

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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TRUE reform starts in the heart, not in the legislature.



THE God of justice can never be recognized by an act of justice.



THE Government is no more a human personality than "Uncle Sam" of cartoon fame, is a real being.



SUBTRACT the sum of individual accountability to God from national accountability, and there is nothing left.



THE person who says the Government ought to execute the will of God, always assumes to be the mouth-piece of God for the authoritative declaration of his will.



It is folly to try to "recognize God" by putting into the Constitution that which would deny God-given rights. God would not recognize such a "recognition."



MORAL and religious accountability cannot exist apart from moral and religious freedom. No one, can be held responsible for that in which he can exercise no choice.



POLITICALLY, Christians are but a drop in the bucket;

but religiously, they are the "salt of the earth." The earth is preserved not by Christian votes, but by Christian lives.



NO GOVERNMENT can be for religion without at the same time being against religion; for no religion can be named that is not contrary to some other religion. The government ought to be against no religion; and it can be so only by being non-religious.



THE greatest foe of Sabbath observance is not the Sabbath newspaper, or the Sabbath excursion, or any other thing of human device or manufacture; but the carnal heart. While this holds the citadel, all efforts to make the individual a Sabbath keeper will be useless.

### Religious Representation in Government.

A MEMBER of Congress or of a State legislature, a judge, or any other official of civil government, is chosen to represent the people only in a purely civil capacity. And as that which is purely civil has no connection with religion, no legislator, judge, or other government official, can have anything to do, as an official, with religion. He can concern himself with religion only in his private individual capacity. In religion, he can represent only himself. As the representative of others, he has nothing to do with religion.

"Then," says one, "according to this, as a representative of the people he can throw religion and morality to the winds, let any evil become rampant in society, and have no responsibility in the matter!" Can he?

No; that is not what we say. Yet the "National Reform" party and their allies persistently hold this up as the only alternative to their doctrine that the legislator or other civil official ought to guard the religious as well as the secular interests of the people.

Every representative of the people is bound, everywhere and always, by the laws of morality, and in morality and religion, must always represent himself, whether in public office or out of it. Public office does not in the least shield him from personal condemnation for wrong doing. But he is not in public office to represent the moral or religious *beliefs* of the people. In such matters he is bound by his own belief, and by that only.

What is moral? and what is immoral? What religious beliefs are true? and what false? These are questions that are in dispute. The people are not in agreement concerning them. Some people say the theater is immoral; others say it is not. Some say the use of tobacco is immoral; others say it is not. Some say that doing secular work on Sunday is immoral; others say it is not; and so on. The diversity in religious beliefs needs no illustration. These conflicting beliefs cannot be represented in the civil government; no person can at one and the same time, stand for beliefs that are in conflict with each other.

The legislator is a representative of the people. He is asked by certain ones to work for the enactment of a law for the observance of Sunday. But some of those whom he represents, and for whom he acts in his official capacity, do not believe in the sacredness of Sunday. Others whom he represents—who have chosen him to act for them—do not believe in the sacredness of any day. He cannot work for a Sunday law without misrepresenting some of those who have put him in office. Neither could he work for the passage of a law against Sunday observance, or for a law against religion. He must simply leave religion alone, taking no action for or against it. As a public official, he is neither religious nor irreligious, but non-religious.

Suppose he is asked to vote for a measure which he believes will work moral injury to the community,—as a law allowing the circulation of pernicious literature, or permitting immoral shows, or favoring the sale of intoxicants. Can he be morally free to vote for such measures, and justify it on the ground that as a representative of the people, he is not within the sphere of religion or morals?—*No; certainly not.* While he is not within the sphere of morals as a representative, he is always within that sphere as an individual, and can never escape individual accountability for his acts. He must refuse to sanction, as a legislator, what he believes to be morally wrong, not because of the ideas of other people, but because of his own belief. He must refuse it, acting not for other people, but for himself; bound by a personal responsibility from which he can never become divested.

Suppose, however, that he has been chosen to office by people who want him to sanction a measure against which his conscience revolts. What then? In that case he is still bound by his own personal responsibility to do right. He must refuse to be the representative of

such people. He cannot violate his conscience, but he can resign his office.

The common ground upon which all classes can stand in the affairs of government is this: "All men are created equal," and are "endowed by their Creator with certain unalienable rights." "To preserve these rights governments are instituted among men, deriving their just powers from the consent of the governed." People have diverse beliefs, but no diversity of rights. In respect of their rights, they can choose a representative to act for them. And he, in his action as representative, must consider and be guided by the question, What are the rights of the people? Questions of morals and of religious belief must be acted upon and settled in other ways than by the action of representatives of the people.

And even though there were no conflict of beliefs concerning morals and religion, so that there could be representation of the people in this respect, it would still be altogether wrong. For in religion and morals, one person cannot *act for* another. Moral responsibility cannot be delegated. Each one is morally responsible on his own account, and this is God's eternal plan for all. Each one being thus morally accountable before God, each one has an unalienable right to decide for himself questions of morality and religion. In a true sense, from the Christian point of view, there is no distinction between morality and religion; Christianity includes all morality. And every person has an unalienable right to decide for himself what Christianity is, and whether he will be bound by it or not. For a mistake or for wrong doing in this, he is accountable alone to God.

As soon as force is brought to bear on an individual for moral or religious reasons, there is an invasion of his unalienable right to conform his conduct morally and religiously to his own belief in what is right. And to invade man's right is to deny and set aside the right of Him who ordained rights on earth, to interfere with His purposes for mankind for this life and for a life beyond. If any person's belief respecting morality or religion leads him into acts which invade another person's rights, then he can properly be restrained by civil force; not upon moral or religious grounds, but because civil governments are instituted to preserve rights. This is American doctrine, and the only rule by which we can render to Cæsar what is Cæsar's, and to God that which is God's'.

A DOMINANT characteristic of the time is self-sufficiency. One meets with it everywhere. We look down upon the culture of the last generation. We are so much wiser than our fathers that it is needless to talk of what they said or did. Even over religion affectation has placed a sort of directing goddess. We must bridle our emotions. Fervid speech is no longer conventional. To say nothing prettily is a great achievement. The Bible, itself, needs revision. The prophets are old-fashioned; even the New Testament is antiquated. So we

are listening, in lieu of sermons, to lectures on Tennyson, Longfellow, Shakespeare and Count Tolstoy. Well, Isaiah and the prophets can calmly wait; but the opinion of those old-fashioned preachers upon some who claim to be their modern successors would be of absorbing interest.—*The Examiner.*

### The National W. C. T. U. on Record.

In the late National W. C. T. U. convention, held at Seattle, Wash., the following resolution was introduced for adoption:—

“Resolved, That as a National Woman’s Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.”

This was vigorously opposed by the national superintendent of Sunday observance, and several presidents of State unions; and finally the following substitute was offered “as involving all necessary points, and omitting the objectionable ones” in the original resolution:—

“Resolved, That we favor the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day.”

