

“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 American dollar was meant to be the product, and not the foundation, of American civilization.



THE sacredness of liberty is not affected by changes in latitude or longitude. Like gold it has a fixed value throughout the world.



THE spectre of corrupt government in America is not going to be changed into the angel of good government in Asia by going across the sea.



THE man who assumes the right to govern another man takes upon himself the responsibility of that other's conduct before God; but the God who will require every man to stand independently before him at the bar of final judgment, sanctions and demands independence for every man now.



THE weapons of Christian warfare are aimed at sin; those of carnal warfare are aimed at the sinner. The whole object of Christian warfare is to save men alive; the whole object of carnal warfare is to kill men. Christian warfare means self-denial; carnal warfare aims always at self-supremacy. How much Christianity then can there be in carnal warfare?



The nation demands that no citizen within it shall be an open polygamist; that is its highest standard of

conduct. But God and Christianity demand that no man be a polygamist at heart; and this only is the right standard of conduct. But should the state adopt this standard, it would be necessary to set up the Inquisition in order to extort the secrets of the heart; and even then it could not enforce heart righteousness.



“CIVILIZATION” goes to the heathen with the tremendous sinking power of drunkenness and other vices, but with no uplifting power to save them from it; for though it may bring to them the knowledge of what is high and noble, the knowledge does not give them power to attain to it. The mere knowledge of good gives no one strength of character; but it requires no strength of character to imitate vice. The heathen, therefore, in their weakness, need not the contact of civilization, but the GOSPEL. And nobody who receives the gospel is found afterward in need of becoming civilized.



### The Natural Enemy of Free Government.

MILITARY government is necessarily despotic government, and therefore necessarily contrary to the free government ordained by the first American statesmen for the people of this nation.

Under military government, the citizen to whom freedom was ordained as a birthright, is brought again in subjection to the despotism that has been characteristic of Old World empires; he is no longer recognized as the independent possessor of unalienable rights, entitled to “life, liberty, and the pursuit of happiness;” but as a servant subject in all things to the will of his military master.

All that makes military government necessary, therefore, or that leads up to it, is the natural enemy of free government, of all men, and of man's Creator.

This is made very plain in the following which re-

cently appeared, editorially, in the *New York Sun*, discussing "The Problem of the Volunteer and the Reasonable President":—

"A gentleman in Orange, N. J., who had probably found his post-office box defiled with seditious pamphlets from Boston or Brookline, took the trouble last week to write Atkinson. He asked that melancholy person what he, Atkinson, would have done if he were a volunteer enlisted in the United States Army and his commanding officer had ordered him to attack the Filipino insurgents.

"Atkinson promptly responded from Boston: 'I should have refused to fight in an unjustifiable slaughter of our allies.'

"A correspondent of *The Sun*, at Baltimore, thereupon pointed out the circumstance that the volunteer swears upon enlistment not only 'to serve the United States of America honestly and faithfully against all their enemies whomsoever,' but also to 'obey the orders of the President of the United States and the orders of the officers appointed over me, according to the Rules and Articles of War.'

"The punishment prescribed by the Articles of War for the line of conduct which Atkinson unblushingly declares he would adopt, in the case stated, is death.

"Now another correspondent, apparently sympathizing with Atkinson's views of the soldier's duty, asks us these questions:

"TO THE EDITOR OF THE SUN—*Sir*: Will you be fair enough to let me reply to the article about "The Volunteer's Oath?" If that form is correct it should be changed, as the soldier swears allegiance to the President and not to the Union. Again, even with the present oath, the signer is entitled to the supposition that the President must not, as McKinley has done, violate his oath to sustain the Constitution of the United States.

"When the President is guilty of treason is the volunteer bound to follow him?

"STANLEY G. LEONARD."

"The form of the soldier's oath is correct as it stands. It covers both allegiance to the United States and obedience to the President and to the officers appointed by him to command the private.

"As to the hypothetical case in which the President is guilty of treason, that is a question which cannot arise in the volunteer's experience. Neither the Constitution nor any law of the United States constitutes Private Atkinson or Private Leonard a tribunal to decide whether the President is guilty of treason.

"If Atkinson and Leonard, in the presence of an enemy whom they were ordered to attack, should refuse on the ground that Atkinson and Leonard were convinced, after mature reflection, that the commander-in-chief whom they had sworn to obey, had himself violated his oath of office, thus relieving them of the obligation to obey, they would be promptly court-martialed and shot, with the hearty approval of all right-minded soldiers and civilians.

"On second thought, they might not be shot. The reviewing authority might look them over and decide to consign them to a lunatic asylum."

Thus, no matter what the individual's own convictions of right may be, he must act as another man may

dictate; and if he refuses to do what he believes to be wrong, when commanded, he will be "promptly court-martialed and shot;" and this should have "the hearty approval of all right-minded soldiers and civilians." Where does God come in under this arrangement?

Plainly, God is left out of the matter entirely; and what must be said, from a Christian point of view, of an undertaking in which God is left out? To what must it lead the nation and the individual involved in it?

And plainly, from the Christian standpoint no individual is ever justified in entering into such a God-denying and God-defying compact; he is never justified in substituting any human authority for the authority of conscience, which is the voice of God; he is never justified in divesting himself of the individuality which constitutes him a free moral agent.

From the Christian standpoint and from that of an American citizen, war, militarism, and the war spirit, are things to be shunned and protested against, always and everywhere. In the direction of militarism is the road that leads surely back to the despotism from which our fathers fled across the Atlantic to an unknown world. The road to military greatness is one upon which a nation early bids farewell to civil and religious freedom.

### The Messages, the Messengers, and the People.

FROM 1120 B. C. to 800 B. C. a mighty empire was built up by the kings of Assyria. Many nations were overrun, plundered, and laid under tribute. Thus vast sums of treasure were brought into the coffers of the kings of Assyria and into the hands of the Assyrians, especially in the capital city of Nineveh.

This long-continued flow of wealth carried in its train corresponding luxury. With luxury came love of ease. With luxury and love of ease inevitably came vice. And at last their wickedness became so great that it reached to heaven and deserved vengeance. The Lord sent Jonah to warn them of the coming destruction. "And Jonah begun to enter the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

And in that proud city—the leading city of the world—wicked as it was, and though the word came to the king upon the throne, Jonah was not accused of disturbing the peace; he was not put in the lock-up; he was not taken to the station-house; he was not accused of inciting insurrection; he was not charged with being an enemy of the country.

Instead of any such thing as that, "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them unto the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And

he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not."

