

"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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THE wedlock of church and state made never an unfruitful union.



POLITICS may be purified, but cannot be a means of purification.



THE State never made a success in playing the role of a missionary.



A SUNDAY law would have put a stop to creation at its very beginning.



EARTHLY power was never joined with the church to accomplish a heavenly purpose.



THE law of man is in no sense a supplement to the law of God. The divine law is complete in itself.



THE more beams we have in our own eyes, the more easily can we see motes in the eyes of our neighbors.



A SUNDAY law represents an effort of the "Sabbath Trust" to "put up the price" on the Sabbath. The Sabbath is God's free gift.



THE State's right, or lack of right, to enforce Sunday observance, may be quickly discovered by asking, Would such a right be claimed for the State if it was known that Sunday is not the "Lord's day," or in any sense sacred?

THE Sabbath is a benefit to humanity, because it is divine. Take the divinity out of it, and the benefit is gone with it.



You can create hatred by law, but not love; hypocrisy, but not piety; and since love is not in human law, such law has no business in the realm of love.



THE Almighty has ordained the "powers that be," but He has not gone into partnership with them in governing the world.

### Power for the Church.

THE church to-day wants power. She wants to bring about reforms in society and in politics, and with these in view she is seeking to get control of the machinery of the State. She confesses that she has not now the power that she wants.

But the church professes to be proclaiming to the world the gospel of God; and that itself is power. It is the very power of God, and God is all-powerful.

The gospel is power; the realization of this fact seems to have been almost lost, notwithstanding its tremendous importance. The gospel is not a discourse *about* power. The Jews of old, we read, were astonished at the teaching of Christ, because "his word was with power." That was the gospel. The same was true of the preaching of the apostles. "My speech and my preaching," wrote the apostle Paul to the Corinthians, "was not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

We must conclude then that where the gospel is, there is the power of God, which is certainly all the power required, and all that can be had, for any moral work. And where the power is not, on the other hand, there is no gospel.

What then is the trouble to-day? Is it with the

gospel? or with the church? Is it the church's duty to go into politics? or to get politics out of her sanctuary, and the power of God into it?

### Not by Politics, But by the Gospel.

THE United States Government has entered and taken possession of the Philippine Islands, for the purpose, professedly, of lifting the inhabitants to a higher level of moral, social, and political life. In justification of this policy the President said:—

“Did we need their consent to perform a great act for humanity? We had it in every aspiration of their minds, in every hope of their hearts. We were obeying a higher moral obligation which rested upon us, and which did not require anybody's consent.”

This work of uplifting the Filipinos has been undertaken by the Government. It must therefore be carried out through politics. But is there any power in politics to accomplish the intended work?

Is it politics, or is it the gospel, that is the great uplifting power for all men, civilized and savage alike? The Word of God, the highest authority for all Christians, affirms unequivocally that man has no power to save either his fellowmen or himself from any state of moral degradation; that salvation must come alone from the power of God, which is the gospel. Rom. 1: 16.

And what is the United States Government now doing, in the fulfillment of this high moral obligation which it has assumed in the Philippines? It is actually slaughtering the wretched Filipinos by hundreds and by thousands. It has done this, and nothing more. This illustrates how a great work “for humanity” is performed by a civil government, through politics.

The gospel proceeds upon a different plan. The gospel never slaughters people. It always gives, and never “benevolently assimilates” the possessions of people against their will. The gospel slaughters vice and all immorality and wickedness in the hearts of men, but leaves the people themselves alive. It overcomes the opposition of people without killing them.

There is, therefore, another way of dealing with the Philippine problem—of discharging this “high moral obligation” resting upon the American people—which from the standpoint of regard for human life is infinitely preferable to the political methods employed by the Government. From the standpoint of economy, also, its superiority is no less evident.

This tremendous truth is realized by some at least who are interested in work “for humanity.” Mr. W. H. Rice, writing in *Our Day* for March, pleads for “a higher plane on which to carry on the work of assimilating the people of our new possessions” than “the plane of politics.” In his article he says:—

“The Indian is to-day the exemplification of the uselessness of political effort in lifting a people out of their degradation. The maxim of the politician is ‘To the

victors belong the spoils,’ and the best way to treat an Indian is to despoil him. The work of the politician is purely mercenary. There may have been exceptions, but they are few.

“Socially, the North American Indians were no lower in the scale than the Sandwich Islander or the natives of Australia when our missionaries first went among them, yet in sixty years the Hawaiians were a Christianized and civilized people fit to take their place among favored nations.”

“And mark this, the cost to the American Board was only a million and a quarter dollars for sixty years’ work.

“Contrast this with the following:—

“‘Poor Lo’ is an expensive burden. Since the United States Government was formed 19,000 white men, women, and children have been slain in Indian wars and affrays and about 30,000 Indians, at an expense to our Government of \$807,073,658. To this immense sum must be added the civil expenditures of the Government on behalf of the Indians, which, between 1776 and 1890 amounted to \$259,944,082, making a total of \$1,067,017,740 for civil and military expenses in connection with the noble red man.’—*Chicago Tribune*, October 26, 1898.

“What made the work in Hawaii such a success?

“Certainly not politics nor parties. It was by the inoculation of moral principles. The basis of action was the principle that ‘righteousness exalteth a nation,’ and where this principle has been permitted free play, the Indian has been elevated thereby.”

He cites also the results of missionary work done among certain of the Indians of Alaska:—

“In Metlakahtla there is no need of a jail, for there are no criminals, and the money that would in other towns be spent for enforcing law and order and caring for the poor, is here used for education and improvements. There are no filthy streets and no ‘communal houses,’ with their ten or fifteen families each, as in most Alaskan towns. Metlakahtla is a village of neat, pretty cottages, with well-cultivated gardens for each separate family. Here is an unanswerable argument for the power of the gospel to transform the degraded and ignorant, and a clear proof that it is worth while to seek to save the Indians. To allow these industrious, peace-loving, and godly Indians to be disturbed would be an everlasting disgrace to a nation claiming to be both civilized and Christian.’—*Missionary Review*, July, 1898.”

Who in the face of this testimony—and especially what Christian—will still say that the divine mission of this nation to the Philippines ought to be carried out by the Government through politics,—by the gospel of force rather than the gospel of love? If it ought not so to be, then a terrible mistake is being made, and the Government is perpetrating a terrible wrong, and every Christian in America ought to raise his voice in protest against it. The sentiment of the Christian church ought never to support (as it now does) the idea of regeneration by politics.

It is asserted that property owned by religious corporations in Cincinnati, but not used for church pur-

poses, has escaped taxation to the extent of \$200,000 during the past five years. An effort is to be made to collect it.

### Clerical Presumption Rebuked in Congress.

THE following speech, which was made in Congress in 1854, by Senator Stephen A. Douglas, in reply to clergymen of Boston and Chicago who had undertaken to rebuke him and other senators for not conforming to their wishes in the matter of the Kansas-Nebraska bill, is by no means out of date to-day, in view of the religious combines which clergymen are to-day leading against the Government:—

“The preservation of our free institutions requires that church and state shall be separated. . . .

“I call the attention of the senate and the country to the astounding fact that any body of men, calling themselves clergymen or by any other name, in this age and in this country, would presume to claim that they were authorized by the Almighty, and in his name, to pronounce an authoritative judgment upon a political question pending before the Congress of the United States.

“You propose, through your divinely appointed institution, to apply the test of ‘inspired truth’ to each of the political organizations, and to their respective conflicts, and ‘to reprove, rebuke, and exhort with all authority and doctrine,’ in the name of the great Jehovah. With all due respect to you, as ministers of the gospel, I cannot recognize in your divinely appointed institution, the power either of prophecy or revelation. . . .