This substitute was adopted by the convention. From the statement of the author of the substitute there are “objectionable points” in that original resolution. Now we ask every soul to look that resolution through carefully, word by word, weigh it, consider it in all its bearings from beginning to end, and mark any objectionable point that it is possible to find.

According to the situation as it stands, it is an objectionable thing for anybody to ask the National W. C. T. U. to protest against any such interpretation or use of any lines of W. C. T. U. work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purposes of persecution.

Accordingly, therefore, to the W. C. T. U., it is *not* an objectionable thing for any body through ignorance, prejudice, or malice so to use any lines of W. C. T. U. work as to enact or enforce such laws as can be made to serve the purpose of persecution.

That is to say: It is an objectionable thing to ask the National W. C. T. U. to protest against persecution. It is an objectionable thing to ask the National W. C. T. U. to protest against persecution even by those who through *prejudice* or *malice* would persecute.

It is an objectionable thing for anybody to ask the

National W. C. T. U. to protest against any such interpretation or use of any lines of W. C. T. U. work as shall in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance.

Accordingly, therefore, it is *not* an objectionable thing for anybody so to use any lines of W. C. T. U. work as to interfere with perfect liberty of conscience concerning days and the manner of their observance.

It is not an objectionable thing to the National W. C. T. U. for anybody to use the machinery and material of the W. C. T. U. so as to interfere with liberty of conscience concerning days and the manner of their observance.

This is only to confirm the previous “point” that it is an objectionable thing to ask the National W. C. T. U. to protest against persecution; it is an objectionable thing for anybody to ask the National W. C. T. U. even to protest against the use of their material and machinery, even by the prejudiced and malicious, in persecuting; it is *not*, to the National Union, an objectionable thing for anybody, even in prejudice and malice, to use the material and machinery of the National W. C. T. U. to persecute concerning days and the manner of their observance.

So the National W. C. T. U. has taken its position, has written itself down, and has published itself to the world. Assuredly, therefore, it was proper and most timely that a member should give notice, as was given, “that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

#### “ARTICLE VI.—PLANS OF WORK.

“Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience.”

Now let it be understood that we do not say that the National W. C. T. U. consciously, intentionally, and of forethought, put themselves thus on record as not objecting to persecution or interference with liberty of conscience concerning days and the manner of their observance. We are perfectly satisfied and free to say that the women of the convention did what they did without any consideration at all of the real thing that they were doing. It is evident that they allowed their zeal for Sunday and Sunday laws so to blind them to all merits of the resolution before them, that all calmness of consideration was forgotten; and that in this “state of mind” they rushed it out of the way by whatever means possible. And in the doing of this, they committed themselves to the declaration that it is objectionable for anybody to ask them to protest against

the use of their material and machinery to persecute and to interfere with liberty of conscience concerning days and the manner of their observance.

It is a good thing that the National Union has a whole year before it, in which to consider and to look soberly at what they really did; and then in next annual convention correct the mistake into which they allowed themselves to be hurried.

And having considered the subject for a whole year, then, at the next annual convention, will they really correct their mistake? or will they confirm it?

A. T. J.

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### A Great Difference.

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THE following from the works of John Adams (second President of the United States), is quoted by the *Christian Statesman*, organ of the National Reform Association:—

“Suppose a nation in some distant region should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited! Every member would be obliged, in conscience, to temperance and frugality and industry; to justice and charity toward his fellow-men, and to piety, love, and reverence toward the Almighty. In this commonwealth no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his most precious time to cards or any other trifling and mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane his worship; but a rational, a manly, a sincere and unaffected piety and devotion would reign in all hearts. What a Utopia, what a Paradise would this region be!”—(*Works of John Adams, Vol. II., pp. 6 and 7.*)

“What is here pictured forth,” adds the *Statesman*, “is what the National Reform movement seeks to make a reality in our nation.”

Is that so? Let us see.

“Every member,” says Adams, under the condition named, “would be obliged, *in conscience*, to temperance and frugality and industry; to justice and charity,” etc. “Obliged in conscience,” says Adams; “Obliged by law!” says the National Reform party. Only this difference; but it is a difference as wide as the world.

The AMERICAN SENTINEL, which has opposed the National Reform movement from the first, makes no objection at all to moral reforms which are to be enforced only by conscience.

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SINCE the Government speaks always with the voice of man, when it speaks in the domain of religion it puts man in the place of God. Every moral duty, to be binding on man, must be defined and commanded by the voice of infallibility.

### They Should Recognize This Also.

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IN the recent national convention of the W. C. T. U., a report of work done the past year in promoting “Sabbath observance” was read, in which it was said:—

“The Woman’s Christian Temperance Union, recognizing the necessity of a holy Sabbath for the highest development, both of the individual and the nation, has put the weight of its influence against everything that has a tendency to destroy the sanctity of the day.”

“Recognizing the necessity of a holy Sabbath for the highest development, both of the individual and the nation,” is very well; but why should not another thing be recognized, which is as plain as anything else in connection with the Sabbath—why should not the fact be recognized that there is a conflict of opinion respecting the Sabbath day? This is an obvious truth, and one which has an obvious bearing on the question of enforcing Sabbath observance. Nobody has a right to decide, for anyone but himself, which day is the Sabbath; and therefore, while the Sabbath is a necessity to the highest development of character, this affords no ground for the conclusion that the Sabbath ought to be maintained by force of law.

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### Church Exemption.

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BY W. N. GLENN.

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NEXT year California will have another State election, in which will be involved the principle of Church and State union. The session of the Legislature held last winter voted to submit to the people a proposed amendment to the State Constitution exempting church property from taxation. The Catholic archbishop, accompanied by several prominent clergymen of leading Protestant denominations, made a sudden descent upon the Assembly and carried it by storm. Under such a pressure of supposed political influence, only one member of that body dared to vote against the measure, and he was a somewhat obscure member—and of *Spanish* descent. Yet he understood that church exemption from taxation is so much state aid to the churches; that state aid is union of state and church, and that such union is un-American and monarchical in principle.

The Senate did not act so hastily, nor so unanimously, but it passed the measure by a decided majority. This carries the proposition to a vote of the people next year. That there will be a strenuous effort on the part of church members and those who are in a position where they are expected to assist in bearing church expenses, is a foregone conclusion. Many of them look only at the point of saving the few dollars, or perhaps the few cents, which would be expected from them as their *pro rata* of said taxes. From this standpoint the grand

principle of entire separation of church and state, one of the fundamental principles of the Republic, is overlooked. Such a view is not only unpatriotic and unchristian, but it is a narrow short-sighted policy.

It is unchristian because it is against the words of Christ, who commands his people to render unto Cæsar the things which are Cæsar's (Matt. 22:21). This proposed amendment to the State Constitution is a demand on the part of the churches that Cæsar—the civil government—shall donate to them that which the Lord says they ought to pay. And this demand is made in the name of the churches by the leading Catholic and professed Protestant ministers. In this the Catholics are at least consistent, for state support of the church is Catholic doctrine; but Protestantism has always professed independence of the state.

