, against allowing Congressman-elect B. H. Roberts, the Utah polygamist, to take a seat in the national legislature. The Utah law against polygamy is also being more rigidly enforced, and several Mormons of high standing in the church, including President Snow, have been prosecuted under it.

* * *

THE military governor of Porto Rico, Gen. G. W. Davis, has made an adverse report to the Government on the question of the fitness of the Porto Ricans for political freedom. Summed up, it amounts to the statement that "The natives of Porto Rico are not now and never will be capable of self government."

* * *

If this is true of Porto Rico, how much less than this can be true of Cuba, inhabited by the same classes of people, and subjected for centuries to the same political and social conditions? Evidently this report will not do anything to hasten the political freedom of Cuba.

* * *

At the session of the Universalist conference in Boston, Oct. 25, the following resolution was moved by Rev. Dr. Powers, of New York:—

"*Resolved*, That we believe that all men are created

equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness, and that governments derive their just powers from the consent of the governed."

* * *

The report states that the resolution was received with "laughter and applause"; and possibly it was the intent of its author to provoke a demonstration of this kind. But even if designed as a joke, the fact that such a joke can have point at this time is serious enough. And it is probable that no joke was intended. Certainly it is no joke for those who are fighting and giving up property and life in the Asiatic islands to maintain these identical privileges for themselves and their children.

* * *

THE National W. C. T. U. at their late convention in Seattle, Washington, went on record as emphatically opposed to the policy of foreign conquest now being pursued by the Government. They said:—

We deeply deplore the attitude taken by our nation with respect to the Philippine Islands, and, since governments can derive their just powers only from the consent of the governed, we protest against the policy which would compel a foreign people to submit to the rule of the United States, and against a war through which the Administration is striving to enforce its policy."

* * *

Other resolutions were passed protesting against "the manifestly forced and unjust interpretation of the anti-canteen law as rendered by Attorney-General Griggs of the United States, upheld by ex-Secretary of War Alger," and against the seating in Congress of the polygamist, B. H. Roberts.

* * *

ARCHBISHOP CHAPPELLE, as reported by the press, says that America should keep the Philippines. "They should be ours," he says, "on moral, legal, commercial, sociological and religious grounds."

* * *

"On religious grounds!" The United States should take and hold the Philippines, the religion of which is Roman Catholic, for religious as well as for commercial and other reasons!

* * *

What are these "religious grounds?" Are they comprised in the Roman Catholic assumption that "This is a Catholic Christian nation," which gives ground for the further assumption that smaller Catholic territories ought to be gathered into its fold?

"On religious grounds" means the spread of religion; and spoken by a Catholic archbishop, the phrase means the spread of the Catholic religion. So the archbishop has said that the United States Government ought to do a great and arduous work for the spread of the Catholic religion; and no doubt this is exactly what he thinks.

* * *

The people of the United States are, the great majority of them, Protestants. Upon what conceivable religious grounds can they see that the United States ought to absorb several millions of Roman Catholics?

* * *

But even though the Philippines were peopled with Protestants, there would still be no religious grounds upon which the United States could properly base any action for annexing the islands. "Religious grounds" are not grounds that the civil authority can consider in any way. That is the Protestant and American principle which applies in this case.

* * *

THE following instructive incident is told by the Rev. Peter MacQueen, who has lately returned from the Philippines:—

"I was on the dock at Manila when the first colored regiment landed, and talked with some of the negro soldiers. With one young man I engaged in conversation, and he at once told me that it was his firm determination not to kill or wound any Filipinos that he could help. He said: 'Dese hyar folks iz jes' der same as our kullud folks was befo' de war. I doan believe in fightin' dese poor critters. I'se goin' to do my duty as a soldier and shoot when I'se tole, but I ain' goin' to aim, you bet, unless to save my own hide.' Just then the lieutenant ordered 'Company F, fall in,' and my colored friend lifted his heavy knapsack and shouldered his gun. As he went away thus burdened down with the appurtenances of the civilized soldier I heard him remark to one of his comrades, 'Dis hyar white man's burden ain all it's cracked up to be.'"

Sunday Closing Notes.

SEVENTEEN saloonkeepers at West Hammond, Ill., were arrested recently for selling liquor on Sunday.

ALL through Rhode Island, it is reported, the police are particularly active in suppressing Sunday opening of the saloons.

DRY GOODS merchants, real estate dealers and other business men in Minneapolis, Minn., are urging the Mayor to enforce the law for Sunday closing.