“I have wandered over distant and extensive portions of the globe, during the past year, where the successor of Mohammed proclaimed and enforced God’s will on earth, according to the principles of inspired truth and obligation, as recorded in the Koran.

“But when I set foot on the shores of my native land, under the broad folds of our national flag, and surrounded by the protecting genius of our American institutions, I did not feel like recognizing any such rightful authority of that divinely appointed institution in temporal affairs, here or elsewhere.

“Your claims for the supremacy of this divinely appointed institution are subversive of the fundamental principles upon which our whole republican system rests. What the necessity of a Congress, if you can supervise and direct its conduct? Why should the people subject themselves to the trouble and expense of electing legislatures for the purpose of enacting human laws, if their validity depends upon the sanction of your divine authority? Why sustain a vast and complex judicial system, to expound the laws, administer justice, and determine all disputes in respect to human rights, if your divinely appointed institution is invested with all authority to prescribe the rule of decision in the name of the Deity? If your pretensions be just and valid, why not dispense with the machinery of human government, and subject ourselves freely and unreservedly, together with all our temporal and spiritual interests and hopes, to the justice and mercy of this divinely appointed institution?

“Our fathers held that the people were the only true source of all political power; but what avails this position if the constituted authorities established by the people, are to be controlled and directed—not by their own judgment, not by the will of their constituents, but by the divinely constituted power of the clergy? . . .

“The will of the people, expressed in obedience to the forms and provisions of the Constitution, is the supreme law of this land. But your office as ministers is not provided for in the Constitution. Your divinely appointed institution is not recognized in that instrument. Nowhere in the Constitution or laws of any of the states or of the United States, is there to be found a provision constituting or recognizing you and your brethren ‘the divinely appointed institution for the declaration and enforcement of God’s will;’ and therefore, in your character as a body of ministers, you cannot claim any political power under our system of government.

“The persecutions of our ancestors were too fresh in the memories of our revolutionary fathers, for them to create, recognize, or even tolerate, a church establishment in this country, clothed with temporal authority. So apprehensive were they of the usurpations of this, the most fearful and corrupting of all despotisms, whether viewed with regard to the purity of the church or the happiness of the people, that they provided in the Constitution that ‘no religious test shall ever be required as a qualification to any office or public trust under the United States.’

“Still, fearful that in the process of time a spirit of religious fanaticism, or a spirit of ecclesiastical domination (yet more to be dreaded, because cool and calculating), might seize upon some exciting political topic, and in an evil hour surprise or entrap the people into a dangerous concession of political power to the clergy, the first Congress under the Constitution proposed, and the people adopted an amendment, to guard against such a calamity, in the following words:—

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”—*Cong. Globe*, 33d Cong., 1st sess., Appendix, pp. 653-661.

### This Catholic Nation.

ARCHBISHOP IRELAND, who is as well known for his supposed Americanism as for his Catholicism, in a reply to the pope’s recent letter on “Americanism,” said:—

“The whole episcopate of the United States, in their own names and in the names of their people, are ready to repudiate and condemn those errors. We cannot but be indignant that such an injury has been done us—to our bishops, to our faithful people, to our nation—in designating by the word ‘Americanism,’ as certain ones have done, such errors and extravagances as these.”

“An injury” “to our nation”; mark the words. The “errors” condemned by the pope’s letter as being out of harmony with the teaching and practice of the papacy, do not represent Americanism, says this Catholic prelate. To say that they do, is to insult the nation. What then is true Americanism?—Why, of course,

that, and only that, which is in harmony with the mind of the pope! What else but this can be the meaning of the archbishop's language?

The prelates of Rome have not forgotten the Supreme Court decision that "This is a Christian nation."

### Sectarian Appropriation Statistics.

IN answer to several requests sent us at different times for facts and figures relative to this subject, we publish the following, which we take from a recently-issued pamphlet entitled, "A Conspiracy Against the Republic" (noticed elsewhere in this issue):—

	ROMAN CATHOLICS.	OTHER DENOMINATIONS.	TOTAL.
1887	\$194,635	\$168,579	\$363,214.
1888	221,169	155,095	376,264.
1889	347,672	182,233	529,905.
1890	356,957	205,683	562,640.
1891	363,349	206,869	570,218.
1892	394,756	216,814	611,570.
1893	375,845	157,396	533,241.
1894	365,845	136,790	502,635.
	<u>\$2,620,228</u>	<u>\$1,429,459</u>	<u>\$4,049,687.</u>

Notice how, as shown by these figures, the Catholic Church outstripped all the Protestant sects in the race for Government patronage. The Catholic Church has had centuries of experience in this line, and can more than hold its own against all the Protestant bodies together in a contest for political supremacy. This should be a lesson to those Protestant organizations which are working to have the Government recognize religion.

"After 1894, Congress, under the pressure of numerous protests from the people, began to call a halt on these appropriations. The amount was reduced, first to eighty per cent., and then to fifty per cent., of the previous appropriation. At the time of making the last reduction, the policy of the Government was distinctly announced as being against any further appropriations of the kind."

The Catholic Church has not relinquished the struggle, however, as was shown by Cardinal Gibbons' petition to the last Congress to reconsider the whole subject of appropriations for Indian schools.

SUCH is the anxiety of Spain to secure the release of the Spanish prisoners held captives in the Philippines, that notwithstanding the prohibition of the American commander at Manila, General Otis, the Spanish government has offered Aguinaldo, the insurgent leader, 5,000 pesetas for the release of each Spanish officer, and 2,500 pesetas for each Spanish civilian, and 500 pesetas for each Spanish soldier held captive by the forces under his command.

### Sons of Old Freedom—Hark!

BY FRANCES E. BOLTON.

Sons of old Freedom can it truly be  
Ye hesitate to set another free?  
Have ye forgotten so the tyrant's pain  
That for a brother you can forge a chain?  
Will ye now bind the captive's pleading hands  
And set a despot o'er his conquered lands?  
You! sons of freedom! in the nations' sight  
Will ye repudiate your stand for right?  
And set the world agape in scoff and scorn  
And miss the destiny for which you're born?  
For as ye're made a world-wide light, and so  
Weakened the despot, turned the tide of woe,  
Yet if ye turn again to hold in thrall  
So shall your influence sway the law of all,  
And selfish despots from your acts again  
Will dare enslave the hands and souls of men.

Sons of old Freedom, are not all men equal  
Endowed by their Creator? Mark the sequel  
That follows bondage. Will ye dare the wrath  
That falls upon the tyrant's blood stained path?  
Can ye be reckless still to bear the weight  
Of what your action means to all men's fate?  
For when the nations groan to God, behold  
His ear will hear them as in days of old,  
And ye who forged the chain for men, will be  
Bound by his law's unalterable decree.  
Ye, who've known bonds and freedom, will ye bind  
The helpless captive, and still say, "'tis kind"?  
A watching Heaven weighs your action in  
The heavenly balances, and notes your sin.  
Fill up the measure, mark the column's sum,  
And then the unremitting wrath will come;  
For heaven will flash its lightning through your  
gloom,  
And lo, the pit ye digged, will be your doom.

Sons of old Freedom, weigh the words again,  
And give the scepter where ye've bound the chain.  
So shall all nations in humility  
Honor your Christ Lord, and set all men free.  
So shall the heavenly world with one vast voice  
Strike on their harps of gold, and cry, "Rejoice!"