The exemption idea is unpatriotic and unprotestant because it compels all taxpayers, whether they believe in any religion or not, to pay their portion of the tax from which the churches are exempted. Whatever the amount of church taxation thus exempted, that much will have to be added to other property; for the aggregate levy cannot be reduced. No Protestant will claim for a moment that compulsory church support is either patriotic or Christian. True, men who profess to be Protestants, who hold pastorates in so-called Protestant churches, are advocating the amendment. One of them even charges the state with illiberality and parsimony because there are so many heavy church debts in the state. Thus it is intimated (by a professed Protestant, remember!) that the state should come to the financial rescue of the churches. I wonder if the Chinese Joss houses are in debt; if they are, of course it is due to the parsimony of the state, and these "churches" ought to be exempt from taxation.

Other prominent Protestant (?) pastors have taken similar ground, and the M. E. Church South has indorsed the amendment by its annual conference. The Baptists of this vicinity, true to their traditions, have spoken out against the amendment by an association meeting. True, a number of influential individuals in the denomination favor the measure, and in the association a committee had reported in its favor; but after a warm debate, the report was voted down.

The pastor of the First Baptist Church in this city, though personally voting for the amendment in the association, made this statement to a press reporter:—

"Many of our people, who are opposed to church property exemption believe the proposed legislation would be dangerous. They know how untaxed church property has accumulated in some other countries, and do not think it wise to introduce the principle here. There are others who are firm believers in the uniform taxation of all descriptions of property as an economic theory. A remarkable instance of Baptist belief in uniform taxation is furnished by the example of the Jarvis street Baptist Church of Toronto, Canada, which continued for years to pay taxes on its church property,

amounting to about \$1,500 a year, I believe, although the Canadian laws exempt such property. The Baptists of that church thought they ought to pay taxes and every year offered them to the city authorities. At first the money was refused, but afterward it was received and deposited in the treasury."

The pastor of the First Presbyterian Church of this city favors exemption on the ground that churches are not money-making corporations, and it is wrong to tax the benevolence of the people. But, on the other hand, the same claim is set up by members of some fraternal societies who own lodge buildings.

Another plea is that California is the only State that does not have such an exemption provision. This is the same argument that has been made so often in regard to a state Sunday law; but in both respects this State can well afford to be the exception. Although so far from the territory on which the Republic was founded, it is so much nearer the principles enunciated by the founders. It is true that some of those principles failed of full fruition because of existing circumstances and and misconception of their meaning on the part of many of the people. They held on to their colonial Sunday laws, and colonial church exemption, and colonial slavery, because their early training had led them to believe these particular things were right, although they were directly in opposition to the spirit of the "new order of things" contemplated and enunciated by the new form of government. When new States were formed, it was deemed patriotic or expedient to follow in the wake of the older ones, just as the first legislature of Kansas Territory enacted the code of Missouri statutes as far as they could be made applicable to the Territory.

With the tendency in this country, to return to imperial ways there is also a disposition to cling more tenaciously to the old idols and ancient tyrannies, not excepting human slavery. There will no doubt be some warm discussions over the proposition to make the State of California fall into line in the march backward toward the measure of church and state union already in vogue in other States. And it will probably not be long before we will hear the plea for still more state support for the church on the plea that they have it in the Philippines, in Cuba, and Porto Rico.

*Oakland, Cal.*

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### Protestant Extension in Austria.

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ACCORDING to official reports from the ecclesiastical authorities in Vienna, the accessions to the Protestant churches during the first six months of the year 1899 were 3,182 to the Lutheran and 264 to the Reformed Church, or a total of 3,446. Of these converts 3,275 came from the Roman Catholic Church, and can fairly be put to the credit of the "Los von Rom" propaganda. On the other hand, during this same half year the Luth-

eran Church lost 272 members and the Reformed 155, of whom 382 connected themselves with the Roman Catholic Church. This still leaves a plus of nearly 3,000 additions to Protestantism in German Austria for the comparatively short period of six months. In Vienna alone the number of accessions to the Protestant churches was 1,269. These data are furnished by the government itself, which is antagonistic to the Protestant agitation, and can be regarded as reliable.—*The Independent*.

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### "The Pope's Attitude."

BY M. W. HEALEY.

THE following clipping is taken from the Los Angeles (Cal.) *Times*:—

#### "THE POPE'S ATTITUDE.

"INSURGENTS WILL RECEIVE NO SUPPORT FROM CATHOLIC CHURCH.

*By direct wire to the "Times."*

"WASHINGTON, Oct. 11.—[Exclusive dispatch.] In support of the pope's attitude toward this country, especially in relation to the Philippines and Cuba, Archbishop Keane said to day:—

"The pope has accepted the result of the war between the United States and Spain, and has determined that the priests in the islands which passed from Spain to America shall support the American Government in all things. He has no sympathy with the insurgents in the islands, and they will receive no support from the church, any more than they would have been encouraged by the priests in their revolution against Spain. On this subject the pope is firm. He still retains affection for America and Americans.

"Archbishop Chappelle has just been made an apostolic delegate to the Philippines, and has announced that the church in those islands must be brought to conform with the American Church in every respect. The church there is to be brought into full sympathy with the church in this country."

The pope is a genuine acrobat in changing his attitude. At the opening of the war between the United States and Spain he was blessing the Spanish arms, but in so mild a way that he could easily, in case of need, express great love for the prosperity of the United States; and, notice, "He still retains affection for America and Americans."

Again: "The pope has accepted the result of the war between the United States and Spain." Since he has every favor shown him by this country it is not at all strange that he "still retains affection for America," though she whipped Spain in spite of his prayers and blessing. It is not very remarkable that he "has accepted the result," seeing he was powerless to help it.

But where can one find more audacious presumption than he is represented with in these words? "He has no

sympathy with the insurgents in the islands, and they will receive no support from the church, . . . On this subject the pope is firm." Indeed! What a friend to America to have no sympathy with a revolution which was from the beginning of it a revolution against the intolerable domination of the priests of Rome. For the authority of Spain in Cuba and the Philippines was merely the authority of the church of Rome.

Do these dignitaries of Rome think that the people have no knowledge, no intelligence? The prophet Daniel truly said of him that his "look was more stout than his fellows." Dan. 7:20.

On a par with these statements from Rome, is one I once heard a priest make in a public discourse on the "History of the Church," that "Rome was bitterly persecuted by Martin Luther."

One would think that an intelligent people with facts of history so fresh before them would give no countenance to such statements, and would look with pity if not contempt on parties making them. But it does not seem to be so. Daniel said in chapter 8, verse 25: "And through his policy also he shall cause craft to prosper in his hand." Surely his craftiness prospers; the Government and many people of America seem to think the "friendship" of Rome the one desirable thing, though nothing but her own selfish ends prompts her in all this, and she is ready to change positions, or make any statements to advance them.

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### Stars, Stripes and Cross.

BY ROYAL HUBBELL.

OVERZEALOUS religionists are clamoring for a cross in the flag. A country's flag represents the glories of war and conquest; great achievements won by shedding of blood of patriots or hired soldiers; fighting for their idea of right, or for money or for fame.