THE Indiana appellate court has held that a contract for sending a telegram on Sunday is illegal unless

it comes within the definition of "work of charity or necessity," also that the company is not even liable for damages for failure to deliver humane messages, unless notified of the exceptional circumstances.

A SUNDAY CLOSING movement has been started in White Plains, N. Y., the particular object of controversy being the post-office. The agitation started, it is said with a request to the Postmaster-General at Washington that the White Plains post-office be kept open Sundays. The church people are opposing this request, and Protestants and Catholics find in this a point where they can stand together. And this is one characteristic of the Sunday closing movement,—it brings Protestants and Catholics together, but does not bring the Catholics any nearer to Protestantism.

Fined for Shaving on Sunday.

PASSAIC BARBER THREATENS TO GET EVEN BY STOPPING TROLLEY CARS ON SUNDAY.

PATERSON, N. J., October 24.—A new phase of the Sunday-closing war, which has been conducted for several weeks by the barbers of this county, has just developed in Passaic. Barber Joseph Zimmerman, an old man, refused to close on Sunday. He was arrested under the old blue laws and fined \$5.98 yesterday by a justice of the peace.

"My family will starve," he declared as he left the court. "I cannot pay the fine and must go to jail." A constable was sent after Zimmerman and found that his family was really in a state of destitution. Zimmerman has not yet been rearrested. He declares that if he is to be interfered with in earning his living he will use the same blue laws for retaliation.

"How about ball games, bicycle races, saloons, and trolley cars?" asked the barber. "Do I do as much harm as they do? If I cannot shave in Passaic on Sunday no trolley cars will run in Passaic on Sunday."—*N. Y. Sun.*

The Archbishop's Vindication of the Friars.

SOME statements derogatory to the Catholic friars in the Philippines have recently been made by General Funston, who has gained fame in the Philippine campaign. Replying to these, Archbishop Chappelle, of New Orleans, says in vindication of the friars:—

"Whatever the natives are or have they owe to the friars. By them they were lifted out of savagery and brought under the blessed and refining influences of Christianity. By them they were educated, not only in the schools, but in the fields and the workshops were taught by them the very industries which are now the source of their prosperity."

And yet, as the archbishop says in the same connection, "every priest (with the exception of a few natives) in the island of Luzon, outside of the walled city of Manila, is a prisoner of the insurgents;" and "For the past eighteen months . . . more than three hundred and fifty friars have been undergoing unheard-of tortures in insurgent dungeons."

Putting the two statements together, it appears that the natives of Luzon have been "lifted out of savagery and brought under the blessed and refining influences of Christianity" to such an extent that for the past eighteen months they have been subjecting the friars to "unheard-of tortures" in the dungeons where they are kept prisoners; and "whatever the natives are or have they owe to the friars." Verily, then, the friars are reaping only that which they have sown.

This statement of the case by the archbishop is entirely plausible, but we fail to see how it vindicates the friars.

ENGLAND has demanded that these men [the Uitlanders of the Transvaal] shall be admitted to citizenship. She presents the extraordinary spectacle of a nation insisting upon the expatriation of her own subjects and their absorption by a foreign country. It is a spectacle so grotesque, so palpably intended to mask a treacherous and wicked purpose that it amounts to an affront to the intelligence of the civilized world.—*Washington Post*.

Thanksgiving and the Divine Guidance.

THE President has issued the customary annual Thanksgiving proclamation, setting apart November 30 as a day on which he advises that religious exercises "be conducted in the churches or meeting places of all denominations," and that "prayers may be offered to the Most High for a continuance of the divine guidance." He also recommends that "so far as may be found practicable, labor shall cease from its accustomed toil, and charity abound toward the sick, the needy, and the poor."

From this point of view, it is evident, all religions in the land that are represented by a congregation, no matter how they may conflict with one another, are considered equally good as a means of approaching the Most High. This impossible state of things must be assumed by the civil executive in order to avoid partiality and the arousing of religious controversy.

As regards the divine guidance to be sought, there is no doubt it is greatly needed. But a point which should be kept in mind in connection with this exercise, is that God has already given all men and nations directions for their guidance in his holy Word. It is useless to pray

for guidance and not search the Word wherein are laid down the rules of all right conduct. To have exhorted the people to a study of the Scriptures would have been fully consistent with the rest of the proclamation.