### The Revival of Puritanism.

"HISTORY repeats itself;" not by accident, but because human nature is the same in all ages.

Human nature is the fallen nature. It is passionate, vindictive, superstitious. Out of the passions of human nature have arisen the persecutions which have stained the pages of history. Persecution is less seen to-day not because human nature has changed, not because men hate each other less than formerly, but because the times have changed, and the methods which bigotry was once free to employ are no longer sanctioned.

But history will repeat itself in persecution, as in other things. "The spirit of the times may alter, will

alter." The cruel channels through which hatred most delights to move, now barred by custom and popular sentiment, will be reopened. Public sentiment is susceptible to change, and familiarity breeds contempt for injustice, in the place of fear. The spirit which calls for religious legislation—the spirit of the Sunday laws—has already begun to familiarize the public mind with scenes of religious persecution. It is the identical spirit of former persecutions, and is working—as it must—in the same way, and toward the same ends.

But the people of this generation are not familiar with the workings of this spirit, and the results that follow; and herein lies one of the chief dangers of the present time. The experiment of enforcing morality will be the more readily tried to-day because it is new; and the "new broom sweeps clean." There is a demand for the revival of Puritanism; and the movement for enforced morality means the re-establishment of Puritanism and nothing less. But what is Puritanism? In view of the manifest signs of the times, this question may well be asked by Americans and its answer kept constantly in mind. A full answer is given in early American history.

The nature of Puritanism is best shown by its acts. As an example of these, we cite the execution of Giles Corey, of Salem, Mass., for the crime of "witchcraft." The following account is taken from "The Blue Laws of Connecticut," a compilation from the early records, published by the "Truth Seeker" Company, New York City:—

"Giles Corey's case was a hard one. He was a sufferer under High Priest Parris and his female accusers. His wife had been complained of, and he knowing her innocence, spoke strongly in her defense. He was arraigned before the same court, but could not be induced to make a plea either of guilty or not guilty. He was a man of some property and he wished what he had to go to his children. He knew that if he confessed or pleaded guilty, his effects, in case of conviction, instead of going to his heirs would be grabbed either by the church or the court that convicted him. He adhered to his resolution, confessing nothing, and making no plea though three times brought before the legal dignitaries. In consequence of the silence he maintained, the sentence of *peine forte et dure*, from the code of King James I., was passed upon him, which was that he be remanded to his low damp dungeon, to be there laid upon his back on the bare floor, naked for the most part, a board to be laid upon him, and weights enough piled on the board to nearly crush the life out of him, and to have no sustenance, save on the first day three morsals of very poor bread, and on the second day three drafts of standing or stagnant water, the nearest to be found to the prison door, and this to be alternately his daily diet until he died.

"This horrible sentence was carried out and the suffering that man passed through cannot be conceived. . . . It is said the last act in this diabolical tragedy was enacted in an open field near the prison. The wretched sufferer begged his executioners to increase the weights which were crushing him that his agonies might be ended. The hope, however, that he would yield and acknowledge his guilt, so that his property could be se-

cured, induced them not to hurry his death. But he assured them that it was of no use to expect him to yield; that there could be but one way of ending the matter, and that they might as well pile on the rocks and have the matter ended. Calef says that as his body yielded to the pressure, his tongue protruded from his mouth, and an official forced it back with his cane. This inhuman act is attributed to the pious Parris, who made himself so officious in the Salem trials and executions. Upham, in narrating this horrid cruelty, says: 'For a person more than eighty-one years of age this must be allowed to have been a marvelous exhibition of prowess; illustrating, as strongly as anything in human history, the power of a resolute will over the utmost pain and agony of body, and demonstrating that Giles Corey was a man of heroic nerve and a spirit that could not be subdued.' This was a case of Christian persecution, where the recipient was, as has been the case in thousands of other instances, vastly superior, in everything that constitutes manhood, to the person who inflicted it."

And this, in company with all the other persecutions of that time, was done by men "of like passions" with the men of to-day. The lapse of two centuries has made no change in human nature. Human nature, inflamed by hatred, still delights in scenes of torture; and the burning of negroes at the stake, in this country, takes place even in defiance of the Constitution, which asserts that "cruel and unusual punishments shall not be inflicted." Let the Constitution be changed (and it is now being changed); let the spirit of religious legislation—of enforced "morality"—be revived (and it is being revived); let the public mind be familiarized with civil prosecutions for conscience' sake (and it is being familiarized with such scenes); and the way will be fully open for a return of Puritanism, and the final extinguishing of the torch of "Liberty enlightening the world."

### The Boston (Mass.) National Reform Convention.

THIS assembly convened in Bromfield M. E. Church, Boston, February 23. The proceedings were quite fully reported in *The Citizen*, of that city. The pith of this report, as regards the spirit of the convention and the aims of the "reform" movement, will appear from the following extracts:—

"The affairs of state are not merely of the people, by the people, and for the people."—*Rev. A. K. McLennan, Presbyterian, Boston.*

"I am in favor of a theocracy in state affairs just as much as in the individual life, in our households, and churches."

"I would have the Common Council, the State legislature, Congress, made up of men who fear God, who regard his authority, who pray."

"There are those who seem to think that the Hebrew commonwealth was formed upon a theocratic model impracticable in our times, that the government of Israel was essentially different from anything that is possible now. I do not find it so. . . . I object to the term theo-

cratic as applicable to Israel of old and meaning to us something impossible and absurd. Call the nation in the days of the judges a theocratic judiciary and when the kings reigned a theocratic monarchy and I am agreed. All then that I ask for our land is that it be a theocratic republic."

"We cannot leave the Filipinos to themselves or drop them into the seething hostility of the European nations. They are our wards. Let it be troublesome and expensive, let it be contrary to the spirit of the Constitution; the days of expansion have come, the light of truth must shine into earth's dark places, and the blessings of peace must be shared with the oppressed, for there is a law higher than the Constitution and a ruler above the kings of the earth."—*Rev. G. Shaw, Presbyterian, Cambridge, Mass.*

"The present convention is called at a very opportune time. Everything seems to be in an unsettled condition. Our country, whether for good or evil, has been launched out as a great world power. Questions of the greatest moment are being discussed and settled, which a year or more ago did not occupy our minds at all. I firmly believe it is for good, if we, as a Christian nation, do our duty. I can see that it will be for our evil and ruin if we do not act as we should act; then will we as a nation come into condemnation."

"I believe we are the most Christian power upon the earth, and God has used this nation to destroy the power of Spain, which has ever stood across the onward march of his kingdom. I believe our nation has been called not only to liberate millions of the inhabitants of the Philippine islands, but also to Christianize these people and carry to them God's blessings."

"Now a nation which undertakes this high duty needs to be firmly fixed on the solid rock foundation. There needs to be no fear at home. We need also to have our Government on the Christian basis. It is the Christian idea which stirs us. It is not the atheistic, it is not the materialistic, it is not the secular thought that has sent us out in this war—it is the Christian idea, and our President has gloriously lifted all to that level. This being true, the Government ought to be Christian. We should as a nation recognize all authorities of Jehovah; we should honor the Son, who has been appointed the mediatorial king, and all our legislation should be based on the Word of God. I believe this must be done at home ere our country will come into the blessings God has for us. I believe this is necessary in order to solve all the questions of capital and labor, and every other question in our land."

"It seems to me also, in order for permanency and stability, and in logical recognition of the blessings we enjoy, we must thus crown Jesus Christ as King. I believe the course of events will compel such a recognition. The nations of the earth will demand that we thus come up on this unmistakable ground that our beloved country will be first to 'Crown Him Lord of all.' God grant that we may act at once ere someone else less favored than we receive this prize."