But the cross of Christ represents the shedding of innocent blood for the salvation of men. What common grounds can the cross have with the stars and stripes?

The professional soldier's main idea and hope is personal advancement: Christ's teaching, all the way through his life, was personal abasement. Luke 22:26. "But he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve."

The stars and stripes go into every one of our country's battles; and stay in the midst of the din and carnage, as long as there is hope of winning.

Imagine this flag: "Old Glory," blood smeared and bedraggled, but waving over Uncle Sam's troops as they are about to rout a stubborn enemy. Imagine further, the great general riding furiously up to encourage his men to the final victorious rush. He gazes from the struggling flag bearer to the emblem above his head. Intermingled with the stars and stripes is the cross of

Christ, from which looks down the sweetly sorrowful face of Jesus, saying:—

“Put up again thy sword into his place: for all they that take the sword shall perish with the sword.” Matt. 26:52.

Where would be that victory? Surely, the cross and the flag are not of a kind. They will not mix.

*Canon City, Colo.*

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### An Object Lesson for Christians.

BY STEMPLE WHITE.

WHAT an object lesson do the lives of Abraham and Lot present to us. “Their substance was great.” Abraham sojourned in “the land of promise,” and was not “reckoned among the nations.” No doubt he had many advantages and opportunities towards earthly emoluments, for he “was very rich, in cattle, in silver, and in gold;” and moreover delivered to the Egyptians the science of astronomy, in which they afterward became famous. But Abraham kept his eye fixed on the promises of God. “He believed God, and it was accounted unto him for righteousness.” Thus he became the “father of the faithful, and was called the “Friend of God.”

But Lot did *not* sojourn in the promised land, and was “reckoned among the nations.” He, also, “had flocks and herds, and tents,” and after the strife between the herdmen, *with the privilege of choice before him*, he chose the well-watered plains of Jordan “and pitched his tent toward Sodom.”

He soon became mixed up in the political affairs of Sodom, and *got into office*; for we find him sitting in the gate of Sodom, which was the place of a judge. But soon because of its great wickedness God decrees that Sodom must be destroyed. The decree is made known to Abraham, and the Friend of God pleads for the saving of the city if there be found within it *not* fifty, forty, thirty, twenty, but *ten* righteous persons. Surely, thought Abraham, Lot is safe. But no! the city must go. And why? *Lot was in politics* and was *conformed to the things of Sodom*. *He had won no converts*. As a missionary his life was a failure; and the probationary lives of many professors will be total failures if they continue to be conformed to the things of this world and are reckoned among the nations. For when God smites the nations, those who are joined to the nations will also be smitten. Thus Sodom suffered “the vengeance of eternal fire,” and is “set forth for an example” of what the world’s final destruction will be. The last we hear of Lot he is dwelling in a cave in a mountain, where he became the father of the Moabites and the Ammonites,—people who ever afterward were the enemies of God. How unlike Abraham!

God says of his people that they “shall dwell alone” and shall “not be reckoned among the nations;” for they are a “peculiar people,” “pilgrims and sojourners,” whose “citizenship is in heaven.” They are “looking for a city,” and are not satisfied with earthly rest, because it is polluted.

Will you, Christian reader, believe God, as did Abraham, and have it accounted unto you for righteousness? Jesus said, “My kingdom is not of this world.” Will you believe the Author of Christianity and *act* upon that belief, not only from the standpoint of “What would Jesus do?” but What *did* Jesus do? He paid tribute to whom tribute was due, but *kept out of politics*, refusing the kingship even when they would make him a king “by force.” “Go thou and do likewise.” “The servant is not greater than his Lord.”

The darkest period of the world’s history was caused by the church forsaking her lawful spouse and committing “fornication with the kings of the earth.” Church-and-state union in the individual was the tiny seed which produced that awful tree that flourished in the Dark Ages. “If the root be holy so are the branches,” and *vice versa*.

“Do men gather grapes of thorns, or figs of thistles?”

*Brighton, Ia.*

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### The United States in Alliance with the Papacy.

*Leonard Woolsey Bacon, in “The Outlook.”*

WHEN, in December, 1897, the Spanish government had lost hope of subduing the insurrection [in the Philippines] led by young Aguinaldo, proposals of peace were made by the governor-general, Primo de Rivera, which were considered in the council of the revolutionary government, with the result that on the 14th of that month a formal treaty was concluded between Aguinaldo in behalf of the Philippine insurgents, and Governor-General de Rivera in behalf of Spain.

In this treaty it was conceded by Spain that the chief of the abuses on account of which the insurgents had taken up arms should be abated, foremost of which was that intolerable tyranny of the monastic orders which has ever been the gravamen of the constant discontent and rebellion of the Philippine Islanders. The expulsion of the monastic orders was promised. It was further promised that there should be a general amnesty to all persons charged with rebellion or sedition, and that an indemnity of \$800,000 should be paid, half of it at once, the other half in successive installments. On the other hand, it was promised on the part of the insurgents that their army should lay down its arms, and that their principal leaders should leave the islands during the pleasure of the Spanish crown.

The insurgents fulfilled their part of the treaty. They surrendered their arms to the Spanish govern

ment, by inventory, and Aguinaldo and those who shared with him the leadership of this successful rebellion retired to Hong Kong with a letter of credit for \$400,000 from the Spanish Philippine bank. The payment of that sum was the only part of the stipulated concession that the Spanish government has paid, or has shown any intention of paying.

It is not wholly aside from our present argument to refer to the reasons alleged for the expulsion of the monastic orders from the islands. According to the mutually corroborative testimony of a multitude of witnesses—Spanish, Philippine, Belgian, English, American, Protestant, and Catholic—the tyranny of these corporations has been shocking and intolerable. It would require a volume to contain the details of it. Let any man consult Senate Document No. 62, 55th Congress, 3rd Session, especially at pages 320–328, 374–378, 406, 445–463, 556, 574, 589–590, 603.

If the friars in the Philippines are not guilty of shamelessly corrupt living and of atrocious and inhuman tyranny, then the United States Senate has joined with officials of other countries, including leading statesmen of Spain, and with distinguished travelers both Catholic and Protestant, in giving currency to the most injurious and outrageous calumnies ever inflicted on innocent men. The alleged tyranny has been exercised by these corporations, not by any civil authority or jurisdiction, but by virtue of their alleged ownership of the soil and of whatever grows from it or is built on it. Over whole provinces, the habitable and cultivable lands, with the farm houses, sugar-mills, and villages standing on them, are claimed and held as the property of corporations of aliens having their headquarters at Rome. Thus the despotism wielded by the friars is absolute; in the nature of the case it must continue to be so, as long as the ownership is maintained; it is tantamount to slavery from which the victim can escape only by banishment from home and livelihood.

Against less intolerable abuses of a like sort every country in Europe has revolted, in one way or another, extinguishing the great mortmain tenures in the hands of monastic fraternities, as being irreconcilable with the public welfare. It is against this tyranny, with aggravations such as Europe never knew, that the Philippine people took up arms, and laid them down on the solemn pledge of Spain that the abuse should be abated.