The Word of God, however, would be searched in vain for any warrant for engaging in war; and if people are really anxious for the divine guidance, they can find it abundantly on this point in the teachings of Christ and the apostles. But does the nation want to be guided that way?

What are "American Interests?"

New York "World," October 26.

A DISPATCH from Washington yesterday said that the Administration has caused it to be made known in Europe that "American interests are too remote from the Transvaal conflict to justify any interference with the course of events."

What are "American interests?" Do they relate to trade alone? When the "course of events" threatens the extinction of two sister republics, after a bloody conflict that already "staggers humanity," have the United States no interest in it? Have we no interest in freedom?

Such was not the view of Daniel Webster when he spoke the sentiment of the nation in sympathy with the struggle of Greece for liberty. Such was not the feeling of the American people when they welcomed Kossuth. Such was not the determination of the country which forced President McKinley to deliver Cuba from the oppression of Spain.

Have we "no interest" in peace or in arbitration? Was the treaty of Washington a landmark, or a "dodge?" Was The Hague Peace Conference a piece of hypocrisy? Are "American interests" really covered by a dollar-mark?

Not the Spirit of St. Paul.

[THE following which is spoken by an English exchange with reference to what is seen in England, is just as true of the like occasions in the United States:—]

This is the season of religious congresses. The "Free Church Council" was held not long since, then followed the Baptist Association, and now the Church Congress has just closed. One does not need to read the reports of these gatherings, but only to glance over them, to be most painfully impressed. Thickly sprinkled through the stenographic reports appear the words, "laughter," "loud laughter," "prolonged laughter," "applause," "cheers," etc., besides occasional mention of hisses or groans.

It seems as though the spirit of these ministerial gatherings is far removed from that of Paul, who said

Peter, Paul, and others of their time, but not a single funny thing appears, nor was there any laughter on the part of those who listened. The painful impression is made that the prevailing type of Christianity nowadays is vastly different from that of Christ and the apostles. Either such serious themes are not handled, or else their seriousness does not weigh very heavily on speakers and hearers.

The Secret Working of Rome.

A PAPER read at the Alliance of Reformed Churches in Washington, by Samuel Smith, member of Parliament, throws much light on the ritualistic controversy now agitating Great Britain, and which some fancy will result in the disestablishment of the Anglican Church. It presents an interesting and instructive picture of the secret workings of Rome, which Rome practises in every country where Protestantism has gained much power; and to successfully oppose which only the Word of God has proved effective. The substance of this paper is as follows:—

“The question that eclipses all others in the religious world of Great Britain and her colonies is the enormous growth of sacerdotalism in the Anglican Church. It affects not only the British colonies, but also the United States; indeed, wherever the English language is spoken; and it is closely connected with the enormous efforts which the Church of Rome is making to regain her hold on the Anglo-Saxon race. The evangelical and sacerdotal conceptions of Christianity can not harmonize. They are radically opposed. Salvation by faith in Christ is not reconcilable with salvation by priests and sacraments. These two conceptions are now in deadly antagonism in the Anglican Church.

“This Romanizing movement has been spread largely by secret societies in the Anglican Church. These have now been fully disclosed to the world in the remarkable book, ‘The Secret History of the Oxford Movement,’ by Walter Walsh. Some of these societies are the Holy Cross, the Guild of All Souls, the Confraternity of the Blessed Sacrament, besides the great public society, the English Church Union. These contain seven or eight thousand clergy. They all teach high priestly doctrines, some of them almost every doctrine of the Church of Rome, including the mass and confessional, the invocation of the saints and of the Virgin Mary, Purgatory, and the seven sacraments.

“Among the means used to propagate these doctrines theological colleges have been chief. Most of the colleges now belong to the Ritualist party, and in most of these the confessional is insisted upon.

“Doctrines are taught which differ little from those of the Church of Rome. Elementary schools are also largely used. More than half the children of England are educated in Church of England schools, which are practically under the control of the parish priests. Then at confirmation a large proportion of the youth of England passes through the hands of the clergy, and many of them use this opportunity for inculcating extreme

High Church doctrines, even insisting upon going to confession, in some cases without the knowledge of their parents. Sisterhoods and convents have played a great part in this work, for women have come under the power of these Ritualist priests through the confessional to an amazing extent. Catechisms and manuals are also circulated largely, and many of them teach such doctrines as the necessity of priestly absolution for the forgiveness of sins. I will quote one specimen from the catechism published by the League of the Holy Cross for young children:—

“It is to the priest only that the child must acknowledge his sins if he desires that God should forgive him. Do you know why? It is because God, when on earth, gave to his priests and to them alone the divine power of forgiving sins. Go to the priest, who is the doctor of your soul, and who cures you in the name of God. I have known poor children who concealed their sins in confession for years; they were very unhappy; were tortured with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell.”

