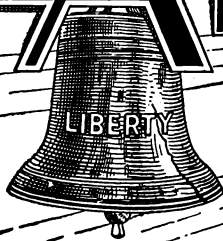


# AMERICAN SENTINEL



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

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THE fragrance of Christianity is not disseminated by force.

WHEN Christianity is put into human law, all the love in it is left out.

FIRST be master of yourself; then you will not want to be master of anybody else.

EVERY man has the ability to govern himself, and no man has the ability to govern more than himself.

THERE is nothing about the true religion which would suggest a "bluelaw" even to an atheist.

THE true ambassador for God will seek to win men by the grace of God, not to command men by law.



A TYPE OF STATESMAN DEVELOPED BY THE DEMAND FOR RELIGIOUS LEGISLATION.

THE cry is made by the great religio-political organizations, that the country must have "Christian statesmen." These great bodies aim, through their political power, to exclude from Congress and the legislatures men who do not conform to their ideas of Christianity. But when they pledge their power to the candidate who will vote for religious measures, many men will join hands with them with whom Christianity is a policy rather than a principle of the heart; and the legislative assemblies will be more than ever filled with men working for their own interests rather than the interests of the people.

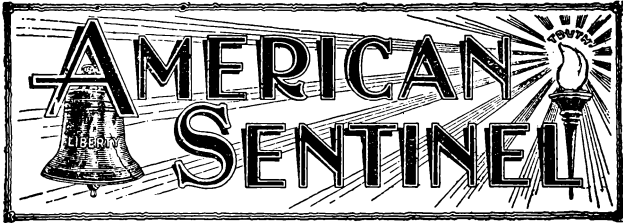
SO LONG as God tolerates the devil, it will not look well for people taking the name of Christ to be intolerant of their brethren.

IF Christians will pay enough attention to the example of Christ, they will have no time or inclination to force others to pay attention to them.

IN the temple of liberty, the rights of the weak are represented at the top, not at the bottom.

THE more politics in the church, the more hypocrisy in legislation.

A NATION, like an individual, might often profit by having the grace to acknowledge itself in the wrong.



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.)

### Lexington, 1775; and Manila, 1899.

THE United States Government now stands definitely committed to a policy of foreign conquest. As the shot which rang out at Lexington in 1775—that shot which was heard around the world—committed the American colonies to a struggle with Great Britain for national independence, so the battle at Manila has committed the nation to the new and untried experiment of imperialism.

The shot fired at Lexington was aimed at imperialism in government, as represented by Great Britain. The shot fired at Manila reverses what was accomplished at Lexington, and unites America again, and by her own action, to imperial government.

The shot fired at Lexington separated America from Great Britain; the shot fired at Manila joins America again with the British government. In the former union with Great Britain there was involved a tax which the American people were unwilling to pay; in this new union with Great Britain there is likewise involved a tax upon the American people, which they will be most unwilling to pay, but which they cannot repudiate.

The shot fired at Manila has been heard around the world, and has been noted with the deepest interest by every nation of Europe. And would that the American people themselves appreciated its significance as fully as do those nations.

The relation into which the United States has now brought itself with Great Britain may be understood from considering some facts to which allusion has recently been made by the press and by representative men both in this country and Great Britain.

The English premier, Lord Salisbury, at the banquet of the Lord Mayor of London, said that the appearance of the United States as a factor in Asiatic politics was likely to conduce to the interests of Great Britain, though it might not conduce to the interests of peace.

The London *Saturday Review* was more outspoken, and said this:—

“The American commissioners in Paris are making their bargain—whether they realize it or not—under the protecting naval strength of England. And we shall

expect, to be quite frank, a material *quid pro quo* for this assistance. We shall expect the States to deal generously with Canada in the matter of tariffs; we shall expect to be remembered when she comes into her kingdom in the Philippines; *above all, we shall expect her assistance on the day, quickly approaching, when the future of China shall come up for settlement.* [Italics ours.] For the young imperialist has entered upon a path where she will require a stout friend; and lasting friendship between nations is to be secured, not by the frothy sentimentality of public platforms, but by reciprocal advantages in their solid material interests.”

Not long ago, Senator Foraker, speaking for the ratification of the treaty with Spain, said that the Government was not proceeding “with the idea and view of permanently holding them [the Philippines] and denying to the people there the right to have a government of their own;” but that the possession contemplated was but temporary. Of the effect of this language in Great Britain, the associated press dispatches said:—

“When the American correspondents succeeded in impressing upon the British minds that Senator Foraker, in his recent speech in the United States Senate, spoke only for himself when he suggested that the United States might eventually withdraw from the Philippine Islands, a distinct sigh of relief might have been read between the lines of the British newspapers.

“Everyone here assumed that because the senator was from the President’s State he was speaking for the President, and the declaration made not only succeeded in giving British public officialdom an unpleasant shock, but it fell like a dash of cold water on the ardor of the British for an Anglo-American understanding. They began to question what was the profit of this friendship if America did not propose to back up Great Britain’s policy in the far East by retaining the most important base of operations in the event of war over China.”

If this Government, then, retains the Philippines, it will be as the ally of Great Britain in a struggle for dominion in the Orient. That is how Great Britain views it, and that is the view made necessary by the logic of circumstances. The naval power of Great Britain has already been of material service to the United States in the islands, and no one can tell how soon or how seriously its assistance may be needed again. And Great Britain, on the other hand, will expect and demand a “material *quid pro quo*” for her services, which will be nothing less than to “back up Great Britain’s policy in the far East.”

This is what must be if America remains in the Philippines. And what has occurred at Manila renders it all but certain that America will remain. That greatest of barriers has been erected in the way of retreat—national pride. Spain retained her pride and lost her colonies; she clung to her “honor” in the face of the certainty that such loss would be the result. And in all nations, the dictates of national pride are the most imperative, the hardest to set aside.

But what will be the cost of adhering to the sentiment that what has been taken in war must be retained,

and that where the flag has been raised it must never be hauled down? What will be the cost of this new union with Great Britain, in which the United States "backs up" British policy in China? A war for dominion in the far East, in which Great Britain measures her strength against the powers of continental Europe, will be a struggle from participation in which the United States may well wish to be excused. As Senator Bacon said, "If that war comes it will not be confined to the Orient. If that war comes it will involve every leading nation of the world. If that war comes, not only will our young men lay their bones upon the distant soil of Asia, but our own country will have to stand its defense. When that war comes, there is not a seacoast city but what will be in danger of destruction from the allied navies of the world."

And for all this a tax must be put upon the American people—a heavy tax—far heavier than that which brought about the separation from Great Britain. But unlike that tax, it will be self-imposed, and one that cannot be repudiated. If the American people are not willing to pay that tax, they must repudiate it now.

### Human Rights.

THE principle that each person shall mind his own business (1 Thess. 4:11), and let other people's business alone (1 Peter 5:15); in other words, that each person shall give account of *himself* to God, and shall leave every other person absolutely free to give account of *himself* to God and to nobody else; is not only specifically stated in the Bible, but is emphasized by many illustrations.