"The adoption of our Constitution in its present secular and atheistic form was a most unnatural thing and marks a break of fearful moment. If we would to-day recognize God in the Constitution it certainly would bring us into line with our national political existence up until the Revolution."

"If we do not thus honor God and serve him as a nation our doom is fixed."—*Rev. S. McNaugher.*

"The Supreme Court has decided that this is a Christian nation. The Bible is the text-book of Christianity. The fact of a Christian civilization must rest on the recognition of the Bible. . . . If ours is a Christian nation, then the authoritative code of Christianity, which is the Bible, should be expressed in our constitutional symbols."—*Rev. Dr. Hershey, Presbyterian, Boston.*

"Because the Sabbath, as a weekly civil rest day, is a national institution, indispensable to the national life, and one to which society has a natural right, government should shield it from harm. You cannot have the Sabbath without Sabbath laws. The right to enjoy a rest day is a very precious right, and demands protection in the law of the land. For without legal protection the greed of corporations will force men reluctantly into continuous toil."

"Furthermore, we cannot have a civil rest day unless we have a Sabbath of religious worship, as under the divine command. That is, to maintain the right of man to a day of rest, it is necessary to show that the Sabbath is a divine institution, ordained by God for man's good.—*Rev. A. H. Plumb, Congregationalist, Roxbury, Mass.*

"The disease from which the nation is most suffering is 'Fatty Degeneration of the Conscience.' This is caused by—

"(a) Lust of wealth and the enormous power of wealth massed in great corporations. It seems as if nothing could stand before it.

"(b) Lust of position. Men seem ready to sell their souls merely to be in prominent positions.

"(c) Lust of power. Seen in boss-rule in the cities, etc. This is the root of much trouble in which the nation now finds itself.

"'Weakened vitality of the nation and powerlessness to throw off the disease,' the result of three causes.

"(a) Failure to realize the truth that the nation is a moral personality, subject to the same moral laws as individuals. It is treated as if it had no soul, no conscience. 'It will do in mass what individuals would shudder at the very thought of doing.'

"(b) Putting the state in many ways in the place of God, the old Greek theory made sovereign over the conscience. . . .

"(c) Subserviency to party. Party to many becomes the state. Note the cases of Senators Perkins and White.

"What is the remedy? Re-enthronement of conscience in individual and national life."—*Rev. Benj. F. Trueblood, Sec. American Peace Society.*

"A Christian nation should recognize Christ the King in order to have an undeniably legal basis for its Christian laws, institutions and usages, in the fundamental law of the land. . . . Just as a pagan nation, when enacting a constitution, will adopt a pagan instrument, and as a Mohammedan people will incorporate Mohammedanism in their fundamental law, and as a Roman papal country will embody Romanism in their enacted constitution, so our Protestant Christian nation ought to embody a formal recognition of the authority

of Christ the King and the nation's pledge to obey His law in our national Constitution."—*Rev. J. M. Foster, Presbyterian, Boston.*

AMONG the resolutions adopted were the following:—

"WHEREAS, It is the bounden duty of states and nations to reverently and obediently acknowledge the author and source of their powers; and—

"WHEREAS, 'There is one mediator between God and men, the man Christ Jesus,' so that 'He that honoreth not the Son honoreth not the Father which has sent Him.' Therefore,—

"Resolved, That it is incumbent upon all civil governments, of whatever form, to acknowledge the supremacy of Almighty God as the basis of all authority, and his will as revealed in the Holy Scriptures as the court of final appeal.

"Resolved, That among all peoples, and especially professedly Christian nations, Jesus Christ demands an official recognition of his supreme headship in the fundamental instrument of their civil compact.

"Resolved, That we deeply deplore the omission of Christ's name and a becoming recognition of his authority, in the Constitution of the United States, and solemnly avow our conviction that very much of the disquietude and peril of our nation is justly attributable to the displeasure of Jehovah for the disrespect shown to his name and authority.

"Resolved, That in our judgment the sincere and devout recognition of Jesus Christ as the One and only supreme head and law-giver of our nation, is the vital point of outset from present embarrassments into greater blessings and higher attainments.

"Resolved Finally, that since in a republic the residue of power is vested in the people, we hold that good citizenship obligates men patriotically, morally, and religiously to employ all proper means to secure the insertion of an unequivocal recognition of Christ and his authority as King and Supreme Lawgiver, in the national constitution, and all co-ordinate state constitutions where it is not already incorporated."

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### Religious Liberty.

BY JOHN M'CARATHY.

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"WHATSOEVER ye would that men should do to you, do ye even so to them,"—sublime words from the lips of the noblest person who ever trod this terrestrial orbe. If we go to China, Japan, Corea, we find this grand principle theoretically defended by the priests of Buddha, Confucius, and Shintoism. Come further west to the vastly populated Hindoostan, Thibet, Beluchistan, and Burmah, and even there the propagandists of the Brahminical teachings, the numerous followers of the fire-worshiping Zoroaster, and the infatuated partisans of the intolerant Mahomet, discourse incessantly on the sublimity and grandeur of this divinely-given "golden rule." The barbarians, Incas, Vandals, and Goths, all admitted the necessity of the application of this glorious

principle to every detail of their lives, as do the vast majority of nominal Christians of modern times.

This maxim is the basis of all human felicity, with the law of Jehovah as the prototype. Its rigid and universal observance would soon banish every semblance of inequality, intolerance, and the desire on the part of mankind to subjugate their fellowman to their conception of what is right and wrong. Whereas the absence of conformity to this celestial apothegm demonstrates the lack of true and vital Christianity, and but ensures the continuity of a loathsome and burdensome oppression, and usurpation of humanity's inherent rights.

Jesus Christ says, "If ye believe my words . . . ye shall know the truth, and the truth shall make you free." This is the very essence of religious liberty. It is only the truth as it is in Jesus that can liberate and restore us to the Edenic freedom enjoyed by our first fathers. Man by nature is "sold under sin" (Rom. 7:14), and consequently is now bearing the heavy yoke of Satanic servitude, from which he is unable to escape, try as he will, in his own strength. Rom. 7:24. The cause of man's fall was occasioned by his disobedience to God's law; and as a result of his continuing in his perverse course, he now finds himself in open rebellion against his Creator—an enemy of God. Rom. 8:7; James 4:4; Eph. 4:17-19.

Many well-intentioned people have struck upon the plan of petitioning the legislative assemblies to decree such laws as will prove effectual to ameliorate the condition of the people. They behold the entire depravity of the human race, and recognize how barren has been their effort to regenerate the masses; and as they look upon the mountains of vice and immorality that soar up to the firmament before them, they lose heart, and seek the governmental arm to exact statutes of such a character as will compel the inhabitants to live good moral lives.

While we would not accuse this class of persons of willingly harboring a design to curtail the rights and privileges of their dissenting brethren, yet as we shall strive to show, such must inevitably come as the result of religious legislation in any shape or form. Philosophy teaches us to deal with causes and not with effects. A governmental statute which aims to make more moral the citizens of any country, contends with effects only, and since it neither aspires, nor is in the least able, to reach the cause, it is useless.

The state is utterly incapable of subjugating sin, nor can it enforce morality, since man at best is impotent, and incapacitated from subduing iniquity on his own person. Mankind have essayed time and again to break through the servile coils which were woven about them, but their efforts were powerless, and they reluctantly have been compelled to admit of their failure to cope with sin, without the divine assistance. How then can a government, which is composed of frail and fallible men, do for the entire nation what the individuals who compose

that identical government, are unable to do for themselves? Is it consistent for a man to attempt to legislate to make others moral, when he is utterly powerless to improve his own moral condition in his own strength?

