

AMERICAN SENTINEL

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

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THE NEW TEMPTATION ON THE MOUNT—"Behold, all this will I give thee, if thou wilt fall down and worship me."

THE United States stands upon a lofty summit of national greatness, and from this vantage ground the tempter presents all the glories of imperialism, which he will give simply in return for homage to himself. What matters it if the nation does overstep a few theories and principles set up in the government a hundred years ago, when world-wide empire is to be gained or lost? This is the thought in the mind of Columbia, and she hesitates. What will be the decision? Will she say to the tempter, "Get thee behind me"? or will she put behind her the Constitution and Declaration of Independence, and bow to the dictates of Despotism?

An ounce of principle outweighs a pound of policy.

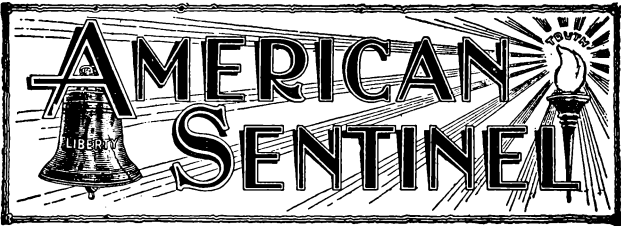


In the shadow of despotism, the principles of the Constitution and Declaration of Independence are discerned but dimly.

If we have left the Constitution behind us, it is because we have turned our backs upon it.



THE pinnacle of greatness is dangerous standing ground for either an individual or a nation.



Published in the interests of Religious Liberty—Christian and Constitutional.

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.

(Entered at the New York Postoffice.)

THE first battle has been fought, and the first blood shed, by the United States Government, in pursuance of a policy of foreign conquest.

Sixty American soldiers, and several thousands of Filipinos, have met death in armed conflict at Manila. This is the first fruits of imperialism, but not by any means the last that it will bear.

Upon whom rests the responsibility for this terrible affair? Does it rest upon that party in the Government which favored the recognition of the right of the Filipinos to govern themselves? or upon that party which refused to give to them any assurance that the purpose of the American forces in the Philippines was friendly to such a government as the natives desired?

Does the blame for this bloodshed rest with the party which counseled a peaceful attitude toward the Filipinos? or with that party which refused to modify an attitude of unmistakable hostility? Does a peaceful attitude provoke strife? or is strife provoked by menace?

There is no principle with which the Government's action can be harmonized except such as has always been offered in justification of foreign conquest. It is genuine imperialism; and the pretense that it is anything else is so thin and illogical that we may expect such pretense to be shortly laid aside altogether.

Human Rights.

MEN are human. Human rights are those which belong to men simply because they are men.

Rights, in this connection, signifies that which belongs personally to you and me; and which can never justly be taken away. We cannot resign them, they cannot be justly exercised by any other person or combination of persons anywhere. There is no exception to this; for when we speak of rights it must be unqualifiedly and without exception. To speak of rights *with an exception*, is to deny in fact the thing which we profess and which we claim in behalf of rights.

Human beings possess rights by direct endowment of the Creator. Whoever disregards the rights of men, shows disrespect to the Creator. Whoever encroaches

upon the rights of men ignores the prerogative of God. Therefore, of all people in the world, those who stand before the world as Christians should be the most respectful of the rights of men, and the most vigilant and tenacious in regarding those rights.

The Bible is given to instruct men how to be Christians. The Bible is addressed to all men for the sole purpose of causing them to become Christians: and meets its purpose only in those who do become Christians. *Practically*, therefore, the Bible is addressed only to Christians: and the shining in these of the light which they have so received makes them the light of the world.

Sacred regard for human rights is a Christian virtue. And for people who stand before the world as Christians, to disregard human rights is doubly wrong: in that it is wrong in itself, and turns the light into darkness, causing others to stumble on in darkness instead of showing, as they are set to show, the better way.

The fourteenth chapter of Romans briefly covers the whole ground of instruction to all men, and especially to Christians, as to true respect for human rights. This fourteenth chapter belongs really to the thirteenth; for it is a direct continuation of the subject introduced in the beginning of the thirteenth chapter. There is much truth lost many times by holding strictly to the chapter divisions. If it were borne in mind that often the chapter divisions are just where they ought *not* to be, much would be gained in Bible study.

The thirteenth and fourteenth chapter of Romans deal with exactly the same subject,—the relationship of individuals as Christians to all men both as individuals and as organized in governments—as individuals and as “the powers that be,”—powers that are beyond the individual.

The first verse of the thirteenth chapter says, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive unto themselves damnation.”

Next we are told what we are to render to the powers that be,—“Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.” Then the law of God is quoted, showing wherein “the powers that be” have no jurisdiction at all.

While the powers that be may have jurisdiction of things which concern man's relation to his fellowman, by which “the powers” would protect one from the encroachment of another, these powers have no jurisdiction whatever in those things which belong between men and God. The thirteenth chapter sets forth those things which belong to the powers that be, and all the commandments which are referred to are those which touch only the relation to men with men; and not at all the relation of men to God. Love is the fulfilling of the law. Love worketh no ill to his *neighbor*, therefore love is the fulfilling of the law.

The fourteenth chapter goes right on with the same subject—"Him that is weak in the faith receive ye, but not to doubtful disputations," etc. We are not to judge anybody when they do not do as we do; nor when they do not do as we think they *ought* to do; nor when they do not do even as *God* says they ought to do.

We are not to judge anybody at all; because every one of us shall give an account of *himself* to God. "Who art thou that judgeth another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." Jesus said, "Call no man master, for one is your Master, even Christ; and all ye are brethren." (Matt. 23:8.) James also speaks of this: "Be not many masters, knowing that ye shall receive the greater condemnation." (James 3:1.) *Many* masters receive *greater* condemnation: then what would *few* masters receive?—Less condemnation. Then what would no master at all receive?—No condemnation. *The more masters the more condemnation: then only condemnation goes with mastership at all.*

Whoever assumes mastership of anybody's conduct, wishes, faith, rights, or his standing before God, comes under the condemnation of Him who is the master of all individuals alike. As the Lord Jesus has bought at an infinite price every soul in the world, he alone is master of each soul in the world. Each one is responsible to him; and to him alone that person stands or falls. Each one is forbidden to judge any other man, because we shall *each one* stand before the Judgment seat of Christ to give an account of *himself*, not of somebody else. I must give an account of *myself* to God; not of you.

A. T. J.

What It Means to America.

FROM the recent press dispatches from Manila, we know what the imperial policy of the American Government means to the inhabitants of the Philippines. It will be well to inquire what it means also, if anything, to inhabitants of the United States.

It may be commonly supposed that the policy carried out in far-off lands means nothing to the people at home, and that the latter need not therefore concern themselves particularly about it. No view of the subject could be more short-sighted.