“I have examined several of these catechisms and have found these doctrines contained in most of them. They all teach that the priest is a kind of miracle worker; that he receives at ordination supernatural powers.

“As to the teaching regarding what they call the Holy Eucharist—they never use the scriptural term, ‘the Lord’s Supper’—I quote as follows from one of these catechisms for children:—

“When the priest begins the prayer that which is on the altar is bread and wine; when the priest ends the prayer, that which is on the altar is Christ’s body and blood; it is Jesus; it is God. Who does this? The priest acting for Jesus in the power of the Holy Ghost. How does he do it? I cannot tell you. He does not know himself how he does it, but it is done. It is a work of God, and no one knows how God works. If you were to ask the great St. Michael, he could not tell you. If you were to ask the blessed Mary, she could not tell you. It is God’s own secret, a knowledge which belongs to him and to no one else. We go to the altar and kneel down and the priest comes to us with the blessed sacrament. We receive that which looks like bread and which tastes like bread; we receive that which looks like wine and which tastes like wine; but that which we receive is the body and blood of Christ. It is *Jesus* himself; it is ALMIGHTY GOD.”

“Indeed, there is an absolute contradiction between evangelical and sacerdotal religion. No compromise between the two systems is possible. The attempt to combine them both in the English Prayer Book has an enfeebling effect upon the mind. It leads to casuistry and is the parent of a whole crop of shifts and evasions. The origin of this difficulty was the compromise in the time of Elizabeth between the Protestant and Catholic elements in England. The Reformation was arrested in its natural development at the instance of the sovereign. To please the Protestants the articles were drawn up in a strongly Calvinistic and evangelical sense, but the liturgy contains considerable remains of Roman Catholic doctrine. Hence there have always been two parties in the national church, each trying to overturn the other.

"During last century and the earlier part of this one the Protestant element was supreme, but since the rise of the Oxford movement the sacerdotal element has rapidly developed and has now gained the supremacy. It is as strong now among the clergy as in the days of Archbishop Laud, but it has at last produced a strong revolt among the Protestant laity of the Anglican Church very similar to what took place in the time of the Long Parliament.

"It is impossible to keep this question out of Parliament in consequence of the state of the church being so closely connected with the government. The bishops and the high officers of the church are appointed by the government of the day, and the government is responsible to Parliament, and practically the Anglican laity have no control over the clergy except through Parliament, as they have no synods or self-governing courts. Therefore it is that strong debates have taken place in Parliament the last year or two and will probably be repeated, and the effect of all this is very educating upon the nation.

"Sooner or later the Catholic and Protestant elements must separate, for they are divided by an impassable gulf, and probably a good number of the extreme Ritualists will go over to Rome. Several hundred of the clergy have gone there already.

"Rome regards this movement with great interest. Cardinal Vaughan recently said of the Ritualists:—

"They are doing our work much better than we ourselves could do it; they are sowing the seed, while we, with folded hands, are standing by waiting to reap the harvest."

"A Roman Catholic priest, writing from Manchester, says:—

"At this hour five thousand Church of England clergymen are preaching from as many Protestant pulpits the Catholic faith to catholicizing congregations much more effectually, with less suspicion and more acceptance than we can ever hope to do. We could desire no better preparation for joining the Catholic Church than the Ritualist preparatory school, and the fact that from them we have secured the majority of our converts strengthens us in our view of it."

"It must be a matter of rejoicing to Romanism to hear Lord Halifax, the president of the English Church Union, which contains 4,000 clergy and 30 bishops, mostly colonial, saying in one of his addresses:—

"We are convinced that there is nothing whatever in the authoritative documents of the English Church which, apart from the traditional glosses of a practical Protestantism, contains anything essentially irreconcilable with the doctrines of the Church of Rome."

"The archbishops and the bishops are at last alarmed at the public agitation upon this question, and are feebly trying to arrest the movement; they are beginning to dread disestablishment. The two archbishops have formed a court to try cases of Ritualism, although they have no legal power to act in this manner. They have condemned the use of incense and processional lights in churches, but these are mere straws on the surface, and I much doubt whether they will deal with the roots of this movement. They are too much afraid of quarreling with the great High Church party.

