

"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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real disturbance on Sunday than is caused by any amount of honest labor.



CONSCIENCE may sometimes lead an individual wrong; but without conscience, another power will control the individual which will always lead him wrong.



MAN'S prohibition can never stand where God has planted his permission; and he has permitted labor on the first day of the week, both by precept and by his own example.

NO PERSON can gain moral strength by leaning on the law.



CIVIL law may be an obstacle to conscience, but never an aid.



RELIGION cannot be bound by binding the men who profess and teach it.



TO ENFORCE a religious observance is to put law in the seat of conscience.



THE more the church enters politics, the more will politics enter the church.



RIGHT and justice were established before there was any such thing as a majority vote.



SABBATH rest is an excellent thing in itself; but it never does the person any good upon whom it is forced.



THE powers that be are ordained of God, but the voice of the former must not be mistaken for the voice of the latter.



THE enforcement of the Sunday laws makes more

Extending the Constitution.

THERE is a great deal of talk everywhere in political circles over the question whether or not the Constitution extends of its own force to Puerto Rico and other new territory of the United States.

This however is not the fundamental question that is raised by the acquisition of this new territory. The great question underlying all others is, Shall justice be done to the inhabitants of this territory?

Some would-be statesmen talk as though the question of doing justice to these people depended on the question whether the Constitution extends to their lands or not. If it shall be decided that the Constitution does not extend to them, then this country is not bound to consider the question of justice in its dealings with them! Congress can govern them in any arbitrary way that it sees fit!

This is just the reverse of the truth. The question of doing justice in any territory does not depend upon the question whether the Constitution extends to that territory or not; but the question whether the Constitution extends thither depends upon the question whether the United States is bound to do justice in that territory.

For what purpose is the Constitution? As set forth in the preamble, it is to "establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Are these things desirable for the people of the new territory? Ought such provision to be made for them? If so, then the Constitution must extend to their land, because the Constitution is the very means devised by the United States to secure these blessings here at home. And this does not mean that their country and circumstances must be made to fit the forms and technicalities of the Constitution as it applies to the United States, but that the Constitution must be applied to them as their situation demands. Some of the forms of the Constitution may not fit their country, but this is no reason for denying them the essence of the Constitution—the principles of just government by which domestic tranquillity, the general welfare, and the blessings of liberty to themselves and their posterity, are to be secured.

To say that the Constitution does not extend to the new territory, then, is to say that the people there do not need the blessings secured by it in the United States, or that they shall not be given them whether they need them or not. The latter has in effect been said by the Government. For the people of that territory are a conquered people, and a conquered people cannot secure the blessings of liberty to themselves and their posterity except by successful revolt against their conquerors. Having begun by denying liberty and justice to these foreign people, it is entirely logical that the decision should now be reached that the Constitution created for the purpose of securing these blessings to the people under it, does not apply to the territory where they reside.

More Separation Needed.

THE *London Christian* affirms that church members are responsible for Sunday journalism in America, and fears that Sunday papers may yet be supported upon a similar basis in England. It says:—

"The seventh-day newspaper in America stays because it pays, and it pays because Christians advertise in it—so it is affirmed.

"If they withdrew their advertisements, something might be done. We fancy that this would be the difficulty in this country also. Representatives of both the journals that offended here for awhile have said that there was money in the venture, and therefore we can hardly count ourselves safe, unless Christians should be ready to make a stand and separate themselves. Separation we imagine, will become a vital question for the church in the not distant future. Testimony for our Master and his truth is wanted and it is not easy to see how we can give it while the world and the church are so intimately blended."

Yes; the church and the world are altogether too "intimately blended" to-day. The church needs a much clearer line of separation between herself and the world; but such a line will never be drawn so long as she courts the world to gain political power. The church will never have that separation from the world which Christianity demands while the leaders of the church lobby in the halls of legislation, to persuade the state to give its support to religious institutions, such for example as the Sunday Sabbath. Every religious law upon the State books is a bond of union between the church and the state, and so between the church and the world.

Recent Sunday Bills in Massachusetts.

THE March number of *The Defender*, organ of the "New England Sabbath Protective League," gives a summary of recent efforts made to secure legislation in that State affecting the observance of Sunday. Several attempts were made to modify the existing Sunday law, and the views expressed by the "Sabbath Protective League" and its allies regarding such attempts are indicative of the religious animus which inspires the defense of such intolerant legislation.

The *Defender* says:—

"There have been four bills introduced before the present legislature relative to the Lord's day.

"(1st) H. No. 167, to which reference was made in the last *Defender*, was reported against by the Judiciary Committee and defeated in the House without discussion. It proposed to open certain stores and all bakeries on Sunday. It was vicious and outrageous in character and met with opposition on all sides."

Is there anything "vicious and outrageous" in allowing bakeries and certain other stores to be open and transact business? What is there that is "vicious and outrageous" about a bakery? We do not know. We never knew them to be other than harmless and useful institutions. And if they are such six days in the week, how come they to be different on the remaining day? They are not different, of course. But there is a difference in the day. It is because of the peculiar character of the day that a bill allowing bakeries to be open at such a time is regarded as "vicious and outrageous."

But what is the difference in the day? Oh, Sunday is a religious day; it is called the "Lord's day" and the "Christian Sabbath." That is why the state is asked to enforce its observance, and why any bill that would modify the law in that respect is denounced as "vicious and outrageous." And yet state enforcement of religion is not supposed to exist anywhere in this country!

Of the opponents of this bill present at the hearing given upon it, the statement is that "nearly all the denominations had their representatives." We have never yet seen or heard it explained why religion always

furnishes the support for laws which are declared to be not at all religious in character.

Of the second bill *The Defender* says:—

“(2nd) H. No. 247, is an attempt to repeal the law of 1899 making Sunday a close season for birds and game. It is selfish, brutal and impious, and should be buried deep and forever.”

Much at least of the killing of birds and game that is done by the “sportsman” is no doubt selfish and brutal. But why should a bill permitting it be called “impious” for other than a religious reason? Here again is seen the religious animus which underlies the movement of which *The Defender* is the exponent.

The third bill is described as being “an attempt to weaken and destroy the game law of 1899,” which “its friends should be permitted to withdraw,” as was believed would be done.

The fourth bill was one favoring Sunday observance, and of this *The Defender* says:—

“(4th) H. No. 931, was introduced by the friends of the Lord’s day. It asks that the three words ‘or an entertainment,’ as found in the law of 1895, be expunged. This modest and reasonable request is made because those three words are an entering wedge to profane and demoralizing secularities, which are admitted under the guise of charity and religion. The secular Sunday evening entertainment is generally of a questionable character. A large percentage of the proceeds obtained from it goes into the pockets of its projectors rather than to charitable and religious societies, to be used entirely for charitable and religious purposes.”