When Jesus was talking to his disciples just before he ascended to heaven, he asked Peter, three times, the question, "Lovest thou me?" Peter responded that he did, and Christ replied, "Feed my lambs; Feed my sheep." And then as they were walking along,—Jesus, Peter, and John,—Peter turned to Christ and said, "What shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to thee? Follow thou me."

The Scripture says that Peter turned and saw the other disciple *following Jesus*. That was what John was doing,—following Jesus. Peter too *at first* was following Jesus; but when he *turned* to see John, what *then* was he doing? If he was following him at all he must have been following him *backwards*. But backwards is no way to follow Jesus. Men must follow him with the face to him and the eyes upon him. The only way for Peter to have followed the Lord was to keep on the way he was going. But he was so concerned with the other disciple's welfare as to whether *he* was following the Lord just right or not, that he himself must turn from following the Lord to behold the other who *was* following the Lord, and to inquire, Well, Lord, I am to do so and so; but what about this man? Jesus simply

said in other words, That is none of your business. What that man does is nothing whatever to *you*. Follow thou me.

This illustrates the principle which the Lord Jesus established for the guidance of his disciples, and which he has drawn out in the thirteenth and fourteenth chapters of Romans.

Therefore it is written, "Let us not judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way." That is the point we are to watch. I am to watch myself that I do not put in your way an occasion for you to fall; and the only way I can do that is by keeping my eyes upon Jesus, and him only.

Yet at this many will query, "Why, are we not our brother's keeper?" Yes. And it must not be forgotten that the man who first asked the question, "Am I my brother's keeper?" was brought to the point where he asked that question by his disregard of the very principle which we are studying. If Cain had regarded the principle which is here before us, of following the Lord for himself, and letting Abel follow the Lord for *himself*, rendering allegiance to his own Master in everything which he did, he would never have been brought to the place where he said, "Am I my brother's keeper?" for the question would never have been asked him—"Where is thy brother?"

It was only when Cain had failed to follow the Lord that he turned his attention to his brother; and because his brother's ways did not please him, he began to sit in judgment upon him and to find fault with him. And at last Cain decided that his brother's ways were so seriously wrong that he was not fit to be on the earth; and therefore the only reasonable and legitimate thing for him to do was to put Abel out of the way; and so he killed him. Why was not Abel fit to live? O, because his ways did not please Cain, who set himself up to judge and correct Abel, and say what he should do, and how he should do it.

This incident is placed at the very beginning of the Bible (Gen. 4:8, 9), and is repeated to the end of the Bible (1 John 3:12; Jude 11), as a warning to all people to regard the living principle that we are to honor God ourselves, and follow him ourselves, and let other people do the same.

There is a secret in this which people do not realize. When an individual is following the Lord, and him only,—with his eyes upon the Lord, his whole heart devoted to the Lord—an influence goes forth from him that is ten thousand times more helpful to the man who is the farthest away from God, than can possibly be all the superintending that man can do when he takes his eyes away from Christ. People forget that it takes the power of God to convince a man of truth; and because a man does not go in the way which *they* think the Lord would have him go, or because he does not go readily enough to please *them*, or does not shape his ways satisfactorily

to them, they grow impatient, and put forth *their* hands to undertake to steady the ark. And there the mischief comes in.

There is no power but of God. "God hath spoken once; twice have I heard this, that power belongeth unto God." Ps. 62:11. We pray every day "Thine is the kingdom, and the power, and the glory." Fellow Christians, Christians must depend on God's power alone to influence people to do right.

Listen! "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." 2 Cor. 2:14, 15. The power is the Lord's, so also the influence is his. The fragrance which goes forth from you and me must be the same that Christ carried, or we cannot influence anybody for good. Of all things this must be so, of those who profess to know Christ, who are "set on an hill" and therefore "cannot be hid." The Lord not only tells us not to judge other people, not to set them at naught because they do not follow exactly as we say, or observe exactly as we observe; but he tells us the secret of why we should not do so,—it is because all power and influence is his.

It is influence which draws. God himself,—we say it with all reverence—cannot *drive* people to himself. Jesus said, "I, if I be lifted up from the earth, will *draw* all men unto me." It is only by having an influence which draws that we can do any soul any good; and the only influence that *can* draw is that of Christ.

There is another notable instance in illustration of this great principle. Everything that is recorded in the life of Jesus, is a living lesson to us.

The Pharisees were always trying to entrap him in every way they could. At one time they found a woman who was taken in the very act of adultery, and they brought her to the Lord, thinking they had a fatal trap ready this time. After explaining the circumstances of the case, they said, "Now Moses said that all such should be stoned: but what sayest thou?" They did not care how Christ answered that question. If he said, Go ahead; that is the right thing to do; stone her; they would have gone straight to the Roman authorities and said: "This man sets himself up to be the king of the Jews, and is usurping Roman authority." If he had said, You cannot stone such any more; that comes to an end now; Moses is to be set aside; they would have spread it everywhere that he would not observe the teachings of Moses, and was therefore an impostor. They intended to accuse him whichever way he might answer. But he disappointed them. He answered their question in the way of Christ; not in the way of the Pharisees, nor in the way of the Romans. He said, "Let him that is without sin among you, cast the first stone at her," and stooped down and wrote on the ground. When he rose up, about half of the people were gone. Saying nothing

he stooped down again and wrote with his finger on the ground, and when he rose up again all were gone but the woman and himself.

Now he had said to them before he began to write on the ground, "Let him that is without sin among you cast the first stone." But none of them threw any stones. Why? he opened the way freely. Ah! none of them could, because none of them was without sin. The only thing they could do to escape the condemnation of their own consciences was to go away. So there was none left but himself and the woman, and *he was without sin*, and HE DID NOT STONE HER. Yet he said, "Let him that is without sin among you cast the first stone" at her. None of them could because they were *not* without sin; and he was without sin, but didn't. And this teaches the great Christian truth that he who is *not* without sin *cannot* throw stones; and he who is without sin *WILL NOT* throw stones. And all this teaches the mighty Christian truth, that with *Christians* there is *NEVER* any throwing of stones.

Then Christ turned to the woman, and said, "Woman, hath no man condemned thee?" She said, "No man, Lord." Did he reply, "Well, I do. You must get out of here. It is not fit that I should be seen in the company of such persons as you are. Go away; you will bring reproach on the cause?"—No; thank the Lord! This is what he said: "Woman, hath no man condemned thee?" "No man, Lord." "*Neither do I condemn thee. Go, and sin no more.*" Those who *have sinned* cannot condemn others who have; and those who have *NOT* sinned, *WILL NOT* condemn those who have.

That one sentence of Jesus, "Neither do I condemn thee. Go, and sin no more," had more influence and power to hold back from sin that poor sin-laden woman, than all the condemnation of all the Pharisees of Jerusalem, Palestine and America put together.

*There is where the power lies.* The power of the Christian lies in the influence of Jesus Christ which goes forth from him as fragrance from a rose, as he stands with a heaven sent reverence in the presence of even the worst sinner.