"The evil is, indeed, too deep to be removed by cau-

terizing the surface. The Catholic ideas of the unity of the church and of its apostolic descent have taken strong hold of many devout and cultivated men. Men imbued with reverence for the past, such as Gladstone was, are powerfully impressed by this conception of Catholic unity and continuity. Then large numbers of women have been brought under priestly power through the confessional, and they are training up their children in these sacerdotal views. It is undoubted that a long and arduous struggle is before us. What the end of it will be no one can prophesy."

The Philippine Policy in the Light of the Golden Rule.

From address by Carl Schurz, at Chicago Anti-Imperialist Convention.

IMAGINE that in our revolutionary times France, being at war with England, had brought to this country a fleet and an army, and had, without any definite compact to that effect, co-operated as an ally with our revolutionary forces, permitting all the while the Americans to believe that she did this without any mercenary motive, and that, in case of victory, the American colonies would be free and independent. Imagine then that, after the British surrender at Yorktown, the King of France had extorted from the British King a treaty ceding, for a consideration of \$20,000,000, the sovereignty over the American colonies to France, and that thereupon the King of France had coolly notified the Continental Congress and General Washington that they had to give up their idea of national independence and to surrender unconditionally to the sovereignty of France, wherefor the French King promised them "benevolent assimilation."

Imagine, further, that upon the protest of the Americans that Great Britain, having lost everything in the colonies except New York City and a few other little posts, had no sovereignty to cede, the French King answered that he had bought the Americans at \$5 a head, and that if they refused to submit he would give them benevolent assimilation in the shape of bullets. Can there be any doubt that the Continental Congress and General Washington would have retorted that no matter what the French King might have bought, Great Britain had no sovereignty left to sell; that least of all the Americans would permit themselves to be sold; that the French, in so treating their American allies after such high sounding professions of friendship and generosity, were a lot of mean, treacherous, contemptible hypocrites, and that the Americans would rather die than submit to such wolves in sheep's clothing.

And will any patriotic American now deny that, whatever quibbles of international law about possible cessions of a lost sovereignty might be invented, such conduct of the French would have been simply a shame, and the Americans of that time would have eternally disgraced themselves if they had failed to resist unto

death? How, then, can the same patriotic American demand that the Filipinos should surrender and accept American sovereignty under circumstances exactly parallel? And that parallel will not be shaken by any learned international law technicalities, which do not touch the moral element of the subject.

THE imperialist organs and orators are chorusing the declaration that "the President is just as much bound to quell an insurrection or rebellion in Luzon as in Massachusetts or Pennsylvania." How can there be a "rebellion" where there are neither citizens nor subjects? How can there be an "insurrection" where there is no allegiance? The people of Massachusetts acknowledge citizenship in and allegiance to the United States. They are living under laws which they helped to make. They pay taxes which they helped to vote and of which they receive the benefit. The flag is their flag. The army is their army. Can the same be truly said of the Filipinos, who have a government and flag and allegiance of their own, and who have never ratified nor recognized their sale by Spain?—*N. Y. World*.

A CABLE dispatch dated at Paris, October 22, gives information that the French government has recognized the necessity of taking energetic measures against Jesuit conspiracies:—

"M. Millerand, Minister of Commerce, and M. Baudin, Minister of Public Works, the Socialist members of the Cabinet, made speeches at Ivry to-day, in which they declared that the government was determined to proceed energetically to enforce the laws against religious congregations, especially the Jesuits. M. Baudin was particularly violent in his denunciations of the congregations, declaring that they were at the bottom of the Royalist conspiracy and that they were a veritable danger to the maintenance of the republic."

SUNDAY-OBSERVING missionaries in Central Africa, writes a missionary from that district, a Seventh-day Baptist, "have never let the natives know that Sunday is the first day. They all teach that it is the seventh day; hence they are all on pins and needles as to what course I shall take."

And this is a plain confession on their part that they know very well that the seventh day is the Sabbath of Scripture, and that these simple-minded natives, guided by Scripture statements on the subject, would never think of keeping the first day of the week.

PENSION COMMISSIONER EVANS says that his bureau has on file 20,000 applications for pensions arising from the Spanish war,—a number which implies that more than half the total American forces engaged in that brief campaign were killed, wounded, or disabled. This of course is a palpable fraud.

