

"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 early church derived her marvelous power in the earth not from politics, but from Pentecost.



THE law can establish the letter of righteousness; but we are divinely warned that the letter alone "killeth."



LET men pass what laws they please; it will still remain true that "the word of God is not bound," and will prevail in spite of all opposition.



IT never does anybody much good to be forced to accept a benefit that he ought to take of his own free will. The law is out of place when it tries to force people to accept an unappreciated blessing.



LAWS and formalities never kept any institution alive after the spirit of it was dead in the heart of the people. How then can laws be relied on to "save the Sabbath"?



WHAT is needed here, and everywhere, is not that laws should be brought to the aid of Christianity, but that Christianity should be brought to the aid of law. When people are made good, they will do right; but no amount of commands to do right can make any person good.

BECAUSE "evil men and seducers" are waxing worse, as foretold by the prophet, crime is increasing in the land; and if the law cannot prevent crime from increasing, how can it prevent the progress of the moral degeneracy that is back of the crime?



WITH the gospel in the world as the divinely-appointed agency to *persuade* men to do right, it cannot be the province of the civil law to *compel* men in the moral sphere. If compulsion is right, persuasion must be wrong; and *vice versa*.



THE only authority which can rightfully speak in matters of religion, is that Authority which is infallible; hence the pope puts forth the claim to infallibility, and "it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome."

The Protestant Churches "Buncoed."

THE Protestant churches in the United States have been almost wholly in favor of the forcible establishment of American sovereignty in the Philippines. Their interest in the future of the Philippines, however, has not been that of the politician or financier, looking for new territory from which to acquire new power and riches. The churches have seen in the Philippines a new field for religious enterprise—for the spread of the gospel of salvation by faith. And in the policy of imperialism upon which the Government has entered there, they have seen what they have taken to be a divinely-appointed means of opening this new field before them. In this, as now appears, they have been sadly mistaken. The hand of the national Government that was so con-

fidently counted on to help them in missionary work, is stretched out as a bar across their path. Imperialism is not a friend to the gospel.

It was only to be expected that Rome would bring determined opposition to bear against the opening up of the Philippines to Protestant missionary work. Rome had long ruled the islands through Spain; she would continue to rule them through the United States if that were possible, and Rome believed it was possible. She has bestirred herself to make her hold on the islands secure under American rule; and from facts now apparent it is evident she has good reason to be pleased with the prospect.

1. Where American rule has been established in the islands, the Government recognizes not only the regular American holidays, but twenty "holydays" of the Catholic Church.

2. When the first Protestant missionary landed in Panay, he was promptly ordered out by the American officer in command at Iloilo, in the interests of peace.

3. The Government recognizes the Catholic Church in allowing claims presented by the church for "holy water," wine, and wafers, and in paying rent to that church for the use of two monasteries for hospitals, although these buildings were formerly the property of the Spanish government.

4. The Government has concluded a treaty with the sultan of Sulu, by the terms of which "home rule" is to be maintained in his Mohammedan territory. Mohammedan rule is of course hostile to any other than the Mohammedan religion.

5. President Schurman, of the Philippine Commission, has made his report on the situation, and in effect tells the Protestants to let the Catholics in the Philippines alone. "There *may* be," he says, "a *small* field for Protestant activity in the islands, but I am inclined to think the Roman Catholics will continue to have the advantage." (Italics ours.)

And how comes it that Rome has been so successful in getting into this position of advantage over the Protestants? A statement which leaves little need of further explanation in the matter, and which Catholic papers affirm, is that "Archbishop Ireland quietly saw the President" about it; and between them arrangements were made under which the Catholic Church was given all the advantage for maintaining her supremacy in the Philippines unimpaird.

The Protestants are, naturally, much disappointed and chagrined over the situation; feelings which Protestant journals have expressed in forcible terms. The N. Y. *Evening Post*, for example, says:—

"It thus appears that Mohammedanism and Romanism are to have free course and be glorified in the Philippines, with the sanction of our Methodist President, while the Protestant missionary societies are to be practically warned off the preserves. It is Dr. Burchard's 'Rum, Romanism, and Rebellion' over again, with the

addition of polygamous and slave-holding Mohammedanism flying the American flag."

Further the *Post* says that the Protestant missionaries—

"have good reason to think they have been badly buncoed by Mr. McKinley. He has effusively joined them in pious thanks to Providence for having taken us to the Philippines, has shrewdly availed himself of the great political aid they have rendered him, and now is leaving them in the lurch. It is enormous shipments of beer which have so far been the chief result of his policy, and exports of the Bible to the Philippines are distinctly discouraged. The missionaries have our sympathy. They thought this Philippine enterprise was to be a grand religious affair, with themselves in charge; and now they find the whole thing a business scheme, with religion shoved one side, and plans ripening every day to shut out the missionaries and let the brewers and distillers in. Providence may in time make the wrath of man praise Him in the Philippines; but, so far certainly, the wrath of man is getting an awful start."

The *Springfield Republican* notes how the tables have been turned on "those who helped to drive this Republic into imperialism—with vassal States, like the slave-holding sultanate of Sulu—in order that Protestantism might be extended and enhanced in prestige," and proceeds with a telling statement of facts:—

"Archbishop Ireland quietly saw the President, and it happens that the treaty with Spain guarantees that the monastic orders in the Philippines shall be forever protected in their lands and establishments. Under Spain these orders might have been expelled. Indeed, the Spanish governor-general, in his agreement with Aguinaldo in December, 1897, conceded the expulsion of the monastic orders. The result is that the monastic orders, which are essentially missionary organizations, are better off than ever in the Spanish régime, while the Roman Catholic Church remains absolute master of the spiritual field in the archipelago, outside the Moslem Islands. Even Dr. Schurman comes home and says the Protestants 'may' find there a 'small' opportunity. He is doubtful of that even.

"It is one of the ironies of the situation that the Protestant zealots in imperialism should have accomplished nothing for their own kind of Christianity, and, at the same time, have strengthened Roman Catholicism not only in the Philippines, but in America. For it can hardly be denied that the Roman Church must gain in importance here at home when that church possesses at the outset a spiritual dominion well nigh absolute in all the territories wrested from Spain. The American branch of the Roman Church is as vigorous as any part of the world's ecclesiastical organization, and it will not miss its great opportunity. The Philippines, it is safe to predict, will stay Catholic, if for no other reason than that the ceremonial of the Church of Rome appeals strongly to the emotional, æsthetic, and sensuous natures of the tropical Filipinos."

The Protestants have again been beaten on Rome's ground. And just as long as they venture on Rome's ground, they will be beaten. Just as long as they try to advance Protestantism by Rome's principles and

methods, they will advance Romanism, and relegate Protestantism to the rear.

This is what the Protestant churches have gained(!) by allying themselves with the Government in the cause of imperialism. They have "strengthened Roman Catholicism not only in the Philippines, but in America." A terrible result, this, and one which can follow only from a terrible mistake. The "church militant," as a prominent Protestant clergyman recently said, has "saluted the nation militant," and recognized "that their mission and duty is to-day identical;" but now, behold, the nation militant recognizes its mission and duty as being more nearly identical with that of the Church of Rome.