Imperialism as an adopted policy of the American Government, means new definitions of the words "patriotism," "treason," "public enemy," etc., for the American people.

This is not merely true in theory; it is already evident in existing facts. Note the following language of a New York City daily, which voices the sentiment of the imperialists in this matter:—

"Certain members of the United States Senate misunderstand their position in, mistake their relation to, the country. They are not merely part of a defeated

minority, as they might have been on any measure of entirely domestic concern. They are accomplices in a crushed conspiracy. It is quite within the merits of the case and the proprieties of speech to call them revolutionists who have failed, and therefore, rebels. But, whether we exercise that privilege or not, the fact remains that they have been banded with the armed and savage foes of their country against their country. In some respects they differ not at all from the white men whom Jackson found and hanged in the camp of Florida Indians. In others they approach the status of the members of the Hartford Convention, and in others that of the Secessionist members of Buchanan's Cabinet, the most notorious of whom shipped arms to southern arsenals on the eve of rebellion. Their continuance of support to the 'government' of the dictator Aguinaldo after its followers had opened fire on the American outposts at Manila, in pursuance of a published and widely-circulated declaration of war against this country, undoubtedly constitutes them traitors in law and traitors of a sort for whom no sentimental sympathizers would go bail."

These "certain members of the United States Senate" were those members who adhered to the principle of government by the consent of the governed, as maintained in the Declaration of Independence, and vindicated by the terrible ordeal of the Civil War. For their adherence to this principle, than which until less than a year ago no principle was considered more plainly or firmly established in American Government, these men, and members of the Senate at that, are denounced as rebels and traitors, who ought to be arrested and held without bail. This sentiment is mere sentiment as yet, but in the natural order of things it will come to be clothed with the authority and power of law.

This is what imperialism means to the opposing minority in Congress, and what it means to the like minority among every class of American citizens.

Legal Christianity Impossible.

From a late opinion by Judge Moore, of the Superior Court of Michigan.

WE are told that . . . "Christianity is a part of the common law of this country," lying behind and above its constitutions. Those who make this assertion can hardly be serious, and intend the real import of their language. If Christianity is a law of the State, like every other law, it must have a sanction. Adequate penalties must be provided to enforce obedience to all its requirements and precepts. No one seriously contends for any such doctrine in this country, or, I might almost say, in this age of the world. The only foundation—rather, the only excuse—for the proposition, that Christianity is part of the law of this country, is the fact that it is a Christian country, and that its constitutions and laws are made by a Christian people. And is not the very fact that those laws do not attempt to enforce Christianity or to place it upon exceptional or vantage ground, itself

a strong evidence that they are the laws of a Christian people, and that their religion is the best and purest of religions? It is strong evidence that their religion is indeed a religion "without partiality," and therefore a religion "without hypocrisy." True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword it has perished by the sword. To depend upon civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these and these alone, it is not afraid nor "ashamed" to be compared with other religions, and to withstand them single-handed. And the very reason why it is not so afraid or "ashamed" is, that it is not the "power of man" but the "power of God" on which it depends. True Christianity never shields itself behind majorities. Nero, and the other persecuting Roman emperors, were amply supported by majorities, and yet the pure and peaceable religion of Christ in the end triumphed over them all; and it was only when it attempted itself to enforce religion by the arm of authority, that it began to wane. A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die.

Legal Christianity is a solecism, a contradiction of terms. When Christianity asks the aid of government beyond mere impartial protection, it denies itself. Its laws are divine and not human. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.

Religion is not—much less is Christianity or any other particular system of religion—named in the preamble to the Constitution of the United States as one of the declared objects of government; nor is it mentioned in the clause in question, in our own Constitution, as being essential to anything beyond mere human government. Religion is "essential" to much more than human government. It is essential to man's spiritual interests, which rise infinitely above, and are to outlive, all human governments. It would have been easy to declare this great truth in the Constitution; but its framers would have been quite out of their proper sphere in making the Declaration. They contented themselves with declaring that religion is essential to good government; providing for the protection of all in its enjoyment, each in his own way, and providing means for the diffusion of general knowledge among the people. The declaration is, not that government is essential to good religion, but that religion is essential to good government. Both propositions are true, but they are true in quite different senses. Good government is essential to religion for the purpose declared elsewhere in the same section of the Constitu-

tion, namely, for the purpose of mere protection. But religion, morality and knowledge are essential to government in the sense that they have the instrumentalities for producing and perfecting a good form of government. On the other hand, no government is at all adapted for producing, perfecting, or propagating a good religion. Religion, in its widest and best sense, has most, if not all, the instrumentalities for producing the best form of government. Religion is the parent, and not the offspring, of good government. Its kingdom is to be first sought, and good government is one of those things which will be added thereto. True religion is the sun which gives to government all its true lights, while the latter merely acts upon religion by reflection.

Properly speaking, there is no such thing as "religion of state." What we mean by that phrase is, the religion of some individual, or set of individuals, taught and enforced by the state. The state can have no religious opinions; and if it undertakes to enforce the teaching of such opinions, they must be the opinions of some natural person, or class of persons. If it embarks in this business, whose opinion shall it adopt? If it adopts the opinions of more than one man, or one class of men, to what extent may it group together conflicting opinions? or may it group together the opinions of all? And where this conflict exists how thorough will the teaching be? Will it be exhaustive and exact, as it is in elementary literature and in the sciences usually taught to children? and, if not, which of the doctrines or truths claimed by each will be blurred over, and which taught in preference to those in conflict? These are difficulties which we do not have to encounter when teaching the ordinary branches of learning. It is only when we come to teach what lies "beyond the scope of sense and reason"—what from its very nature can only be the object of faith—that we encounter these difficulties. Especially is this so when our pupils are children, to whom we are compelled to assume a dogmatical method and manner, and whose faith at last is more a faith in us than in anything else. Suppose the state should undertake to teach Christianity in the broad sense in which counsel apply the term, or the "religion of the Bible," so as also to include the Jewish faith,—where would it begin? how far would it go? and what points of disagreement would be omitted?

If it be true that our law enjoins the teaching of the Christian religion in the schools, surely, then, all its teachers should be Christians. Were I such a teacher, while I should instruct the pupils that the Christian religion was true, and all other religions false, I should tell them that the law itself was an unchristian law. One of my first lessons to the pupils would show it to be unchristian. That lesson would be: "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." I could not look the veriest infidel or heathen in the face, and say that such a law was just, or that it was a fair specimen of Christian

republicanism. I should have to tell him that it was an outgrowth of false Christianity, and not one of the "lights" which Christians are commanded to shed upon an unbelieving world. I should feel bound to acknowledge to him, moreover, that it violates the spirit of our constitutional guaranties, and is a state religion in embryo; that if we have no right to tax him to support "worship" we have no right to tax him to support religious instructions; that to tax a man to put down his own religion is of the very essence of tyranny; that however small the tax, it is the first step in the direction of an "establishment of religion;" and I should add, that the first step in that direction is the fatal step, because it logically involves the last step.