We naturally query what these “profane and demoralizing secularities” may be which make the Sunday evening entertainments of a “questionable character” under the present law. Are these features of the entertainments profane and demoralizing simply because they are secular? or are they demoralizing in themselves and such as would be of questionable character any evening in the week? If the latter, the ground of objection to them should not be that they are performed on Sunday, but that they are evil in themselves. We do not condemn murder, or theft, or assault, because it is done on Sunday, but because it is in itself a crime against humanity. To argue that a crime should be prohibited because it is done on Sunday, or that a thief should be punished because he committed the theft on Sunday, would be nonsensical. Hence if these Sunday evening entertainments are criminal in their nature, it is contrary to right and reason to object to them simply because of the time at which they are conducted. A crime is a crime irrespective of the days of the week; and that which is not a crime on one day, is not a crime on any day. And to condemn an act on one day only in the week, is to justify it on all other days of the week.

If on the other hand these “profane and demoralizing” features of the tabooed entertainments are simply

features which are not suited to the religious observance of the “Lord’s day,” then the effort to prohibit them is plainly based on religious grounds, and aims to favor a religious belief, through the exercise of the power of the state. It is a plain attempt at religious legislation.

And as such, it is in harmony with the avowed object of the “New England Sabbath Protective League;” for the League proclaims in its official organ that it “is formed for the purpose of defending the Sabbath,” as “a divine institution,” against “encroachments upon its sacredness by business and pleasure.” The League simply asks the State legislatures of New England to enact laws to preserve the *sacredness* of a divine institution. And such legislation is plainly religious, if there is any connection between sacredness and religion.

A hearing on the bill against Sunday secular concerts was given March 6, but with what results we have not yet learned.

Prayer for Sunday Observance.

The following call for a week of prayer “in behalf of a better observance of the Lord’s day,” appears in the April issue of *The Defender*:—

“Our nation is declared by the Supreme Court to be ‘a Christian nation,’ and in nothing is this more apparent than in the respect shown to the Sabbath. Because we believe it to be of divine origin, of perpetual obligation, and its observance essential to the welfare of the individual, the prosperity of the church, and the perpetuity of the state, therefore—

“1st. Let us pray God to quicken the conscience of Christians everywhere that his will, revealed in his Word and in secret counsel with him, may be the guide as to what we shall do on the Lord’s day.

“2d. Let us, as Christians, for the sake of the laborer and his family, observe the rule laid down in the following resolution passed at a great labor convention not long since:—

“‘We believe all men should have the privilege of this day, that they may spend it with their families, or as they desire in rest or worship, and we ask laboring men everywhere to avoid doing that which requires others to labor on the Sabbath.’

“3rd. Let us teach that not only was the Sabbath given for worship and rest, but, also, that Christ most emphasized that true Sabbath keeping is not doing nothing, but doing good, and most fundamental of all, that the day is given to wean us from selfishness, in order to which selfish pleasure is to be given up no less than selfish work. Isa. 58:13, 14.”

This week of prayer is to be observed April 22–29. We trust that the occasion may be one of profit to all concerned in it, and that a closer adherence to the Word of God touching Sabbath observance, both in belief and practise, may result to many from their prayer and study. One thing is certain, however—they will find in

that Word no warrant for a law to enforce Sabbath observance upon the people, and nothing which will justify them in doing detective work, or hiring others to do it, on the "Lord's day."

It would seem to us that a declaration from the Lord would more appropriately introduce a call to prayer for the "Lord's day" than one from the Supreme Court, honorable and distinguished though that body be. Still the Supreme Court's declaration is right to the point, while the Scripture contains nothing that is to the point in behalf of observing Sunday.

Nor does it make out a very strong case for the nation's Christianity to say that "in nothing is this more apparent than in the respect shown to the Sabbath." The great complaint made by Sunday observance advocates is that Sunday is not respected even by church members, to say nothing of the multitudes constituting the remainder of the people. Certainly if the respect shown to the Sabbath in this country is to be balanced against the disrespect shown to it here, the scale will show an overwhelming preponderance of the latter; and if this is the best evidence to be had as proof that the nation is Christian, then certainly the opposite doctrine must be considered as established by the existing facts.

Anti-Sunday-Excursion Bill in Maine.

THE following bill aimed at Sunday excursions in Maine will be introduced at the next session of the legislature of that State:—

"The rates for travel on Sunday on all railroad trains operated in whole or in part in Maine, and all steamboats, electric roads, and all public conveyances shall be in all cases the regular passenger rates of said railroad, steamboat, electric road, or public conveyance; and in no instance for any purpose on Sunday shall excursion rates or any rate less than the regular passenger rate be granted by any means or in any way, directly or indirectly, to any person or persons by any railroad, steamboat, electric road, or any public conveyance, under penalty of a fine of ten dollars and costs, for each and every passenger carried for less than the regular passenger rate.

"Nothing in this law shall be construed as in any sense affecting any Sunday law now in force."

In view of this proposed measure it is interesting to note the provisions of a section of the Maine Sunday law, as follows:—

"SECTION 20. Whoever on the Lord's day, keeps open his shop, workhouse, warehouse, or place of business; travels, or does any work, labor or business on that day, except works of necessity or charity; uses any sport, game, or recreation; or is present at any dancing, public diversion, show, or entertainment, encouraging the same, shall be punished by fine not exceeding ten dollars." (Italics ours.)

From this it is apparent that Sunday traveling and Sunday recreation in Maine are forbidden by the Sunday law of that State, and therefore Sunday excursions are prohibited, unless they can be accomplished without travel or recreation. And therefore the proposed anti-excursion bill regulating Sunday travel, is, by its implied justification of the same, really against the Sunday law of the State.

And this is, no doubt, the reason for the provision that nothing in the proposed measure shall be construed to affect in any way the existing Sunday law. But if it does not in any way affect the law—if it is not, as has been shown, really against the law—what force can be given to its language at all?

We do not see that the Maine Sunday law needs any amendment to make it cover all the ground of possible Sunday desecration. It prohibits both work and recreation; so that the person who does not want to go to church or occupy himself with religious devotions, must get through the day as best he can in idleness. It cuts off from him every source of occupation except such as is provided by that being who is always finding "work for idle hands to do." What more can the Sunday-law people want than this? Why do they not go to work to enforce the Maine Sunday law as it is?

The Sabbath Needs Not the Civil Power.

BY H. W. REED.