Attempts were made in every century of this Christian era to effect the regeneration of society by law, but what has been the result? Take a rapid glance down through the ages, and we see that every experiment in this direction has terminated in the augmentation of hypocrisy among the timid, death-fearing element; or the martyrdom of thousands who were too conscientious to sacrifice principle in the least degree. Is the civil power to be trusted with the undertaking of purifying the heart of man from all corruption? Until it is in a position to successfully execute that all-important work, so long will it be disqualified from engaging in the equally significant work of regenerating society at large, by attempting to remove the moral cess-pools of depravity, which pollute and contaminate the whole of God's creation.

The only power that can successfully counteract and overcome the power to do evil, is the power of the gospel; this is the only effectual force which can prove more than sufficient to counterbalance the influence of evil upon the human race. As much washing avails not to obliterate the beautiful colors of the stained glass; so religious legislation is impotent to accomplish the mission upon which it is sent. Our legislators have just as much reason to sanction statutes to keep the angels in their present state of holiness, as to pretend to accept the responsibility of making the inhabitants of our fair universe, docile, good, moral creatures by human enactments.

If religious legislation receives the consent of the governed now, where, may we ask, will it draw the line of demarcation? If it can make us good, moral citizens on Sunday, why should not the same system be applied to improve the moral condition of the people on other and all days of the week?

The rights of one man are as sacred as the rights of a thousand. If a man dissents from the views of the vast majority, that should not in the least curtail his rights. Man has the right to dissent, and because of such dissension, nobody is justified in coercing him, or in intruding upon the sacred precincts of his conscience.

When the religious tenets of the majority are selected by a government, or taken under its special care as the state religion, there is made at once a discrimination in favor of certain of its subjects, to the exclusion and injury of the minority. The next step in logical order, is the taking of stringent measures to bring all dissenters into conformity to this legalized religion; and accordingly laws are decreed to enforce certain religious observances, and to authorize the imposition of civil burdens and incapacities upon all who refuse obedience. Thus it is that the first step in a union of the church with the state begets religious legislation, which in turn

begets religious persecution, and a revival of the cruel deeds of the Inquisition.

God has made all men equal. He has bestowed upon every son of Adam the same inalienable rights and privileges; and none but a usurper would wish to trespass upon the sacred premises of his neighbor. God is no respecter of persons. He knows neither rich nor poor, black or white; all are alike to him, and all have the same privileges. The inalienable right of every creature is the right to worship his Creator according to the dictates of his own conscience, without being molested in any degree in the exercise of such religious duties.

Shall we take to heart this beautiful principle, and ever seek to do unto others as we should like them to do unto us? Let us think well upon this.

*Argentine Republic.*

### More Slavery to Abolish.

*Boston Daily Globe.*

ONE burden in the Philippines which we cannot shirk even if we would is the abolition of slavery. That relic of barbarism, despite the constitutional amendment, which distinctly forbids slavery "in any place subject to the jurisdiction of the United States," prevails to day in Sulu, Mindero, and other islands in the group which once was nominally Spain's.

The slave trade, which the dons winked at, but which America cannot afford to tolerate, centers in Maibun, the ancient capital of Sulu. There it flourishes under the protection of our subject Sultan, Haroun Narrasid, and it is said that girls of fifteen can be bought at the very doors of his palace for five bushels of rice, with slightly higher prices for choice bondmen or bondwomen. It will be necessary for Uncle Sam to intervene, even if the Moros are roused to a "holy war" for the defense of their cherished institution. It is said that so widespread have been the operations of these slave-hunters and their predecessors that among their slaves to day are found Malays captured from Sumatra, Papuans from New Guiana, Siamese, Javanese and natives of the island of Timor—a heterogeneous mixture which is the puzzle of the most profound ethnologists of the time.

It will be difficult to dissociate the idea of liberty to hold the tenets of Mahomet from liberty to practice the slave trade and general piracy and bloodshed, but it is clear that we are bound to essay and accomplish the task. Murder, captive selling into bondage, must go in all our acquisitions, despite the fact that it will cause a good deal of trouble, a good deal of expense and a good deal of time.

We are likely to have an urgent "Philippine question" with us for years, even after Emilio Aguinaldo has been brought to a realizing sense that discretion is the better part of valor.





A COPY of the *Amory Argus* (Amory, Miss.) has been sent us, in which appeared the following item in a column devoted to local topics:—

“East Hatley, the Advent town or colony, is still growing, two more buildings going up. They work six days in the week and keep the Saturday Sabbath. These people, we believe, are a good-meaning people, and have a perfect right to their religious belief, but they should not be suffered to trample upon our Sunday laws as they are doing by following their daily avocations on that day. How long, dear citizens and officers, will you suffer these people to go on unmolested? Hasn't the day come when this vile example which they are laying before our children will be forever removed?”

\* \* \*

EVERY religious reform that ever came into the world had to begin by setting a bad example from a religious point of view. But what about the example of observing the seventh day as the Sabbath? Who set the first example in this? The first chapter of Genesis tells us that it was the Creator himself; and “the Advents,” in common with all seventh day observers, are following the Creator's example, and doing it because He gave them the example and told them to follow it.

\* \* \*

WE can assure the writer of the item quoted that the children for whom he fears will not be in the least injured but quite the contrary, in following the example of the Creator.

\* \* \*

THE Colorado legislature has of late been having a little experience touching the merits of State chaplaincy. An attempt was made in the Senate to reduce the price of the chaplain's prayers from \$3 to \$2 each. The senate was studying retrenchment, and this was one way in which it was proposed to cut down expenses. Opposition to the proposed reduction was raised at once, and a spirited discussion began. Some senators wanted the chaplaincy abolished altogether, or made an honorary office merely. Senator Gallagher alluded to the contest that was always made for the office, and said that a salaried chaplaincy created a very undesirable state of affairs. A motion was made to “split the difference” and compromise at \$2.50; but in opposition to this it was remarked that the penitentiary chaplain was liberally treated by the State, and that he had no worse cases to

pray for than had the chaplain of the senate. Another fact elicited was that the late Rev. Mr. Reed was elected chaplain of the Colorado Senate while he was taking the Keeley cure, this being done on the principle, as one senator stated, that it was proper to help a man who was trying to help himself. The compromise proposition was finally voted down, and the regular rate of \$3 daily for the chaplain's services allowed to stand.

\* \* \*

A CRUSADE against Sunday saloons is in progress in Lexington, Ky. Fully a hundred indictments, it is stated, have been framed against saloon keepers there for violation of the Sunday law, and both sides are waiting for the decision on a test case, which will decide whether the saloons must close or not.

\* \* \*

To prosecute a saloonist for opening on Sunday implies, of course, that selling liquor is an act more evil on that day than on other days; in fact, that it is not evil except on that day. The prosecution really rests upon the religious character of the act. But the consequences of liquor selling are the same on all days of the week; and by its consequences is its character to be judged. The courts of law have no business with the question whether liquor selling on Sunday is or is not a violation of the Sabbath.

\* \* \*

In an attempt to carry the doctrine of church exemption from taxation to the point of escaping the water tax, the Catholic Church in this city has just met with a defeat. The following press item states the facts in the case:—

“The application for a writ of mandamus made by the Dominican Church of Our Lady of the Rosary directing Water Commissioner William Dalton to relieve that institution from the payment of water tax was denied by Justice Russell in the Supreme Court yesterday.