The Christianity of Jesus Christ in the true believer looks reverently upon the conscience of the worst sinner; holds himself back from anything that would seem like condemnation or judgment; and lets God reach that soul by the fragrance of the influence of Jesus which goes forth from him.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us *in every place.*" That is Christianity; that is divine regard for human right; because only he who is altogether divine can rightly estimate a human right. And He has estimated it, defined it, and respected it. And He calls upon every soul to recognize that human right which, in his Word, He who is altogether divine, has set up above all things and all people *to be respected.*

## The Power of Love vs. the Love of Power.

TWO MIGHTY kings of great renown  
 Once came to rule a certain town;  
 The one was gentle, kind, and good—  
 A blessing to the neighborhood;  
 The other one, as all allowed,  
 Was stern and cold and harsh and proud.  
 The one came from the realms above,—  
 This was his name: "*The Power of Love.*"  
 And, strange, indeed, the other's name  
 Sounded, I'm thinking, much the same.  
 I heard him lauded every hour,  
 And people call him: "*Love of Power.*"

Now, "*Love of Power*" grew rich and great,  
 He dwelt in ease, he dined in state,  
 While men of high and low degree,  
 In hateful bondage bent the knee.  
 This mighty ruler ever trod  
 With shameless face, the house of God.  
 And though the church in days gone by  
 Had counsel from her Lord Most High,  
 To swear allegiance and to own  
 The blessed "*Power of Love*" alone,  
 She 'gan to thirst, in evil hour,  
 For man's worst foe, "*The Love of Power.*"  
 Then Persecution ruled the land,  
 And murder raised her bloody hand;  
 While Inquisition's tortures then,  
 And rack, and stake, and gloomy pen,  
 Cut short the lives of holy men.

The church and world walked side by side,  
 In greed, extravagance, and pride;  
 And e'en the church outvied the world,  
 Whose godless banners were unfurled,  
 In catering to the "*Love of Power,*"  
 Who day by day and hour by hour  
 Grew stronger still as if to prove  
 The weakness of the "*Power of Love.*"  
 One day a Man of humble mien  
 Upon these busy streets was seen;  
 His look was calm, his form was grace,  
 A god-like peace shone in his face.  
 I asked his name, with bated breath,  
 They answered, "*Christ of Nazareth!*"  
 He healed the sick, he raised the dead,  
 At his approach diseases fled;  
 The sick and suffering, poor and lame,  
 Not vainly to the Healer came.

At once the "*Love of Power*" did plan  
 The downfall of the sinless Man.  
 And next I saw him hanging high—  
 A spectacle 'tween earth and sky—  
 And heard ten thousand voices ring:—  
 "*O Church of God, behold thy King!*  
 Thy '*Love of Power*' hath caused his death—  
 Hath slain the Man of Nazareth!"

MRS. L. D. AVERY-STUTTLE.

## Separation of Religion from the State Taught by Christ.

By B. W. Noel, M. A., Clergyman of the Church of England.

AN important passage in which the complete separation of the spiritual administration of the churches from the secular administration of the government is enjoined by our Lord is the following: "Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the persons of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:15-21.

Pompey having about 120 years before this time subjugated Judea to the Romans, it became a Roman province. In these circumstances, the Pharisees maintained that it was unlawful to pay tribute to the emperor because God had declared that they must not choose a foreigner to be their king; they were the special people of God, and he alone was their king. When formerly the king of Syria had brought them under this yoke, their fathers had, with the blessing of God, thrown the yoke off. Frequently, too, under judges raised up and inspired by God, they had vindicated their liberties against the tyranny of the surrounding nations: God had enabled them to burst from their servitude in Egypt; and Hezekiah, with his almighty aid, had successfully rebelled against the king of Assyria. Under instructions like these the people became very impatient of the tribute imposed upon them, and nearly the whole nation was ready to revolt.

The Herodians, that is, the adherents of Herod, maintained on the contrary, that it was lawful to pay tribute, their patron being supported by the Romans. These two parties were much opposed to one another; but a common hatred having now united them against Jesus, some of each party came together to him pretending to be religious persons (Luke 20:20), who had the highest respect for his wisdom and probity, to ask him to determine for them this much agitated question, whether they ought to pay or not (v. 22, and Mark 12: 14, 15) the tribute or poll-tax, which was payable by every person whose name was taken in the census. If he declared the payment to be lawful, they would make him odious to the people, who detested it; if he declared it to be unlawful, they would charge him with sedition—as they afterward did. And this was their chief design.

Jesus asked to see the coin in which the poll-tax was paid; upon which they brought to him the Roman penny, which bore upon it the head of the emperor with this in-

DISTANCE lends a vast amount of enchantment to the view of the blessings of imperialism.

scription, "Cæsar Augustus [such a year] after the taking of Judea." The current coin of the country being thus Roman, proved that they were under subjection to the Roman emperor, Tiberius. And having obliged them to notice this fact, our Lord replied to their question, "Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Civil government, which was necessary to prevent universal anarchy and crime, must be upheld by taxation. It was equitable that in return for its advantages they should pay for its support. To be loyal subjects to a prince who had conquered them was a very different thing from choosing a foreigner for their king. God had commanded their fathers to serve their conqueror, the king of Babylon (Jer. 27:12-17), and they were ordered to seek the peace of his kingdom. To pay tribute and to render obedience in all secular matters to Cæsar was only to render to the sovereign his due, and instead of interfering with their duty to God, was part of that duty.

Nor were they responsible for the use which Cæsar might make of that tribute. Order must be maintained by law; law must be administered by civil officers, and supported, if necessary, by the military force, for which a revenue was requisite. And if the emperor were to employ any surplus in the erection of heathen temples, in contributing to licentious theaters, or in enriching worthless favorites, they were not implicated in this irreligious or profligate expenditure. But the claims of the emperor must not interfere with superior claims. If they were to render to Cæsar the things of Cæsar, they must also render to God the things of God. The things of Cæsar were tribute and obedience to the law; the things of God were faith, worship, and obedience. When Cæsar claimed the payment of the tribute, he claimed what was his due; but should he claim dominion over conscience, affect to control their creed, or interfere to regulate their worship, then he usurped the rights of God, and must be resisted.

When Antiochus Epiphanes ordered their fathers to discontinue their sacrifices, to profane their Sabbaths, to deliver up their Bibles, and to set up idols in their country, their fathers justly refused obedience. In the same spirit the three Hebrew youths, though faithful subjects to Nebuchadnezzar, refused to bow down to his golden image; and Daniel, though blameless in his office as the prime minister of Darius, openly defied the decree which forbade the subjects of that prince for thirty days to pray to God. In paying tribute they would render to Cæsar the things of Cæsar, and in an unreserved obedience to the laws of God, both moral and ceremonial, they would render to God the things of God.

Our Lord thus established a plain rule of action. In all secular things which do not interfere with the law of God the sovereign is to be obeyed; but if the sovereign assumes the rights which belong exclusively to God, he must be therein disobeyed and resisted.