THERE are thousands of honest-hearted people in the world who believe in Sunday sacredness because they have thus been taught. They have supposed that Christ and his apostles observed the first day in the same manner that God and Christ observed the seventh day at creation. Such are surprised to learn that cessation from Sunday labor was not prohibited by the apostles in their day, but was by a heathen emperor hundreds of years after the death of all the apostles. This is the truth, however, and we will give a quotation agreeable to this:—

"The Sunday was at first distinguished merely by peculiar prayers and passages of the Scriptures. It does not appear to have been strictly observed as a day of cessation from labor before the reign of Constantine. By the decree of that emperor (A. D. 321) public business, and military exercises, were suspended. The council of Laodicea (A. D. 360) forbade labor in general terms."—*Brande's Encyclopedia*, p. 1203, Art. "Sunday."

By this quotation it is seen that it was by the decree of a Roman emperor that public business and military exercises were suspended on Sunday. But this was not until A. D. 321. Cessation from labor alone does not

constitute Sabbath-keeping. We cannot keep the Lord's Sabbath by simply ceasing to labor on that day. There is more to Sabbath keeping than this, as we shall presently show. From the quotation from the author just made it would appear that in Constantine's time the idea of Sabbath-keeping was that of a cessation from labor alone. Hence the decree was issued requiring a cessation from labor on Sunday. But this was for Sunday-keeping and not for Sabbath-keeping. This idea still prevails in the minds of thousands who thus keep Sunday after the method of the Romish church, and by her authority.

When Christ created the world in six days, he rested upon the seventh; but as he was not physically tired, he could not rest physically. In order for any one to keep the Sabbath as it should be kept, he must enter into the spiritual rest of Christ. That rest cannot be found upon any other day than the seventh. It cannot be found where it is not, and as it was on the seventh day and on no other day, it cannot be found elsewhere. That spiritual rest which entered into the Sabbath can not be found in the first, second, third, fourth, fifth, and sixth days, for the obvious reason that it never entered into any of those days. So of a truth we can never observe the Sabbath on any of those days named. But as it took this spiritual rest to create the Sabbath it is plain that the Sabbath is something spiritual; therefore, no atheist, deist, infidel, Protestant, Catholic, or any other human being on the face of the earth can keep the Sabbath holy without entering into Christ's spiritual rest. They may all cease to labor on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, and even then they will not have kept the Sabbath—the rest—of the Lord. No matter if they voluntarily or compulsively abstain from physical labor on any one of these days, that in and of itself is not Sabbath-keeping.

So we can see by this true position what Sabbath-keeping is, and how unjust a civil law is that attempts to compel any one to keep the Sabbath. It is an attempt to coerce such to do what is an impossibility for them to do. Therefore, we are uncompromisingly opposed to Sabbath enforcement by civil statute. It can not be done, because the Sabbath is a spiritual institution. Then let no one legislate in favor of the Sabbath of the Lord, or its rival institution. The Lord will take care of his Sabbath and of those who observe it, and will punish those who do not care to keep it; and he will do all this without the aid of civil power or legislative enactments. No Christian will ever ask for a civil law to compel obedience to the Sabbath. That is all contrary to the Spirit of Christ. The divine Legislator has enacted a Sabbath law for *all* mankind, then let man respect that law and he will not want a civil law to compel others to do as he does, or to punish them if they do not.

Portage, Wis.

Methodists and the Philippine Question.

THE Methodist Preachers' Meeting which convened recently in Philadelphia, adopted resolutions relating to missionary work in the Philippines, the preamble of which said:—

“God in his wise providence has recently redeemed from bondage, despotism and superstition more than 10,000 souls for whom Christ died, and has brought them under the sheltering folds of our flag, and made them partakers of our inheritance of liberty.”

This coming to the notice of the American League of that city, the latter body addressed a letter to the Methodist gathering, which in reference to this preamble, said:—

“The adoption of this preamble indicates to the American League that the members of your body are not well informed regarding the acquirement of the Philippine Islands. Our league has abundant official evidence to prove that the islands were not thrust upon us by an all-wise Providence, but rather that our administration coveted them, as Ahab did covet Naboth's vineyard; that the people of the islands, who formerly trusted us and loved us as deliverers, have been basely deceived and maltreated, and that they have good reason to hate and suspect the American people.”

The letter further made a request for a hearing to be given by the Methodist body to a representative of the League, who would address them on “The Philippine question from a Christian and American point of view.”

The reception given this letter made plain the Methodist attitude in reference to the questions involved in the Philippine conquest. As the action of a representative Methodist body, it is worthy of note. It is thus described:—

“As soon as this letter was presented objection was made to its being read, and when the secretary announced that the letter was from an anti-imperialist organization there arose a storm of protest. The secretary, amid great laughter, moved that the letter be referred to the committee on immorality and vice. Then another brother moved its reference to the committee on legislation, which was seconded. That was its burial. Rev. Dr. Lippincott appealed to the meeting to grant a hearing to the League, or at least to hear the letter, and two ministers called for ‘fair play,’ but the motion to refer without reading was carried amid the derisive laughter of the expansionists present. During the discussion one member called out, ‘You need not fear to hear the truth,’ to which there was a response, ‘We don't want to have this matter discussed here,’ a sentiment which was loudly applauded.”

In view of this a secular journal takes the Methodists to task with these judicious words:—

“Ah, brethren, brethren, not so fast. Your action and your temper vividly recall episodes of the ante-war period when the question of slavery was vainly ruled out, but returned again and again and remained to

divide like a sword. The 'unsettled question' overturned and overturned again until in God's good time, in infinite sadness and turmoil, the settlement came. Impatient arrogance and 'derisive laughter' ill become those who preach and teach the words of Him whose gospel was justice and peace. Further, Christian men can never afford to be cowardly and impolite. It belies their professions. In this light the Philadelphia episode was not laughable; it was deplorable and "unworthy."

The Flag a "Commercial Asset."

"Springfield Republican."

Our Washington correspondent reports that the diplomatic corps is much interested in the question "How far the United States would go in the direction of intervention to preserve the independence of Corea and to prevent the influence of Russia from becoming paramount in Asia." That is to say, would the United States enter a warlike combination against Russia in the far East? This is an odd question for the diplomatic corps to be asking so soon after Secretary Hay's great diplomatic "triumph" regarding the "open door." If the "open door" has been secured, as is so strenuously claimed, through Mr. Hay's letter-writing, why should there be any talk about forcible intervention by the United States in Russia's plans in Asia? According to universal agreement, America has no interests in China beyond the "open door."

The London *Spectator's* comment this week on the "open door" correspondence is very curious and brief. In the case of any other power the correspondence would be purely academic, it says, but the Government at Washington has a way of considering such letters as contracts, and, with the support of Great Britain, would probably not hesitate to enforce them. In other words, the correspondence is purely academic, yet the United States intends to get what it wants in Asia by using its war power. This sagacious interpretation of the situation recalls the speech of John Barrett, in New York, not long ago, in which he reported Assistant Secretary Hill as saying that the United States must now have a precedent in some commercial dispute in Asia in order to prove that it purposes to enforce, even at the risk of war, its commercial program. So it appears from various sources that force is at the bottom of the "open door" question and that the United States Government's eastern program, in so far as it is developed, leads logically to problems in armies and navies. The letters that Mr. Hay has received settle nothing in behalf of peace, for within a week of their publication the question is asked if the United States would not intervene to stop Russia's advance in Corea, and the hint is dropped that America would not hesitate to threaten war in order to enforce her own interpretation of an "academic" correspondence.