Alliance with the state—dependence upon the power of the government—is a papal characteristic entirely. And imperialism is an essentially papal form of government; for imperialism, in common with the papacy, denies the right of individuals to govern themselves. In furthering the cause of imperialism, therefore, it could only be that Protestants would strengthen the hands of Rome.

If the Protestant church had raised her voice in behalf of liberty, condemning the projected policy of conquest, the nation might have been turned from the course which has weakened Protestantism and strengthened Rome at home and abroad. Will the Protestant church now learn the lesson and take up its neglected duty? It is not yet too late. A firm stand by the Protestant bodies throughout the land in support of the principle of self-government affirmed in the Declaration of Independence, would suffice to turn the tide of sentiment that is sweeping the nation toward the imperialist goal.

Protestant missions cannot succeed hand in hand with the Government. Protestantism cannot gain ground against Rome in that way. Protestants must go to foreign lands, not as representing a civil power of earth, but the government of heaven, and supported by the power of Christianity. Thus they can go always, and succeed in spite of all the power of Rome and of earthly governments.

Another Rebuff.

THE editor of the *Outlook*—Lyman Abbott D. D.—wrote a letter to Archbishop Ireland asking him if there could not be "agreement and coöperation between Protestants and Catholics in the Philippines, Cuba and Porto Rico, and the work be carried on in such relations of mutual friendliness . . . as will help to draw Protestants and Catholics nearer together rather than to estrange them from each other in the United States." The Archbishop replied "frankly" "as a Catholic" and "as an American" and said: "As a Catholic, I cannot approve of any efforts of Protestants to affect the re-

ligious duties of the inhabitants of those islands. Catholics are there in complete control; they have a thorough church organization; the inhabitants are Catholics. . . . Protestantism will never take the place in their hearts of that faith. . . . As an American, I will no less object to efforts to implant Protestantism in those islands"—and much more of the same sort. When will professed Protestants learn enough to quit humbling themselves before Rome only to be spurned? But nearly twenty years ago the compromising Protestants, the church and state "Protestants," declared that they must, in spite of rebuffs, seek coöperation with Rome in any way that *she* shall consent; and they are diligently following it up. "Protestants, there are some; but Protestantism is dead."

A. T. J.

Ready for a New Constantine.

AT the Methodist camp-meeting at Ocean Grove, N. J., about three weeks ago, President McKinley spent a short time one day and made a speech. After he had gone away, Dr. Schell, the general secretary of the Epworth League, in a sermon, says the *New York Tribune*, "aroused the enthusiasm of his hearers, and the Auditorium resounded with the loud 'amens' " when he said, "When President McKinley spoke about peace with honor, and meeting our duty in the islands of the sea like men, our souls leaped within us, for we recognized in him the conquering spirit of the old Roman and the militant aggressive spirit of Christianity. . . . He spoke as a patriot and a Christian. There are more than one million young men in the Epworth League alone. No Alexander or Cæsar ever had an army like that. We aspire to be the Tenth Legion for any campaign. President McKinley may plan for peace at home or peace with honor abroad. These young men with their blood and breeding will march through sand or jungle and fling themselves at a breastwork with a hardihood and a daring that no veteran of the Old Guard or Wellington's Iron Brigade could surpass. He has our prayers to day. He can have our money to-morrow, and the whole million will enlist the day after if we are needed."

How much of a degree is that removed from the spirit of the times of Constantine?

Another preacher the same day "aroused much enthusiasm" by calling upon all the people of the United States to "stand by the President in his Philippine policy" and declaring that "God has thrown down a thousand isles in the Pacific as jewels, as stepping-stones over which Columbia, with the Stars and Stripes in one hand and the cross of Christ in the other, may pass to the commerce, education, and spiritual salvation of one half of the people of this world."

Every sentiment of this whole performance is that of a complete union of church and state, of conquests of

the cross with sword and cannon, of "spiritual salvation" by carnal weapons and warfare.

One of these days these fanatical religionists will find a politician willing to make capital of their thoughtless enthusiasm, and then this country will behold in speaking acting power in this nation the living image of the papacy of the fourth century and onward.

A. T. J.

The Government Will Treat With a "Distinguished Foreigner."

FROM the following press statement it is made clear how the Government, while bound by obligations imposed both at home and abroad to give no official recognition to the papacy, will disregard the spirit of this obligation while carefully adhering to the letter:—

"WASHINGTON, Aug. 28.—The dispatch from Rome to the *Journal* this morning announcing that the pope would soon open negotiations with the United States Government, with a view to regulating the position of the Catholics in the Philippines, was read with much interest by officials of the State Department.

"The pope has no diplomatic or political status that is recognized by this Government, and anything that he may do will be considered as the work of 'a distinguished foreigner,' laboring in behalf of a community which he may think needs his services.

"Under the Constitution of the United States this Government could not receive a delegate from the pope clothed with powers to negotiate a treaty or do an act connected with affairs of state. Italy several years ago served notice on this Government that if the temporal power of the pope was recognized she would withdraw her diplomatic agents and sever all relations with the United States.

"Archbishop Ireland, Cardinal Gibbons, or Archbishop Chappelle, who is looking after the interests of the Catholics in Porto Rico and Cuba, may present the views of the pope to the Government, and those views will be respectfully received and careful attention will be given them. If the communication contains anything that may guide or assist this Government in dealing with a troublesome question, the suggestions will be acted upon and the recommendations may be carried out. But in no event can these suggestions be accepted as negotiations.

"If, says the State Department, as a distinguished individual, the pontiff of the Catholic Church can suggest a means through which the followers of Aginaldo can be brought into submission under a pledge that religious tolerance and the fullest possible measure of human liberty will be given them, this Government will be glad to receive his views.

"It is believed here that if Archbishop Ireland is not in this country to present in person the apostolic views to the President as he has done in the past, Cardinal Gibbons will act as the papal representative.

"It is well known that President McKinley highly esteems the pope and respects his suggestions, and that

a proposition from the holy see, while not 'regular' in a diplomatic sense, will, for that reason, go directly to the President and receive immediate and careful attention."

Imperial Rome and "Imperial Democracy."

THE similarity of the course pursued to-day by the American Republic, to that taken by the Roman republic just previous to the establishment of the empire, is a fact not lost to the view of American imperialists, although they fatuously predict a different outcome from the working of the forces which established world-wide despotism two thousand years ago. For example, note the following taken from a paper read by Samuel L. Parrish, before the Social Science Association at Saratoga, September 6:—

"I know that in the busy world of to-day classical comparisons are somewhat out of date, and yet it may not be inappropriate to recall to mind that nineteen hundred years ago three men, Roman citizens, divided the world among them, Antony, Lepidus, and Octavius. Lepidus took Northern Africa and Spain, Antony took Egypt and the East, and Octavius took Italy and the rest of the world. But it was not many years before Octavius, by force of arms, became Cæsar Augustus, sole ruler of the world. And then it was that the gates of the temple of Janus were closed, which signified, under the Roman law and custom, that war had ceased and that universal peace reigned throughout the empire. And then, too, it was that the Prince of Peace was born.