By this answer our Lord baffled his enemies. They could not accuse him to the people because he maintained that the whole law of God must be obeyed against all contrary commands; and they could not denounce him to the Romans, because he taught that all the rights of Cæsar were to be conscientiously upheld. By this answer he condemned the Pharisees, who refused to Cæsar the things of Cæsar; and the Herodians, who neglected to pay to God the things of God. When the Pharisees claimed entire obedience to the law of God, he assented to their doctrine, but condemned them for being seditious; when the Herodians claimed submission to the sovereign, he likewise assented to that opinion, but condemned them for allowing violation of the commands of God. All that was right in each opinion he established; all that was wrong he repudiated. In these few words he escaped their snare, condemned their errors, and established a maxim of universal application.

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### The Bible, Protestantism, and Papacy.

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TRADITIONS OF MEN ANTI-PROTESTANT.

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BY S. B. HORTON.

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TRUE Protestantism does not only take the decided stand that the Bible is the all sufficient and infallibly safe guide in matters of soul salvation, but it takes an equally strong view against following the traditions of men, upon which the papacy builds and which she deems safer and more clear than holy Scriptures.

The Protestant idea of the unreliability of tradition was most fully set forth in the memorable debate between Martin Luther and Dr. Eck, in Leipsic, in 1519. It was in the very beginning of the controversy between these two representative men that the question of the primacy of the Roman Church was made an issue. Luther challenged Eck on the point, when this reply was made by the champion of Rome's cause:—

"Well, then, I will come to the point. The worthy doctor calls upon me to prove that the primacy of the church of Rome is of divine right. I will prove it by this expression of Christ: 'Thou art Peter, and upon this rock I will build my church.' Saint Augustine, in one of his epistles, has thus explained the meaning of this passage: 'Thou art Peter, and upon this *rock* [that is to say, *on Peter*] I will build my church.' It is true that in another place the same father has explained that by this *rock* we should understand Christ himself, but he has not retracted his former exposition."

Whereupon Luther gave expression to the underlying principle of true Protestantism in this forceful language:—

"If the reverend doctor desires to attack me, let him first reconcile these contradictions of Saint Augustine. For it is most certain that Augustine has said many times that the *rock* was Christ, and perhaps not more

than once that it was Peter himself. *But even should Saint Augustine and all the fathers say that the apostle is the rock of which Christ speaks, I would resist them single-handed, in reliance upon the holy Scriptures.* that is, on divine right; for it is written: 'Other foundation can no man lay than that is laid, which is Christ Jesus.' Peter himself terms Christ the chief corner stone, and a living stone on which we are built up a spiritual house." (Italics ours.)

This was a severe blow to Eck, who replied:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, *so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities!* . . . It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs—until the advent of the reverend doctor." (Italics ours.)

In this sarcastic reply Eck but stated exactly the position which Rome occupied then and still maintains in regard to the alleged superior advantage afforded by tradition over holy Scriptures. Luther in "Table Talk" evinces a clear understanding of the subject of tradition as against the Bible. He says: "When God's Word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even as when one strains milk through a coal sack, which must needs spoil and make the milk black. God's word of itself is pure, clean, bright, and clear; but through the doctrines, books, and writings of the fathers, it is darkened, falsified and spoiled."

Melancthon also shares in the credit belonging to those sturdy reformers who laid down the principle that "the fathers must be explained according to the Scriptures, and not Scriptures according to the fathers." This has been substantially the same view taken by true Protestantism all along from its inception. An able writer (Bowers) has well said on the subject of tradition: "To avoid being imposed upon, we ought to treat tradition as we do a notorious liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have out of a pious credulity, suffered themselves to be imposed upon by them."

In speaking of the written traditions of the so called "Early Fathers," Dr. Adam Clarke, the Protestant commentator, says:—

"But of these we may safely say that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church that may not challenge them as its abettors. In points of doctrine, their authority is with me nothing. The Word of God alone contains my creed. On a number of points I can go to the Greek and Latin fathers of the church to know what they believed, and what the people of their respective communions believed; but after all this, I must return to God's Word to know what he would have me believe."

In his "History of Interpretation," Archdeacon Farrar says of the fathers:—

"There are but few of them whose pages are not rife with errors,—errors of method, errors of fact, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting disparagement."

Neander, the church historian, adds further testimony against traditional teaching of the church. In "History of the Christian Religion and Church," Vol. I., p. 657, he says:—

"The writings of the so-called Apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the name of these men, so highly venerated in the church, writings were early forged for the purpose of giving authority to particular opinions or principles; and partly because their own writings which were extant, became interpolated in subservience to a Jewish hierarchical interest, which aimed to crush the free spirit of the gospel."

Of the corruption of truth during the early ages of the church, "Cox's Literature," Vol. I., p. 123, adds to the record the following:—

"In the early ages of the church, the writings of the fathers were corrupted without scruple, to serve the purposes of contending sects. The truth is, that the practice of vitiating these holy writings, and even of forging whole treatises and letters, detracts materially from the value of all that has come down to us as the productions of the fathers."

The above quoted extracts are submitted to show the true Protestant estimate of tradition, viz.: That it is so unreliable, and in so many cases so absolutely false in doctrine when compared with and verified according to holy Scriptures, that there must needs be a sure and certain standard which can be found in "the Bible and the Bible only." This is true Protestantism, pure and simple, no matter whether so-called Protestant churches have been faithful to the platform or not. Moreover, the Scriptures themselves forbid the traditions of men which may be averse to the divine teaching contained in the Word. This will be the subject of consideration in our next article.

### Strange Synonyms.

At the beginning of the war with Spain it was declared by President McKinley that "forcible annexation cannot be thought of," in the case of Cuba, because such a thing would be "criminal aggression." And Congress, in harmony with the same sentiment, declared before the world that "the people of Cuba are, and of right ought to be, free and independent."

Now, less than a year later, Congress has declared of the people of the Philippine Islands—a people as capable as are the Cubans—that they are not, and of right ought

not to be, free and independent; and what was declared to be "criminal aggression," has now been decreed and justified by the President under the name "benevolent assimilation." There are strange synonyms being brought to light these days, and there is much about them that calls for explanation.

## The Gospel the Means of True Sabbath Reform.

BY C. H. KESLAKE.

THE scripture in which is foretold the true Sabbath reform is found in Rev. 14:6, 7. It reads thus: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

That this message is to be proclaimed at the very time that the work described in Chapter 13:11-17 is being fulfilled may be clearly seen from the following considerations: The angel spoken of in the text is one of three angels, each one having a definite message to proclaim to the inhabitants of earth. Of the second angel we read, "And there *followed* another angel," etc. (verse 8); and of the third angel it is said, "And the third angel *followed* them," etc.

The meaning of the word here translated "followed" is given us in the margin of 1 Cor. 10:4, which reads: "And they did all drink the same spiritual drink: for they drank of that spiritual Rock that followed (margin, went with) them, and that Rock was Christ."