But it will be asked how can religion, in this general sense, be essential to good government? Is atheism, is the religion of Buddha, of Zoroaster, of Lao-tse, conducive to good government? Does not the best government require the best religion? Certainly the best government requires the best religion. It is the child of true religion, or of truth on the subject of religion as well as on all other subjects. But the real question here is, not what is best religion, but how shall the best religion be secured? I answer, it can best be secured by adopting the doctrine of this 7th section in our own bill of rights, and which I summarize in two words, by calling it the doctrine of "*hands off.*" Let the state not only keep its own hands off, but let it also see to it that religious sects keep their hands off each other. Let religious doctrines have a fair field, and a free, intellectual, moral, and spiritual conflict. The weakest, that is, the intellectually, morally, and spiritually weakest—will go to the wall, and the best will triumph in the end. This is the golden truth which it has taken the world eighteen centuries to learn, and which has at last solved the terrible enigma of "church and state."

Among the many forms of stating this truth, as a principle of government, to my mind it is nowhere more fairly and beautifully set forth than in our own Constitution. Were it in my power I would not alter a syllable of the form in which it is there put down. It is the true republican doctrine. It is simple and easily understood. It means a free conflict of opinions as to things divine; and it means masterly inactivity on the part of the state, except for the purpose of keeping the conflict free, and preventing the violation of private rights or of the public peace. Meantime, the state will impartially aid all parties in their struggle after religious truth, by providing means for the increase of general knowledge, which is the handmaid of good government, as well as of true religion and morality. It means that a man's right to his own religious convictions, and to impart them to his own children, and his and their right to engage, in conformity thereto, in harmless acts of worship toward the Almighty, are as sacred in the eye of the law as his rights of person or property, and that although in the minority he shall be protected in the full and un-

restricted enjoyment thereof. The "protection" guaranteed by the section in question means protection to the minority. The majority can protect itself. Constitutions are enacted for the very purpose of protecting the weak against the strong; the few against the many."

The "Sabbath" Trust.

BY H. E. OSBORNE.

AS THE numerous organizations devoted to the "protection" of the "Sabbath" progress in their work, the spirit which prompts them becomes more apparent. It therefore happens that their own zeal frequently results in happily acquainting the observer with the actual animus of their movement.

At a recent meeting of the New England Sabbath Protection League, in Boston, considerable attention was devoted to Sunday bicycling as a menace to their pet institution. Among those invited to speak was President Eliot, of Harvard, who found occasion to dissent from the views of the preceding speakers on this particular question, and he therefore urged moderation on the part of the League. Presumably this was quite distressing to the League, but the incident served to set before the auditors a very instructive contrast. That some were thereby edified is apparent from certain "Editorial Points" in the *Boston Globe*, of January 31. Here is one of them:—

"By inviting President Eliot to address them, the members of the New England Sabbath Protection League offered themselves the opportunity to listen to some lovely common sense."

Now it is but fair to infer from the above that in the estimation of at least *one* person the League is not accustomed to hearing "common sense," and it was so refreshing to him that he enthusiastically denominated it "lovely"! That is good, but better still, the *Globe* apprehends the spirit of monopoly which moves the League to the prosecution of its purpose. In proof of this statement we quote the following:—

"President Eliot's position is substantially that the Sabbath was made for man, and not for the New England Sabbath Protection League."

Thus does the *Globe* naively expose the trust spirit behind this organization and its movement. If only it might be learned that the Sabbath was indeed made for *man*, not for *leagues*; and that individual men and not leagues will be held amenable for its desecration, how speedily would disappear these methods involving the force of human law. Once establish the divine principle of individual accountability, and the worse than wasted energies of these "leagues" and "unions" would immediately be applied to useful ends.

The ordinary trust-only ventures to control the price

of a given commodity. Perchance the trust would hail with pleasure a law compelling the people to buy, but they do not venture to promote such enactments. What shall be said of the "Sabbath" Trust, that, with amazing boldness, not only prescribes the method of "Sabbath" observance, but demands legislation compelling all the people to observe their chosen day of rest? In greed for gain, the Oil Trust seeks to control the price of that for which a natural demand exists. In greed for creed, the "Sabbath" Trust would both create the "demand" and fix the "price"!

Whom Shall We Believe?

BY JOHN D. BRADLEY.

ON November 19, 1863, Abraham Lincoln, in his capacity as president of the United States and commander-in-chief of the army and navy of the United States, stood upon a great battlefield of the civil war, and gave expression to his idea as to the cause for which that war was being waged, in the following language:—

"Fourscore and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. . . . It is for us, the living, . . . to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is for us . . . to be here dedicated to the great task remaining before us,—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion,—that we here highly resolve that these dead shall not have died in vain,—that this nation, under God, shall have a new birth of freedom,—and that government of the people, by the people, and for the people, shall not perish from the earth."

That was Abraham Lincoln's idea in regard to that war—that it was a test as to whether this nation, or any nation, could endure on the proposition *that all men are created equal*,—that it was to give this nation *a new birth of freedom* in order *that government of the people, by the people, and for the people, should not perish from the earth*. Lincoln had an opportunity to know about this matter.

Now, in the year 1899, listen to the great republican newspaper, the Chicago *Times-Herald*, as to what was accomplished by those men who "gave the last full measure of devotion." We quote from its editorial columns of January 21:—

"The civil war knocked the last remaining breath of humbug out of the Jeffersonian phrase against government without the consent of the governed. The South-

ern States are still a part of the United States without their voluntary consent."

Now the Jeffersonian phrase, "against government without the consent of the governed" is not intricate or ambiguous, but is short and simple; and if it was a "humbug" in the first place and the civil war "knocked the last remaining breath of humbug out of it," of course it was about wiped out entirely by the civil war. That is exactly what the *Times-Herald* means and is trying to establish, as is shown by the language which immediately follows the above:—

"So in the Philippines when the senate ratifies the treaty we will govern them with or without their consent, so long as we are held responsible by the civilized world for their conduct."

That is, "we will govern them" whether or no; and they can give their consent to the exercise of arbitrary authority on our part, or not, just as they like. Despotism has never been able to go further than this. No system of oppression has ever attempted to deny to its victims the privilege of consenting to their miseries and the sacrifice of their rights. Even the Inquisition allowed its victims to recant, and gave them absolute freedom of choice between that and the torture chamber. They could do just as they liked. But to get fully what the *Times-Herald* means by its statement in regard to what was accomplished by the civil war:—

"If in the course of time they become fit for self-government, we can grant it to them. [But will we?] Or if we find that they do not rise to the level of self-government and become a burden to us, we can arrange for their transfer to the guardianship of some other power better equipped than we may prove to be for colonial government."