And now comes in the great American Republic, with loud promises of civil and religious liberty, and buys for cash the vicious title of Spain, with a distinct stipulation that the most oppressive of all the Spanish abuses, which Spain had promised to abate, shall be upheld and maintained forever by the arms of America (See Article VIII. of the Treaty of Paris).

Archbishop Chappelle has started for the islands with a commission from the pope and much advice from the President, to attend to "the settlement of questions of church property." He "has come out for the permanent

retention of the Philippines. He is in favor of expansion unqualifiedly." The archbishop "will soon become a powerful ally of the Government." Nothing could be more natural. The Government of the United States has already become the powerful ally of the archbishop and of the papal see, and of the Augustinian and other orders, and will co operate with these orders in maintaining unimpaired their rights of ownership, which involve the total suppression of civil and religious liberty throughout their immense domains.

The limits of this article have not permitted me to add verifying references from point to point, as I would gladly have done. Let me refer to Senate Doc. 62, above-mentioned, *passim*; corroborative references might be furnished in abundance.

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### "Not in Politics."

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ROMAN Catholics tell us again and again that the church is not in politics, but all the same the editor of the *Catholic Mirror*, in its issue of October 14, tells the Roman Catholic people that "the proposition is a business one, pure and simple. You need a Catholic paper for your own information and that of your family; to supply you with news of church and society happenings in which you or yours are interested; to give you tidings which you as a Catholic desire to know of affairs and conditions of the church in foreign parts; to keep you posted with regard to matters of doctrine which may be the subject of general public discussion; and *to be informed from a Catholic standpoint at times*, from an ethical standpoint always, *of what position it is right and just for you to assume on questions of vital public interest and otherwise, which from time to time demand your decision*. You need a Catholic paper for these reasons." This tells the story. The Roman Church has not changed; she is yet in politics; and, sad to say, the Protestant churches are following suit.—*Signs of the Times*.

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### For Conscience' Sake.

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A BLIND young man was recently expelled from the Blind Asylum in Hobart, Tasmania, because he desired to observe the Sabbath according to the commandment, which says, "The *seventh* day is the Sabbath of the Lord thy God." Sectarianism has always been a cruel thing, and it does not seem to get any more Christ-like as the ages go by. Human religion nailed Christ to the cross, and kindled fires for the martyrs; God's religion makes the sun to rise on the evil and on the good, and sends rain alike on the just and on the unjust.—*Bible Echo*.





AMONG the bills announced to be pressed upon Congress when that body convenes, is the "Bill to further protect the first day of the week in the District of Columbia," which was brought before the last Congress, and was "favorably reported" by the District Commissioners.

WITH the idea of promoting good citizenship and good government in the islands taken from Spain, the "National Reform Bureau" at Washington, D. C., will distribute in the islands, it is announced, literature published in the Spanish language, treating on "American Christian institutions," and "especially on the American Sabbath."

The relationship between good citizenship and "the American Sabbath," we may add, is more easily assumed than proved. We know of some American citizens in a Southern State, who, in their zeal for "the American Sabbath," came armed with guns to a church where religious services were being conducted by some who observed a different Sabbath, and fired into the building with intent to kill. That is not our idea of good citizenship or good government.

WHAT is termed a "gigantic temperance movement" has been organized and set on foot in Elizabeth, N. J., by the city clergy. Its object, as stated, is "to close all the saloons on Sunday and arrest and fine all violators of the law."

A Sunday-closing ordinance exists in Elizabeth, but it has not heretofore been enforced. Now the mayor has promised to enforce the law. "The pastors and their flocks," it is announced, "are determined not to be beaten in this crusade, as they have in many other attempts, and they declare that they know the mayor's power and that he must exercise it." Only three of the 250 or more saloons in the city are known to close on Sundays.

One pastor said recently that the saloonist is "fast becoming an anarchist." He and his associate pastors should recognize the fact that the saloon itself is an

anarchist, an enemy of every good law. And being thus by nature an outlaw, they should also recognize that it can never properly have the sanction of law, not even of a Sunday law. It might as properly be enacted that the black plague should not be admitted at the port of New York on Sundays.

PRESS dispatches from Georgia state that in the town of Americus, the pastor and some members of a "Christian Science" church have come into conflict with the law for refusing to be vaccinated. The pastor has been sentenced to thirty days in jail and a fine of \$15, and five women have been sentenced to fifteen days and a fine of \$3 each. The cases have all been appealed to the higher court.

NATURALLY, to a representative of civilization, it appears that the great need of "heathen" and barbarian lands is to be brought into contact with civilization, that the people of such lands may learn its arts and adopt its ideas and customs. Yet this view, strange as it may seem, is contrary to the whole testimony of history.

There is not in all history any record of the uplifting of a people ignorant of the ways of civilization, by contact with merely civilized people. The record in such cases, on the contrary, is that the uncivilized only sank lower after the contact, than they were before. This has been the record in Australia, New Zealand, Africa, the Hawaiian Islands, and other places that might be named.

And there is a simple and potent reason for this result. It is this: the uncivilized races speedily imitate the vices of civilization, but are not able to imitate its virtues. Hence they go rapidly down the decline of physical and moral degradation, arriving in some cases at almost complete extinction.

The uncivilized races of the earth have been uplifted and civilized, it is true, over vast districts, by contact with civilized people,—but with those who came to them with the Bible, as ambassadors of the kingdom of God; not with those who came with rum and with other physical and moral poison. The uplifting and transforming power is not in civilization, but in the Word of God. It is the very power of God.

It is certainly true, therefore, that the attempt to confer civilization on the people of the Philippines, now being made at such fearful cost, must fail as all other

such attempts have failed. The conquest of the islands must be a failure, so far as the moral and physical uplifting of the natives is concerned. There, as everywhere else, this result can be secured only by the "power of God unto salvation."

\* \* \*

THE Carnegie Company has purchased a Cuban railroad and also the Ponupo manganese mine, which is considered one of the richest in the world. It is safe to conclude that this company is not calculating on Cuban independence.

\* \* \*

A PROPOSAL to change the military government in Cuba to a civil government, still under American rule, has drawn out a strong protest from the Veterans' Association, of Matanzas, which says they have sworn to obtain the independence of Cuba or die in the attempt. A proposed change in the form of government, without a change in the governing authority, has a very suspicious appearance in their view.

\* \* \*

THIS is not a very flattering comment on the alleged national Christianity of this country, which was made by Mrs. Ellis at the W. C. T. U. convention, relating to the effort that was made to enlist the Government against the sale of liquor in the army camps:—

"Dear friends, there was not a man, from the President of these United States down to Mr. Brewster, chairman of the committee on the liquor traffic, that dared touch that measure. The great brewing interest of this country had laid its hand upon the great political forces of this nation and said, 'Don't you touch that thing.' They did not touch it. But the petitions came pouring in by hundreds and thousands, and the great wave of sentiment kept rising, so that General Miles did issue an order."