And nobody has ever charged that in this procedure Jonah was taking part in politics, nor that he was speaking against the government, nor that he was in any way disrespectful to the authorities. And if anybody *had* ever charged him with any of this, it would have been false; and by it the one making the charge would have shown that he did not know any distinction between religion and politics: and in *that* he would have shown that he did not know anything in reality of religion, but politics only.

In the course of empire Assyria was followed by Babylon. It was, too, the course of conquest, wealth, luxury, ease, and vice, even to the danger of ruin that Babylon followed. One day a man walked into the broad street of Babylon and took position on the bank of the Euphrates which flowed through the midst of the city, and there as the vast crowds of the busy and pleasure-loving city passed and repassed he read with a loud voice a long arraignment of Babylon for her pride, her oppression, and her great wickedness; and also the doom of destruction that certainly would come. When he had read the whole account, he tied a stone to the scroll of what he had read and plunged it into the river, and exclaimed, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

And in *that* proudest and wickedest of cities the man was not arrested nor charged with any disturbing practices nor mischievous intent.

But, unlike Nineveh, Babylon paid no attention to the warning. In a few years her doom came. In the midst of a drunken and lascivious feast the judgment was written, and spoken, "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians." And before the judgment was spoken, he who interpreted it said to the king, citing the example of the king's grandfather, how he was taught "till he knew that the most high God ruleth in the kingdom of men and appointeth over it whomsoever he will. And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is and whose are all thy ways, hast thou not glorified: *then* was the part of the hand sent from him; and this writing was written."

And instead of that man being punished as a disturber of the peace, or as an inciter to insurrection, or

charged with meddling in politics, he was rewarded with the highest honors a king could possibly bestow.

The Lord Jesus himself came and lived among his own people and sought to bring them to God. They rejected his counsel and would not receive his message. He knew that national ruin could be the only result. And he told them so: woes that would reduce them to ruins and bring them even down to hell, proclaimed against Capernaum, Chorazin, and Bethsaida. He declared that Jerusalem should be compassed with armies, she should be laid low even in the dust, and her children within her, and the temples which were their pride and their trust should be so ruined that not one stone would be left on another.

He *was* charged with high treason. In the condemnation proceedings, his saying that the temple should be ruined was produced against him and perverted by a false witness into the charge that he had said that he would destroy the temple. Yet at the time everybody knew, and ever since everybody has known, that the charge of high treason or treason of any other kind was false, as well as every other charge was false. And these charges of treason, although made by the chief religionists, were in reality made only by the chief politicians: which is to say that their religion was only politics.

His disciples went everywhere preaching the word of the gospel. Paul reasoned with the people out of the Scriptures, "opening and alleging that Jesus must needs have suffered and risen again from the dead, and that this Jesus whom I preach to you is Christ." And in so doing he told them of the certain ruin of the Roman Empire, the establishment of ten new kingdoms in its place, then the coming up of another that should destroy three of the ten and establish itself "the man of sin, the son of perdition," "the mystery of iniquity;" and in the time of this one and of the remaining seven of the ten, Christ should come the second time and the world should end.

And when Christianity had been spread throughout the Roman Empire the Christians were always expecting the fall of Rome and were talking of it, and were prepared for it when it came.

It is true that the early Christians and the later Christians in the Roman Empire were charged with undermining the state, and like Jesus were condemned and put to death upon the charge of high treason. But everybody knows that all such charges against them were false; that all these things that the Christians said were true; and that to be faithful to their trust in the world and to their fellow-men, the Christians must say these things.

And God's Word stands to-day with instruction and warning to the nations of to-day, as truly as it ever did to Assyria, Babylon, Judea, and Rome. That word will be spoken to the nations of to-day as really as it ever was to those of old. It is true that the politicians, even of the professed brethren of the understanding ones, will

charge "disrespect of authority," "treason," etc., even as they did against Jesus in Judea, and the early and the later Christians in the Roman Empire. Nevertheless the truth of God will be spoken and the people will be warned.

Yet there is a striking contrast between the treatment of the messengers in Nineveh and in Babylon, and those in Judea and Rome and the United States. The world is not better than it was, nor is it getting better.

A. T. J.

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### Militarism Against Christianity.

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THE worst wounds ever inflicted on the world's Redeemer, are those that he receives in the house of his friends; that is, of his professed followers. And when his professed followers justify militarism and war, and commend the armed battalions going forth to slaughter and be slaughtered as being divine agents going out to fight the battles of the Lord, they deny the Prince of Peace and give great occasion of glorying to those who are his open enemies. This is illustrated in what a well-known atheist has to say of Christianity as exemplified in the practises of the armed "Christian nations" of today. The prevalent militarism, in which these armed nations of the earth, with their vast millions of hosts ready to fly at each others throats, their horrid engines of destruction, and their gospel of force, immensely outdo in display of brutal might all that paganism, ancient or modern, ever accomplished or dreamed of, is, says this spokesman of atheism, the shortest and most effective arraignment of Christianity that the despised pagan of to day can desire.

"The world has been devastated with sanguinary encounters, and the followers of Jesus have neither prevented those horrors nor done much to mitigate their evil effects upon mankind. Indeed, Christians on both sides of the contending forces have implored God to aid them in killing each other. This was the case in the Crimean War, the Franco-German War, and the Civil War in America. In all these conflicts each side prayed to God that it might win all the battles. One would think that the disastrous consequences of those dreadful struggles between Christian nations would have been sufficient to destroy all belief in the efficacy of the prayer of supplication, for every Sunday during all these events the clergy repeated the request: 'Give us peace in our time, O Lord.' Still, the tragic slaughters went on, and God ignored all such appeals. Surely, if anything could show the impotency of the Christian faith as a promoter of peace, it would be the present expenditure of millions of the people's money, and the loss of millions of human lives in reckless warfare. Even to day the prayers of the churches are offered up for the Peace Conference, which does not even propose to adopt Christianity as a cure for the evils of war. What a satire on Christian

prayer for peace are the busy state of the warship building trade and the extra military preparations now going on, absorbing as they do a vast proportion of the earnings of the laborers of all the great nations of the world!"

In view of such statements by the champions of atheism, why can not Christian people understand that they are deeply wounding the Christian cause when they encourage the spirit of war?

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### "When?"

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THINGS will go right when the people are right and public opinion is informed with the principle of justice. Cabinets will reach fair and humane conclusions when the members of the cabinets are broadly intelligent, and lovers of their kind as well as of their country. Rulers will rule in equity when their hearts are set on righteous ends, and there is a sentiment abroad which will tolerate neither duplicity nor oppression.—*Rev. F. A. Noble, D. D., at Detroit Christian Endeavor Convention.*

And "when" will the people be right? When will the first and leading "when" become a fact so that the other "whens" can fall into line and follow? Plainly, something must first be done to set things right which the people themselves can not do; for they can not make themselves good. Only the power and grace of God can do that. And the work of divine grace upon the heart is not hastened by the preaching of the power of legislation, of the ballot, and of the gospel of force.