The question said to be agitating diplomatic circles can be stated more broadly than in terms of intervention in Corea, or other parts of China. Cecil Rhodes recently referred to the British flag as a "commercial asset." A great question of the near future with us is whether the American flag is to be treated as a "commercial asset." For years commercialism has used the Government to protect the home market from foreign competition by means of the tax power, and now it proposes to use the war power in order to secure the foreign market.

Under the new program, the nation will be led into foreign wars, if need be, just as in the past it has been induced to tax itself. The commercialism of England is absolutely dominant in the British empire to-day; shall the commercialism of the United States become no less absolute, and drive the nation through immeasurable struggles in arms for the sake of the almighty dollar?

Ungodliness of the "Christian Nations."

THE *Ram's Horn* (Chicago), which believes in the idea of national or governmental Christianity, makes a severe arraignment of the "two great Christian nations of the globe" for pursuing a course calculated to bring Christianity into disrepute. In a recent issue it says:—

"It is not pleasant to reflect that the two great Christian nations of the globe are engaged at this moment in an enterprise which the Christian religion itself was designed to abolish. We believe it is impossible theoretically to reconcile any war whatever with the principles of Jesus Christ, but even granting that the contentions which the United States and England are advancing in the Orient and South Africa are just ones, it is impossible for us to think that if Christ were the physical ruler of these nations, as he is supposed to be the spiritual sovereign, a better way than that of war would not be found for securing justice.

"A feature of the present situation which is to us the most disgusting is the attempt of certain Christians in and out of office to justify our hostile position by citing parallels from Jewish history. They are fond of speaking of the 'God of battles,' and of recalling the times when he used Israel as a scourge for devastating the heathen nations. That absurd parallel, however, breaks down in several points. In the first place, we have not heard that God has appointed any Moses, or Joshua, or David, to be a confidant concerning his purposes to destroy any particular race or its liberties. Certainly neither Mr. Chamberlain nor Mr. McKinley have offered any credentials which would validate such a divine commission. Second, we should remember that we are in a new dispensation, when God himself does not use the same methods for bringing recalcitrant nations to account as he did in the era before Christ. It would be as absurd for us to resurrect some of the abhorrent institutions of the old dispensation which God suffered for a time, like polygamy and slavery, for instance, as to appeal to ancient precedent for our justification in

prosecuting such wars as are now raging. Third, and finally, it should never be forgotten that neither England nor America is fighting against heathenism, for whatever may be said against Filipino or Boer, it will be impossible to convince many people that an army which halts before battle to offer prayer to God, or which hastens to render thanksgiving at that battle's close, is an object of God's displeasure; and a race which is essentially Christian—Catholic Christian, but so far Christian as to throw off the Catholic yoke, as Filipinos have done repeatedly—cannot be wholly bereft of God's favor.

"Whatever of truth there may be in these reflections, this much, to us at least, seems evident: that by reason of these two wars, the rulers at Washington and London have placed the Anglo-Saxon race in a compromising position and have turned back the hands on the dial of progress at least a hundred years. Hereafter, and for a long time to come, any claim that America and England are God's chosen means for accomplishing the purpose of his gospel will meet with the same smile of disgust and contempt which the title of Spain's tyrant Philip provoked when he called himself 'Most Christian majesty and protector of the faith.' The two most Christian nations are making Christianity everywhere synonomous with perfidy and greed."

Good Doctrine.

"Vulcan Times."

ONE of the objections which this paper urges against what is termed the "National Reform" movement, which proposes to have church people run politics, and none but professed Christians put in office, is that such an arrangement is bound to interfere with the rights of conscience of the individual. Religion in politics leads to the Inquisition, to Torquemada. One of the chief expounders of this new doctrine thus pretends to dispose of the above objection, which he stigmatizes as a "high sounding claim."

"What are meant by rights of conscience? and what is an infringement of them? Has any citizen a right of conscience to object to the Thanksgiving proclamation by our President and State governor? Has he a right of conscience to object to the employment at Government expense of Christian ministers to pray in Congress or State legislatures? A certain citizen doesn't believe in these things: must they be abandoned as an infringement of his rights? The name of God in our State constitutions offends him: is this an infringement of his rights of conscience?"

At the risk of being the target for some of the epithets which the writer of the above proceeds to apply to those who disagree with him, we will say that we object to all of the above. Thanksgiving proclamations may be seemingly innocent of themselves, but once admit the principle of the right of the Government to even suggest in religious matters and you have the entering

wedge of church and state. And who that has witnessed the unseemly scramble, lobbying and wire pulling among the clergy at the opening of a session of the legislature to see which one of them shall obtain the coveted three-dollar-a-day job of opening each session with "prayer" has been otherwise than disgusted with religion as thus manifested? And a statute that imposes such things upon an agnostic clearly interferes with the rights of conscience.

We beg to call the attention of the "National Reformer" to a truth which they have temporarily lost sight of, and that is that an infidel has as many rights in this country as the Christian, and to tax him to support chaplains, or to force him to sit and hear them in our legislative halls is clearly an imposition upon him and an infringement of his rights. Christ reasoned and plead with humanity but never used force, or called to his aid the civil law. Said he, "If any man hear my words, and believe not, I judge him not."

Would that his pretended followers would really follow him, and do the same.

A New Calendar Proposed by Russia.

AS HAS been announced, Russia is about to drop the old Julian calendar to which she has held hitherto in divergence from the practise of other lands, but she looks askance at the Gregorian calendar which the other nations use, declaring that it also is seriously defective, and that a new one altogether is needed. A New York paper says:—

"Russia proposes to the world to abolish both the Julian and the Gregorian calendar. In the month just closed the Russian calendar dropped one more day behind that of the Western church, thus making a difference of thirteen instead of twelve days, which has prevailed between the two throughout this century. The difference has been more and more of a nuisance in proportion as Russia's commercial and other relations to Western Europe have increased. The Julian calendar, to which the Russian church and state adheres, is a pagan calendar. The commission appointed by order of the czar, under the direction of the Russian Astronomical Society, assisted by representatives of the different ministries and learned bodies, unanimously agree that the defects of this Julian calendar are such as to require reform, but they consider the Gregorian calendar—which we use—as almost equally erroneous, and can not accept it. Several times it has been rejected, the last time in 1830 by Czar Nicholas I. This astronomical commission has perfected an entirely new calendar, in which common years have exactly three hundred and sixty-five days and leap years three hundred and sixty-six days. It is claimed that the new system is so near to the real solar year that not more than one day's difference can occur in a hundred thousand years. If Russia adopts it and the Protestant states of the West will not, Russia will be one day in advance now, and two days in advance from 1920 inclusive."