"And so, as I look into the future, I see again the world divided into three, but this time it will be three nations and not three individuals who will divide the world among them. If not in actual territorial division, at least in dominating political influence. And those three nations will be, in fact are, named in the inverse order of their ultimate political importance. First, Russia, that grim specter of the North, that seeks to enfold in her chill embrace the destinies of the world. Second, Great Britain and her colonies, a vast and magnificent federated empire that will be standing for stability and order, and third and last, the United States of America. And the last shall be first.

"And as I seek to draw aside the veil still more and gaze still further down through the corridors of the centuries I see again Cæsar Augustus sole ruler of the world. But this time it will not be a single individual, but the imperial democracies of the English speaking race, ruling with directing mind and guiding with sympathetic, outstretched hand a Christian world, bound together by the iron bands of order, of justice and of peace."

The picture of "imperial democracy" ruling a Christian world is pleasing enough, but it is one that can never materialize; for imperialism is not democracy and democracy is not imperial. The establishment of imperialism marks the end of republicanism. It is impossible to separate imperialism from empire, and empire

from emperor. The rule of the many over themselves is republicanism. This gone, there must follow the rule of a few, and eventually of one over the many; and that rule was never anything else than despotism.

“Sunday League” Work in Mississippi.

BY R. S. OWEN.

THE Sunday-law advocates seem to be making Mississippi their special field of operations at the present time. They have already got their “stakes set” and are getting their ropes ready to “scoop us all in.” I am informed by the president of the Sunday League of Columbus, that auxiliary Sunday leagues have been formed in every county of the State, acting under the direction of State officers of the Sunday League of America, an incorporated body having its headquarters at Columbus, Ohio, with general manager’s office in Atlanta, Ga. They are planning to work on the legislature of the State to secure a more stringent Sunday law.

“We insist,” they say in their Sunday reform leaflets, “that the Sunday labor must be reduced to the minimum of real mercy and necessity.”

In enumerating the open foes of their movement, they mention “*first, Sabbatizers, a small, compact, conscientious group of mistaken men, who put the Jews’ day in the place of the Lord’s day.*” Second, “*Indifferentists, who care for none of those things but whose contempt of silence, arrays them against Christ and his day.*” The third class are those who “*plead for personal liberty.*”

In answer to the question, “By what methods shall we meet these?” they answer:—

“1. By legal methods . . . we can and should demand that the Sunday laws on the statute books be enforced. We can and should bring our influence as citizens united on the main issue, if possible, to bear upon our legislators and executives. . . . We can and should agitate and petition, petition and agitate—Yes, watch, fight, pray.

“2. By reform methods—mass-meetings, organizations, tracts, essays, and books to be scattered broadcast. A half holiday Saturday should be insisted upon as a social vent—a necessity, a preparation for the Sabbath.

“3. Church methods—If the Sabbath is lost, the citadel of the church is captured. . . . Every denomination should be a separate fort with guns loaded and manned. In council, congress, conference, convention, synod, assembly, resolutions should be passed.”

I have called on two of the ministers of this place and found considerable quantities of Sunday League literature on hand for free distribution. One of the ministers said, “The nation is to be seeded down with them.” “This is a Christian nation,” said he. “That question has been decided by the judge of the Supreme Court.”

So according to this we are to have the spectacle of a “Christian nation” enforcing a religious observance by law upon a conscientious group of men and a liberty-loving people at home, and subjugating the heathen abroad by means of the destructive engines of modern warfare.

Truly this is not the Christianity of the Christ of Calvary, who said, “If any man hear my words and believe not, I judge him not;” and who also said to Peter, “Put up again thy sword into his place; for all they that take the sword shall perish with the sword.”

I recently heard an advocate of national religion say, “Better have a bad God than no God.” None but Christ of Calvary for me.

Lessons from the Past.

BY JOHN M’CARTHY.

BECAUSE of the agitation, in which united militarism and clericalism have completely taken possession of France, in the case of Dreyfus, the religious French journal, *L’Evangeliste*, has printed a well-written article, from which we translate the following part, that our readers may once for all understand what is the disposition of clericalism. It says:—

“That which is passing to-day in France, is sufficient to profoundly disconcert those who can bring to mind the lessons of the past. They are too tragic to permit of their being forgotten, and each one of them cries to us in warning voice, Remember! and be careful!

“Remember ye the year 1851! Then ye saw our people after the enjoyment of scarcely four years of liberty, throw themselves at the feet of a master, who carried a great historic name, a Napoleon, without the genius of his uncle; and thus did our people place upon themselves the yoke, to escape the real or imaginary dangers of the free institutions. Ye could see them a people—thirsty for rest—give the absolution of their votes to the perjured author of the great *coup d’etat* of December 2.

“Remember ye the year 1870! That brought the terrible and heavy ransom of those moral weaknesses of 1851! Remember the war developed by the nefarious alliance of clericalism with militarism. Remember how France was invaded, also the capitulations of Sedan, Metz, and Paris, and how Alsace and Lorraine were rooted out of our native country. How the great armies sent to butcher others were conducted into captivity; and how we were compelled to pay, as war indemnity, the stupendous amount of 5,000,000,000 francs; and to be concise, this lamentable destruction of our nation is but the result of having abdicated our rights, by allowing a master to take possession of them.

“Remember ye the year 1889! That year saw a large number of our people, ay! the great majority of the residents of Paris, ready to sacrifice their liberties into the hands of a factious general, who—happily for us—fled to a foreign country, from whence he saw the flower of French society stand up as one man, deter-

mined not to tread under foot their liberties, as the black horse tramples upon the valueless things beneath his feet.

"There were in those times—among the intelligent and enlightened patriots—a live sentiment of the danger which confronted the republic, since our fellow countrymen were running the risk of being carried away by seductive orations and eloquent phrases. Thus France escaped an ignominious dictatorship, and hoped to triumph definitely over the imprudent presumption and vanity of her pretended saviours.

"The actual crisis presents us the occasion when we may be permitted to ask, Is the cure complete? We behold the reappearance of the alliance between militarism and clericalism, or as it is put by our people in an appropriate language, the union of the sword and the hyssop. Jesuitism has been able to put its hands on the highest positions of the navy, and with much reason the sensible public fear that the superior officers, naval and military, have been contaminated by the astute influence of the Jesuit fathers, and consequently have now but a very relative adhesion to our republican institutions.

"The strange capitulations of conscience that have revealed recent events, are the index of the same moral perversion which caused Blas Paschal to reproach the Jesuits more than two hundred years ago; to day, as then, the motto of the 'fathers of the company of Jesus and their disciples,' is, 'the end justifies the means.' It is not only upon the military commanders that they exercise their pernicious influence; but also by their innumerable 'crosses,' which they distribute by hundreds of thousands, even in the most isolated villages where they sow—with full hands—calumny and abhorrence.

"The antisemitism in France is but the shameful manifestation of the intervention of Jesuitism in our internal affairs. A great journal which cannot be suspected of moderation—*Les Temps*—writes in an accent of indignation, what we should like to see published more often in its columns. It says 'It is permitted to ask ourselves the question, if the spirit of antisemitism is not a more fearful and horrible epidemic than even the cholera, and should not all lovers of truth and liberty subordinate such a monstrous germ and restore liberty, that esteemed prize of modern humanity.'