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### They Are Mixed.

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SOME time ago it was my privilege to attend a ministers' meeting in Canon City, Colo. The Baptist, Methodist, Christian, Presbyterian, Cumberland Presbyterian, and Free Methodist churches were represented. The paper read that day was entitled, "The Proper Observance of the Christian Sabbath." After the reading of the paper, all of the ministers present were invited to discuss its contents. After several had spoken, one said, "Well, the more I hear this question discussed the more I am in a dilemma. In the first place the paper does not cite one single text of Scripture for the proper observance of the Christian Sabbath, but every text quoted by the brother in his paper has direct reference to the Jewish Sabbath. Now I would like to know why he did this." Another minister answered at once, "Because there are none;" and then there arose a discussion about the best name for the Christian Sabbath. One said, "The Bible don't call it the Sabbath." Another said, "Sunday don't sound just right," or words to that effect. So it was generally agreed that "The Lord's day" would be the best name.

G. W. ANGLEBARGER.

September 29.

## State and Church at the Capitol.

WHAT possible necessity or propriety there could be in grouping Cardinal Gibbons with the President and Admiral Dewey at the public reception to the latter in Washington, we have not seen stated; but it is stated that this is what was done on that occasion. "The grouping of President McKinley, Admiral Dewey, and Cardinal Gibbons, the three highest dignitaries of the State, the Catholic Church, and the navy of the United States, on the stand at the Capitol to-day, made a historical, picturesque, and significant scene," is the statement given in a dispatch dated at Washington, the 3rd inst.

It is made to appear in the dispatch that the cardinal came to the scene reluctantly; that in fact he had "twice declined to accept the invitation, pleading a pressure of business." But Catholic dignitaries are not in the habit of declining an honor offered to the Catholic Church; and in view of this fact the cardinal's alleged reluctance to appear at the reception becomes at least a matter of doubt.

For it was distinctly an honor to the Catholic Church that was tendered by the Government on this occasion. To group together church and state, at a ceremony presided over by the state, is itself an honor to that church which distinctively stands for the principle of church and state union; and especially is this so when the Catholic Church alone is thus represented.

The Catholic Church is losing no opportunity to push forward the claim, insidiously yet effectively, that she is the church of the nation; and this is precisely the meaning that by inference is conveyed by such a grouping of the "three highest dignitaries" as was made on the occasion in question.

Back in 1892, the national Supreme Court declared that "this is a Christian nation," as a conclusion arrived at after considering the force of certain papal documents, customs and laws, and historical acts made under Catholic auspices. The Catholic Church approved this as good Catholic doctrine, and added that this is a "Catholic Christian" nation. That was one big step in the direction of recognition as the national church. Later, this church secured the privilege of erecting a chapel on the military reservation at West Point. Still later, in the war with Spain, she was taken practically into partnership with the Government in the work of managing affairs in the newly-acquired possessions; and now she appears, in the person of Cardinal Gibbons, as of right entitled to stand by the side of the state at a state celebration, as the leading representative of religion.

It is stated in this Washington dispatch that "The cardinal's acceptance of the invitation to take part in the ceremony is being used here to-night as a great political card by the wire-pullers for the President. . . . The Administration politicians are claiming that not

only by his presence, but in his remarks to Admiral Dewey and in the benediction, Cardinal Gibbons indorsed President McKinley's whole course in the war with Spain."

Whether this "great political card" was traded off by the cardinal in exchange for the prestige that would be given his church by grouping him, as the representative of religion, with the President and the admiral, in "a historical, picturesque, and significant scene," we can not say; but certain it is that this trading of influence and power is a cardinal feature of papal policy in advancing the interests of the church; and certain also it is that the interests of that church were materially advanced by the honor accorded the cardinal on this historic occasion. The papacy can be absolutely relied on never to forget a precedent in its favor.

## Is War Consistent With Christianity?—No. 2.

*By Jonathan Dymond.*

OF the injunctions that are contrasted with "eye for eye, and tooth for tooth," the entire scope and purpose is the suppression of the violent passions, and the inculcation of forbearance, and forgiveness, and benevolence, and love. They forbid not specifically the act, but the spirit of war; and this method of prohibition Christ ordinarily employed. He did not often condemn the individual doctrines or customs of the age, however false or however vicious; but he condemned the passions by which only vice could exist, and inculcated the truth which dismissed every error. And this method was undoubtedly wise.

In the gradual alterations of human wickedness, many new species of profligacy might arise which the world had not yet practised. In the gradual vicissitudes of human error, many new fallacies might obtain which the world hath not yet held; and how were these errors and these crimes to be opposed but by the inculcation of principles that were applicable to every crime and to every error?—principles which tell us not always what is wrong, but which tell us what always is right.

There are two modes of censure or condemnation; the one is to reprobate evil, and the other to enforce the opposite good; and both these modes were adopted by Christ in relation to war. He not only censured the passions that are necessary to war, but inculcated the affections which are most opposed to them. The conduct and dispositions upon which he pronounced his solemn benediction, are exceedingly remarkable. They are these, and in this order: poverty of spirit—mourning—meekness—desire of righteousness—mercy—purity of heart—peace-making—sufferance of persecution. Now let the reader try whether he can propose eight other qualities, to be retained as the general habit of the mind, which shall be more incongruous with war.

Of these benedictions I think the most emphatic is that pronounced upon the *peace-makers*: "Blessed are the peace-makers, for they shall be called the children of God." Higher praise or a higher title, no man can receive. Now I do not say that these benedictions contain an absolute proof that Christ prohibited war, but I say they make it clear that he did not approve it. He selected a number of subjects for his solemn approbation; and not one of them possesses any congruity with war, and some of them can not possibly exist in conjunction with it. Can any one believe that he who made this selection, and who distinguished the peace-makers with peculiar approbation, could have sanctioned his followers in murdering one another? Or does any one believe that those who were mourners, and meek, and merciful, and peace-making, could at the same time perpetrate such murder? If I be told that a temporary suspension of Christian dispositions, although necessary to the prosecution of war, does not imply the extinction of Christian principles, or that these dispositions may be the general habit of the mind, and may both precede and follow the acts of war; I answer that this is to grant all that I require, since it grants that when we engage in war, we abandon Christianity.