That is, as the civil war knocked the last remaining breath of "humbug" out of the doctrine that governments derive their just powers from the consent of the governed, we can rule people just according to our own arbitrary will, and they can give their consent to it or not, just as they like. And as the civil war has completely knocked this doctrine out we can do more than that,—if we find that we cannot wring and extort from them what we expected to get when we paid two dollars a head for them, "we can arrange for their transfer" to somebody who understands better than we do the business of handling slaves profitably. Of course, this "some other power" to whose guardianship we will transfer them will be one of those tyrannical and grasping nations of Europe who can't understand our love of liberty and who sneer at our disinterested war in behalf of humanity and oppressed peoples.

So, according to the *Times-Herald*, the great accomplishment of the civil war was the complete extinguishment of the principle for which the Revolutionary war was waged. Of course something was said at the time of the civil war about a new birth of freedom, and the

Southerners were told that they must respect the rights of others; but the real purpose and accomplishment of the war was to show that the principle of the domination of man over man is exceeding broad and may be rightfully practiced wherever we are in power! Of course the Southerners were told that slavery must not be extended beyond certain limits, and that the traffic must remain within those limits; but it was simply that they might wait a little longer until that glorious time that was to be ushered in by the civil war, when the institution of slavery would be elevated to its proper dignity, when the doctrine of slavery extension would be expanded in its scope, so as to embrace not a few States, but the whole world; when the traffic would become a matter, not of individuals in a certain section, but of whole nations of people wherever conquest might give to us the power of domination! The slaves were liberated in the South, of course, but the object of the war was to show that we can establish slavery wherever we please and sell the slaves to anybody we please when we find that they are not a paying investment!

Of course most people have thought that the civil war accomplished better things than these. But no, it simply knocked the "humbug" out of the Jeffersonian phrase that "governments are instituted among men, deriving their just powers from the consent of the governed." "Jeffersonian phrase" indeed! Well, there are phrases that are worse than Jeffersonian phrases, and such phrases abound in this country to-day. But we are thankful that this phrase is more than that. It is more even than a phrase of the Declaration. Thomas Jefferson knew that it was more than that, and because it was more he wrote it in the Declaration. It is one of the greatest principles of justice that ever found a place in the documents of human government. It may be "humbug" to tyrants, but liberty and justice declare that it has "stood the closest scrutiny and the severest tests; that it has been tried in the furnace and has proved pure; that it has been weighed in the balance and has not been found wanting; that it has been declared sterling by the general consent of mankind, and is visibly stamped with the image and superscription of the Most High."

No, the civil war *did not* knock any "humbug" out of that phrase; and a war "solely for humanity"—no, not a thousand of them—will ever knock any "humbug" out of it. It is a principle of God's own government, and though the earth should remove and the heavens depart it will stand fast forever, strong in the might of original justice.

The writer is a Southerner, and his father was a Southern soldier who followed the fortunes of the South throughout the war, beginning at Fort Sumpter on April 12, 1861, and ending at Appomattox in April, 1865. So perhaps, owing to sectional prejudice, he cannot look at this matter with that clear and unobstructed vision that is possible for the great republican news-

papers of the North; but he has always credited Abraham Lincoln with understanding the object and purpose of the war which he largely directed, and has never been disposed to find any fault with his utterances on that point.

The Bible, Protestantism, and Papacy.

IS PAPACY BIBLICAL?

BY S. B. HORTON.

IS PAPACY biblical? That is, does the papacy advocate the teaching of the Bible? Does it claim that the holy Scriptures are all-sufficient for the followers of the Author of Christianity, and are they able to make one wise unto salvation? A little familiarity with papal literature will help one to arrive at a proper response to this question. Cardinal Gibbons, of Baltimore, takes very decided ground that the holy Scriptures are not sufficient as a rule of faith, nor a competent guide to salvation. This is what he says in his work, "The Faith of Our Fathers":—

"A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

In the view of this leading prelate of the papacy it is evident that the Bible is not the sole rule of faith and a competent guide to heaven. This view of holy Scriptures is not biblical, and it is certainly the very opposite of the view assumed by Protestantism. Still the Cardinal's estimate of the value of the Bible is in keeping with all that has been said by the Roman Church aforesaid on this point. For instance, Pius VI., in a Bull issued March 24, 1564, approved the work of the Council of Trent which enacted a code of rules on prohibited books, one of which reads as follows:—

"Rule 4. Inasmuch as it is manifest from experience, that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to everyone, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be aug-

mented, and not injured by it; and this permission they must have in writing. But if anyone shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the book, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

This feeling against the general reading of the Bible in the "vulgar tongue," has been the rule since 1564, and "Bulls" have been issued condemning and proscribing societies for the free circulation of copies of holy Scriptures. In a pastoral letter pope Pius VII. in 1816 uses the following language on the subject of Bible societies:—

"We have been truly shocked at this most crafty device [Bible societies], by which the very foundations of religion are undermined. We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence, as far as possible,—this defilement of the faith so imminently dangerous to souls. It becomes your episcopal duty that you first of all expose the wickedness of this nefarious scheme. . . . Warn the people entrusted to your care, that they fall not into the snares prepared for their everlasting ruin."

Bulls against the reading of the Bible in the "vulgar tongue" were also issued by pope Leo XII. in 1824, Pius VIII. in 1829, Gregory XVI. in 1832 and 1844, as well as by Pius IX. And as "Rome never changes" she will and does, wherever she controls, advocate the policy of keeping the holy Scriptures from the common people. An instance or two of the present attitude of Rome toward the Bible comes to us recently from Peru, South America, where the hierarchical scepter of Rome holds absolute sway in matters of religion. In Arequipa, Peru, two Christian men engaged in colporteur work were arrested and imprisoned for selling and distributing Bibles and Protestant literature. It is said that the feeling was so strong against these men that threats of lynching were freely made.

So it is plainly evident that Rome does not cherish nor does she teach her subjects that the Bible is the all-sufficient guide and rule of faith, that it alone can make one "wise unto salvation." But what does she endeavor to maintain as sufficient and more clear and safe for the seeker of truth and salvation? Let "Catholic Belief," a work published by authority of the Roman Church, answer this question (page 45):—

"Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the Word of God, the precious gems of revealed truths. Though these two

divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe."

The author, speaking for the Roman Church, draws his conclusions from the standpoint of the so called "fathers" of the church, one of whom, Origen, said, "We are not . . . to believe otherwise than as the churches of God have by succession transmitted to us;" and another, Chrysostom, gave out as an axiom, "It is a tradition [of the church]; seek nothing further." Still another, the bishop of Hierapolis (Papias), said, "If anyone came to me who had accompanied the elders, I questioned him concerning their words, what Andrew and Peter said; for I did not think that what is in the Books would aid me as much as what comes from the living and abiding voice."