"It is the hatred to the Jew—fomented and kept alive by the *Libre Parole* and by clerical pamphlets—which is responsible for the alarming proportions taken in the Dreyfus case. It appears unfortunately evident that it is the fact that Dreyfus is a Jew, that explains the deplorable celerity with which he was judged and condemned; and the cruelty with which a part of the public opinion was opposed, and is opposed even yet, to the revision of a process manifestly marred by illegality and fraud, from beginning to end.

"If there yet remained in Catholicism the least remnant of pure evangelical moral, the least atom of righteousness or pity for the weak and oppressed, we would have heard from her pulpits the grandiloquent clamor in favor of justice, even though it may benefit a Jew.

"But no, not even once have the Catholic clergy raised their voice in such a righteous cause. The official organs of the Romish Church have entered the lists with the *L'Intransigente* and the *Libre Parole*, uniting their furious clamors to detain the work of justice, and impel

the unprincipled multitudes to commit debasing excesses. This is the abominable scandal, which will drive away from Catholicism the souls who have conserved the least sense of integrity or eternal justice.

"If—by misfortune—that work of strangling right and equity should triumph, the conscience of the nation will have received a shock from which it would be unable to recover; and France would rapidly decrease until it would soon find itself in the degraded position in which we find poor Spain to day.

"Shall we recommence to study the history of 1851 or of 1870? Shall we again place ourselves beneath the yoke of a richly dressed master, inspired by Father Dulac? Shall we—to glee from our internal difficulties—look for a diversion as we did in 1870 in an exterior war? The criminals who are leading France on in this path, they would already advised us, that once they begin action, they would make mince meat of the Jews, and who knows? . . . perhaps also of the Huguenots. We are shy to admit such views. We hope that public opinion, directed in the path of truth, by the discovery of the fraud committed by Colonel Henry, may regain its self-possession, and refuse with disgust the counsels of the eternal enemies of all justice and liberty.

"This is a solemn hour. And it is the time for all true Christians to pray as of yore the prayer which is engraved on our national coins, 'God protect France.'"

This, from a French journal, reveals to us the awful consequences of the Jesuitic intervention in French political life, and show how the French republic is being slowly carried towards the dreadful rocks upon which she must finally be shipwrecked.

Jesuitism is but aggressive Romanism. Other Catholic orders have the same object in view, but they are much more careful in revealing their purpose. The papacy is a political system in all its bearings. It has a diplomatic experience of 1600 years. Rome has played many a game, and is perfectly familiar with each card in the political pack. Sometimes she receives an apparent check, but this only stimulates her to make still greater efforts to gain her ends.

The echo of the centuries are warning us, telling us to "beware of the papacy;" vile oppressions, ferocious crusades, intolerant edicts, martyrs' blood, all appeal to us to "beware of popery." Shall we then, fellow-citizens, barter away, knowingly, our rights and privileges, by not entering a protest against every approximation to a union of church and state in any form, when such a union is so full of evil?

History repeats itself. Let us therefore learn by the past to avoid the shoals and rocks upon which other mighty nations in the past have foundered, lost for ever.

Argentine Republic.

SUNDAY laws cannot bring about a Christian Sabbath. I think it will have to come through a great revolution among the preachers and the congregations.—*Christian Intelligencer.*

Political Religion.

BY H. S. PETERS.

"RENDER therefore unto Cæsar the things that are Cæsar's, and unto God the things which are God's." This divine principle of religious liberty as laid down by the Lord is such as distinctly and forever shuts out all thought of a union of Christian principles and politics.

It has been Satan's studied effort to counterfeit God's work. He saw in the theocracy of Israel an admirable plan by which he could cause man to forget God, cause man to deny God, and take the position which he, himself, took in the beginning and which caused his expulsion from the courts of heaven. Behold the man-made theocracy of the papacy, whose head "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

This was the desire and purpose of Lucifer in his revolt in heaven. For was it not religious politics? and was it not religious warfare? Was not the question canvassed in heaven before the angels could take sides and vote upon the question of Lucifer's humility or arrogance? Lucifer's desire was to occupy a position which by nature he was unqualified to fill, and with covetous heart he became vain in his imaginations, and said, "I will ascend into heaven; I will exalt *my* throne above the stars of God; I will sit also upon the *mount of the congregation*, in the sides of the north; I will ascend above the heights of the clouds; I will be like the *Most High*." These were some of the planks of the platform of the first religious party, and afford a lesson in religious politics.

As the angels departed from the principles of religious freedom and sacrificed principle, they lost their estate—lost the respect of all loyal intelligences of the universe of God; and in the great day of God, he will mete to them judgment commensurate with their deeds.

The papacy followed along this line, being a man-made theocracy, a combination of religion with the state. The papacy is the complete representation of the result of men's endeavors to unite religion and the state, to mix religion and politics. This is what grew out of dabbling in politics on the part of the representatives of Christ, and the spirit of it was the spirit of the father of religion in politics,—the spirit of Lucifer contending for the supremacy in heaven.

From its very nature politics can only conduce to strife; it always did and always will. Human agencies are not divine; and as divinity is not back of the alliance of religion with politics, nothing but strife will come of it. When the church enters the arena of politics, she will of necessity partake of the spirit of politics, and there will be contention and strife until the finish. Lucifer contended until cast out; so likewise will it be with all who contend against God. The political spirit

in the church is foreign to the spirit of Christ; it never made converts to God, and it never will. It always made hypocrites and infidels, and it always will. It caused war in heaven at the beginning; it caused bloodshed on earth, and always will. It was antichristian in the beginning; it was antichristian in the papacy, as history plainly shows; and it is antichristian to-day.

Those who would unite politics with religion and form a new theocracy, partake of this spirit; and in the "National Reform" movement of to-day can be seen the intolerant spirit of the predecessors of these false teachers. In this religio-political movement can be seen the kindling fires of persecution. Already we see those who for their faith are ready to sacrifice home, liberty, and even life, if necessary, to hold up the banner of Prince Immanuel.

Allegheny, Pa.

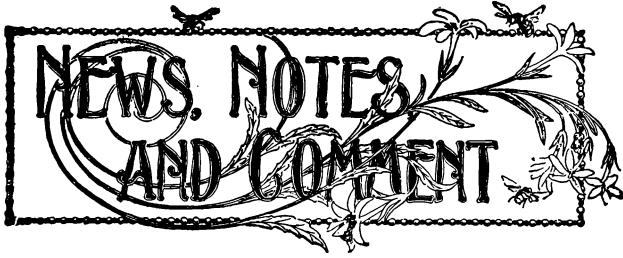
Rome Aims to Rule the State.

"*The Examiner*" (Baptist).

THE determination of the church of Rome to govern in temporal as well as in spiritual matters is no less pronounced to-day than it was a century ago. Evidence of this is seen on all sides, but especially in France, Italy and the several South American countries. Whenever an attempt has been made to restrict the priests to the exercise of their sacerdotal functions, the "Holy Mother Church" has become an enemy of the government and a fomenter of revolution. In France she is to-day the ally of the royalists, in Italy the advocate of republican principles, while in Ecuador she threatens to close the churches altogether unless the restrictive laws against the ecclesiastics, recently passed by the Congress, are repealed.