The thought in the scripture under consideration therefore is, that subsequent to the beginning of the message of the angel of verse 6, the second one follows or unites himself with the first, and together they proclaim their respective messages. Upon the fall of Babylon, as heralded by the second angel, the third and last one of the series with his special message, follows or joins himself to the other two, and thus together they proclaim their messages; so that the generation that hears the one hears the others. But the work of the third angel is a warning against the worshiping of the beast and his image, and the receiving of his mark in the forehead or in the hand—the very thing that is set forth in chapter 13:11-17. From this it is seen that when the work having in view the worshiping of the beast, etc., is being fulfilled, the everlasting gospel calling upon all to "Fear God, and give glory to him," must be preached.

A study of verse 7 will reveal that the Sabbath of Jehovah with all that is involved in it, is the burden of the "everlasting gospel."

No one will deny that all ought to fear—that is, reverence—God; but how shall this be done? The same

gospel that tells us what to do must also tell us how it may be done.

Another word for "gospel" is the "Word of God;" for these terms are used synonymously in Col. 1:23, 25. So that wherever the Word of God is, there will the gospel be found.

Turning to that part of the Word of God found in Eccl. 12:13, we find what it is to fear God. We read: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." Parallel scriptures to this will be found in Ps. 111:10 and Job 28:28.

From these scriptures it is clear that the one who really fears God will be found keeping his commandments. The same is true in giving glory to God. It is through sin that all have come short of the glory of God (Rom. 3:23), and sin is the transgression of the law (1 John 3:4). If by transgressing, or breaking the law we fail to give glory to God, the converse of this will be true, that by keeping the law we shall give glory to God.

Now comparing these scriptures with that of Rev. 14:6, 7, the conclusion is unavoidable that whatever else the gospel may require, it certainly requires the keeping of the commandments of God.

Now anybody can see that when the work compelling the worship of the beast and his image shall be carried on, there will be a direct violation of the commandments of God; for the first precept of that law says: "Thou shalt have no other gods before me." And the second forbids the worship of images.

Furthermore, as there can be no worship without obedience or service (Matt. 4:10; Rom. 6:16), and the first duty of man is to obey or keep the commandments of God, it can be seen just as plainly that the mark of the beast is something claimed to be related to the law of God, but really no part of it, but the enforcing of which would necessitate at least the violation of the first two precepts of the Decalogue. And this mark is Sunday.

That day is set forth as being the Sabbath of the Decalogue, and is the only institution to enforce the observance of which civil legislation is now being asked for. But as everybody knows, Sunday is the first day of the week, and everybody may know, too, that there is no word in all God's law, or in any other part of his Word, requiring the keeping of the first day.

Now please note carefully the following: "The everlasting gospel" is to be "preached to every nation, and kindred, and tongue, and people;" it calls upon all to "fear God, and give glory to him," etc. This in turn means the keeping of the commandments. It is therefore certain that the "everlasting gospel" calls upon all people to keep the commandments of God. But one of God's commandments requires the keeping of the Sabbath day. It is therefore equally certain that the *gospel* requires the keeping of the Sabbath day.



Now as all this is true, what day of the week could the gospel require to be kept excepting the very day that the commandment requires? Of course no other. Instead, however, of requiring the keeping of the first day, the commandment requires that the seventh day shall be kept. Therefore the seventh day is the one required to be kept by the gospel.

Now the first day (Sunday) is sought to be enforced as the Sabbath day; and that day as the Sabbath is made, by its adherents, the test of allegiance to God and thus to the gospel. What else then could we expect than that when the "everlasting gospel" is preached to all people, calling upon them to keep God's commandments, and so fear him and give him glory, it should call special attention to the seventh day as the Sabbath; and so when a false reformation in behalf of the pseudo Sabbath (Sunday) is going on, and the civil power is being invoked for its enforcement, that a true reformation concerning the true Sabbath day should be carried on through the preaching of, and the sole reliance upon, the "everlasting gospel"?

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### "The Way of Cain."

BY A. SMITH.

WHEN the two representative sons of Adam brought an offering to the Lord, God had respect to Abel's offering, because it was according to his own divine arrangement in the plan of salvation. The lamb he offered foreshadowed the Lamb of God, the Saviour of the world.

Cain brought of the fruits of the ground an offering, no doubt just as costly and just as free from natural blemishes as was the offering of Abel; but it was not according to God's order, and it was therefore rejected. Cain became angry with his brother, because he persisted in worshipping God contrary to his own idea of service, and "slew him."

There is a small class of Christians at the present day who bring an offering of spiritual service to God on a day divinely appointed to be kept holy, the seventh day, according to the fourth commandment. There is still another, larger, class, who bring a like offering to God, but on another day that the Lord has never appointed as holy time, while they ignore the day he has declared to be his, and to be holy unto the Lord. A class of those who observe the first day as the Sabbath hate those who observe the seventh day, and take the club of civil law of their own framing, and with it attempt to beat their seventh-day brethren into adopting their own ideas of worshipping God. In this thing they have "gone in the way of Cain" (Jude 11), who stood in his day for a union of church and state.

Paul says of Christians, "The weapons of our warfare are not carnal." 2 Cor. 10:4. Those professed Christians, therefore, who use the carnal weapon of civil

law to coerce their brethren, or anybody, proclaim thereby, as did Cain, on which side of the controversy they stand.

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It still remains for the advocates of "expansion" to point out one material advantage which that policy is to confer upon the United States, in return for the outlay demanded in men and money, and the cost of setting aside the hitherto-prevailing principles of American government.

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### Church and State in Fiji.

BY J. E. FULTON.

AFTER having applied in regular order to the Fiji government for a piece of native land to be used for mission purposes, we received notice to appear before the native commissioner. He said he wished to inform us that there were already two denominations in Fiji, viz., Wesleyans and Catholics; that there had been considerable friction between them; and disputes which had arisen thereby have had to be settled on several occasions by the government authorities. It was further stated that it was not a desirable thing that any other denomination should take up work among the natives if there was a likelihood of more trouble to the government.

On one occasion, I am informed, some native students in one of the mission schools had complained of overwork, and because an awning which covered the missionary who sat in the stern of the boat was not extended so as to shade them who did the rowing in the forward part of the boat. The governor was called in at last to decide upon the matter.

A difficulty lies in the fact that the Fijians are not regarded as men, but as children. Though intelligent and showing a lower percentage of illiteracy than many long-civilized countries, they may be compared to a family of 120,000 children of whom the officers of the government are the guardians. If a full-grown native wishes to visit the neighboring town, he must obtain the privilege from an officer. It is related that the king of Fiji, after presenting Great Britain with his kingdom, was afterward refused the privilege of visiting outside of it.

The government has passed a law to the effect that young men desiring to enter a mission school of any denomination must obtain permission from a chief who is a government official. If this chief is favorable to the religious body who has the mission school, his permission is easy to obtain.

*Suva, Fiji.*

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LIBERTY is easier retained than regained.