Rome, therefore, stands for tradition preferably to the Bible, whereas true Protestantism advocates the Bible. In the case of Rome, the Bible is not a sufficient rule of faith because, as Cardinal Gibbons puts it, it is not competent "to instruct in all the truths necessary to salvation;" and so must depend upon "the living voice" of man in tradition. In this position Rome is always prepared to meet the charge that she is not in harmony with the doctrines and instructions of the Bible by saying, "We are in harmony with the tradition of the church, and consider it more clear and safe to follow."

On the other hand, true Protestantism says, "The Bible and the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of the true Protestants, how early a doctrine originated, if it is not found in the Bible."

It will be well to know how Protestantism views tradition.

SINCE civil government is instituted to preserve natural rights, the sacrifice of any such right can never be demanded by just government.

AS NO person can delegate to another religious obligation, the principle of government by the consent of the governed must forever debar religious legislation.

THE first duty of citizenship is to respect the rights of others; in other words, to mind your own business. Strange to say, this is for many people the hardest duty to perform.

POPULAR sentiment in religion compares with the inspired Word as a weathervane compares with a compass. The sensible traveler will not put the former in place of the latter.



AGAIN has a great victory been achieved by American arms, on Sunday. On that day of the week, February 5, the American forces at Manila fought the forces of the Filipinos and defeated them with terrible slaughter, while sustaining but little loss themselves. And thus another proof is added to those furnished by the first battle of Manila, the destruction of Cervera's fleet, and the capture of Santiago, that Sunday is as proper a day as can be wished for settling a controversy by resort to arms. But little indeed can be found in these events to indicate that Sunday is a day calling for rest from work and for religious devotion, or is especially the day of the Prince of Peace.

UNDER their American masters, the Filipinos have now received their first lesson in self-government, and the impression made upon them will no doubt be lasting. They will understand that they cannot hope for the privilege of self government till they are able to fight better; for their signal defeat by the forces of civilized America is accepted everywhere as the most convincing demonstration of the absurdity of their idea of a Philippine republic. After all that may be said of the higher ideals of civilization, it is brute force and the ability to use it effectively, that most surely wins recognition and respect from the civilized world. No nation thinks of disputing the right of self-government with a people who are efficient in the use of modern firearms.

THE higher ideals of life belong not to civilization, but to the gospel. A Christian "savage" is actuated by higher impulses than the "boss" who controls the politics of an American state. A Christian "savage" is a better example of self-government than a civilized state which is dominated by a political "boss." The slave of human passions can at best be but a poor representative of a free people. The unchristian ambitions of men are a far greater obstacle in the path of true self-government, than is the ignorance of a savage tribe. No people are so ignorant that they cannot understand the foundation principles of self-government. Not the ignorance of the Filipinos regarding the ways of civilization, but their disregard of human rights, must be dispelled in order to fit them for self government; and that can be done not by force of arms, but by the spread of those influences which emanate from the divine principle, "Thou shalt love thy neighbor as thyself."

IF America is to teach the Philippine natives republican government, it must teach them first of all, respect for the principle of government by the consent of the governed. But how is America prepared to do this when it has itself violated this very principle before their eyes? The step which was thought to be necessary to establish good government among that people, has only planted an obstacle in the way of its realization.

THE naval committee of the House of Representatives at Washington have recommended the construction of twelve new warships, to meet the pressing demands of the imperial government. The cost of these vessels must of course be paid by the people, who will reap a return not in tangible benefit, but in "glory." The question is how much glory of this sort the American people can afford to buy without danger of becoming dissatisfied with their bargain. While the most of them have enough to do to provide themselves with the necessaries of life, can they afford to spend vast sums also to provide what may be called the necessaries of death?

A SUNDAY-CLOSING movement is in progress in Omaha, the features of which are of more than ordinary interest. A press dispatch from that city to the *Chicago Times-Herald* says: "This city is confronted by another novel proposition. It constitutes a close combination of Sunday-school and church workers and saloon men and brewers, all united to strictly enforce the Sunday laws without fear or favor."

ADVOCATES of Sunday enforcement have been wont to point to the saloon as the ally of those who opposed the movement; but here, the movement finds no stauncher support than that the saloon accords it. The dispatch says further: "The church people have called a mass meeting for Saturday, and the Saloon Men's League has announced its intention of giving the movement its moral support, and incidentally any other kind of support the individual saloon men can give the movement."

THE "moral support" of the saloon! In behalf of what other "Christian" institution or virtuous measure did the saloon ever offer its "moral" support? And in what good cause were ever Pilate and Herod made friends? "The church people are not a unit yet in the Sunday closing movement, but the saloon men are a unit in its support, and are ready to put up the money necessary to prosecute all those who do not observe the law in every particular." The zeal of the saloon in the matter is really greater than that of the church! And this really puts the saloon at the head of the Sunday-closing procession.

OF the scope of the movement, it is said that "Every barber-shop, cigar store, bath-house, hotel, restaurant, and newspaper office in the city will be forced to suspend, as all come under the ban of the Sunday state law. Street cars will not be permitted to run, and some of the saloon men insist that all those ministers of the gospel who preach for pay are amenable to the provisions of the law and should be arrested; but some of the saloon men are in favor of exempting the ministers in return for the aid the preachers will give in keeping others from violating the Sunday law."

Loving Your Neighbor.

CHRISTIANITY AS IT IS PRACTISED IN THIS "CHRISTIAN NATION."

"New York Journal," Jan. 30, 1899.

HERE is a story that was in the newspapers yesterday for you to read: A woman named Kate Brasch, who lives at No. 420 East Sixteenth Street, was arrested with a child in her arms for begging on the street. Her husband, she said, was a gardener. They had four children.

When she was arraigned in the Jefferson Market Police Court on Sunday—you were probably in church at the time—the agent of the Children's Society, who had arrested her, begged the magistrate to discharge her. He said that he had visited the home of the Brasches and found it scrupulously clean, but almost bare of furniture. Every article of value had been pawned to keep the family alive during the months that the father had been vainly looking for work. The father and the three children were sitting around a bare table when the agent entered. All there was to divide among the four was half a loaf of stale bread and some water."

It is at least some satisfaction to add that the woman was discharged, and that the policemen and lawyers in the court room made up a purse for her.

Let us now consider another item of the day's news. The Evangelical Free Churches of Great Britain, after many months of work, have compiled a new catechism. This catechism was published in this country yesterday for the first time. In glancing over it we find Articles 6 and 8 to read thus:—

"6. Q. What is sin?

"A. Sin is any thought or feeling, word or act, which either is contrary to God's holy law or falls short of what it requires.