When the betrayers and murderers of Jesus Christ approached him, his followers asked, "Shall we smite with the sword?" And without waiting for an answer, one of them drew "his sword, and smote the servant of the high-priest, and cut off his right ear." "Put up thy sword again into its place," said his divine Master, "for all they that take the sword shall perish with the sword." There is the greater importance in the circumstances of this command, because it prohibited the destruction of human life in a cause in which there were the best of possible reasons for destroying it. The question, "Shall we smite with the sword," obviously refers to the defense of the Redeemer from his assailants by force of arms. His followers were ready to fight for him; and if any reason for fighting could be a good one, they certainly had it. But if, in defense of himself from the hands of bloody ruffians, his religion did not allow the sword to be drawn, for what reason can it be lawful to draw it? The advocates of war are at least bound to show a better reason for destroying mankind, than is contained in this instance in which it was forbidden.

It will, perhaps, be said, that the reason why Christ did not suffer himself to be defended by arms was, that such a defense would have defeated the purpose for which he came into the world, namely, to offer up his life; and that he himself assigns this reason in the context. He does indeed assign it; but the *primary* reason, the *immediate* context, is—"for all they that take the sword shall perish with the sword." The reference to the destined sacrifice of his life is an after reference. This destined sacrifice might, perhaps, have formed a reason why his followers should not fight *then*, but the first, the principal reason which he assigned, was a

reason why they should not fight *at all*. Nor is it necessary to define the precise import of the words, "for all they that take the sword shall perish with the sword:" since it is sufficient for us all, that they imply reprobation.

To the declaration which was made by Jesus Christ, in the conversation that took place between himself and Pilate, after he had been seized by the Jews, I would peculiarly invite the attention of the reader. The declaration refers specifically to *an armed conflict*, and to *a conflict between numbers*. In allusion to the capability of his followers to have defended his person, he says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight; that I should not be delivered to the Jews: but now is my kingdom not from hence." He had before forbidden his "servants" to fight in his defense, and now, before Pilate, he assigns the reason for it: "My kingdom is not of this world."

This is the very reason which we are urging against war. We say that it is incompatible with his kingdom—with the state which he came into the world to introduce. The incompatibility of war with Christianity is yet more forcibly evinced by the contrast which Christ makes between *his* kingdom and others. It is the ordinary practise in the world for subjects to "fight" and *his* subjects would have fought *if his kingdom had been of this world*; but since it was not of this world, since its nature was purer and its obligations more pacific—therefore they might not fight.

His declaration referred, not to the act of a single individual who might draw his sword in individual passion, but to an armed engagement between hostile parties; to a conflict for an important object, which one party had previously resolved on attaining, and which the other were ready to have prevented them from attaining, with the sword. It refers, therefore, strictly to a conflict between armed numbers; and to a conflict which, it should be remembered, was in a much better cause than any to which we can now pretend.—From "*An Inquiry into the Accordancy of War with the Principles of Christianity.*"

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### In the Heart.

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WHEN the law of God is outside of a man it can do nothing but condemn him; and he will see it as an accuser. But when a man consents to have that law written in his heart, its condemnation ceases, and it becomes part of his own life. When the law was written on tables of stone Israel feared, but they did not obey. Now, under the new covenant, God proposes writing that holy law where it will prove effective—on the "fleshy tables of the heart." Heb. 8:10. If you are opposing God's law, ask him to write it upon your heart, and your opposition will all cease.—*Bible Echo.*

## Fundamental Principles.

BY H. F. PHELPS.

THE greatest issues that are before the American people cluster around the national Constitution. In order that all may see the more clearly these issues, let us study foundation principles. In doing this, let it be understood that this study is not from a partisan standpoint; but for principle's sake and that alone.

It is for God and humanity—the rights of God and of the people—that we speak; in behalf of self-evident truth, the self-evident rights of all men, in all nations of people in all lands and in all climes.

These self-evident truths are eternal; given by the Creator, in the very beginning, to all men and for all time. And this nation espoused these self-evident truths, and heralded them to the world; even the complete freedom of all mankind from the domination of all mankind, in enslavement to mankind. It was perfect liberty, civil and religious, as opposed to despotism civil or religious, or, religio-political, that this nation demanded.

For long ages the world had been trying to solve the problem of the application of these principles among the people, so that they might enjoy the right of the exercise of these God-given rights without the dictation of kings, or lords, priest or popes. But never were these principles embodied in an actual governmental experiment until the American colonies of Great Britain, through their representatives, issued the Declaration of Independence. The outcome of that declaration of principles was the United States of America, as a nation; and the nation pledged to a "New Order of Things," as stated on the reverse side of the seal of the United States. This is in Latin, and has its counterpart in these words: "God Has Favored the Undertaking."

This "New Order of Things" was for the everlasting emancipation of the people of the United States, soul and body, from the old order of things, the self-assumed authority of potentates, civil or religious, under that old, musty, time-worn, moth eaten, antiquated dogma of "the divine right of kings," the right of the stronger over the weaker, while they adhered to the other dogma "might makes right." But our fathers, and the Government itself, asserted that eternal truth as recently paraphrased, that every man had the divine right to govern himself by himself, and for himself. And further, that he had not the right to attempt to govern another man without that man's consent. And this for a self-evident reason, as expressed by Abraham Lincoln: "When a white man governs himself, that is self-government; but when he governs himself and also another man, that is more than self government—that is despotism." And right here, without fear of successful contradiction, it may be stated that when any man

chooses to enjoy the sweets of freedom, that is liberty; but when he would enforce his liberty upon any other man, that is more—it is despotism, and no other word in the English language will express the condition.

And under the inspiration of this self-evident truth, under the regime of this "New Order of Things," our fathers absolutely refused to be governed by King George. They denied his assumed right to even attempt to govern them without their consent. They actually refused to pay his tax on tea; and substantiated their position by a big Tea Party. And this idea that each man should govern himself, by himself, and for himself, is according to God's idea of civil government. And that "God has Favored the Undertaking," has been the verdict of the century. Thus has been held out to the world some hope for the oppressed, while the world has looked on with bated breath to see the result.

More than this: The new nation even dared to place these principles in the organic law of the land in the following words: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in form, as to them shall seem most likely to effect their safety and happiness."

Thomas Jefferson was the leading spirit in the promulgation of their final establishment in the basic law of the land. It was Mr. Jefferson who enunciated the doctrine of "equal and exact justice to all men of whatever state or persuasion, religious or political."