THE right of "non-union" laborers to obtain and hold employment without opposition from the labor unions, was the subject of a recent decision by Justice Jenks, of the Supreme Court of Kings County, N. Y., which is worthy of note.

Jacob Pfang, a non-union stone worker, applied for an injunction restraining the Machine Stoneworkers' Union from interfering with him by ordering strikes against his employment. Mr. Pfang said in his application that he has been driven out of employment a number of times by the Stoneworkers' Union in this way.

Justice Jenks denied the application, and based his decision on a precedent furnished by the English House of Lords in the case of *Allan vs. Flood*, which was rendered on Feb. 19, 1898. In this case the complainant said that he was driven out of employment by others refusing to work with him. Lord Watson, in announcing the decision, is quoted as saying: "It is in my opinion the absolute right of every working man to exercise his own opinion with regard to the persons in whose society he will agree or continue to work. They [the workmen] were not under any continuing agreement with their employers, and if they had left their work and gone out on a strike, they would have been acting on their right whatever might have been thought of the propriety of their proceedings."

The logic of the decision is undoubtedly good, but it makes plain the fact that civil government is unable to preserve under existing conditions one of the unalienable rights of every man—the right to work in any honest employment unmolested by his fellowmen. This arbitrary dictum of the trade unions is held by them to be a necessity; but it is tyranny none the less.

WHILE prayers for the success of the British arms in South Africa are encouraged among English Catholics by Cardinal Vaughan, prayers for the success of the Boers are, it is said, permitted by Cardinal Logue of Ireland in those districts where anti-British feeling is especially strong. This state of things is rather per-

plexing to those people who have said so much about the unity which prevails in the Catholic Church.

THE terrible ravages of the opium trade in China is indicated by the number of suicides. In Yunnan province there are on an average of 1,000 attempted opium suicides per month. The average for the whole of China is not less than 600,000 per year. Dr. William Park says there are over 800,000, and that the number of deaths from opium poisoning is not less than 200,000 a year.—*Ram's Horn*.

And opium was forced upon China by one of the foremost of the world's "Christian" nations.

A "LIBERAL congress of religion," in furtherance of the movement inaugurated by these congresses some years ago, will be convened in Boston April 24, continuing to the 29th. Its purpose as announced "is to unite in fraternal conference men and women of whatever name, who believe in the application of religious principles and spiritual forces to the present problems of life."

THE idea that God, if not actually an ally of the British cause in South Africa, is at least favorable to the fighting that is being done by the soldiers in the field, finds expression in a recent act of the British commander-in-chief, Lord Roberts. He has lately ordered copies of a new prayer, written by the Archbishop of Armagh, Anglican Primate of all Ireland, to be distributed to the soldiers of his army in South Africa, expressing the earnest hope "that it may be helpful to all of Her Majesty's soldiers." It puts into the mouths of the soldiers petitions such as the following:—

"Fill me with Thy Holy Spirit that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy presence in peace.

"Strengthen us to quit ourselves like men in our right and great cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our Queen, our country, and our colors.

"If it be Thy will, enable us to win victory for England; but above all, grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him who loved us, and laid down His life for us, Jesus our Saviour, the Captain of the army of God. Amen."

It seems never to occur to any of the parties concerned that an answer to the prayer for the Holy Spirit, for the new life through conversion, and for victory over temptation and sin, were it realized throughout the army, might send the entire command back to England in revolt, resolved never again to kill their fellowmen for the sake of empire, or to fight again in any cause with carnal weapons.

THE "Christian daily newspaper" idea has taken root in the mind of a Methodist pastor in Baltimore, and has led him to decide on an effort to interest Christians in Maryland in such an undertaking. A circular on the subject has been sent to clergymen and heads of religious societies throughout the State, presenting the following pledge:—

"We, the undersigned, feel the need of a pure Christian daily newspaper published in the city of Baltimore. We promise that if the *Christian Citizen* is ever published we will subscribe for it on the following express conditions: It is to cost two cents a copy. It is to exclude from its columns all advertisements of the liquor business, prize fights, Sabbath desecration, court investigation of the unclean, theatres and everything which is corrupting to public morals. It will advocate only that which is consistent with pure Christian citizenship. It will have no political leaning, but briefly state the actions of all political parties. It will be entirely undenominational."

* * *

When a sufficient number of subscribers is obtained to make it an assured financial success, the subscription list is to be turned over to seven well-known "Christian business men" to have entire charge and control of the enterprise, and after paying the actual expenses of the publication all the clear profits are to be given to public charity, such as the Friendly Inn, the Boys' Home, the Prisoners' Aid Association, or to any other good cause which said board shall select. Those contemplating subscribing to the paper are requested to sign the pledge and return to the Baltimore pastor.

* * *

In press comments touching the development of military ideas in Europe, we note the following:—

"France has been quick to see the possible advantages of the automobile in time of war, and Germany is not to lag behind. The emperor has offered a prize of \$20,000 for the best carriage adapted for use on the road or in the field. A squadron of armor-plated automobiles, armed with quick-firers, and perhaps with scythes on the wheels in the style of the ancients, would certainly strike terror to a foe if it got near enough."

* * *

THE following words spoken by Andrew Carnegie in an address to the young men of a Baptist church in this city, are worthy of repetition before every audience of young men in the country. His theme was "Stepping-stones to success in business."

"Before I had any stepping-stones, I had the most magnificent foundation for them. I was born to the blessed heritage of poverty. I hope I speak to poor young men. I hope the burden of riches has not been laid upon any of you at your time of life. When it is laid upon a young man, and, notwithstanding all its great temptations, he acts his part well, he is entitled to double honor. He is the very salt of the earth. We

hear a good deal in these days about poverty—oh, abolish poverty! But the saddest day that civilization ever saw will be that in which poverty doesn't win its way. The poor, thank God, we will always have with us. God doesn't call his great sons from the palace. The first thing that a young man can do as a stepping-stone is to resolve to do more than his duty. If he doesn't do that, he is not in the race."