"7. Q. Say, in brief, what God's law requires.

"A. That we should love God with our whole heart, and our neighbor as ourselves."

New York professes to be a Christian city. The suggestion that the millions of human beings who live in cozy homes in this great city and pride themselves upon their Christian life are, after all, only sinners, would make them stare and gasp. Yet unless you challenge the

above definition of Christian law or prove that the story of the begging woman is untrue, how can you deny those two facts?

"Love our neighbors as ourselves!" Man alive, have you and your children ever fed on stale bread and water? Or would you lie snugly in bed if you knew that your children, who are virtually a part of yourself, were waiting for their mother to bring home the fruits of begging?

"Oh, well," we hear you say, "if I had been in court I would have contributed liberally to that purse. In any event, now that the case has been brought to my attention, I'll send those folks something."

That isn't religion. It isn't even decent charity. It is that miserable makeshift known as Charity Organization Society Charity, which isn't real charity at all.

You know just as well as we do how much you love yourself. If, like the Oriental adepts, you were to project your astral body to the other side of the globe, and then from the distance saw your real body surrounded by your children feeding on stale bread and water because you had no work, what an agony of wretchedness would seize you! How you would yearn to rush back and wipe out that awful condition once and for all. Ah, yes. You love yourself. But how much do you love your neighbor?

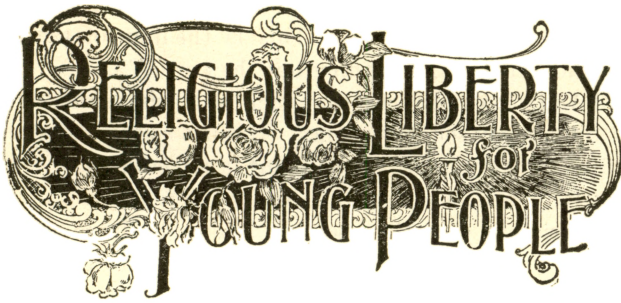
THE United States Government is having trouble with the Filipinos. The latter want their freedom, and evidently distrust their ability to secure this under American rule.

Why is this? There is one feature of the situation which is sufficient to account largely for the friction that exists, if indeed it is not the foundation of the whole difficulty. That is the respective attitudes of the Filipinos and the American Government towards the papal institutions in the islands.

Archbishop Ireland says the Philippine leader is jealous of the authority of the priests. That may well be said of the whole Philippine people. They do not need to be told that they cannot have self-government while the authority of the priests remains.

The Filipinos want to be rid of the priests; but upon this point they have good reason to distrust the intentions of the United States. For in the expedition that was sent to the islands under General Merritt, to free the people from the yoke of Spain, was a Roman Catholic priest—the representative of that very despotism from which they most desire to be free. Is it any wonder that the Filipinos should distrust the freedom promised by a Government which sends to them such an emissary, and show a determination to resist its authorship by force of arms?

There is good reason to believe that this question of freedom from the yoke of the papacy is at the bottom of the whole trouble.



Jack's Lesson in Liberty.

"HERE, Jimmie! come here, right off. I want you to carry this gun in our brigade."

Thus addressed, "Jimmie" looked up from his play as he recognized the voice of Jack Martin, the leader in affairs among the boys of his age in the village school. It was May Day, and the younger pupils of the school, under the supervision of their teachers, were enjoying a half-holiday at the village picnic grounds, where woods and lake and meadow combined to provide the requisites of a place suited to physical and mental recreation.

"Come here," repeated Jack, "you've got to come; we want all the boys in our room to march. We're going to march up past that stand where our teacher is, then down by the boat house, and around back here again. Come along!" And Jack waved a flag three times around his head.

"I don't want to go in the brigade," answered Jimmie, who was intent upon fixing up a toy sail boat which he meant to launch on the surface of the lake. "Roy and I are going to sail our boat awhile, and then we're going to get some poles at the boathouse and go fishing." To which Roy, who was standing by, nodded an affirmative.

"No you're not!" shouted Jack. "There's no fun in sailing that toy boat; nor fishing, either," he added, looking at Roy. "We're out here to have a good time, and a parade is the thing to have. All the fellers are agreed on that. Come along, now; we're pretty nearly ready to start." And with these words the young captain—as he was called—looked toward the group of boys who stood in an irregular line behind him, each provided with a stick, which some of them were holding in the military attitude learned at brigade drill in the school. Captain Jack was armed with a wooden sword, which was calculated to distinguish him as he marched at the head of his men.

"Yes," put in Will Sellers, who was next to Captain Jack in the deference he was able to command from his young companions; "you don't know how to have a good time, Jim Lane; you don't know enough. You'll never learn if you don't come with us and let us show you."

Jim hesitated. He looked at Roy and then at the assembled line of boys, and at Captain Jack, who was

flourishing his sword with the air of a commanding officer. He had no taste for military drill and parade. In disposition he was not quarrelsome, and he could see no enjoyment in things that suggested fighting and the use of death-dealing weapons. He could refuse to join the parade if he chose, but he dreaded to come under the ban of Captain Jack, and the hostility and ridicule of the boys with whom he associated daily in the schools. So at length, followed by Roy, he left his boat and went reluctantly to the place assigned him in the "parade," taking the "gun" offered him by Captain Jack.

"Company, attention!" shouted Captain Jack, with a wave of his sword. "Right, dress! Present—arms! Shoulder—arms! Forward, march!" he continued, and the "brigade," under his guidance, took up its line of march across the grounds. "Now, boys," said Captain Jack, stepping out to one side of the line, "if an enemy gets in our way, and refuses to surrender, we'll charge with the bayonet, the way we do in brigade drill. Any cowards who are afraid to meet the enemy can stay behind."

The afternoon wore away quite pleasantly for Captain Jack and most of his company, but dragged heavily for Jimmie Lane, who had scarcely time to get any satisfaction from his boat after the "parade" was over. In the evening, as Jack was recounting the experience of the day to his father, at home, he mentioned that the parade would have been better if it hadn't been for Jimmie Lane and Roy Davis, who, he declared, were two ignorant to be soldiers, and didn't have any patriotism about them.

"Why didn't you let Jimmie sail his boat if he wanted to?" his father asked. "Hadn't he a right to do that without being interfered with?"

"Oh, yes—of course," Jack replied, slowly; "but that was such a silly thing; and we wanted to have a good time."

"So you thought sailing a boat was too silly for a boy, did you? What do you think Jimmie and Roy thought about your military parade? Maybe they thought that was very silly."

"Why, father, that was grand, and patriotic, too; we're taught that in our brigade drill at school," said Jack.

"Well, you like to have fun in your own way, don't you?" said Mr. Martin. "Suppose I should tell you before I left home in the morning, just what you must do during the day to enjoy yourself."

"I don't think I'd like that very well," said Jack, in a rather subdued tone.