ALL men are created free. This proposition follows necessarily from the familiar and well established proposition that all men are created equal. Equals do not rule over one another. When they attempt to do so—when some deny that others are entitled to freedom equally with themselves—they first deny the proposition that all men are created equal. This proposition is denied in the United States to-day, and for this reason.

\* \* \*

EVEN the lower orders of animals are created free. None of them rule over the others. Nature makes no provision for slavery. Only man provides for such a thing and affirms its necessity. All animals are happiest in the enjoyment of freedom, and this is true without reference to the degree of intelligence by which the exercise of that freedom may be directed. Freedom is just as essential to the welfare of the lower orders of animals as to the higher orders, including man himself. The instinctive love of freedom is universal, and attests that freedom is everywhere the law of nature and the will of Him who speaks through nature.

\* \* \*

REVELATION testifies the same thing, and is equally explicit. "One is your Master," said Jesus Christ, "and all ye are brethren." He said this to his disciples; and he wills that every person on earth shall be his disciple. In this saying he expressed his will for all. He would have all men recognize each other as brethren. That, if it were so, would effectually prevent the domination of a part over the rest; for nobody wants to rule or govern one whom he recognizes as a brother.

\* \* \*

AND this truth, that freedom is the will of the Creator for all men, and that in denying freedom to any people men are going contrary to the Creator and Ruler of all things, and must therefore at some time in their course inevitably meet disaster, was never more pertinent in human affairs than just now, and in this very land whose long-standing guaranties of freedom are being subjected to interpretations which completely alter their old-time meaning. It is asserted now that nothing in the Constitution, the Declaration of Independence, or any other document or principle of American government, forbids or conflicts with the idea that the American people must hold some other people in subjection: and that the rela-

tion of master and subject must be set up between the American people and an inferior race living on certain islands of the sea, for the good of both rulers and subjects, and especially the subjects.

\* \* \*

THIS sentiment was strongly advocated in a recent speech by Governor Roosevelt, in which he presented the subject of "expansion" in its most favorable light. We must make the Filipinos feel, he said "that we are their masters." Not to do so would be an unpardonable mistake on the part of this Government. That would be for their own good, and for the good of all parties. In that way only could the United States fulfill its mission in the Philippines, and the people of those islands receive the blessings of liberty and peace. This policy the Government is now actually pursuing, and to this it will no doubt adhere until the Filipinos do feel and acknowledge that they are not their own masters, but the subjects of masters living in a distant land across the sea.

\* \* \*

HOW THESE people, or any people, are ever to learn to be their own masters, by being forced into the position of subjects, is not clear; and no advocate of this policy ever tries to explain it. He would be hopelessly at a loss for any source from which to draw a sound argument; for neither history, reason, nor revelation furnish anything in its support. The individual must be emancipated, not enslaved, in order to learn self government. This proposition lies at the very foundation of the gospel, and is true unless the gospel is false. The gospel emancipates men. It makes every man master of himself. And wherever men yield to the gospel, wherever gospel influences prevail, there is no obstacle in the way of self-government, whether in the continent of North America, or the islands of the sea.

\* \* \*

IT is argued, however, that the Filipinos cannot be assimilated to the American Government, and that since they cannot become participants in it, they must be made subjects of it. And it is true enough that they cannot be assimilated to such a government as that of the United States. Of course they cannot! and why should any such thing be attempted? But that is no reason for making them subjects of the United States; that is no reason for making them feel that somebody else is their master; that is no reason for concluding that they cannot have a republican government of their own. Freedom is not incompatible with simplicity, but quite the reverse. Let them govern themselves in their own simple way, with such friendly assistance as the great American republic can give them; and let the missionaries from more Christian lands go among them, not in the name and under the guns of their respective governments, but in the name and in the power of the

Prince of Peace, teaching the golden rule and the gospel precept of respect for the unalienable rights which are the gift of the Creator. Let not men deny to their fellow-men made in God's image, that which God does not deny to the lowest beasts of the field.

### Will It Pay?

PERHAPS no question in connection with the proposed acquisition of the Philippines will more naturally arise in the American mind than the financial one, "Will it pay?"

When we place in the great balance sheet of American commerce with the Philippines under self-government, or even under German or English domination, our credit in trade; and then institute a comparison of profits under American occupancy, charging up the immense cost of maintaining an army and navy in the islands, will it prove to have been a paying investment?

It is probable that England and Germany would offer no serious objections to the scheme, for it would be much cheaper for them to pay for an occasional ride upon the back of the Philippine elephant than to pay his purchase price, and then be at the cost of taming and feeding him.

Will it pay to maintain in an enervating tropical climate a standing army and navy composed of the highest physical type of American manhood to whom the endearments of home and the peaceful pursuits of industry in domestic life are just as dear as they are to those who control the mechanism of diplomacy and of war? The dreadful home-sickness, made doubly drear by the thought that wide intervening leagues of sea would forbid otherwise possible kindred ministrations in the dying hour, and then to be laid in a foreign grave unmoistened by the tears of mother, is grief almost beyond endurance.

It is said that home-sickness in the army kills more men than do the bullets of the enemy. Will it pay?

Will it pay for the American ship of State to throw overboard her charter of liberty under which she has sailed with majesty for more than a hundred years, and enter upon a piratical career of conquest among the weaker peoples of the earth? If, for policy's sake, we sacrifice a single fundamental principle of our Government, it will not be long before every such principle that has made us the greatest nation in the world will be repudiated, and we will sink to the low level of destiny that a violated faith will surely entail. Will it pay?

The Government of the United States having stricken the Spanish shackles from the hands of the Filipinos, has thereby placed that people under obligation, which they would no doubt acknowledge, to respect the kindly offices of their deliverer in assisting them to form a free republican government that would command the respect of the nations of the world. The policy would be a wor-

thy one, and would revert in blessing upon this nation. It would pay.

A. SMITH.

### Cuba for the Cubans.

*Chicago "Times-Herald."*

IF Archbishop Ireland, as the representative of the pope, is working for the annexation of Cuba to the United States, his labors are already defeated by an anticipatory veto of the Congress and of the President. The question is settled definitely for the present according to the demands of honor and justice, and the only value of further discussion is in making the terms of the settlement so clear that we may escape the annoyance of the agitation for annexation in so far as it proceeds from this country.

The resolutions adopted by Congress recognized the independence of the people of Cuba as a fact and as a right. They then provided for the interposition of the United States to force the recognition upon Spain, and closed with a disclaimer on the part of this Government of "any disposition or intention to exercise sovereignty, jurisdiction, or control over said island except for the pacification thereof," and the assertion of a determination when that was accomplished "to leave the government and control of the island to its people."