These are foundation principles; they are primary in their very nature, for they are the unalienable rights of all men, given them of the Creator. And they are the very foundation principles of the Government of the United States, as it was framed by the fathers of the Republic. They are emphasized in this communication, for it is well that we consider them in all their bearings. And it is because they are foundation principles, that the writer contends for them, and, that it is the right of God—that is, he has the right to expect that this nation, above all others because of its profession, should see that these very principles are carefully applied in all its dealings with mankind.

*St. Paul, Minn.*

WHEN you start on the road from dependence upon the people to dependence upon professional soldiers, there is no place to stop until you reach the limit of endurance of the people.—*W. J. Bryan.*



THE North Pole has at last been discovered, according to evidence derived from a buoy picked up in Arctic waters; and now the great problem in Arctic exploration is to discover the man who discovered the pole. For the man in question, M. Andree, a daring Swedish aeronaut, has not turned up in any known locality since he left Dane's Island in his balloon, bound northward, some three years ago. And having lost the world in discovering the pole, much doubt remains whether the world, Andree, or the pole are any better off than they were before.

FIFTY saloon-keepers in Spring Valley, Ill., were arrested for violation of the Sunday dramshop law, on August 29, and all pleaded guilty, the fines and costs amounting to nearly \$600. Mayor Baxter acted as detective in the case, and on making the rounds of the grogeries Sunday morning, he discovered the back doors were all open, though he had given his police strict orders to see that they were closed.

THE Liquor Dealers' Association in Wilmington, Del., is considering the advisability of making a fight against the clubs which sell liquor without a license. They claim it interferes with legitimate trade and brings discredit on the business. And what does this show but that the liquor business approves of license, and that license throws a cloak of respectability around a thoroughly discreditable business?

THE president of a German theological seminary in Atlanta, Ga., indicts the chain-gang system of that State as being a great school for the education of negro boys in crime. About two thousand negroes are in the chain-gangs of the State at the present time.

THE *Christian Citizen* has been discontinued as the organ of the Christian Citizenship League, and in its place comes *Church and State*, the editor of which frankly states that "The name CHURCH AND STATE expresses the Christian citizenship principles we wish to advocate better than the old name *Christian Citizen* did or could." This is the truth beyond a doubt; and we

wish the new venture all the benefit to be derived from honesty and consistency.

Of course, the paper is not, any more than was the *Christian Citizen*, in favor of union of church and state, professedly. It admits, however, that church and state ought to be one in some things. "In the make-up of individuals they are essentially one, for the same man may be both a Christian and a patriot." "Clearly," it says further, "church and state are one in the individuals of which they are composed, and one in the moral principles insisted upon, as far as law can regulate conduct."

Church and state, then, must be united in the "Christian citizen." But does a union of church and state, *anywhere*, produce good fruits? Does it bear different fruit in the soil of the individual heart and mind, from that it bears in the soil of human society and government? By what principle of logic can it be affirmed that it does?

If church and state are united in each individual of the nation, and the individuals of the nation are united in the government and in their union constitute the government, how can a union of church and state be avoided in the government?

Under such circumstances, a union of church and state must exist, which while not actively in evidence, is no less real. This union in the individual member of the church and of the state, is the germ from which the full church-and-state tree grows. If there were no germ, there would be no tree; and it is useless to condemn the tree and approve the germ. The only way to effectually cure an evil is to pluck it up by the roots.

In the Christian Citizenship movement, professing as it does belief only in church-and-state union "in the make up of individuals," but in reality tending plainly to church-and-state union in the Government, we have an illustration of the truth that church and state union arises naturally from that union in the individual, and that church members can not at the same time be a part of the state, with safety either to the church or to the state.

THE following opinion relative to the propriety of the Philippine war, delivered by General Funston, who has won renown as a daring fighter, is pointed to by imperialist papers on account of its "optimism," which of course they fully indorse:—

"I have never for a minute had any qualms as to the



justice of this war. We are right and they are wrong. I hope that when they are conquered they will be made to feel for many years the iron hand of military rule, the only kind for which they are suited. I think the islands a most valuable acquisition. Their natural resources are almost beyond computation. From a strictly money standpoint they are great."

"The iron hand of military rule," to be felt "for many years"—that is optimism, and always was such, *for the tyrant*; but it was never optimism in the view of the victim. And in giving their approval to this kind of talk, these newspapers expose to plain view the inhumanity of the policy of conquest and foreign sovereignty.

Ex-JUDGE Thomas A. Moran, of Chicago, returned from Europe the other day. He found people everywhere talking of the course of the American Government in the Philippines:—

"I have often been asked to solve the problem of how our policy in the Philippine question could be reconciled with our traditions as a nation and our institutions as a Republican Government, which conundrum I always gave up. Some very intelligent Englishmen and Frenchmen with whom I have discussed this matter expressed their opinion that our actions were a complete reversal of our republican ideas. They did not seem to understand how the American Government could seek to impose itself upon people. For the first time in American history the American citizen traveling abroad is being placed on the defensive by the action of his government."

### Sunday Observance Mass Meeting in Duluth.

At a mass meeting in Duluth, Minn., for the promotion of Sunday observance, referred to in last week's issue, the following resolutions were passed:—

"WHEREAS, it is evident that long hours and Sunday labor do more to demoralize the masses than all other causes; long hours of labor will make the poor poorer, and less intelligent, and the rich richer, a condition not desirable by a liberty-loving people, and,

"WHEREAS, low wages are the natural outcome of low conditions, and the logical remedy is the elevation of the wage-worker, and,

"WHEREAS, it is the object of trade and labor organizations to decrease the hours of labor and prohibit as far as possible Sunday labor, to increase the wages and the hours for mental and moral advancement through which the wage-worker elevates his condition into intelligent citizenship; and when any people disregard that law of God, 'Remember the Sabbath day to keep it holy,' they degenerate and are severely punished, therefore be it

"Resolved, That all those interested in the above abolition of Sunday labor pledge their moral and finan-

cial support to organized labor in all its attempts to right the cause of Sunday labor and kindred evils."

These resolutions were drawn up by a committee of the "trades assembly," whose president, in a speech at this mass-meeting, declared that "the only solution of the problem is to have laws passed prohibiting Sunday labor and making it a crime punishable by fine or imprisonment." This is the view that has long been advocated by the church party with whom the labor unions were on this occasion allied.

It would appear from these resolutions that the participants in this meeting had really worked themselves up into the belief that Sunday labor is more demoralizing upon the working classes than the traffic in strong drink. This only shows the length to which a person is carried away from the line of obvious truth, when he falls under the spell of the delusion that Sunday observance ought to be taken up by political bodies and forced upon people by the law of the land.