"Of course you wouldn't; and yet you want to tell some boys of your own age just what they must do to enjoy themselves. Is that your idea of liberty?" asked Mr. Martin.

"Well, but, you see, father, Jimmie and Roy don't know as much as the rest of us about having fun. We knew something that was a good deal nicer than what

they were doing, and we wanted to teach them how to have a real good time."

"But what if their ways and ideas of fun are different from yours, my boy, and what if they really don't know a great many things that you and the other boys do know; would that make it right for you to compel them to learn your ways?"

"But, father, don't you remember the sermon our minister preached Sunday about what the United States was doing over in the Philippine Islands,—didn't he say the United States had a right to tell the people there what to do to have a good government and be happy, because they were so ignorant and uncivilized?"

"Yes, I remember he did, Jack; but that doesn't prove anything. We can't believe all that even ministers say, these days. Let me tell you what some one else said—a great man who lived when our Government was being set up. He said that all governments 'derive their just powers from the consent of the governed.' That man was Thomas Jefferson, and he put those words in the Declaration of Independence."

"Yes; I remember hearing them read last fourth of July," said Jack.

"And there's another great man who lived not very long ago," continued Mr. Martin, "who said that when a white man governed himself and some other man too, that was not liberty, but despotism. That man was Abraham Lincoln."

"I guess I see your point, father; it don't matter if people are ignorant and uncivilized; they still have a right to be happy in their own way."

"Yes, my boy; and that's the only way they can be happy; that's the only way they can be free, and no one can be happy without freedom. Jimmie Lane wasn't happy this afternoon in your parade, though he was doing what you thought was about the grandest thing possible for a boy. But now I have some work to look after, and we'll talk more of this another time. And I hope you'll see that you ought to apologize to Jimmie," said Mr. Martin.

"Well, perhaps I ought," was Jack's reply. "At any rate, I'll not try after this to govern other fellows so much, and myself so little."

The War of Principle.—No. 17.

"How SENSITIVE the Jews were as to having their opinions, traditions, and notions questioned," said Cecil. "How much more sensible it is to be unprejudiced, to be willing to investigate, and, if shown to be in the wrong, to acknowledge it like a man, and adjust one's life to the truth!"

"The Jews were no more sensitive than we are, Cecil, and sensible as it may seem to investigate as you advise, there are very few willing to do so."

"But, Aleck, it is so bigoted, egotistical, senseless,

perfectly foolish, to set one's 'stakes,' and then blindfold with prejudice, and say, 'This is the limit of truth, the whole truth, and nothing but the truth.'"

"And yet you can see that such a course is the logical outcome of self-dependence. It must have a definite, limited, finite boundary,—one that it can control."

"Why is it, Aleck, that from the Jews down to the last Christian sect, this 'setting stakes' business is so much in vogue? Why, I can see that persecution of all kind has come out of it from first to last. People who do not have any definite belief, are more tolerant and accessible."

"I think, Cecil, that it is something like coral formation; while the life is there, the reef grows. When life departs, there's nothing left but the petrified form of what was once a living thing. The devil is behind the prejudice and the persecution. A dead form is of no practical benefit to the right formation of living character, and he sways human nature to contend for what men still blindly imagine is the living faith."

"But one would think they would contend against total unbelievers more than against those who were going on with the true life."

"No. They are really more in harmony with the unbelieving, even though preserving the form of life. Besides, the true life points out the humiliating fact—that their old form is really dead—only a 'stake.'"

"Yes; that is so. Where actual living truth goes, there is interest awakening, new advocates, and, of course, a rallying of the foe," said Cecil.

"Yes. And as there is really no power from above, and power must be had, men seek it in the state, in society, in themselves."

"This is all illustrated in Paul's preaching at Antioch. He proved the Jews guilty of crucifying their Christ, showed how by despising his testimony, they fulfilled the words of their own prophets, and invited all who would, to partake of the grace of God. When the Jews refused it, he preached the gospel to the Gentiles, and because multitudes responded, envy took hold of the jealous Israelites. Then they took the next step, and stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them from their coasts."

"Both unbelieving Jews and Gentiles took part against them in Iconium," said Aleck.

"Yes, and the next experience shows how unreliable human nature is."

"How is that?"

"Why, Paul was instrumental in healing a poor cripple. The people were idolaters, and began to cry that the gods had come among them. They were ready to do sacrifice to the apostles, and indeed Paul had a time of it to convince them that he was not to be worshiped. He preached the true God to them. Shortly after, their Jewish persecutors came down and changed

the friendliness of the people to the bitterest enmity. They stoned Paul and left him outside the city, supposing him to be dead. Next day he was able to leave the place."

"Surely, Cecil, that does show the fickleness of human nature, and the utter foolishness of thinking to trust in it."

"But, Aleck, are not men advanced and nobler to-day? Would they be so intolerant, so fickle, so cruel? Has not the lesson of the past done something for the world, to teach them to be charitable? After all though the Christian sects have put in their 'stakes,' they certainly do not contend for the faith as they used to,—with implements of torture, and with the backing of civil law. Now do they?"

"Cecil, wait till the living truth puts them to the test. What does it mean, my friend, that there is such a widespread movement in our country to-day for the union of church and state? What does it betoken that the church is asking for power, and asking for it at the polls instead of at the throne of God? Can you tell me what this means?"

"Aleck, you must know something that I do not. You have hinted at telling me startling news for a long time. When am I to be enlightened?" F. E. B.