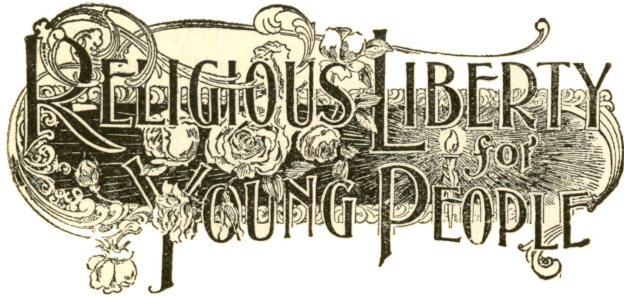
In his message the President refers to these resolutions and gives evidence of his earnest resolve to construe them strictly and to hold the country to its well-defined obligations. He says that after the pacification we should aid the Cubans to form a government with the greatest possible dispatch. "Spanish rule," he declares, "must be replaced by a just, benevolent, and humane government, created by the people of Cuba." We are merely to help in "realizing the best aspirations of the Cuban people."

Nothing is said here about those "Cubans of prosperity" or those Spaniards of landed and commercial interests, for whom, we are informed, the archbishop speaks. Most of them opposed the resolution, and in any case the President uses consistently that broad term "the people." Himself a man of the people and the chief executive of the most powerful popular government in the world, he does not propose to be led into arguments which would distort the term out of its true meaning. His position is that we gave a solemn pledge and that we gave it to all Cubans. They are now to be the arbiters of their own destiny.

There is no other honorable position for the people of the United States to assume. They should not permit themselves to be confused by analogies drawn from the history of South American republics. They should not stultify themselves by proclaiming that the people whose independence they have acknowledged and secured are not fit for independence. They should not aid in

bringing about the failure of the Cuban republic by predicting and anticipating it.

Finally, if they entertain the proposition for annexation at all, it should be upon the indisputable initiative of the Cubans themselves unless a frightful chaos shall again make interposition necessary. These are problems of the future to be solved in the future. Having freed them from the barren tyranny of Spain, the United States will employ the best offices of friendship to assist the emancipated Cubans in their experiment in civil liberty and self-government.



### The War of Principle.—No. 18.

"I AM all ready now for your revelation," said Cecil. "I had no idea the church was seeking for civil power, and do not see how it could get civil power any way, inasmuch as it would be unconstitutional. How is it, Aleck?"

"Surely, Cecil, you cannot be ignorant of the protracted efforts that have been manifested for years by the pastors of Christian churches! Have you not heard them preaching on the need of putting Christian men in office, and of enforcing religious observances—especially Sunday-keeping?"

"Now, you speak of it, of course I have; but I never paid any particular attention to that. I supposed they had always preached like that, because they were expected to rant against corrupt rulers and non-religion. But what of it, Aleck? It surely doesn't mean anything serious."

"Indeed it does. Your indifference, or lack of appreciation of the matter, is one of the most serious dangers, because you stand for a large class who are in the same condition. Meanwhile, the movement for the union of church and state is sweeping on like a torrent."

"What church, Aleck? Is it the old mother persecutor?"

"Whatever church or churches are in it, the movement carries with it the old spirit and danger. I tell you, Cecil, it is high time you and all others were wakened out of sleep if you love liberty and want to preserve what the Declaration of Independence and our Constitution has so far guaranteed."

"You don't say. Come, tell me who is in this. Are

there any organizations to see the scheme carried through?"

"Yes, a very large number. The National Reform party, the Christian Citizenship League, the Christian Endeavor societies, the W. C. T. U., the Y. M. C. A., the Sabbath Observance Society, and no end of others."

"But, Aleck, are you sure it is for this end they are organized? Do they see what there is in their movement? Where will it hit if it does succeed?"

"Some of them see clearly where the movement tends. Many do not. Where will it hit? It will hit the living truth. It will hit every man's right to worship God according to the dictates of his conscience."

"But, Aleck, how *can* such a scheme succeed in America?"

"How? Why, by educating public sentiment. This is being done vigorously. Public sentiment with sufficient money rules the polls."

"Oh, I can see the manner in which it is to be done; but through what issue?"

"The Sunday-law issue, Cecil."

"But, Aleck, what harm can come of that? Religious people, of course, want to keep Sunday. Workingmen ought to be assured of one day of rest, and the lawless hordes would be made to be more civilized if they had to keep Sunday. That issue does not hit very hard."

"Cecil, I'm disappointed. After all our talks, you are still as blind as a bat."

"Well, help me to see."

"Whose day is the Sabbath day?"

"The Lord's."

"Very well. To whom then shall we render it?"

"To the Lord, of course."

"Then shall we appeal to force to see it observed? Can we not depend on God to take care of his own—his own day and his own children?"

"We ought to, surely. Of course law cannot make Sabbath-keeping anything to God, but it can make it the means of something to Cæsar."

"But it is nothing to Cæsar. It belongs wholly to God, and will be kept in spite of Cæsar by those who love God. As for making others keep it, you certainly use force for the making of hypocrites, and if that will do Cæsar any good I'd like to know how. Honesty is the best policy for Cæsar, and for Cæsar's subjects."

"How does it hit the truth?" asked Cecil, thoughtfully. "You said awhile back, that there was always a rallying of the foe against truth. How does this rally against truth in any other way than against the general principle of man's right to be left free to worship or not worship as he pleases?"

"The principle in this principle is the target of this movement, and the movement is rallying its forces to overthrow the principle of equality before the law of the State; for this Sunday law will discriminate unjustly between classes."

"Yes, I should say! The Jews, for instance—and Seventh-day Baptists."

"Not only these religious dissenters, but those who do not believe in Sunday, and would just as soon work or go fishing on Sunday as Monday."

"If they put in a toleration plank it would have to be so wide that the law would be crowded to the wall; for everybody that slights Sunday would go over on the toleration basis. Aleck, these people are on the wrong side. I can see it."

"I am glad you see it. But Cecil, you are not yet on the right side. You have told me several times that if I could prove to you that you needed divine aid, you would come to God, renouncing yourself."

"Yes," said Cecil, in a low tone. "Indeed, Aleck, I have renounced self as far as I know how."

"Then here is your test. Sunday is not the Sabbath day. God's law says, 'The seventh day is the Sabbath of the Lord thy God.' In view of your need of divine aid, when the world is rallying against this living truth, what are you going to do?"