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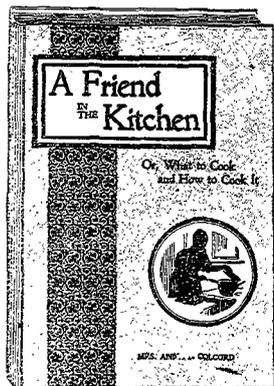
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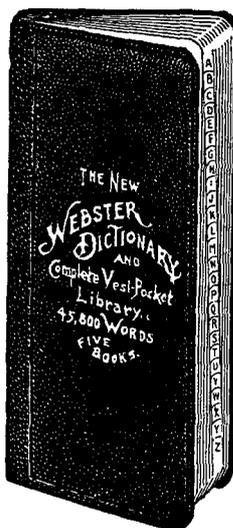
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WE hear much about the right of America to the Philippines under the technical rules of international law. But what about that right under the moral law or the Golden Rule? We have not noticed any attempt as yet to justify the Philippine conquest upon these higher and universally-binding grounds.

At a recent missionary council in St. Louis some Episcopal clergymen spoke in favor of an American union of church and state, after the English model. A secular journal makes note of the fact, and observes that they "did not designate which church," which was on their part "an important omission," as "there are several religious bodies in the United States, all claiming to be the only true church."

A PROMINENT capitalist and politician who is making speeches to win votes for his party, has declared himself upon the trust question in the short but comprehensive statement, "There are no trusts." Very blind indeed have all the people been in thinking the contrary! We imagine the people who have felt the grasp of the trust will not readily be convinced of its non-existence.

NOTICE how, as told on another page, the English authorities have decided to overturn the customs and belief of the inhabitants of the Cook Islands, fixed by the practises of a life time, in order that Sunday may be established there as the Sabbath in place of the seventh day. They would think this altogether too much to do for the sake of getting back to the observance of the true

Creation Sabbath; but it is not too much to do for Sunday.

MR. ROBERTS, the representative of Utah polygamy, will probably not get the seat in Congress to which he was elected; but the *Memphis Commercial-Appeal* points out that he might "seek an island, become sultan of something, and ask for an increase of salary."

A CLERGYMAN of Boothbay Harbor, Me., comes out in print with the statement that "Sunday fishing doesn't pay." We do not know what fishermen find to-day in this respect, but we know one occasion anciently on which it paid unusually well, as narrated in John 21; that is, if it be true, as our Sunday-observing friends assert, that Christ after his resurrection always met with his disciples on the first day of the week.

ADVOCATES of compulsory Sunday observance are saying that the recent disaster at Mt. Desert, Me., which occurred on Sunday, was due to the desecration of that day by the excursion which led up to the accident. The courts, however, found that certain parties concerned in the affair were guilty of criminal negligence; and no doubt the latter would have been well pleased if the court and the general public had taken the view that the accident was caused by the desecration of Sunday, which would have absolved them from blame. We have noticed that where there is a reckless disregard of natural laws an accident is likely to occur on any day of the week, and we do not see how the Mt. Desert pier, which collapsed, could be expected to hold up a larger crowd on a Sunday than it would sustain on Monday.

THE organ of the New England Sabbath Protective League says that "one uppermost question in morals to day in Rhode Island is

whether Sunday profanation, as seen in bicycle races and baseball games, shall be tolerated in that State." Would it not be well to reflect that God tolerates these things, which if they are immoral are a much greater wrong against him than against any man; and if God, who is supremely upright and just, tolerates that which wrongs him, cannot men who are sinners themselves tolerate the same thing? They can if they have the same spirit that actuates God. Then again, it is a question among the people whether Sunday desecration is immoral or not; it represents a religious controversy; and when was the State of Rhode Island authorized and empowered to decide religious controversies? And what does the assumption of such authority represent but popery?

It is generally understood that Great Britain is proceeding in her war against the Transvaal and Orange Free State, without the sympathy of the rest of Europe; this being due not to European love of republics or of justice, but to general European jealousy and dislike of Great Britain. Russia, France, and Germany are supposed to stand foremost in opposing British extension in South Africa, and it is surmised that these three powers may initiate a move, in which the rest of the continent would join, to restrain England from her designs. And it is understood also that the United States is the friend of Great Britain in the present controversy, and that a virtual agreement at least exists between them, under which the moral support of this Government will be given to England against the rest of Europe. But will England not demand in case of emergency, something more than mere moral support? And is the United States prepared to pursue the pathway of foreign conquest without something more than the moral support of Great Britain? Is it not apparent that this country is already getting dangerously entangled in Old World politics?