This alliance of ecclesiastical and labor organizations for the furtherance of this delusion will bear careful watching.

### Items from the M. E. Conference at Parkersburgh, W. Va.

THIS conference, attended by 510 M. E. clergymen, closed its annual session at Parkersburgh, W. Va., October 3.

A noteworthy statement made by one of the speakers was:—

"The M. E. Church has always been recognized as one of the bulwarks of our Government in time of peace and also in war."

In the resolutions that were passed was the following relating to expansion:—

"We believe that when peace succeeds this rebellion, our banner in the Philippines will be the symbol of commercial prosperity, educational culture, social elevation, freedom of conscience and absolute liberty in the methods of divine worship."

In a lecture by Mrs. Clara Roach, of Washington, D. C., secretary of the Woman's Home Missionary Society, many good things were said about deaconess' work at home, the curse of the liquor traffic, etc., and last but not least, there was an eloquent appeal made by her to the conference to form and pass a resolution against seating in the senate of the nation the bold and daring polygamist, Brigham H. Roberts, of Utah. She also said there were already twenty-eight heathen temples in America; and that in ten years over 82,000 foreigners passed through Castle Garden on to our shores. Is it anything to us that heathen are coming to us to-day? Have we nothing to do at home nor abroad? We as a missionary people should be upon

our faces in the dust pleading with God for power from on high.

The Sunday law in West Virginia is as yet a dead letter; only in one or two places inland has the spirit of bigotry or persecution been shown.

MRS. O'D. FLETCHER.

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### The Victims of Experiment.

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NO PATIENT likes to be experimented on by a green practitioner. Least of all would a well person enjoy being told that he is sick, and under this plea forcibly compelled to submit to the fledgling doctor's experiments. Yet in just this position the United States has placed the Filipinos, by its purpose to subjugate the island and make of them an American colony. And the Filipinos comprehend the point, as is evident by this statement given in their behalf by one of their generals, Alejandro, to the Manila correspondent of the *New York Herald*:—

“Our government is willing to accept a protectorate under the United States. We fought Spain because we did not wish longer to be a colony. A colonial government under American rule would be worse than the Spanish, because you know nothing about the way to govern colonies. We do not want to be experimented on for a century while you learn how. With England it would be another matter.

“You are another race and are not in sympathy with us. We know how to rule our own people. We do not understand why your powerful nation wants to crush us like insects. You can conquer us because you are rich, and our soldiers can not fight successfully against yours.

“We want an honorable peace, but we will fight until death for our institutions.”

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### Gold and the Conflicts of the World.

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*Saturday Evening Post.*

It has been estimated, by one who makes a business of combining the facts and figures of history, that every gold dollar in the world costs over three dollars. Within five hundred years the gold production of the earth has been over eight billions of dollars, so that the wealth which has been spent to find and to mine the gold of to-day exceeds twenty billions of dollars—a sum which goes almost beyond human conception.

This calculation takes into account some of the cost of wars which were fought for gold. It seems to be the experience of history that as soon as a goldfield is discovered there must be an international complication, possibly leading to human slaughter. Methods have improved with civilization, but the old compelling cause remains. There was no trouble in Venezuela until gold was found. Alaska was as peaceable as a frozen sea until gold was announced.

There would be, probably, no wars nor rumors of wars in South Africa to-day were it not for the existence of the gold and diamond mines, and the billion-dollar British mining-ring, which must have its profits. The South African republic is about the same size as Arizona territory, and is much less than half as large as Texas, and yet from its mines this year \$130,000,000 of gold is being taken. It may go up to \$200,000,000 next year, if peace prevails. Transvaal mines paid to English stockholders the following dividends: 1896, \$7,450,000; 1897, \$13,500,000; 1898, \$24,450,000. One mine paid 675 per cent. on the capital invested.

If one keeps this thought in mind he will have the beginning and the cause of the intensely interesting conflict in South Africa.

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### Not Needed by the Heathen.

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THE *New York Press*, of October 3, has this to say of American civilization as exemplified in the city government of Philadelphia, in which city there have been within a recent period 10,000 deaths from typhoid fever:—

“Only last week the Councils graciously permitted the people to vote on the \$12,000,000 loan necessary for the rehabilitation of the water supply. Repeatedly has it been charged by responsible citizens in mass meetings and in public print that the plant was allowed to run down in order that the public, grown desperate, would permit the turning over of the water system to a syndicate which stood ready to supply an unpoisoned fluid—at a price. The charge seems to be borne out by the fact that appropriations have been totally withheld for the last three years. It was this policy which made 6,000 typhoid cases and 677 deaths in Philadelphia from January 1 to May 10 of this year. This is a death rate of seventy a thousand in this disease, when the total for the city, naturally one of the most healthful in the world, is below twenty. For calculating cruelty in the pursuit of gain the American local politician has nothing to learn from the Spanish Governor General.”

The heathen may well be excused for fighting to keep away from their shores this kind of civilization.

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THERE is published a rough translation of a letter recently written by the Empress Dowager, of China, to the Emperor of Japan, relating to a proposed alliance of the two countries, which is interesting as revealing the Chinese view of the “Chinese question.” The Dowager Empress is not impressed with any deep sense of the piety and benevolence of the “Christian nations” of Europe. She says:—

“I am in great difficulties. European Powers are pressing for a portion of the empire. England, France, Germany, and Italy have presented demands, and I do not know what to do to satisfy these greedy dogs. England is the worst of all, for she has not disguised her

longings for the Yang-tse-Kiang Valley, and has evidently set on Italy to claim Fuhkien. She has evidently done more; she has attempted to frustrate my relations with Russia. Such indignities are insufferable, and I have therefore addressed myself to my good friend the Emperor of Japan for succor in my distress."

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### An Entering Wedge.

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MINNESOTA, the "North Star State," is preparing to take a hand in persecution for conscience' sake. According to *The St. Paul Globe*, of September 22, the State Labor Bureau has completed arrangements for an investigation into the Sunday labor problem as directed by the legislature of last winter, and will begin the inquiry at once.

This is an entering wedge, but no doubt it will be driven to its utmost. If the next legislature will only pass another bill providing for investigation of Monday labor, the farce will be complete.

H. F. PHELPS.

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### Aim of the National Reform Movement.

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WHAT the SENTINEL has so long kept before the American people as a source of great danger to their liberties, a movement threatening both the state and the church, is defined anew in the September issue of the *Christian Statesmen*, the organ of the National Reform Association. And that many of our readers who have not before had the opportunity, may see what this movement is, upon the authority of those who are conducting it, we reprint what the *Statesman* has to say of it:—

"The aim of the National Reform movement is to bring the Constitution of the United States into harmony with the requirements of the divine law.