In all these countries the people, although there are many grievances to be righted, seem to be loyal to the government. In Ecuador this loyalty has enabled the government to suppress two formidable insurrections instigated by the clericals and their partisans. What the effect will be if the priests carry out their threat of closing the churches it is difficult to predict. Up to the present time they have been unable to intimidate the government, although they have caused some dissensions and official resignations. It is patent, however, that the people are becoming growingly dissatisfied with priestly domination in temporal concerns, the recent prediction of the archbishop of Durango, Mexico, to the contrary notwithstanding. One thing is certain: the power of Rome in temporal affairs in all Latin countries is waning.

"It will be no loss to the kingdom of God if churches which ignore the Holy Ghost should founder."—*Spirit-Filled Life*. See our offer on page 575.



A CORRESPONDENT inquires why, if the Sabbath always falls on the seventh day of the week, the day of the resurrection of Christ must not always fall on the first day of the week, since the resurrection day was the day following the Sabbath. This is really a silly question; yet anyone is to be excused for asking it in view of the fact, astounding though it is, that almost throughout Christendom it is actually believed that the first day of the week is always the day of Christ's resurrection.

* * *

THE resurrection of Christ was an event which in A. D. 31 took place on the first day of the week. That day was marked by that event; other days are marked by other events. Taking any particular day so marked, how often does that day recur? Does it recur every week? or every year? Anyone who will claim that the occurrence of any event calls for a weekly celebration of that occurrence, will make himself a laughing stock wherever he goes. If you doubt it try it. Go out and advocate that the signing of the Declaration of Independence ought to be celebrated every week, instead of but once a year; for that event marked a day of the week just as truly as did the resurrection of Christ; and every reason for a weekly celebration in the one case will hold good in the other. And so of any other event that may be cited.

* * *

THE resurrection of Christ, while necessarily occurring on a day of the week, did not and could not have any relation to the week. It could no more be connected with the week than could the birth of Christ, or the birth of anybody. A weekly birthday is just as sensible an idea as is a weekly Sabbath based on Christ's resurrection. The day of Christ's resurrection recurs once a year, as does the day of one's birth or death; and in a period of seven or eight years will necessarily cover the entire week, falling on each of the seven days successively. And the orthodox world recognizes that the resurrection day is a yearly day, by the yearly celebration of Easter. But as it would not do to have Easter, the day of the resurrection, fall on any other day than Sunday—as in that case the fraud of the whole thing would be too palpable—it is fixed by the church calendar doctors so that it falls always on Sunday; and we have the wonderful spectacle of the (supposed) day of the

year on which Christ rose, falling always on the same day of the week! Even the impossible is called in to pay tribute to Sunday!

* * *

. It is worth noting further that to the resurrection of Christ the language of the second psalm applies: "Thou art My Son, this day have I begotten thee." See Acts 13:33. So that Jesus Christ, the Christ of to-day, was really begotten on the day of his resurrection, and that day is in the true sense of Scripture, his birthday. So that if Christ can have a weekly birthday, there may be some propriety in a weekly celebration of the day; otherwise there can be none at all.

* * *

AND from all this it is evident that there can be no sensible reason for Sabbath observance other than that assigned by the Creator and Lord of the Sabbath in the fourth commandment: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." That made the week; and the seventh day, the Sabbath of the Lord, was necessarily the seventh day of the week.

* * *

THE annexation sentiment appears to be fast overshadowing the desire for independence in Cuba. A press correspondent, writing from Havana, says that a few weeks ago it was considered almost treason on the part of a Cuban to say he was in favor of annexation, but now it is said and spoken about by Cubans in clubs, in cafés, in the parks and squares, and on the streets. This is especially noticeable among merchants, brokers, bankers, clerks, and professional men.

* * *

The press is growing pro-annexation very rapidly. About two months ago a paper was started in Porto Principe, devoted entirely and exclusively to the cause of those favoring annexation. Another one comes out in Havana this month, and another in Santiago. These papers are backed by influential persons, and the announced cause for their existence is the education of the people in favor of annexation.

* * *

IN this world a fraud and humbug often finds a host of credulous supporters, while a genuine good thing goes begging. Witness the Westinghouse air-brake, which is now to be extensively used in Russia and other countries of Europe, and the "Keely motor." While Westinghouse was trying to borrow money in Philadelphia.

to get on his feet with his inventions, and meeting with little success, Mr. Keely was getting funds by the hundred thousand out of Philadelphians for his mysterious, intangible, humbug "force."

* * *

ONE result of the labors of "Father Chiniquy, the ex-priest, in the cause of Protestantism, is now seen in Canada, where four Catholic priests have lately put themselves in communication with Protestant pastors in Montreal, desiring to be instructed in Protestant doctrine. There is a visible restlessness among the French Catholic clergy. Father Chiniquy's steadfast adherence to the Protestant faith up to his death, says *The Presbyterian Review*, "has evidently made a deep impression. A very different issue was confidently expected."

* * *

ONE Marshall O. Waggoner, of some prominence erstwhile in "freethought" ranks in Ohio, having now renounced his atheistic views and joined a church, *The Truth Seeker* (atheist) comes forward and declares that Mr. Waggoner was never any good anyhow; that he always represented "rampant emotionalism," absence of logic, and "stupidity," was always a braggart, shallow-brained, discourteous, etc. This is what, coming from a religious journal against one who had renounced Christianity, would be called by *The Truth Seeker* an exhibition of religious spite and intolerance. We allude to it only by way of observing that the anti Christian spirit outside the church is precisely the same that it is when found within it.

* * *

THE well known English nonconformist clergyman, F. B. Meyer, says with reference to the result of the archbishops' decision against Romanist ceremonies in the Church of England:—

"If the ritualist party does not acquiesce, disestablishment will come inside of a decade. Think of that, and see if you can understand the tremendous issues involved. The ritualists may give in and so save the establishment. Although on the outside, I have some inside sources of information, and I cannot help believing the ritualists will make the best of it and obey. The next three months will tell. Watch affairs for that length of time. The enormous issues involved warrant your thought and attention, even if you are the busiest people on the globe."

* * *

HATRED of Mormonism in the South brought about a very unusual spectacle at Johnson Springs, Va., September 4. A man who had murderously assaulted a Mormon elder was on trial for the offense in a regular court of justice, when an armed mob of about two hundred men appeared and took charge of court, sheriffs, and prisoner, released the latter, and compelled the

Mormon elder to withdraw the prosecution and promise to leave the country under a threat of lynching. It is seldom that mob rule goes so far as to "hold up" justice in its appointed sanctuary,—the courts of law. The significance of such an incident is altogether on the wrong side.

* * *

A GOOD idea of what is at the bottom of England's extraordinary interest in the affairs of the Boer republic, may be had from these two statements made by eminent Englishmen of South Africa. Sir Alfred Milner, when asked what would be his policy regarding the Transvaal, said: "If you saw a solid pile of gold worth five hundred millions sterling over there with 20,000 Boers armed to the teeth sitting upon it, what would you do?" The other statement is this by Mr. Lionel Phillips, a Rand millionaire: "We don't care about the franchise; we want the mines."