\* \* \*

This illustrates the difficulty of securing reform when the reform has not begun in spirit in the hearts of the people upon whom it depends for success. Legislation is never the true starting-place of successful reform.

\* \* \*

THE following resolution touching the ballot was passed at the recent convention of the National W. C. T. U.:—

"Whereas God created man in his own image, male and female, and gave them dominion, and therefore, we believe in the equal right of both to hold opinions and to express the same in the home, on the platform, in the pulpit, and at the ballot box.

"As 'persons born or naturalized in the United States and subject to the jurisdiction thereof,' we 'are citizens of the United States and of the State wherein we

reside,' and 'as no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States,' we claim that the exclusion of women from the ballot box in any State is in direct violation of the Constitution of the United States. (See Article XIV., amendment to the Constitution.)"

And from a constitutional point of view, there appears no flaw in this reasoning.

### National Reform Convention in Boston.

A NATIONAL Reform convention was held in Boston, Mass., November 21, at which the prominent ideas and aims of the organization were discussed, and the animus of this "reform" movement was set forth. From the *Boston Herald* we reprint the following notes of the proceedings:—

"At the afternoon session of the National Reform convention in the Bromfield Street M. E. Church, yesterday, the Rev. S. McNaugher, pastor of the First Reformed Presbyterian Church, emphasized 'The Moral Accountability of the Nation.' Citing from the views of Dr. McAllister, he described the National Reform convention as a movement against the secularism which was gradually asserting itself in the political life of the country. We were, he said, going after false gods, and an evidence of this was the probability that, owing to the secular character of our Constitution, Congress would be obliged to seat the avowed polygamist who had been elected to its membership. The speaker went on to argue that, as the nation existed as a moral being, and was an organic and a personal unity, it had its origin in God, and was morally responsible to him.

"The Rev. S. W. Dike, secretary of the National League for the Protection of the Family, next spoke on 'The National Constitution and Divorce.' He said the divorce laws in this country were in the condition in which general laws relating to crime were 100 or 200 years ago in England. For divorce was the legal extinction of the family, effected in order to save the individual happiness of the members of that family. The association represented by the speaker wished an increased sense of the sacredness of marriage, so as to reduce the number of divorces, its view being that, as the worst use to make of a man was to hang him, so the worst use the State could make of a family was to bring it to an end. . . .

"A resolution was passed pledging the meeting, in case Roberts was allowed to take his seat, to put forth every effort to obtain his immediate and unconditional expulsion from Congress.

"The Rev. Charles J. Cameron, pastor of the Fourth Presbyterian Church, South Boston, next spoke on 'The National Constitution and the American Sabbath.' He submitted that it was the Sabbath-keeping nations which enjoyed the greatest liberty, and warned his hearers that if the United States went on disregarding the command to keep the Sabbath holy, the wrath of God would overtake her. . . .

"The Rev. A. H. Plumb, a Congregational clergyman, held that, in view of the parental function of the

state, it should assume the attitude of the parent on great questions like keeping the Sabbath and abolishing the liquor traffic.

"The first speaker at the evening session was the Rev. H. H. George, of New York, whose topic was 'The Nation and Religion.' He began by defining the conception of 'nation,' and went on to say that the issue before every nation was whether it should be organized with God or without God. A government must be either re-religious or without religion, and the trouble with our Government was that, while it acknowledged a good many religious rights, it did not recognize God. The principle of our Government was the principle of secularism, yet we are rushing toward Niagara Falls, and will be engulfed if we do not take care. It is usual to suppose that ours is a Government of the people, but it is, the speaker continued, none the less a fact that the people cannot be a source of moral authority. God gave the moral authority of government, and it is the people who distribute that authority. *There is no truth in the saying that our Government derives its power from the 'consent of the governed,'* and we shall never get right in our affairs until we acknowledge the mistake we have made. (Italics ours.)

"The speaker went on to *deny the correctness of the secular theory of government.* He held that we could not carry on any of the functions of government without religion; hence the inconsistency of excluding God from the Constitution. (Italics ours.)

"The Rev. Scott F. Hershey, pastor of the First Presbyterian Church, Columbus Ave., repeated, for the benefit of the convention, some of the statements he had before made to his congregation regarding Utah and the Mormons. He then considered the case of Roberts, and denounced Mormonism, of which, he said, polygamy was the storm center as 'the worst of our political heresies.'

"The last address was on 'The Nation and the Sunday Newspaper,' by the Rev. William T. McElveen, pastor of the Shawmut Congregational Church. He dwelt on the extent to which the Sunday paper increased the amount of labor which had to be done on the Sabbath, and compared the Sunday newspaper devotee to the 'prodigal who was glad to feed on the husks which the swine did eat.'"

### American Principles Not Out of Date.

EX SENATOR George F. Edmunds, speaking recently of what Congress should do, in adjusting matters in the Philippine Islands, thus bringing the war in that country to an end, gave utterance to the following timely words:—

"I think the short question for the Congress and people of the United States is whether the principles upon which our Government was founded, and the principles upon which three-fourths of a century ago we recognized and assisted in setting up the Central and South American republics, are still true ones and ought to be followed. I think it a mistake to suppose that these principles and policies are out of date.

"If the right of self-government were tested by the

highest standards, it would be difficult to maintain that even the people of the United States were capable of it, for we all know that in many instances our own self-government goes wrong and does not defend equality and execute justice among men. But no such standard can be applied in this age, as it never has been.

"A standard must be practical, and it does not follow that a people is incapable of self-government because sometimes, and possibly often, it fails to accomplish the ends for which it was established.

"If the Filipinos, therefore, are willing, upon the conditions I have suggested, to have peace and be helped to try their experiment of self-government, and be assisted and protected in doing so, I think Congress ought to make provision to that end.

"The enormous difficulties in continuing them as mere subjects of the United States, or in a condition of territorial citizenship seem to me to make it the plain duty of Congress to try the means I have suggested of letting them try to govern themselves.

"If this can be accomplished, which only can be known when the effort is made, there will be saved thousands of lives of our soldiers and sailors and millions upon millions of expenditure from our Treasury indefinitely prolonged, while every material interest of the United States in respect to trade and commerce and the advancement of civilization will be maintained."

T. E. BOWEN.

Rome, N. Y.

### Resolutions of the Secular Union Congress.

THE twenty-third annual congress of the American Secular Union and Freethought Federation, recently held in this city, gave considerable attention to indications pointing to church-and-state union in this country. All but two of the resolutions adopted by the congress touch upon this subject. Omitting these two, the resolutions read:—

"Believing that the greatest evil in our land is the unconstitutional union of church and state, we hereby reaffirm as our political principles The Nine Demands of Liberalism; and

"WHEREAS, Certain of the practises of the various States and of the national Government are contrary to these avowed principles; therefore—

"Resolved, That the urgent necessity of the Union and Federation is to take some practical steps towards enforcing these 'demands,' and resisting further encroachments of the National Reform Association, otherwise known as the God-in-the-Constitution party.