"The necessity for such a movement arises from the fact that in that document there is no recognition of Almighty God, the source of all authority, the Lord Jesus Christ, the governor among the nations, or the Bible, the supreme standard in civil affairs. There is nothing so distinctively Christian in it as to prevent it being adopted by any nation, Mohammedan or heathen, as its constitution of government.

"This seems strange when we remember that this nation in its origin was Christian. By the colonies God, Christ and the divine law were again and again acknowledged. The legislation was based upon the principles of Christianity. During the Revolutionary war fast and thanksgiving days were frequently appointed; the interposition of God on our behalf was again and again sought and proclamations acknowledging our indebtedness to him for victories issued. Not until our independence was secured and we were ready to enter upon our career as a nation was he forgotten, to whom we had so often acknowledged ourselves indebted for our success.

"Whatever may have been the reason for this, whether it was a mere oversight, or because of a foolish fear of complications, such as, in the Old World, are the result of the union of church and state, or because of the spirit of infidelity then so prevalent, it was most unfortunate. To-day we are reaping the consequences. The Christian features of our institutions are one by one being eliminated. The 'liberal' element in our country is becoming very aggressive. Each success makes it the bolder and more determined in its demands. Unless a change is effected soon in the organic law of the land, we will become ere long, as a nation what the Constitution is—Godless.

"Thoughtful people are beginning to see this. They are being made to understand that there is a cause for the increasing political corruption, local, state, and national; the character of the legislation; the growth of heartless monopolies; the desecration of our Sabbath; the spirit of unrest and lawlessness everywhere prevalent and that there can be no remedy for the evils so long as the cause exists. The conviction is deepening and becoming more general, that the godless character of the national Constitution is the cause, and that the remedy, the only remedy, is the effecting such a change in it as will bring it into harmony with the law of God and the early history of the nation.

"In a movement of this kind, there will be, necessarily, persons of different, and it maybe, opposite views on subjects of importance. There will be members of different churches, different parties, advocates of different reforms. This fact ought to be recognized. It must be recognized in order to obtain success. The movement should not be allowed to become so identified with any body of Christians, with any political party, or to be so obscured by prominence given to any other reform, however good it may be, as to cause it to occupy a subordinate place. The one object, the only object, should be to unite all who are heartily in favor of it, regardless of their opinions on other subjects, in an earnest effort to secure its accomplishment. Now is the time for such an effort to be made.

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### Austria Against the Jew.

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N. Y. "*Christian Advocate*."

THE anti-Jewish party raised the false flag of Christian socialism for political purposes, and got an immense majority in the Vienna Town Council and the Provincial Diet of Lower Austria; but they did nothing for the working classes, the destruction of the prerogatives of the nobility, the loosening of the burdens of militarism, nor for the removal of distress among the poor; they said nothing about the liberty of the press or the right of association. All they wanted to do was to drive the Jews out, and if they could not do that, to deprive them of the rights of citizenship. They proposed to drive them from public places, and from the numerous chairs they have in the universities. Of the million and a half of the people in Vienna one hundred and twenty thousand are Jews, not one in ten. But of the four thousand physicians half are Jews, and of the one thou-

sand lawyers about six hundred and fifty; and the majority of the medical professors, that place Vienna in medical science at the head of the cities of the world, are Jews; while the greater part of the daily newspapers, and the bulk of the trade, wholesale and retail, are controlled by Jews.

The fight will still be long. These anti-Jews are playing, of course, into the hands of the Roman Catholics. It is affirmed that nearly all the celebrated professors from Germany are abandoning their chairs at Austrian universities, while most of the German professors who have had chairs offered them in Austria have refused them. These enormities, it is believed, will bring about a tremendous collapse in a short time.

A BROOKLYN clergyman, Dr. A. J. Lyman, has defined the occasion upon which war is just and right. We quote his words:—

“The sentiment of American Christianity forbids all wars except for two purposes—to define freedom or procure it. To create for mere political reasons an American dependency in the Pacific would be a deplorable misuse of American cannon. But to meet the emergencies which the Spanish created, and to establish law and order in these islands, to introduce civilization that these people may be forever free, and able ultimately to govern themselves—this sentiment, which from the standpoint of the politician may seem an utopian dream, is from the standpoint of Christian patriotism the only practical excuse for prosecuting a war in the Philippine Islands.”

But it is the politicians and not the “Christian patriots” who are prosecuting the war; and they are doing it not with the expectation of realizing an utopian dream of Philippine civilization, but of securing material commercial advantages in the islands and upon the mainland of Asia.

### The Work of Greed.

[From “The Harvest of Greed,” by John Clark Ridpath, LL.D., in the World’s Harvest Number of the “Signs of the Times.”]

GREED fills the granaries of the world with the threshed-out hopes and virtues of mankind. Greed has hedged the way of aspiration and made the sincere truth of life read like a lie. In the lexicon of gain, truth and falsehood are the same word. In the Decalogue of Greed, the word *not* is nine times omitted, and in the fifth commandment the *not* is inserted! In the New Testament of Greed, the place of the Sermon on the Mount is marked only with a foot note, which reads: “Omitted for business reasons.” By Greed, the Declaration of Independence and the Rights of Man have been placed on the Index Expurgatorius; and by Greed the Farewell Address and the Emancipation Proclamation are declared taboo.

By Greed the free, outdoor, industrious life of the American people has been converted into a life of turmoil, beginning in competition and ending in fraud and

faro. By Greed the great Palaces of the Avenue have been substituted for the humble homes of the people, and by Greed the doors and windows of the palaces have been nailed up while the occupants have gone off yachting to Norway and Venice. Within a single square mile of the City Hall, more than three hundred thousand human bodies are left to swelter and three hundred thousand souls are left to starve through all the burning months of summer, while the cool sea washes but a few furlongs away, and the hills of Westchester are green and the sky bends blue over the Tappan Zee and the Catskills.