* * *

GERMAN CATHOLICS of Newark (N. J.) diocese, recently, at their fifth annual convention, passed a resolution declaring that in case of war between the United States and Germany, they would enlist under the banner of the former.

* * *

ROMAN CATHOLIC church property in the United States, as is well known, is mostly held in the names of the priests and prelates. In Wisconsin, recently, a supreme court decision declared that property thus held by Archbishop Katzer, of Milwaukee, was subject to taxation. To escape paying the tax, the archbishop transferred all the property to the Consultors of the Diocese, who became an incorporated body. The same course, it is said, is to be followed by the church in Michigan.

* * *

THE synod of the Reformed Presbyterian Church, held at Denver, Col., some weeks ago, adopted resolutions calling for such a change in the national Constitution as will make it embody "a clear and explicit acknowledgment of Almighty God as the source of all power, of Jesus Christ as the prince of kings of the earth, and the Bible as the supreme rule in all affairs." The country's financial troubles were declared to be due to the fact that the supreme power of God was not acknowledged in our Constitution.

—————▶▶▶—————

PRE-EMPTED.—"Found!" cried the explorer as the North Pole hove in sight. "I annex this district in the name of my gracious sovereign." "Too late," murmured a native laconically. "All this district is under the control of the Ice Trust."—*Philadelphia North American*.

Papal Titles for Sale.

ACCORDING to the following from the *Pall Mall Gazette*, and which is reprinted in that thoroughly Catholic paper, the *New York Sun*, a very considerable income for the papal treasury is derived from the sale of papal "titles of nobility," which can be had from any person who is able to hand over the cash equivalent:—

"What the popes can, and do create, are counts of Rome. These nobles are not counts of the papal states, which no longer exist. They are, properly speaking, counts of the Vatican—Counts Palatine, nobles of the palace. The official title, indeed, is 'Count of the Apostolic Palace and of the Court of the Lateran.' The designation comes down from the time when the popes lived at St. John Lateran, and these Comites were, in actual fact, the 'companions' of the pontiff. It is another survival of those distant days that every bishop-assistant at the pontifical throne is created a count when he receives his court nomination. But it is in relation to laymen that these papal distinctions are most interesting. Originally, no doubt, as still is the case in theory, Vatican titles—and the pope grants everything from knightships to dukedoms—were conferred as rewards for good and faithful service to the church.

"In such cases it is the custom of the pope to confer these honors *motu proprio et sine pecunia*—without the payment of fees to the Vatican Chancery. But during the present century great numbers of papal titles have been created, and it is quite certain that the vast majority of them have not been accorded *sine pecunia*. The granting of them, indeed, has come to be regarded as a regular and legitimate source of income to the Holy See; and it would appear that it is no longer necessary to be a Roman Catholic or even, for the matter of that, a Christian at all to become a noble of the Apostolic Palace and of the Court of the Lateran. According to the tariff of a foreign 'nobility agent,' which was issued a few years ago, the title of prince could at that time be had for £3,000; a dukedom cost £2,000, while £1,000 would buy a countship, and £800 a barony. We need hardly say that we do not vouch for these figures.

"It has often been denied that the Vatican sells titles; and, technically speaking, it of course does not. The money paid is not in return for the distinction; it passes in the guise of fees for making out and sealing the patent, and so on—fees which even an English peer or baronet has to pay. Nor does the pope stand alone in covering up transactions of this kind under pleasant fictions. Italy and Portugal do the same, to say nothing of the accommodating little republic of Andorra, which recently ennobled an American because he made an allowance of £100 a year to the national library. It is in France that papal titles find their readiest sale, which is not surprising, seeing that they are borne by many Frenchmen of position and real distinction. Indeed, it is almost traditional that every French ambassador to the court of the Vatican should be created a count by the pope, and it is only a few months since the customary distinction was conferred upon M. Poubelle. It would be ill-bred to refuse—almost as impossible, indeed, as it would be for a French president

to decline the honorary canonry of St. John Lateran. M. Loubet, like his predecessors, is, indeed, already a canon of the Lateran."

Japan as a Civilized Nation.

ON the 17th of July last, Japan was formally admitted to the family of civilized nations. A Berlin paper, commenting on the occurrence, says: "Europe has never before admitted a 'heathen' nation to equality, and it is no use trying to hide the fact that Japan would never have been admitted 'into the family' if she had not developed such uncommon energy. Her position has been gained by her own efforts."

And the most conspicuous feature of Japan's "uncommon energy" is represented in her present efficiency as a military power. It is but a few years since Japan astonished the world by a successful attack upon the giant empire of China, executed with a skill worthy of the most efficient commanders in any country, and with a ready use of the most efficient military weapons. And Japan has ever since been pushing rapidly to the front as a military power. A Canadian journal, *The Times*, says on this point:—

"Japan has now a navy afloat and in preparation for early launching that places it among the leading naval powers of the globe, and the quality of the Japanese as fighting men was well tested in the late war with China; they are bold and dashing fighters, fine tacticians, good gunners."

With all this in view, an alliance with Japan has been counted as an advantage not to be overlooked by any one of the civilized powers. English journals have been very outspoken upon this point, and it is not considered a safe thing to shut English ports against the Japanese, as they are shut against China. "China's feebleness and ignorance," says the *London, Ontario, Advertiser*, "merely happen to spare us the unpleasant consequences that might arise if we treated a more sensitive and powerful nation in the same way."

Japan is treated like a civilized nation because she has become a powerful nation. Japan is not a Christian nation, even in profession; yet she is now recognized as on an equality with any civilized nation of the earth. It is not Christianity, or a profession of it, that wins her this respect from civilization; it is force.

Power—fighting power—is respected and even revered in the civilized world to-day. It is the possession of this that puts a people on an equality with those of civilized lands; that makes them reckoned as civilized in the world. Modern civilization and fighting ability are expressions altogether too nearly synonymous in meaning.

Religious Persecution of the Finns.

[THE case of the Finnish people, who are now being made the victims of religious intolerance by the Russian Greek Church, is concisely stated by *The Examiner*, of this city, as follows:—]

“The prosperity of the nations rests on right and equity,” said the Russian Czar, in his famous “Peace Rescript.” The fine sentiment has been widely applauded. Just before uttering it, however, the Czar issued a ukase affecting his Finnish subjects, from which, rather than from his peace overtures, history is likely to judge him. His treatment of the Finns can hardly fail to be regarded hereafter as an illuminating episode of his reign. It is also one of more than ordinary contemporaneous interest.

Finland’s history began in the twelfth century, when the kings of Sweden warred upon the Finnish heathen, subdued and forcibly baptized them. The country remained under Swedish dominion, enjoying a Swedish constitution and social organization based on individual political liberty, until 1808, when Alexander I. of Russia, to achieve the final conquest of Finland, declared war against Sweden, and, in 1809, wrested her principality from her. His chief aim in securing it was to create a natural bulwark in the northwest for the capital of his empire. Soon after the conquest he summoned the Estates of Finland to assemble, and, after receiving their homage, made an address, in which he assured them of his friendly and conservative intentions. On March 29, 1809, he caused to be promulgated the “Declaration of Borgo,” whereby he confirmed and ratified the religion and fundamental laws of the Grand Duchy (which Finland had become under Russia), and all the privileges and rights which each class and all the inhabitants, high and low, had hitherto enjoyed according to their constitution. These assurances, by imperial ukase of February, 1816, he confirmed “for all time to come,” guaranteeing to his Finnish subjects a separate constitution, “under our scepter and that of our heirs,” as the document runs.