F. E. B.

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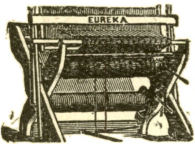
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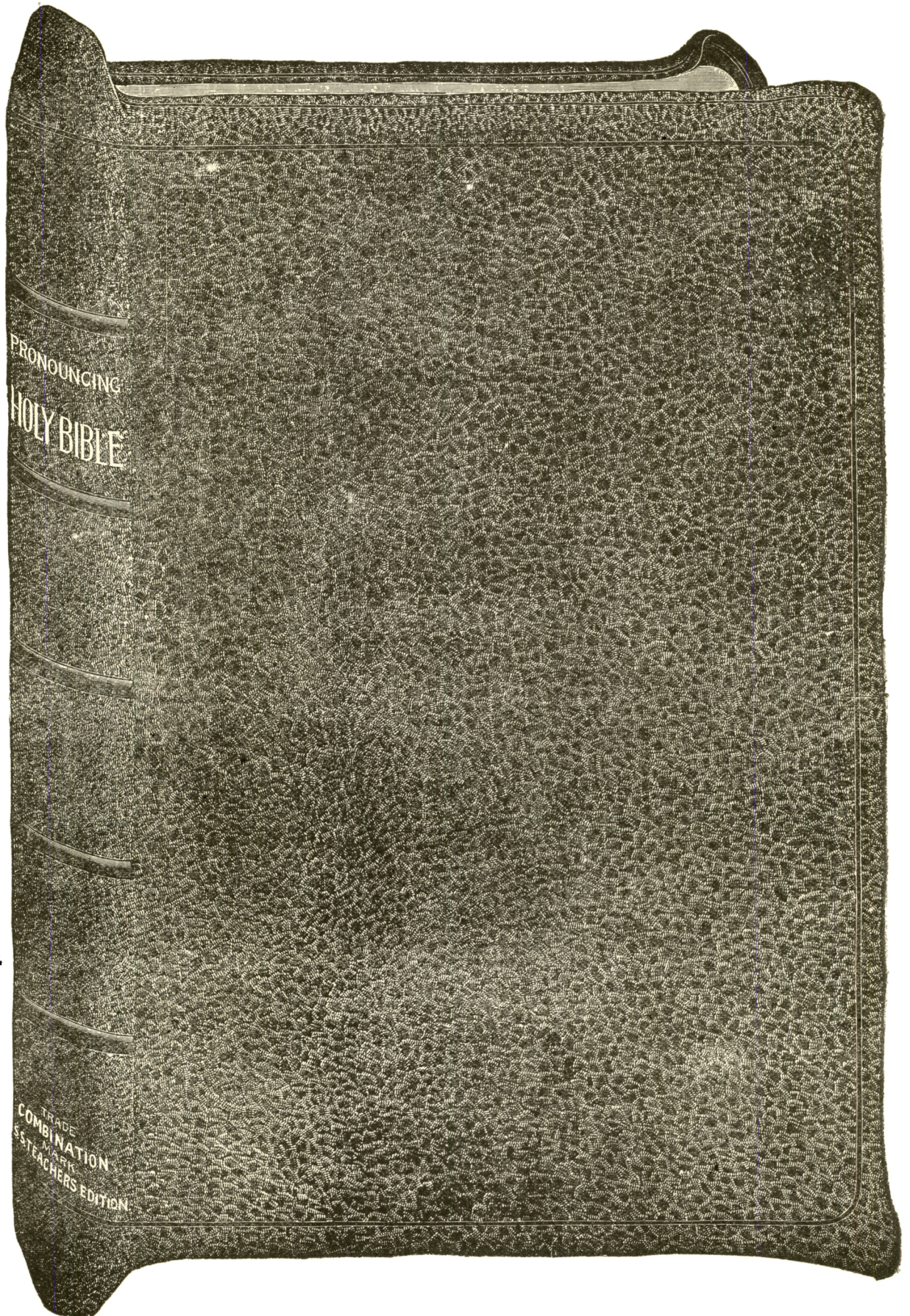
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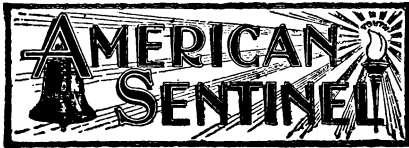
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OUR PREMIUM BIBLE.



NEW YORK, FEBRUARY 23, 1899.

**CORRECTION.**—The name of the young man arrested in Georgia for Sunday work, is Waters, not Walters, as we printed it last week.

THE Spanish title to sovereignty in the Philippines, tested by all principles of justice, is the most fragile thing ever entrusted to the American Government.

IN these days, the principle of government by the consent of the governed appears to be construed as meaning that governments derive their just powers from "the sensible consent of the whipped."

IF this country is under obligation to the Filipinos, as frequently stated, how is that obligation to be met by a proceeding which would naturally suggest only a discharge of obligation owed by them to this country?

IN a speech in Boston, recently, President McKinley said that destiny had brought America to the Philippines, and strongly intimated that it was the duty of this country to retain the islands for all time.

WE are now having "higher criticism" of the American Constitution and the Declaration of Independence; and like the "higher criticism" of Scripture its effect is to take away the real meaning and life of the language to which it is applied.

THE military commission appointed to investigate the charge against the commissary general of having given the United States troops "embalmed beef" for food, has reported that no evidence exists that the beef served to the troops was "embalmed."

General Miles, on the other hand, affirms that he has an abundance of affidavits in his possession from officers and men competent to speak on the subject, which fully sustain the charge. There is something badly tainted about this, of a certainty; and the public are not inclined to favor the view which exonerates the beef trust which supplied the army with meat.

THERE is a chance now for some up-to-date legislator to distinguish himself by presenting a bill making it a crime for any person to present a native of the Philippines or of Porto Rico with a copy of the American Constitution or the Declaration of Independence, on the ground that the perusal of the same would be calculated to stir up revolt.

IN a speech to the Y. M. C. A. State gathering at Albany, Governor Roosevelt, in alluding to American manhood in its attitude to war, said: "I want to preach the sword of the Lord and of Gideon."

That would be a good thing to preach these days, and it is a pity it is not preached more. But men who are preaching it do not win popularity for themselves by it. No one will object to fighting, even by Christians, in the way that Gideon and his army fought. And how strange it is, by the way, that people who cite these Old Testament instances in favor of war, forget all about the way in which the battles were fought. Gideon and his men did not kill anybody; they had no weapons for killing. They were "armed" in a way that expressed their faith in God, and their utter want of trust in man or any earthly power. "The sword of the Lord" was first; would that men would put that sword first now. Battleships and machine guns come first in modern "Christian" warfare, and while the aid of the Deity is invoked, all dependence is put upon the weapons made by man. The sword of man is put first, and the Deity is expected to back this up with the power of omnipotence.

Yet to-day, as in Gideon's time, the sword of the Lord is the mightiest of all weapons; and the greatest victories will be gained by it now as of old. And that sword is the "sword of the Spirit, which is the Word of God."

THE *Chicago Times-Herald*, an ardent advocate of "expansion," says that "we are in the Philippines like a pig in a poke, which, having got its head through a hole in a gate, can only get free by carrying off gate, gate posts, and several sections of fence."

This pretty well illustrates the situation. The "pig" should have kept away from the hole in the gate, remembering that it is easier to get into trouble than to get out of it. But having gotten his head in, he prefers to go forward rather than backward; and the further he goes, the further will he get from the possibility of withdrawal.

EMBALMED liberty is about as valuable for the soul as embalmed beef is for the body.

WHATEVER else you skip, read the article in this issue on "Human Rights." If you want to know why Christians cannot go into the business of superintending other people, and why no person ought to do so, you will find the reasons clearly stated.

Have you ordered any extra copies of last week's *Sentinel*? It is a splendid paper for missionary purposes, and it should be in the hands of thinking men and women everywhere. The illustration, "The New Temptation on the Mount," is a very striking one, and speaks volumes.

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