### Pointed Paragraphs.

IF we try to shoot God into the Filipinos it is only a question of time until the issue will be transferred here, and we will be shooting our particular creeds into one another for the glory of the Lord.—*W. J. Bryan.*

WAR is not America’s greatest triumph. It is the civic purpose. In Washington we saw that purpose superbly embodied, brought it war or brought it peace—the resolve to live our national life as best beseemed us, to do the best for the human kind and give a model of elevation and devotion to the world ridden by outworn oligarchies and narrowed in human opportunities. That purpose is our inheritance.—*The Criterion.*

INDEPENDENCE granted the Transvaal and independence granted the Philippines would greatly increase the respect of the world for the United States and Great Britain. These two nations can not be leaders in the highest civilization if they are to be controlled by greedy schemers and sham patriots who are so lacking in moral sense that they are altogether unmindful of the demands of simple justice.—*St. Louis Post-Dispatch.*

MANY of the British delegates to the Congregational Council in this country have some strong ideas concerning the destiny of the race they belong to. One of them, Alfred J. Shepard, a member of the London School Board, announced in an address in New York the other evening:—

“God has cast on the Anglo Saxon race the great responsibility of governing the world, and there is no doubt that we shall be able to do it well.”

The whole world! That means all Europe,—France, Germany, Russia—as well as Africa, Asia, and the scattered isles of the sea. It may be said that Mr. Shepard spoke with oratorical license, but that is not so. One of the most interesting facts of the time is the honest belief which has grown up among Englishmen that their race is really destined to rule the world. Imagine for a moment what must happen before that end can be achieved. The iron and steel market ought to boom for a thousand years on the warship demand and the requirements of military armament.—*Springfield Republican.*

DANIEL WEBSTER, for Congress, sent a message of sympathy to the struggling Greek. We sent messages to struggling Cuba, but we are now debarred from sending messages of sympathy to people struggling for freedom. Suppose we sent our sympathy to the Boers? In an hour England would send back, "What about the Filipinos?"—*W. J. Bryan.*

THE real object of England, whether accomplished now or later, is to secure absolute control over all South Africa, and just as soon as the war begins this will be argued for by those in favor of the war, who will claim that half measures will only prolong unrest and produce more disturbances. Already Sir Walter Peace, Agent General in London for Natal, is talking for that kind of war, declaring that the war to accomplish this would not last more than two months; that to make pacification effective Great Britain must assume absolute control over the whole of South Africa. He rejoices that the Orange Free State has taken a hostile attitude, for that means her addition to British possessions; the Free State would always have been a disturbing factor in the quiet of South Africa.

The same sort of logic is always resorted to when a great nation wishes to engorge a small one. If one reads old Roman history and changes the dates and names, he will read in substance the history of every great conquering nation that has risen, grown rich, luxurious, arrogant, and been broken up or disintegrated.—*N. Y. Christian Advocate.*

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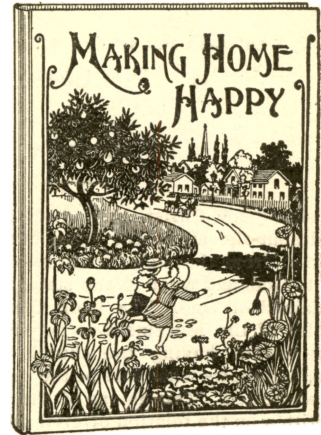
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NEW YORK, OCTOBER 12, 1899.

A FEW copies of No. 38 of this volume were inadvertently mailed in the place of No. 39. Anyone affected by this mistake will please notify us at once, that it may be rectified.

IF you want to know how to make a splendid investment of ten cents, or of ten times ten cents, read what we have to say of the forthcoming World's Harvest number of the "Signs of the Times," p. 639.

WHATEVER you may skip in this paper, do not fail to read what it says on the subject "The Messages, the Messengers, and the People," p. 626. Read it carefully, and especially paragraph five; for the last part of that paragraph surely fits some readers of this paper who are not aware of the fact.

In this issue we give the second of the thoughtful articles by Mr. Jonathan Dymond, showing the incompatibility of war with the precepts of Christianity. But does not Christianity sanction war when it is in self-defense? perhaps you ask. This question will be considered in the third and fourth articles, which will conclude the series.

THE bigger tyrant a man is, the fewer people does he see in the world who ought to be allowed self government. And the biggest tyrant of all is only the man who thinks his own ideas of propriety and right ought to be the standard and the law for all others.

POLYGAMY is a bad thing, whether t be simultaneous polygamy, as sanctioned by Mormon custom, or

consecutive polygamy, as sanctioned by the marriage and divorce laws of the States, or secret polygamy, which lurks everywhere beneath the cloak of respectability. And we are not sure that the Mormon form of polygamy is the worst one.

A GREAT petition containing many names of prominent men has been prepared, asking the President to offer the services of the United States to Great Britain as a mediator in the Transvaal dispute, in accordance with the rules of international right agreed on at the Peace Conference. But this is just what the United States is now estopped from doing, by having itself adopted England's policy. To silence this Government on such a matter England would have only to point to the Philippines.

THE more militarism there is in the nation, the less freedom will there be, since military government is in its very nature despotic. And the less freedom there is in the nation, the less manhood will there be; for despotism always crushes out the manly qualities in those who submit to it. And the less manhood in the nation, the less power will it have, for national virility is inseparable from manhood in its citizens. So that by cultivating militarism with the idea of making itself powerful, a nation really makes itself weak. This may seem paradoxical, but it is a statement approved by experience.

It was predicted that the disciplined troops of Spain in Cuba would prove superior to the "raw" American volunteers who went against them; but just the opposite proved to be true. The volunteers were better men, because they had grown up under a freer government. And all history testifies that the breath of civil and religious freedom does more to create power in a nation than the discipline which reduces men to mere machines. That na-

tion is strongest which can depend on its citizens rather than on its soldiers.

The United States has nothing to gain, but much to lose, from a development upon military lines.

It has long been evident that the "trust" business is getting overdone, but we were hardly prepared to hear the announcement of a "murder trust." Yet it appears from the London *Times* that the discovery has been made in Montevideo, South America, of a syndicate which has been insuring the lives of poor people and then murdering them to collect the insurance money. From three such cases that are known to have occurred the "trust" netted the sum of \$50,000. Among the companies affected by its operations is said to be a prominent life insurance company in New York City. As yet, however, public sentiment does not sanction this stage of trust development, and the ringleaders of the Montevideo concern have been arrested.

THE following "Filipino Fable" of recent origin, is credited to Judge Charles G. Garrison, of New Jersey:—

"A boy who had a brindle dog on a string was so tired that the dog was on the point of achieving independence, when a member of the Society for the Prevention of Cruelty to Animals accosted the boy and chided him for not giving the dog his freedom, and finally bought the string for the sum of 25 cents. The last the boy saw of the kind-hearted stranger he was kicking the stuffing out of the dog because it hung back when he pulled on the string."

"EXPANSION" is in harmony with the Declaration of Independence when it is peaceable. Forcible expansion is imperialism.

IDENTIFY yourself with a truth that is eternal, and that truth will identify you through eternity.