On the principles thus established Finland has been ruled and administered for almost one hundred years. Four emperors, including the present one, have since taken the constitutional oath to observe their original compacts and guarantees. But, after the death of Alexander II., the reactionary triumph in Russia began to make its influence felt in her attitude toward Finland. Pressure was brought to bear on the Czar by the bureaucracy to induce him to abolish Finnish autonomy. Alexander III. created commissions whose business was to promote the fusion of Finnish with Russian customs, and a uniformity of the coinage and postal systems. A “codification” of the Finnish fundamental laws was ordered, with a view, it is claimed, to their practical annulment.

Matters stood thus, without serious friction, until

the accession of Nicholas II., in 1894. That event inspired high hopes. Following the example of his predecessors, he confirmed and ratified “the religion, the fundamental laws, and the rights and privileges of every class.” But under the constant urgency, it is believed, of Pobidonisteff, the Procurator of the Greek Church, and the reactionary party, he issued a decree in February of the present year which practically annulled the legislative powers of the Estates; for, while not rescinding this power in local affairs, it reserved to the emperor, himself, “the ultimate decision as to the laws that come within the scope of the general legislation of the empire.” Such legislative autonomy as remained was thus reduced to the insignificant task of giving advice in all indeterminate matters which the Russian ministers might please to consider interests common to the empire.

The people of Finland heard of this decree with sorrow and amazement. They drew up a petition to the Czar humbly but strenuously protesting against it, and the Estates sent their four presidents to St. Petersburg to lay it at the feet of the monarch. The deputation were not permitted to enter the imperial presence. Meetings were then held throughout the country, and a petition signed by 522,931 men and women of Finland was sent to St. Petersburg by 500 delegates. The governor-general of Finland (Bobrikoff) permitted them to depart, but telegraphed the chief of police at St. Petersburg to forbid their entrance into the city. For some reason, his attempt to shut them out was not successful, but a subsequent telegram is known to have been sent by him to the minister-secretary of state; and, although aware of their presence and of their errand, the Czar refused to see them, and they were peremptorily ordered to return to their homes. The effect has been to crystallize the various Finnish parties in hostility to Russia, and to evoke from them a protest to Christendom against the monstrous wrong done to them by their monarch in contravention of his coronation oath.

The history of their virtual enslavement, to the end that they may be made amenable to all military and other imposts, casts an interesting sidelight upon the character of the mighty autocrat at whose request a council of the nations is even now discussing a policy of universal peace that shall rest on “right and equity.”

THE universal solvent for social ills and wrongs is liberty. For liberty is the firstfruit of Christianity and of the law which bids us love our neighbor as ourselves. We must apply the law of equal liberty, granting them just what we grant ourselves, to union men and to scabs; to immigrants and to native-born; to Christians and to Jews; to Caucasians and to Chinese; to white men and to negroes. Liberty is the universal solvent; but how unwilling are Christians to grant it to Jews, native-born to immigrants, white men to yellow and

black. Yet there is no other solvent. Anything less means bitter conflict in a developing State.—*N. Y. Independent*.

Sunday in Nashville, Tennessee.

THE question of Sunday closing of saloons has been agitating the city of Nashville somewhat of late. It is a phase of the Sunday question that seems to have periodical appearances, dropping out of sight after having brought forth a number of communications in the papers, calling attention to the open saloons and urging an enforcement of the law. A few orders come from the chief of police to the policemen to see that every saloon door is closed; a few arrests and fines follow, and a general rejoicing at the growing morality of the city. The saloon-keepers seem to know it is only ephemeral, so do not have much to say but pay a fine or two, keep closed as long as there is a policeman stationed at each door, and keep open house when the matter is quiet, which it generally becomes in three or four weeks. At present the matter is rather quiet.

L. A. HANSEN.

An Unanswered Anti-Expansion Argument.

THE following resolutions passed at a recent convention in Chicago, voicing the sentiment of several millions of American citizens, outweigh in point of truth all the grandiloquent talk that was ever uttered about America's "war of humanity" and benevolent mission to confer liberty and other blessings on a dark-skinned race across the sea:—

"Resolved, That it is the duty of the United States Government to see to it that its citizens are not deprived of life and liberty without due process of law, and we solemnly demand such national and constitutional legislation as shall at least guarantee to American citizens as great protection from mob violence as is given citizens of foreign birth resident here.

"The widespread crime of lynching persons accused of law-breaking is an offense against civilization which demands punishment; and we believe it lies in the power of Congress to provide such repressive legislation as shall prevent justice in America from becoming a by-word and a mockery."

Catholic Authority on Sunday Observance.

THE agitation of the Sunday observance question in England, growing out of the attempt of two London dailies to publish Sunday editions, has called out an article on the subject from a Jesuit, published in the *Nineteenth Century*. In this the Catholic view of proper Sunday observance is authoritatively stated, thus:—

"It was by public worship in the church, offered to

God especially at the parish mass, in the service of early matins, and at afternoon vespers, that the day was to be sanctified. With the discharge of this duty no amusement could be permitted to interfere; but if this were fulfilled the canonists dealt indulgently with all other reasonable employment. . . . The praise of God must occupy the first place, but, that being secured, the church thought next of man's physical and moral well-being—rest of body, peace of soul, and all that makes for charity and good will between class and class."

"A neglected Bible is responsible for much of the lost blessing from which many of God's children are suffering to-day."—*Spirit-Filled Life*, page 123. See our offer on page 575.

Emperor William on Church and State.

A SPEECH delivered by Emperor William at a gala banquet, at Strassburg, September 5, gave this plain statement of the condition of the church under an alliance with the state:—

"Before all, however, I would impress upon the church dignitaries, who exert such a powerful influence over our people, the duty of striving in their work and of using their personal influence so that regard for the crown and confidence in the government may become ever and ever stronger. For, in these agitated times, when the spirit of unbelief is rampant, the church's only hold is the imperial hand and the escutcheon of the German empire; and I think, if I read the hearts of the Strassburgers aright, that the enthusiastic reception accorded me is in some measure due to the impression made upon the inhabitants of this beautiful old city by the splendid appearance of the armed sons of this country, renewing their confidence that under the shadow of the wings of the German eagle, the Reichsland is secured against all dangers."

Under such an alliance, in America as in Germany, the church would depend upon the state, and her "only hold" would be the "imperial hand and escutcheon" of the state. But the only hold the church needs or ought to have is the arm of Omnipotence.

Religious Intolerance in Russia.

THE *Outlook*, of this city, says:—

"Last week the news reached this country of a renewed attack by the czar's government upon the Lutheran churches in Finland and in the Baltic provinces. The pretext for this attack is that, under the cloak of religion, Lutheran clergy in Finland and Livonia are favoring the spread of Pan-Germanic sentiments. . . . A number of recent conversions from the Russian Orthodox Church to the Protestant faith have inspired a cry of alarm in the clerical and reactionary press. As a result, the Lutheran theological seminaries, which a few

years ago had been allowed to be open in St. Petersburg, have now been closed.