"Resolved, That the duty of all Freethinkers in the State and national elections is to ascertain the views of the various candidates upon these Demands and to use their influence in securing the nomination of those most in sympathy with our principles and purposes, and, afterwards, to support only such at the polls; and we recommend that Liberals in all localities pledge themselves to vote for those who will work for and carry out these Demands after their election.

"Resolved, That the three most important Demands at the present time are those dealing with the Bible in

the public schools, the taxation of church property, and Sunday laws.

*Resolved*, that we heartily indorse the action of the Chicago superintendent of public schools in forbidding the reading of a certain poem as a part of the exercises in the schools on account of its religious and theistic tendencies.

*Resolved*, That we congratulate the Legislature of California upon its action in rejecting the bill presented at its last session exempting church property from taxation.

*Resolved*, That we condemn the bigoted persecution of the Seventh-day Adventists by the other Christian denominations, and that we extend sympathies to those who are suffering from such persecutions, and, although rejecting their religious views, we pledge them our aid in working for political justice.

*Resolved*, That we recognize the power and influence of the numerous local organizations of Spiritualists, and invite them to act as sentinels to give early warning of attempts to undermine the principles of secular government; and we further bespeak their cooperation in aiding us to promote and make effective our aims as expressed in the Nine Demands.

*Resolved*, That we condemn the action of any judge who uses his official position to advance the Christian religion by incorporating into his opinions any statement which may be interpreted as meaning that this nation is a Christian nation.

*Resolved*, That we regret the alliance between our present administration and the authorities of the Roman Catholic church in the attempted pacification and government of the Philippine islands, and that we demand that our Constitution shall not be violated by the establishment of religion in any place subject to the jurisdiction of the United States.

*Resolved*, That we protest against the church laws in our new territory of Porto Rico, and urge Congress to adopt measures to effect the separation of church and state without considering the interest of any ecclesiastical body."

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### American Antipathy to Republics.

*"Springfield (Mass.) Republican."*

PRESIDENT Kruger's refusal to permit United States Consul Macrum to send any more information to the British government concerning the British prisoners at Pretoria seems to make a stir at Washington; it may be asked, however, why any American should be surprised. After Ambassador Choate's recent "iron-clad friendship speech," what could President Kruger think of the situation? Is it notorious that the United States Government is in sympathy with Great Britain. It is openly preached in this country that Americans should sympathize with England as against the Boers, because it is for America's interest to have a friend in the British government—not to mention a return of favors for England's widely-advertised attitude during the Spanish war. Mr. Kruger knows all about it, and that he should mistrust the United States consul at Pretoria as a me-

dium for communication with England is very natural. What has the United States done to prove its neutrality in this war? The Orange Free State, at least, is absolutely an independent sovereign nation with which the United States has a treaty, negotiated as between equals. The Free State is at war with Great Britain, yet the United States Government has not so much as issued a proclamation of neutrality. The unequal struggle of the Dutch farmers of South Africa against the British empire is one of the most thrilling things in history, yet our Government has sunk so low in its fawning upon might and wealth and power that you must read ancient annals to learn that it ever looked kindly upon a weak people battling for its independence against a nation of conquerors.

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### Sunday Closing and Temperance.

*ENGLEWOOD HAS A DRY SUNDAY: BUT, STRANGELY, THERE WERE MORE DRUNKS THAN EVER.*

*New York "World," November 20.*

YESTERDAY was the driest Sunday for Englewood in many years, but, strange to say, there were more intoxicated men on the streets than have been seen in many days. Mayor Brinckerhoff instructed the police a few days ago to enforce the Sunday-closing law.

The Englewood residents either filled their cellars on Saturday night or took the trolleys to the city yesterday morning.

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### The Religious School Question in Japan.

PRESSURE is being brought to bear upon the Japanese government, by the churches in the United States and the missionaries in Japan, to secure the repeal or modification of a decree lately promulgated by the Japanese Minister of Education, as follows:—

"It being essential, from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

The matter was considered at a conference of officers of missionary societies held in this city November 9, and the following statement was adopted as expressing the sentiment of the meeting:—

"This conference, composed of officers and members of the missionary agencies of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Reformed churches, would express its complete approval of the resolution adopted by the missionaries in Japan on August 16, in the conference called to consider the question of the relation of the schools supported by

these boards to the regulation of the minister of education, forbidding religious worship or instruction in all schools 'whose curricula are regulated by provisions of law.'"

The resolutions here referred to allege that under the existing regulations the liberty of parents touching the education of their children is restricted, although the constitution of the empire grants full religious liberty. They also say:—

"We are here not raising any objections to the Educational Department's making such restrictions for public schools supported by public funds; but we feel that to put these same limitations upon private schools, supported by private funds, works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school, founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles, or from its school life, would be disloyalty to our common Lord, and to the churches aiding our schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian principle for the sake of securing or maintaining Government privileges."

Just what these "privileges" may be, or what advantage is to be derived by the Christian schools from Government recognition, is not quite clear. The government of Japan is not Christian even in profession and cannot be expected to recognize a Christian school in any way that would mean an indorsement of Christianity; nor would Christianity have anything to gain from the indorsement of a heathen government.

The mission schools are determined to adhere to their Christian principles and teaching, and in this action are strongly indorsed by their home churches in the United States. As Christian institutions, they certainly could not do anything less.

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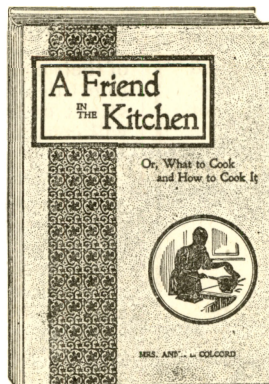
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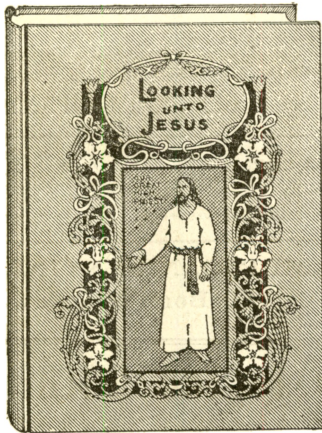
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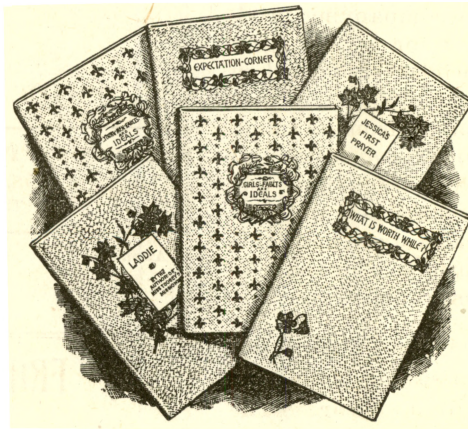
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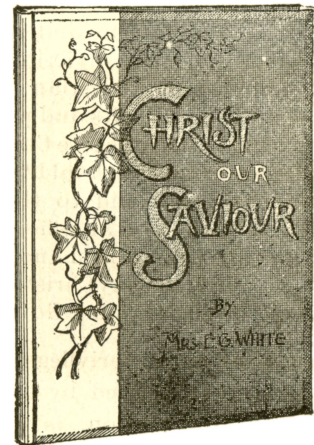
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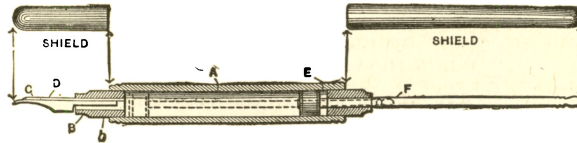
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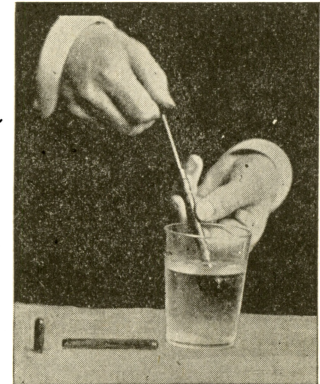


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It can be done in five seconds. Dip the pen in a glass of water and work the plunger backward and forward a few times.