“The motion for a mandamus was to test the right to exemption from water rent of all the Catholic parochial and educational schools and convents, and the amount at stake was several thousand dollars a year.

“Justice Russell said that the statute exempts from payment only homes for the reformation, protection, and instruction of poor babes and needy children.”

\* \* \*

If Catholic schools and convents are exempted from paying taxes, the taxes must still be paid; for exemption from taxation does not mean that the taxes are not paid by anyone. If not paid by these institutions, they must be paid by the public. But where is the difference between being taxed to pay the debts of a Catholic school or convent, and being taxed to support such institutions? We do not propose to help maintain what we believe ought never to exist.

AN exchange in this city prints the following in its issue of March 25:—

“The injustice inseparable from an alliance of church and state received a fresh illustration from an occurrence at the Essex Market, New York, police court, a few days ago. About twenty-five Hebrew boys, arrested for some such mischief as throwing stones or playing craps, were arraigned before the magistrate and fined. Their parents, who were in court, were in most cases too poor to pay, and the boys were committed to the Roman Catholic Protectory to serve a day for each dollar of their fines. It was in vain that the parents protested against having their children sent to an institution where another religion than that in which they were reared would be forced upon them. The objections were answered by the clubs of the court squad of policemen; the agent of the Catholic Protectory took charge of the boys, and in due time the city will get a bill for their maintenance. There is no excuse for such things occurring in a free country, and little reason for calling a country free where such things occur.”

### A “Serious Problem” in Cuba.

FROM the news received from Cuba, it appears that there is a difficulty about letting go of the island which may naturally suggest the idea of its permanent retention by the American Government as the easiest way of settling the Cuban question. The American Government, it seems, must now *force* the Cuban insurgents to disband, and then further *force* them to resume the business of agriculture, in order to save the accustomed revenues of the island. Of this the *Chicago Times-Herald* of March 11 says:—

“Having forced Spain to withdraw her troops from Cuba, the great problem that now confronts the Government is what disposition to make of the armed insurgents that are encamped all over the island. That this problem is a serious one and must be settled very soon, regardless of any resolutions of Congress touching our future intentions in the island, is plainly indicated by recent statements of General Ludlow.

“The question that presents itself to the Government at Washington is, Shall we continue to feed the bands of armed insurgents and thereby encourage brigandage and militarism, or shall we force the Cuban army to disband and return to the cultivation of the deserted sugar plantations? The army that could not be found when the American forces invaded Cuba and needed its assistance, has finally resolved itself into an imposing force, half of whom are officers, all anxious to subsist upon the bounty of the United States.

“Those who were afraid to take up arms while the Spanish army remained in Cuba, have flocked to the camps of the insurgents and enrolled as soldiers, in order to get a portion of the money voted to the Cuban soldiers by Congress.

“In the opinion of General Ludlow, the Cuban army must be disbanded at once and the men compelled to go home and put in the crops. Unless the sugar cane, which is the great crop of the island, is planted within the next

thirty days, there will be no crop for two years, and the revenues of the island will be cut off. This will seriously embarrass the Government in its plans for the development of the industrial interests of the country. The men who should be planting the crops are still insurgent soldiers, sitting in armed camps, drawing rations from the United States commissariat. They are complacently remaining under arms in spite of the fact that the war is over and in spite of the fact that for the first time in several generations they are guaranteed absolute security in the pursuit of agriculture.

“It is very evident that a crisis is near at hand. The United States cannot feed the armed insurgents and allow the island to become barren of all resources. We are not in Cuba for the purpose of maintaining in idleness an army of 48,000 insurgent soldiers in time of peace. The island is now in need of farmers, not soldiers. The United States should take their guns and munitions and give them cultivators, plows, and other farming implements and compel them by force if necessary, as the Dutch compelled the natives of Java, to till the soil.”

If the Government is compelled to resort to such action, it will greatly strengthen the sentiment which calls for Cuban annexation, as the only basis upon which good government in Cuba can be secured. People who must be forced to quit a life of idleness and engage in necessary industry, do not give a favorable impression of their qualifications for assuming the responsibilities of self-government.

It is because there is American government in Cuba, however, that the Cuban troops are still “sitting in armed camps, drawing rations from the United States commissariat.” If the American Government were not there, there would be no commissariat to draw from, and no share to be sought in a fund of \$3,000,000 of gold. The Cubans would be forced to depend on themselves; and all experience shows that a people can be truly helped only by being put in a position to help themselves.

The deeper the American Government gets into the affairs of Cuba, the more will Cubans depend upon that Government, and the more difficult will it be for that Government to withdraw to the satisfaction of both the Cubans and itself.

THERE is a Sunday-closing crusade in the well known European city of Frankfort-on-the-Main. A “special cable” to the *Chicago Record*, says:—

“The Sunday-closing crusade in Frankfort has become a political issue, and it is announced to-day that the Democrats will support the evangelical societies of the city in their agitation. The crusade naturally meets with much opposition, for, as a general thing, the opera houses, theaters, circuses and concert halls have their principal entertainment on Sunday, and the shops have the option of keeping open between the hours of 11 a. m. and 1 p. m. The advocates of a more rigid observance of the day have begun with an appeal to the shopkeepers to devote the whole of Sunday to rest for themselves and their employes.

### No American Homes in the Philippines.

THE difference between "expansion" as represented in the "Louisiana purchase" and other acquisitions of territory on the North American continent, and "expansion" as represented by the annexation of the Philippines, is well expressed in the following from the pen of Andrew Carnegie, in the *North American Review*, for March:—

"With the exception of a few men seeking their own gain, the only Americans whom the Filipinos can ever know must be our soldiers, for American women and children cannot make their homes there. No holy influence flowing from American homes, no Christian women, no sweet children, nothing there but men and soldiers, the former a few adventurers, who, failing to succeed at home, thought they could make money there. Now every writer upon the subject tells that the presence of soldiers in any town in the tropics is disastrous to both native and foreigner; that the contract of the superior race with the inferior demoralizes both, for reasons well understood. Forty-six per cent. of the British army in India is at all times diseased. What imperialistic clergyman or intelligent man but knows that soldiers in foreign camps, so far from being missionaries for good, require missionaries themselves more than the natives. It would all be so different if Americans could settle and establish their homes in the Philippines and merge with the people, making a colony. It is in colonies, not in dependencies, that Britain has done good work. Soldiers will not benefit the inferior race in the Philippines. Men there for gain will not. Missionaries there are already in abundance. Beyond a few of a different sect of Christianity, we have nothing more we can send, and these will find welcome there if we cease warfare upon the people, while to-day they would be regarded as enemies. It is not civilization, not improvement, therefore, that imperialism can give to the Philippines, should we hold permanent possession. It is serious injury both to the Filipinos and to our soldiers, and to the American citizens who go there. It is a bad day for either soldier or business man when, in a foreign land, he is bereft of the elevating influences which center in the home."

### As Was to be Expected.

THE announcement of the new management that Sunday trains would be instituted on the Delaware, Lackawanna, and Western Railway, has called out a protest from the Ministers' Union of Hoboken; as follows:—

*"To the Officials of the Delaware, Lackawanna and Western Railroad Company.*

"GENTLEMEN: We have learned that you are arranging for a system of Sabbath day passenger trains with deepest regret. We are assured that we represent by far the majority of your patrons in deploring this action. We have regarded your company as deserving of highest praise in your strict observance of the Lord's day as far as practicable, and have seen a close relation

between your phenomenal success and the high moral character you have maintained. We look with grave apprehension both for yourselves and others, in what we regard as a desecration of the holy Sabbath. We plead for your employes, who need and desire the day of rest, that they may be fitted to do more and better work and insure greater safety to the traveling public and property interest of the company.