"Coincidentally with this, some German and Polish Jews, residents at St. Petersburg, have been ordered to leave that city within thirty days. If the czar has hardened his heart towards Lutherans, Finns, Jews, and Mennonites, the sudden death of his brother seems to have caused some change, for the moment at least, in his attitude towards the Protestants known as the Molokani. This sect is found in far eastern Russia. The organization consists of presbyterial congregations. The Molokani are total abstainers from liquor, and have the reputation of being wonderfully familiar with the Bible. They are extremely reserved in manner. When the czar's brother, the czarowitz, was attacked by hemorrhage while taking a bicycle ride in the Caucasus, a poor Molokani woman found him, helped him to her house, and nursed him during his few remaining hours of life. In recognition of this, the czar has issued a public manifesto, not only thanking the woman for her services, but also offering his grateful acknowledgments to the entire Molokani sect."

I CONSIDER the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that, also, which reserves to the States the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general Government. It must, then, rest with the States, as far as it can be in any human authority. But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from.—*Thomas Jefferson.*

SATURDAY in all the Latin races is the Sabbath; indeed, the French *Samedi* is a corruption of *Sabbati dies*. As is well known, the early church observed the Sabbath as well as the "Lord's day," and it was not till the end of the fourth or fifth centuries that both Saturday and Sunday ceased to be observed together with strictness as holy days.—*The Examiner (Baptist).*

"THE remedy for the race trouble," says *The Independent*, "is liberty, the fullest liberty. Nothing else, nothing less." That is true; and the "fullest liberty" is in "nothing else, nothing less" than Christianity.

Does your subscription to the Sentinel expire this month or in October? Read our offer on page 575 and renew at once.

To SET UP a colonial system is to be ready to trade peace for war, to surrender serenity and security for a state of armed anxiety and weakening incertitude. It is to mix up in alien quarrels, which we have deprecated always, and with special emphasis of late, at precisely the time when, by all indications they are about to culminate in the most colossal and destructive war of modern times.

Not long ago at the Lord Mayor's banquet in London, Lord Salisbury declared that the advent of the United States into Old World diplomacy would strengthen England, but his lordship added that he was sorry that in his opinion it did not improve the prospects of peace. *The sensitive storm center is in the East, and into the very midst of it we shall be led by this policy.*—*Chas. A. Towne.*

New York Under Tammany Rule.

"NEW YORK UNDER TAMMANY RULE" is the title of an informing article which Frank Moss, counsel for the Mazet Investigating Committee, has written for *The Saturday Evening Post*, of Philadelphia. After summarizing the notorious methods of Tammany rule, whereby the leaders enrich themselves at the expense of the taxpayer, and run the City of New York as "wide-open" as any Western mining town, Mr. Moss accounts for the helplessness of the law-abiding majority and suggests a means for the overthrow of the Croker régime.

This article is one of a series dealing with the municipal affairs of great American cities. It will appear in *The Saturday Evening Post*, of September 9.

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NEW YORK, SEPTEMBER 14, 1899.

WHEN you read of some whose liberty under this Government is being denied them, by that very token know that your own liberty is in danger.

LAST week we printed an article describing the work of the "Sunday League of America" in South Carolina, and this week we print one showing what the same organization is doing in Mississippi. Doubtless these are not the only States in which this organization is at work. Read the article, and ask yourself if it does not mean that somebody ought to be doing something, down there, and further north as well, to enlighten the people.

Think for a moment of the organizations that are now pushing the movement for Sunday enforcement,—The National Reform Party, the W. C. T. U., the American Sabbath Union, the Christian Endeavor Society, the Epworth League, the Christian Citizenship League, League for Social Service, Sunday League of America, besides various local organization; and new ones are continually being formed. Does all this mean that this Sunday-law movement is dying out—that religious freedom in this country is becoming more firmly established? Does it mean that now is a good time to suspend work in religious liberty lines, and give all your time to other issues?

A FRIEND of religious liberty writes us from Massachusetts, inquiring, "What can I do to help educate the people? as you show to be so urgent." Why are there not hundreds—yes, thousands—of those who profess to believe that liberty in this country is endangered, making the same inquiry? Do you feel any de-

sire to do something to educate the people in this line? If not, why not?

The answer to our correspondent's question is easy; Give them the AMERICAN SENTINEL and other literature furnished by the Religious Liberty Association, selecting what is adapted to those points of the question upon which public interest has been aroused.

By the national Constitution the United States Government is estopped from recognizing the pope as an earthly sovereign; he can have in its view no international standing. But, as now appears, the Government does intend to have dealings with a certain "distinguished foreigner" who resides on the banks of the Tiber, and who will be represented here by a close friend of the President; and these dealings will relate to and determine the national policy in the new national territory. So that "a proposition from the holy see, while not 'regular' in a diplomatic sense, will . . . go directly to the President and receive immediate and careful attention." See article on page 564.

THE Protestant churches have imagined their missionary societies were going to ride into the Philippines and other late Spanish possessions on the top wave of imperialism; they were going to find a great field for missionary work opened by imperialism to their hands. But now, after their first missionary to Panay has been *ordered off the island* by the American officer in command, and the president of the national commission to the Philippines has made a report which invites Protestant missionaries to keep out, they feel and talk differently about it. They feel, as one writer expressed it, that they have been "badly buncoed" by the President. They gave him their full support, and now find that *Rome* is to reap the benefits! Perhaps they will now discern that imperialism is not a friend to the gospel. See article on first page.

THE expected war in the Transvaal, if it comes, will be a desperate and sanguinary affair from beginning to end. There are no better fighters in the world than the Boers, and no better weapons than those with which they are provided; while England, on the other hand, will come determined to crush the Boers by her superior weight.

THE French army captain, Dreyfus, has again been tried and found "guilty" of selling military secrets to a foreign power, though scarcely anybody outside of France believes that the verdict is just. To the observer in America, it presents itself as a case of the army trying itself, and—as was to be expected—giving itself an acquittal; for Dreyfus was tried by the military, and not the civil, authorities. The case is one which points most plainly to the evil of militarism. The civil authorities would probably rescue the unfortunate captain if they dared, but the military authorities have been determined on his condemnation, and have had their way. The military authorities control the army, and the army represents the power of the nation.

The allegiance of the army may be given nominally to the head of the civil power, but in reality it will always be held by a few commanding generals, or it may be by one man. Cæsar at the head of his legions was dictator in Rome; and the general who commands the allegiance of millions trained to war, is a dictator in his country to-day. Military rule is necessarily arbitrary, and a military dictator is necessarily a despot. A man placed in that position, unless he is of extraordinary mold, will have thoughts of crossing the Rubicon and making himself supreme in every branch of the government.

The Dreyfus case exposes the hollowness of France's claim to be a republic; and a revolution in which all semblance of republicanism will disappear is half expected by the civilized world. Militarism and republicanism cannot flourish together. And this is a truth that needs to be repeated in the United States.