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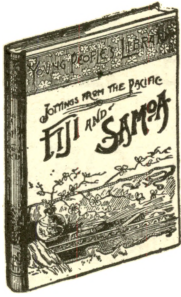
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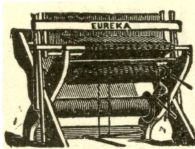
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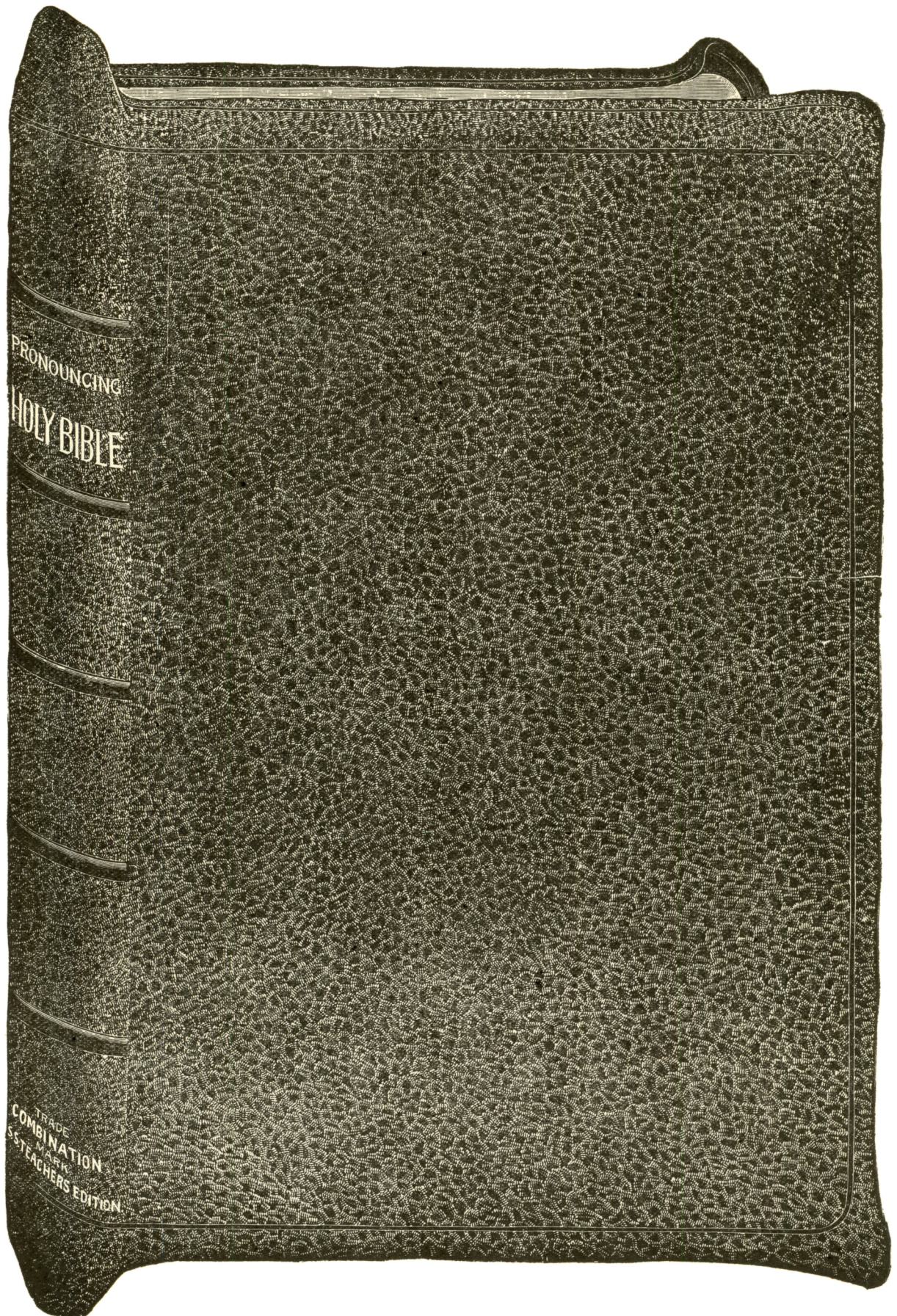
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OUR PREMIUM BIBLE.



NEW YORK, FEBRUARY 16, 1899.

THE real object of all Sunday legislation is the exaltation of Sunday.

THE Filipinos may well be suspicious of a sovereignty bought for them of Spain for \$20,000,000, by a foreign power thousands of miles from their homes.

IT is only Rome and Romish sentiment that is behind the cry that the Filipinos cannot govern themselves as well as they were governed by Spain and the papacy.

WE print some rather lengthy articles in this issue, but they are good. Read them and judge for yourself whether they are not good enough to appear in any paper published.

DO NOT overlook the legal argument presented in this issue of the SENTINEL, by Judge Moore, of the Michigan Superior Court, on the subject of Christianity as a part of the common law. See page 99.

THE army canteen has been abolished by authority of the Government. This act will no doubt do something to lessen the contrast between the principles of Christianity and the practice of soldiers of a "Christian nation."

THE organ of the party who want God put into the Constitution, expresses such disappointment because no "suitable acknowledgment" of God was put into the treaty lately concluded by the United States with Spain. The commissioners were requested by letter to frame the treaty in harmony with the ideas of the church-and-state party, and it was hoped thereby to pave the way for a similar acknowledgment in the Con-

stitution. This "religious reform" party are untiring in their efforts to enforce their ideas of Christianity by the machinery of the law, and never were they molding public sentiment so rapidly to the belief that religious legislation is proper and necessary, as just now.

IN Omaha, Nebr., a Sunday-closing movement is in progress which receives the "moral support" of the saloons, and all the other support the saloons can give it. See page 105. And the saloon generally knows in what procession it belongs.

THE action of the Filipinos in continuing to fight the United States forces after the ratification of the treaty with Spain, and in the face of a crushing blow already received from those forces, exposes the hypocrisy of the imperialist claim that the cause of the hostilities was the delay in ratifying the treaty.

THE grand jury of Hall County, Georgia, have framed an indictment against a young man named Walters, an observer of the Seventh-day Sabbath, for having done work on Sunday, which the indictment calls the "Lord's day." We are informed that the case will probably be tried at the May term of court.

IT is proposed in Akron, Ohio, to close all the saloons of that place for two years, and this by the liquor dealers themselves, as a heroic measure to convince the ministers and other crusaders that the saloons are a necessity to the city. The National Liquor League proposes to buy all the saloons in Akron and pay to the proprietors, in addition, a sum equal to their profits for the two years past; then to close the saloons and prohibit any others from opening in the place for two years. It is to be hoped this program will be carried out in full. But to make the test a fair one it should be also provided that the sum habitually spent by the residents of Akron for intoxi-

cants be paid into the city treasury in lieu of the revenue derived from saloon licenses. If the people of Akron should do this they would have just as much money left as when they spent it in the saloons, and would retain the immense advantage of keeping sober.

THE important question with every civilized nation is not whether it can conquer abroad, but whether it can conquer at home. If it cannot conquer at home, it will avail nothing to possess the power to conquer abroad. Rome was mightiest in foreign conquests when she was being overpowered by the foes of free government in Italy. The United States is conquering foes abroad, but there are many of its citizens who feel that their interests and those of the nation would be much better served if the Government were to combat some of the foes which seem to be defying it at home; as the Standard Oil Trust, the "Embalmed Beef" Trust, and other like monopolies, which exist in defiance of State law.

THE first gun has been fired, the first blood shed, the first battle fought, in pursuance of American imperialism. And now that this has been done, it is very unlikely that there will be any turning back to the former principles of American Government. The first battle and the first cost of imperialism have been pleasing to American pride; but what will be the last battle and the last cost? This is the real question to be considered.

Believing this number to be an excellent one for missionary work we have had several thousand extra copies printed, which we offer at our old rate for such purposes, namely, one cent per copy in bulk, or when wrappers are addressed to individuals, at the rate of one and a quarter cents per copy. Send us in a list of names. This paper should have a wide circulation. How many do YOU want?

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