"It is the conviction of your petitioners that no special inconvenience has been occasioned from your former plan. The increased accommodation for Sunday travel will open still wider the flood gates of Sabbath desecration.

"We, therefore, whose names are hereunto affixed, do most earnestly petition your company to reconsider your action, and maintain firmly the high moral position you have taken, and which we believe has secured to you the blessing of God and the commendation of men. We entertain the strong hope that the desire of those who are indifferent to a due observance of law will not prevail, and that you will continue to maintain the stand you have taken, not to run passenger trains on the Lord's day."

In one place at least this petition is very weak: it seeks to forbid labor on the first day of the week, in the face of the fact that the Creator of heaven and earth worked on that day, and has left the record of the fact for mankind. As long as men follow the example of the Creator, they will not go very far wrong. This fact ought certainly to be admitted by a clergymen's union.

### Sectarian Appropriations Again.

*"Literary Digest."*

THE Lower House of Congress recently passed the bill making appropriations for the Indian schools, entirely eliminating anything for sectarian schools, that is, the schools taught under the auspices of denominations, but heretofore supported in part by the Government. Later the Senate committee inserted a provision in the bill allowing the Catholic schools the amount they received last year, namely, twenty per cent. of their former allowance.

Early in December Cardinal Gibbons, in behalf of himself and the archbishops of the Catholic Church in America, submitted a petition to Congress asking that the question of the Contract-school system be reopened, and that Congress again go over the subject of Indian education. The petition set forth at length the history of the Indian-school question and the legislation applying to it, up to the recent provisions in appropriation bills looking to the gradual discontinuance of Government aid to sectarian schools. The petition asked that a congressional inquiry be made in place of the departmental inquiries, in order that the merits and defects of contract schools and Government schools may be shown and "not kept as a secret of state concealed in the files of any department or office."

This proposed action has been strongly opposed

by the Protestant papers generally and by many of the Protestant missionary societies. The latter signed and presented to Congress a counter petition, in which they said among other things:—

“We respectfully request Congress to adhere to the following announced policy, appearing in two recent appropriation bills, concerning appropriations both for Indian education and for charities in the District of Columbia:

“And it is hereby declared to be the settled policy of the Government to hereafter make no appropriation whatever for education in any sectarian school.

“And it is hereby declared to be the policy of the Government of the United States to make no appropriation of money or property for the purpose of founding, maintaining, or aiding, by payment for services, expenses, or otherwise, any church or religious denomination, or any institution or society which is under sectarian or ecclesiastical control; and it is hereby enacted that from and after the 30th day of June, 1898, no money appropriated for charitable purposes in the District of Columbia shall be paid to any church or religious denomination, or to an institution or society which is under sectarian or ecclesiastical control.”

### Archbishop Ireland Confirms It.

THE Roman Catholic Church in the United States does not differ in anything, as concerns its character and aims, from the Catholic Church in Spain or Ecuador. So said the pope in his recent letter on Americanism, and in reply Archbishop Ireland takes pains to reaffirm the fact:—

“Most holy father, it is the enemies of the church in America and the faithless interpreters of the faith who ‘imagine’ that there exists, or who desire to establish, in the United States a church differing in one iota from the holy and universal church which other nations recognize—the only one which Rome itself, infallible guardian of the revelation of Jesus Christ, recognizes or can recognize.”

Is it not perfectly fair, then, to judge the Catholic Church in the United States by the church as it is in “other nations”—Spain, Ecuador, Peru, etc.—since the church in this country does not differ “in one iota” from the church elsewhere? We have always said that it was, and now we have the highest Catholic authority to bear out the statement.

### Victory for Sunday Opening.

A VICTORY for Sunday opening has been won in this city by certain delicatessen shops whose proprietors were recently indicted by the West Side Sunday-Closing Association. A press item says:—

“The Grand Jury this afternoon [March 23] threw out the cases brought against Frederick Blaser, of No.

733 Amsterdam Avenue, and Abraham P. Krakauer, of No. 590 Columbus Avenue, the delicatessen dealers, charged with selling their wares on Sunday.

“Their cases were taken to the Special Sessions, and then taken to the Grand Jury as a test matter by the law firm of Black, Olcott, and Gruber.

“The Delicatessen Men’s Association will hereafter keep their stores open on Sunday.”

### Jesuitism in the Church of England.

THE *Church Union*, organ of the Romish party in the Church of England, defines its attitude towards state control by declaring, “We have denied and we deny the right of the Crown of England or the Parliament to determine the doctrine, the discipline and the ceremonial of the Church of England.”

To which Sir William Harcourt, speaking for the state, declares:—

“What is the use of ‘We’ denying anything of the sort? ‘We’ might as well deny the right of the Crown and Parliament to tax the people. The only reply to this nonsense which it is necessary to give is that the Crown and Parliament when they enacted the Prayer Book in the teeth of the bishops and the clergy did determine all the conditions of the Church of England as established by law, and have continued to do so for more than three centuries. This is the kind of title which the law abiding English people have the habit of respecting, and it is not going to be set aside by a set of mutinous priests who have combined together to restore the mass and the confessional.”

The Church of England having acquiesced in state establishment, cannot refuse to acquiesce in the price agreed upon in the bargain with the state for its support and protection, which is stated in Sir William’s reply. The “high church” party want the “doctrine, discipline, and ceremonial of the Church of England” to be determined by the pope; all this party wants from the state is its support.

The present controversy without doubt represents the final fruits of Jesuitism, in Protestant guise, in the English church. The Jesuits have taken a large part of the church over to Rome and are now fighting to retain for it the support of the Protestant English state.

### The Higher Egotism.

THE Rev. S. P. Cadman, prominent in Methodist circles in this city, says that “the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men.” The best answer to which is that it is an actual fact that “the inerrancy and infallibility of the Bible” are believed by reasoning men, in this country and all others. The statement amounts to saying that “all who do not believe as we do are not reasoning men.” This is the egotism of the “higher criticism.”

THE Filipinos under Aguinaldo hold several thousand Spanish prisoners, for whose release there is, of course, a very earnest desire in Spain. Aguinaldo refuses to surrender them without a ransom, and the American commander, General Otis, has forbidden Spain to pay any money to Aguinaldo, since it would strengthen the Filipinos in their contest with the United States. It appears that international law sanctions the right of a nation to treat with "rebels" if the latter have been recognized as "belligerents;" hence it is feared that Spain may recognize the Filipino forces as such, in order to secure the international right to treat with them for the release of the Spanish prisoners.

The cloud of international controversy refuses to lift its shadow from the field of American "expansion" in Asia.

**Book Notice.**

WE have received a copy of "A Conspiracy Against the Republic," a pamphlet of one hundred pages, just issued by the author, Charles V. Waite, of Chicago. It relates to the efforts that have been made ever since this republic was established, and especially of late years, to commit the Government to a policy of religious legislation.

Among the subjects considered are, the relation of the church to the Constitution, early demands for religious legislation, Sunday mails, chaplains in Congress, taxation of church property, national support of sectarian schools, the Blair religious amendment to the Constitution, Sunday observance, the United States as a Christian country, and "God in the Constitution." The facts presented, says the author, "have been obtained at considerable expense of time and labor, and are absolutely reliable." It is his wish that these facts "shall serve to open the eyes of the reader, so that he may see more clearly that of which he before had but a faint conception, and thus be stimulated to active efforts to prevent the consummation of a great political crime."