* * *

THE question of Sunday closing of exhibits at the Paris Fair is being agitated in England as well as in the United States. From the following press statement published April 4, it appears that the attitude of the British government is not so yielding toward the agitators for Sunday closing there, as is the case in this country; also that the American commissioner at the Fair has decided to close the national pavilion on Sundays, notwithstanding the objection of the French authorities:—

"Lord Kinnaird, in the British House of Lords yesterday, asked the government to support the United States in opposing displays on Sunday at the Paris exposition. The premier, Lord Salisbury, replied that the government was fully aware of the feeling in the matter, but had no shadow of authority to deal with the subject. It was entirely a question for the authorities of the exposition. Their objection to shutting certain shops on Sunday was that the general appearance of the exhibition would thereby be seriously injured, and they did not think themselves justified in adopting the suggestion. Opinions of the most diverse character were entertained on this subject, the premier continued, but in France the opinions generally were not precisely in accord with those of Lord Kinnaird. The government had done all that was possible in making representations on the subject to the exhibition commissioners.

* * *

"Regarding the Sunday opening question, Commissioner Peck has received a petition signed by a mass of American exhibitors in the engineering and machinery section, which is situated in the park of Vincennes, requesting permission to remain open on Sundays, Sunday being the only day in the week on which they expect a large attendance, owing to the park being out of the way for most Parisians. They, therefore, wish to show the machinery in motion on that day. Commissioner Peck has decided to close the national pavilion on Sundays."

—————▶◀—————

PATRIOTISM does not demand that we shall approve a wrong. Loyalty to our country does not require disloyalty to principles of righteousness. Loving and honoring the flag means loving and honoring the principles for which that flag stands.—*Independent Patriot, Lamoni, Iowa, March 29.*

—————▶◀—————

THE churches will never reach Pentecost by the way of politics.

No Fishing on Sunday in Connecticut.

New York "Journal," April 3.

COMING down from the days of Cotton Mather is an old law so blue that indigo would be but a tint beside it, which prohibits fishing on Sunday.

Anyway, in West Haven, town of Orange, the selectmen got together and had sworn in a dozen special constables, who were ordered to conceal themselves in the underbrush and nab the fishermen.

It was a success. Seven fisherman were gathered in under an old statute that has been inoperative for more than fifty years. The prisoners include several well-known New Haven business and professional men and two New Yorkers. They will all be fined generously this morning, and as they generally gave fictitious names, they will not be known, and the church-going people of West Haven will rejoice.

Rhode Island "Disgraced."

CHRISTIAN ENDEAVORERS in Rhode Island, at a recent State convention, identified themselves with the movement for enforcing Sunday observance, by the adoption of the following resolution:—

"WHEREAS, Rhode Island has attained the unenviable notoriety of being the only New England State that tolerates Sunday ball games and Sunday cycle races: therefore be it

"Resolved, That the Christian Endeavorers of Rhode Island in convention assembled do utter their earnest protest against such a flagrant violation of the law of the State, and do call upon all law-abiding citizens, and especially upon the citizens of the towns where these violations of the law have occurred to combine for the suppression during the coming year of these Sunday sports, which have so disgraced the name of the State."

Rhode Island may consider itself very fortunate if it suffers from no worse "disgrace" than that occasioned by ball games and bicycle races within its borders on Sunday.

Too Much Like America.

GOVERNOR Leary of the island of Guam, one of the new American possessions in the Pacific, has been deposed from his office and recalled to this country, for reasons thought to be connected with the following proclamation, issued by him to the people of the island:—

"Government House, Agana, Guam, Aug. 25, 1899.

"General Order, No. 4:

"The celebration of feast days of the patron saints of villages, etc., will not be permitted. The churches

and their members may celebrate their feast days within the walls of their churches, chapels or private residences, in accordance with the regulations for the maintenance of public peace.

"Unless otherwise ordered, the only public holidays recognized will be Sundays and holidays authorized by the United States statute laws and by proclamation of His Excellency the President of the United States.

RICHARD P. LEARY, *U. S. N. Governor.*"

It is thought by some that this proclamation amounts too nearly to an assumption that the Constitution of the United States extends over the American possessions in the Pacific; which, as known is contrary to the position held by the administration.

Sabbatarianism at the Exposition.

New York "World."

IN accepting the courteous invitation of the French government to join the brotherhood of nations in a display of our resources at the Paris Exposition we accepted all the obligations of courtesy as a guest of the French nation. It would show a curious disregard of those obligations and of the customs of that country if we should now insist that the ample space assigned to us on our request should be barred and bolted and shut out from public view on Sunday—the one day in the week on which the great body of visitors to the exposition would have the best opportunity of examining and profiting by it.

There is much hypocrisy and humbug in Sabbatarianism at home. Let us not make of it our most conspicuous exhibit in Paris.

State Inspection of "Charitable" Institutions.

"UNDER a recent decision of the [New York] Court of Appeals," says the *New York Sun*, "there are now nearly seven hundred institutions of one kind or another in our State in many of which persons are restrained of their liberty, that are not subject to the visitation or inspection of any department of the State government, or of any State authority of any description." These institutions contain about 30,000 inmates. This statement presents one phase of the situation as regards personal liberty in this State.

An effort is being made to amend the laws relating to State inspection of these institutions, but it is vigorously opposed by Mr. Elbridge Gerry, controller of the society which bears his name, and Mr. Gerry affirms that in this opposition he has the support of the Catholic Church in this city, and denounces the bill for State inspection as a measure instigated by the A. P. A.

The truth of Mr. Gerry's assertion, while called in question by some, is certainly supported by consistency, for it is well known that the Catholic Church always

resists to the utmost any effort to secure State inspection of the nunneries and similar institutions under her control. The very fact that such opposition is exerted against any measure that might place these institutions on trial before the public, is proof that practises are conducted within them which will not bear the light of publicity. State inspection means a curtailment upon arbitrary power, which is arbitrary because it feels itself answerable to nobody. "Power belongeth unto God," says the Scripture, but it cannot safely be given to man, save only as its continuance is made dependent upon its just exercise of it, as the people from a full knowledge of his doings may decide. No objection can be made against publicity for the conducting of these institutions which is not a confession that injustice is practised within them, and a plea for its continuance.

Bible Reading in Nebraska Schools.

"Wymore (Neb.) Reporter."

THE state superintendent of public schools in Nebraska has decided that the Bible may be read in the public schools. The matter was laid before him in a case from Gage county, where one family wanted the teacher enjoined from using the book, although all others favored it. In his decision Mr. Jackson said: "There seems to be nothing in the laws of Nebraska that would prevent the simple reading of the Bible in our public schools. I am of the opinion that in this enlightened age and Christian land the public school teacher ought not to be deprived of reading the Bible or of repeating the Lord's prayer."

Some Facts About Easter.

THE following statements concerning Easter, made by the Rev. R. S. MacArthur, D. D., a prominent clergyman of New York City, should be of special interest to believers in its observance who hold to the example of Christ and the apostles as constituting the guiding rule of Christian practise:—

"Easter Sunday is known as the Christian Passover. The word and the festival are a survival of the old Teutonic mythology.