The prominent men and women whose testimonials are given herewith witness to the merits of the "Post."

**General Lew Wallace**, Author of "Ben Hur," says: "I have tried every pen of the kind on the market, and now unhesitatingly give the preference to the Post. It not only feeds itself with less care, but has the immeasurable advantage of re-supply without inking the fingers. I do all my work with it."

**Dr. Josiah Strong**, than whom few men are better known in America, says: "A perfect fountain pen at last! I have hunted for it upwards of twenty years. I have tried many, and I can assure you they have *tried* me. I have had little satisfaction even from the best, but the *Post* leaves nothing to be desired. I am delighted with it."

**Dr. Lyman Abbott**, editor of "The Outlook," and until recently pastor of Plymouth Church, Brooklyn, N. Y., says: "To me it is a great advantage to have a fountain pen which requires no filler and can be filled at any time, and at any inkstand, without the possibility of inky fingers or blotted paper or desk."

**Hon. Alva Adams**, Governor of Colorado, writes: "The Post pen is an ideal fountain pen. . . . It requires little more trouble to replenish than to dip an ordinary pen in an inkstand."

**Commander Booth Tucker** says: "I have used fountain pens for the last ten years, almost every description, and have no hesitation in saying in my opinion the Post is the best."

**Ira D. Sankey**, the world's great singing evangelist, writes: "I have used the Post pen for some time and have had great satisfaction with its use. It never fails or gets cranky. One can at least have clean hands by using the Post, whatever the heart may be."

**Hon. Luther Laffin Mills**, Chicago's celebrated criminal lawyer, writes: "Your Post Fountain Pen is the best I have ever used—simple, reliable, durable—and I thank you for having brought it to my notice."

The price of the "Post" is \$3.00. It cannot be purchased under this price anywhere. The patentee has a settled understanding with the trade and agents that \$3.00 shall be the minimum price at which it retails. But by a **Special Agreement** we are in a position to make the following

## Remarkable Offer.

We will send the Post Fountain Pen, postpaid, and the American Sentinel one year for . . . . . \$2.50

If you want a really reliable pen, now is your chance. If desired, we will send the "Sentinel" to one address and the pen to another.

Address

AMERICAN SENTINEL,  
39 Bond St., New York City.



NEW YORK, NOVEMBER 30, 1899.

WE are informed by Mr. J. T. Eaton of Rome, Ga., that his trial for the "offense" of not keeping Sunday, will take place about the middle of December.

A NATIONAL Reform Convention is announced to be held in Broadway Tabernacle, New York city, December 5-7, at which "the Sabbath and its probably at present most dangerous foe, the Sunday newspaper, will be the most prominent subject for conference and action."

A CARDINAL principle of the movement to unite church and state in this nation, is that the Government does *not* derive its just powers from the consent of the governed. Notice the flat-footed statement of this principle made by a leading representative of this movement at a National Reform convention recently held in Boston. See p. 747.

That speaker spoke for the *church*. But at the same time the *state* in this country is saying the same thing, by the act of extending its authority over a foreign people against their will, and by the arguments put forth to justify the act. The church and the state are coming into harmony upon this point.

But in repudiating the doctrine of government by consent of the governed, in religion, what does the church repudiate? In religion, the doctrine of government by consent of the governed stands for the right of each individual to think and act for himself, independently of the authority of a pope. And this is what was affirmed in the "Protest of the Princes" at Spire. So that in repudiating this doctrine, the church repudiates the "Protest" of the Protestant princes, from which is derived the term "Protestantism."

What this great Protest was, and is, in the religious world, the Declaration of Independence is in the political world. The church has repudiated the one, and the state is repudiating the other. And in this both are ready to join hands.

But Protestantism, in the church and in the state, still stands for the principle of government by consent of the governed.

WHEN the Government undertakes to execute the will of God, there must be some authority to say what the will of God is. And that authority must be human; for while the Bible states what is the will of God, the people are not in agreement concerning the meaning of Scripture statements; so that while the Bible, in itself, is authority, there must be *another authority* to settle the question of what the Bible authority commands. And this new authority must be some man, or set of men. But just this authority is what is claimed by the pope of Rome. What then could the National Reform scheme result in but the establishment of another papacy? And the world does not need another papacy; it could very well dispense with the one it already has.

WE have heard from the Secretary of the "All American Order," a religious-political organization of Brooklyn, who tells us: "No doubt you are aware that Rome is the cause of our churches being demoralized through the evils that exist in this city. . . I will say in a few words, if you will advocate pure politics, church people attend primaries, put good men up for office and have only two parties, we can clean Rome out of existence in one election."

Our friend is mistaken. We are not aware that "Rome is the cause of our churches being demoralized." If the churches are demoralized, the trouble is internal, not external. All Rome outside of a church will not demoralize that church so long as the

principles of Rome are not allowed inside that church. But when the principles of Rome get into the church, there is demoralization speedily. The principles of Rome are summed up in the combination of religion with politics.

And now we are asked to advocate a union of the church with politics, or in other words, that "church people attend the primaries," etc., in order that Rome may be overthrown. Why, good friends, that is the very thing by which Rome was built up in the first place. If the Christian Church had kept out of politics, no papacy would ever have been. And while the church remains in politics, the essence of the papacy must ever be.

We are as anxious as anybody that Rome should go out of existence; but we have no desire to work against any man, whether in politics or out. Our method of fighting Rome is to fight Rome's *principles*; and we are never more opposed to those principles than when they appear in measures proposed by professedly Protestant people.

THE attitude of the American Republic towards the Orange Free State, as pointed out on another page, is worthy of note. The United States has a treaty with this South African republic, made as between equals; yet, so far from showing any sympathy with this republic in its struggle for life with Great Britain, the United States has not even made a proclamation of neutrality. Is this because such a proclamation would hamper its friendship for Great Britain?

CIVIL law is not ordained to enforce rights, but to preserve them. If a right could be enforced, it would cease to be a right.

THE idea that sovereignty over a people can be bought and sold is the essence of tyranny.