**A Card.**

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Pa.

**NOTICE.**—We have on hand three copies of **The Graphic Atlas and Gazetteer of the World**, containing fine, clear maps of all the States of the United States, the countries of the world, and an index to every city and country.

Original price \$7.00. We will sell them at \$2.75 each. Order quickly; there's only three.

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**IMPORTANT TRACTS.**

**Elihu on the Sabbath. B. S. L., No. 42.** A brief but clear and forcible setting forth of the Bible argument on the Sabbath question. \$1.00 per 100.

**Which Day Do You Keep and Why? B. S. L., No. 48.** By G. W. Amadon. A clear, pithy tract, good for busy people. It gives God's answers to man's excuses for not obeying Him. 50 cents per 100.

**From Sabbath to Sunday. B. S. L., No. 95.** Among other important testimony concerning the Sabbath question, this tract contains "Father" Enright's \$1,000 challenge for Bible proof of the sacredness of Sunday. It is unanswerable. 50 cents per 100.

**Who Changed the Sabbath? B. S. L., No. 107.** This is one of the best numbers of the Library, and has been thoroughly revised. It contains the testimony of Protestant and Roman Catholic authorities bearing on this great subject, which is now agitating so many minds. The plain testimony of the Scriptures and history is also clearly presented in answer to this important question. \$1.50 per 100.

**The Identical Seventh Day. B. S. L., No. 114.** There are three common objections brought against the Bible Sabbath: (1) The round world; (2) lost time; (3) the seventh part of time. These objections are candidly considered and clearly answered in this little tract of sixteen pages. \$1.00 per 100.

**New Testament Sabbath. B. S. L., No. 137**  
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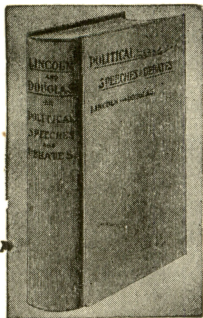
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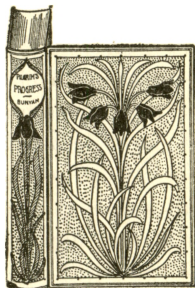
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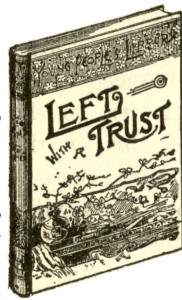
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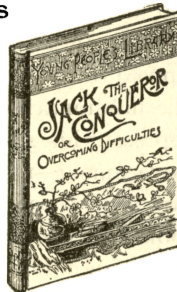
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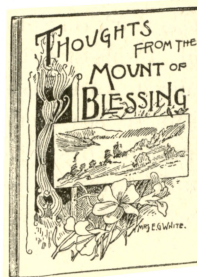
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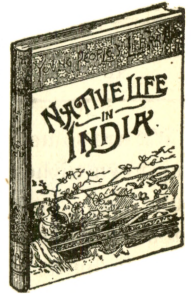
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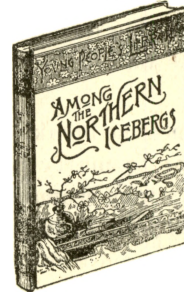
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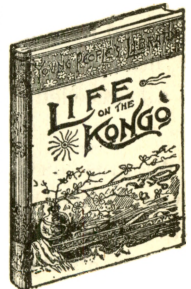
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# PACIFIC PRESS PUBLISHING COMPANY,

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NEW YORK, MARCH 30, 1899.

WE are sometimes accused of tearing down without doing anything to build up. The SENTINEL, however, calls for the preservation of what is already built up,—the Constitution and the principles of freedom established by the founders of the nation—which many are now trying to tear down. We are not tearing down; we are trying to stop the tearing down.

THE papers announce the breaking off of an engagement to marry between a “charming young woman” of wealth living in Missouri and a Hungarian count, because the latter had agents in this country looking up the financial prospects of his fiancé. We hope this example will be followed by American ladies generally, notwithstanding it is a violation of all precedent in such matters.

WE must have purity in politics to sweep away the corruption that exists in the community, it is said; so the community is called on to go to the primaries and polls and purify politics. But which must we have first—pure politics? or a pure community? If we have the pure community we do not need to have it purified by politics; and if we have a corrupt community, how is such a community going to purify politics?

From the corrupt community comes corruption in politics; and from the corrupt hearts of men comes the corruption that taints the community. The heart is the fountain head of the whole stream; and from God, through repentance and faith, must come the purity that is to cleanse the heart.

OUTRAGES against Protestant missionaries in Ecuador are being reported from that country, and the United States Government is asked

to protect them, they having been sent out by churches in the United States.

In Christian missionary work, the foremost consideration must always be that of how the cause of Christianity can be best advanced. Will it be by the protecting arm of the civil government? Of this, in the light of missionary history, there is room for serious doubt. Frequently the best interests of the missionary cause have demanded the sacrifice of the lives of the missionaries. Dependence upon God is a vital principle of Christianity, and this cannot well be taught in connection with an appeal to the civil power. God sent the missionaries; they went out to represent his government; and to his government—not to one which did not send them—they may properly look for protection. Why should Christian missionary work be put on a different basis now from that on which it was conducted in the days of Christ and the apostles?

“THE law of the Sabbath is one thing, and Sabbath laws are another,” says the Nashville (Tenn.) *Christian Advocate*. The ancient Sabbath laws, it says, were mostly “only of local and temporary application.” “Nobody, for example, would now think of stoning a man to death for gathering sticks on the Sabbath day.”

Well, they *have* thought, in that very State of Tennessee, of putting men in the chain-gang for doing a little work on Sunday, and have not only thought of it, but have actually done it. And anybody who would want to see men put in the chain-gang for working on the “Sabbath” would want to see them stoned to death if that method of punishing people were now in vogue. Because it is only the spirit of hatred which is behind such work, and the spirit of hatred is the spirit of murder.

If the *Advocate* had cited these facts, they would have lent emphasis to its statement that “the law of the Sabbath is one thing, and Sabbath laws are another.”

“THE Sabbath,” says a Southern Methodist journal, “on one side, is a religious institution;” and “on the other side, the Sabbath is a civil institution, created and protected by legislative enactment.”

Is that so? What then was the Sabbath at the time it was instituted by the Creator, before any “civil enactments” had been thought of? What was the Sabbath “on the other side” then? or had it only one side?

Is the Sabbath divine on one side and human on the other? or is it divine on both sides? Is it the same all the way through that it is on its face, or is it like a poor piece of cloth which has a surface of fine quality, and an inferior woof underneath? From all that God says about the Sabbath, we must conclude that there is no “shoddy” about it; that it is God’s own workmanship all the way through and the same on one side as on the other.

The trouble is that men have instituted a different day from God’s Sabbath, and this day has to be propped up and “protected by civil enactments.” God’s Sabbath is the seventh day; and men have made a sabbath out of the first day and tried to join to it that which belongs to the Lord’s day. But there is no connection between them. The first day is not “the other side” of the seventh day, but a separate day altogether. It is a human institution entirely, an imitation merely of God’s divine institution. And God’s divine institution is a free gift to all, so that no human imitation can be of any possible use whatever.

A PRESS dispatch from Rome states that the pope’s mind is failing and that he “occasionally lapses into childish talk”—a condition common to all people at the extreme age the pontiff has now reached. The dispatch adds that it is believed the pope may live in this condition for some time.

His “infallibility,” of course, remains intact.