"The old Saxon name was 'Oster,' or 'Osten,' meaning rising. The German form is 'Ostern.' The English name is derived from the Teutonic Goddess of Spring, known as 'Ostera,' or 'Eostre,' whose festival occurred at this season of the year."

"Easter is the grandest and most joyful of all church festivals. In the early days, its celebration lasted a week, closing with the following Sunday as the Easter octave. There is, however, no trace of the celebration of Easter as a festival in the New Testament times, neither in the writing of the apostolic fathers. Socrates, the ecclesiastical historian, distinctly states

that neither Christ nor his apostles enjoined the keeping of this festival. Origen teaches that if we dwell on the great spiritual truths taught by our Lord, every day will be an Easter.

"Later the observance became very general. The churches were ornamented with great wax candles. The faithful saluted each other with a holy kiss and with the salutation: 'Christ is risen!' To this the response was: 'He is risen indeed!' This beautiful custom is still observed in Russia, where Easter is observed with imposing ceremony.

"In several pagan festivals there lurked great religious truths; they were unconscious prophecies of great spiritual realities; they were transformed into Easter."

How it is that a festival of which nothing is to be learned from the precepts or practise of Christ and the apostles, but everything from the practise of the ancient heathen, becomes the "grandest and most joyful" of all occasions to the Christian Church, we must leave for others to explain.

The Protestant Movement in Austria.

THE away-from-Rome movement in Austria still continues, and with increasing success according to the official Protestant organ of Austria. This journal says:—

"During the past three months, in German Bohemia alone, the number of converts from Roman Catholicism to Protestantism was 836, namely, 374 men, 246 women, and 216 children. This makes a total in this province alone since the organization of this movement of 2,794 persons, namely, 1,404 men, 759 women, and 631 children. Only eighteen pastorates contribute to this report, which does not, therefore, embrace the other German provinces of the Austrian empire."

The movement is mostly confined to the cities, and the majority of the converts enter the Lutheran Church, although in Austria the Reformed Church is numerically the stronger of the two. "The evangelical cause is rapidly gaining ground in those districts that in the Reformation period were under Protestant influence, but where this church and creed were crushed by the counter Reformation inaugurated by the Jesuits, who, however, were not able to crush out the Protestant memories in the populace." "The fact that only a comparatively small number of children are found among the converts is to be explained from the fact that, according to the law of Austria, children between the ages of seven and fourteen are not allowed to change their church. Probably the most remarkable feature in these statistics is the fact that the number of men converts is almost double that of the women. A large proportion of the men are young and unmarried. We have here a repetition of the fact so noticeable in the period of the Reformation, that the women cling much more tenaciously to traditional religious views than do the men.

"When it is remembered that the Protestants of Bohemia numbered only 140,000 persons, the addition of these converts is a noteworthy increase, especially to the Lutheran Church, which had hitherto only a membership of 60,000. Some congregations have actually doubled their membership."

Liberty in the United States.

EDITOR AMERICAN SENTINEL: I can't see how Mr. McKinley can oppose Sunday opening of the exposition in Paris, when at the same time men in the Government's employ here are put in irons because they refuse to work on Sunday.

I read in a paper the other day that a woman in Pennsylvania was lately arrested for sweeping her house on Sunday. How shall we understand this? There seems to be three controlling powers in this country:—

(1) The President and Congress. (2) The church and the priest. (3) The labor union.

If a man refuses to work on Sunday as did those on the Government transport "Sedgwick," the power of the United States puts him in irons. If he does work on Sunday, the church and priest put him in jail; and if he goes to work on Monday (as a non-union laborer) then the union labor men crush him just as surely as anything else. And in spite of all these they boast that this is a free country!

Yours sincerely,
CARL RAPP.

Chicago, March 30.

Suppressing Sunday Concerts.

THE March issue of the *Christian Statesman* prints the following account of National Reform work recently done in Allegheny, Pa.:—

"Allegheny, long celebrated as a Sabbath keeping city, was recently threatened with a form of Sabbath desecration that has invaded other cities. Concerts on the Lord's day in Carnegie Hall were proposed for the coming spring and summer. When the evil has rooted itself in Pittsburgh, as it seems to have done, sympathizers hoped to extend it across the river. A meeting was held February 9 in the United Presbyterian Seminary Building, at which a committee was appointed to meet with the city councils and arrest, if possible, this innovation at its very inception. The old and specious plea is made in the name of religion that such 'sacred' concerts will be for the moral and spiritual welfare of the masses of the people. But in fact these concerts prove to be in every instance, the enemy of all true religion. Being secular in themselves, they help powerfully to secularize the Lord's day. The word 'sacred' is a mere cover for what has as little of the idea

and purpose of the Sabbath as the ordinary musical programs of other days of the week.

"Since the above was written the proposed innovation has met with what we trust may prove to be a crushing defeat. The *Pittsburgh Times* of March 7 gives the following account of this encouraging victory for the Sabbath: 'The Committee on Public Works of Allegheny councils last night returned the ordinance providing for Sunday concerts in Carnegie Music Hall to councils with a negative recommendation. A dozen or more ministers were present to protest against the measure. When the measure came up H. M. Davidson read the ordinance defining the powers of the committee over Carnegie Music Hall, which showed that the hall could not be let for the purpose of holding entertainments of any kind on the Sabbath. Chairman William F. Trimble ruled Mr. Davidson out of order and an appeal was taken from his decision, which resulted overwhelmingly in opposition to the decision of the chairman. A vote was then taken on the ordinance, which resulted in its unanimous defeat.' It is due to Prof. John McNaugher, D. D., chairman of the National Reform Executive Committee, to state that the initiative which resulted in this victory was taken by him, and that every step was marked by his customary tact and efficiency."

We have nothing to say in defense of the character of these entertainments, because we do not know anything about them. But the character of a concert has nothing to do with the question of its prohibition on Sunday. Suppose it is not a sacred concert—what concern have the civil authorities with such a question? Do the mayor and city council exist to define sacredness for the people, and compel the people to abide by their decisions in the matter? Is this the purpose for which they are chosen to office?

If an entertainment is evil in itself why not prohibit it on all days? And how can it be prohibited on Sunday only, as being not of a *sacred* character, without making a plain acknowledgment that the law forbidding it is in the interests of religion, and constitutes so far as it applies a union of church and state?

The Plague Spreading in India.

London "Lancet."

THE plague has now taken hold of Bengal and is spreading fast. As I predicted there is a recrudescence in Calcutta. The plague mortality has been rising steadily since the end of January, and the returns for last week show 199 deaths. The outbreak in Calcutta has not yet alarmed the native mind and large numbers still refuse to believe that the disease is plague at all, but comfort themselves with the title of bubonic fever, milder forms of which they think they have known in Bengal for many years.

The regulations being so mild there is no ground for any complaints against the authorities. Should

plague really develop seriously, as in Bombay and Poona, the organization must show itself as helpless as it is insufficient. The rate of general mortality now exceeds 50 per 1,000 per annum, the normal being about 37. There is every indication of a very serious development. The outbreak in the Patna district has much increased, but it does not seem to have attracted much public attention. Nearly 1,000 deaths occurred last week. The people refuse to follow the traditional plan of evacuation. Some one appears to have poisoned their minds just in the same way as some one poisoned the minds of the people of Calcutta with regard to inoculation. The consequence is that the disease has spread rapidly and is now threatening South Behar.

Of Bombay city the record is terrible, no less than 2,701 deaths having occurred during the past week. The number of those dying from plague is greater than has ever been known. The death rate is over 170 per 1,000 per annum. The official returns only give the small number of 641 deaths from plague. Smallpox is still raging, but probably does not account for more than 300 deaths in the week.

The plague expenditure in Bombay has been very large. A recent return shows that up to Dec. 31, 1899, the total expenditure was Rs. 4,081,208 (equal roughly to about £270,000). The returns for the whole of India give 2,597 deaths from plague. It would probably not be far wrong to double this estimate. In the Jullunder district of the Punjab more villages are being attacked.

The latest weekly plague statement for India, ending February 24, shows a marked increase in the number of deaths, and the week closes with 3,184 fatal cases, against 2,597 in the previous week. The increase is due to the further development in Bombay and in the Bengal presidency. In Bombay city the general mortality again surpassed the previous maximum and 2,831 deaths were recorded. Of this number 263 were attributed to smallpox, but the official figures only return 768 deaths as due to plague. If the truth were known, probably 2,000 deaths occurred from plague alone. This terrible general mortality very nearly touches a rate of 180 per 1,000 per annum. In Calcutta the outbreak is developing very rapidly and now, after only five weeks' increase, the plague mortality is double what it amounted to during the worst week of last year.

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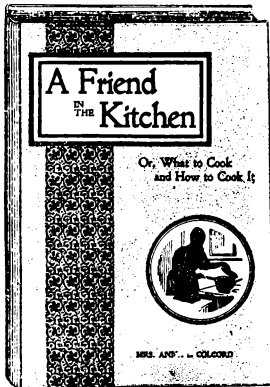
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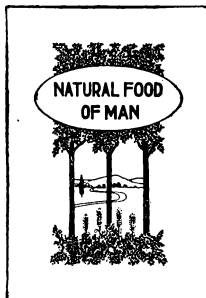
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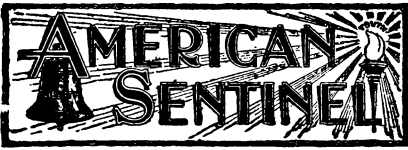
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NEW YORK, APRIL 12, 1900.

THE latest issue of the *Christian Statesman* reports unusual activity in National Reform work in the South. But the South does not stand apart from other sections of the country in this respect.

A GUN just completed at the Watervliet Arsenal, in this State, for the Government, will hurl a projectile weighing 2,870 pounds, 5 feet 4 inches in length, a distance of twenty-one miles; will require 1,060 pounds of powder for each discharge, at a cost for powder and projectile of \$865. How many dollars' worth of damage it is capable of doing to the property of the enemy at each discharge, is not stated. This is said to be the most powerful gun in the world.

THE *Christian Statesman* accounts for the lack of growth in the Methodist and other prominent churches the past year, by pointing out that these churches have not done their duty in the matter of "Christianizing society." This is an important duty for the church, says the *Statesman*, because without it there will not be "an environment in which the Christian character can come to perfection." "It is hard if not impossible to be a consistent Christian in society as we now find society." So the churches must destroy the evils that flourish in society, and so remove temptation and furnish an environment in which it will be easy to do right.

This conception of the mission of Christianity contains two fatal defects. In the first place the church cannot renovate this world so that the evils flourishing in society will be eliminated. If the Scriptures

teach anything at all, they teach that the world itself will be destroyed by fire, with all the wicked upon it, and that thus the evils that afflict society will be finally removed. Christians will not save the world, but will be saved out of the world. And secondly, Christian character is not brought to perfection by removing obstacles from the Christian pathway, but by a vigorous surmounting of these obstacles by the faith which lays hold upon infinite power. Christian character represents not a work done outside the Christian, but a work done within him. God's plan is not to take men and women to heaven by smoothing the way so that they can slide along easily, but by filling them with power to overcome the world and to rise above every possible obstruction. The only smooth way in this world is the way that leads downward.

A JOINT demand by Great Britain, France, Germany, and the United States has been made on the Chinese government for the suppression of the Chinese anti-foreigner society known as the "Boxers," within two months' time. Unless this is done, the governments represented in the demand will land troops and march them to the provinces of Shan-Tung and Pe-Chi-li, "to protect foreign residents."

There being no strong central government in China, and governmental affairs in that vast country being in a very unsettled state, affording opportunity for secret political and revolutionary societies to flourish almost unopposed, it is quite likely that the Chinese government will be unable to suppress the "Boxers" within the space of time allotted; and then the forces of the "Christian" governments will feel themselves absolved from any further obligation to respect Chinese territory, and will enter and forcibly take possession of the country. And then, if this report be true, the United States will be in armed pos-

session of territory upon the mainland of Asia.

"EASTER" is observed by the churches because of the resurrection of Christ. The day is celebrated as the anniversary of the day of the resurrection. As the anniversary day, it would, like Christmas or one's birthday, occur in different years upon different days of the week. Hence the churches would find themselves celebrating Monday, Tuesday, etc., as the day of the resurrection of Christ, when they had celebrated the previous Sunday for the same reason! In the interests of Sunday observance this would never do.

So it was decreed that the anniversary must always fall on Sunday, and we have an anniversary day which not only always falls on Sunday, but spreads out in the course of years over a period of four or five weeks between the beginning of March and the end of April! It doesn't matter whether it falls in March or April, just so that it falls on Sunday.

All this celebration of Easter is of course a confession that Sunday is not the day of Christ's resurrection. A weekly event cannot be an anniversary, and an anniversary cannot be celebrated weekly. The logic of the weekly observance demands that there be no Easter, and Easter in turn disposes entirely of the claim made for Sunday as the weekly Sabbath.

Why will intelligent sensible people be guilty of such inconsistency? Why do not the churches either drop Sunday as the Sabbath, or drop Easter? If there is any good reason for holding to both as commemorative of the same event, we really wish some one would tell us what it is.

ALL reports from Japan agree that there is in that country a general expectation of war with Russia at no distant date, for which preparations are now being energetically made on both sides.