

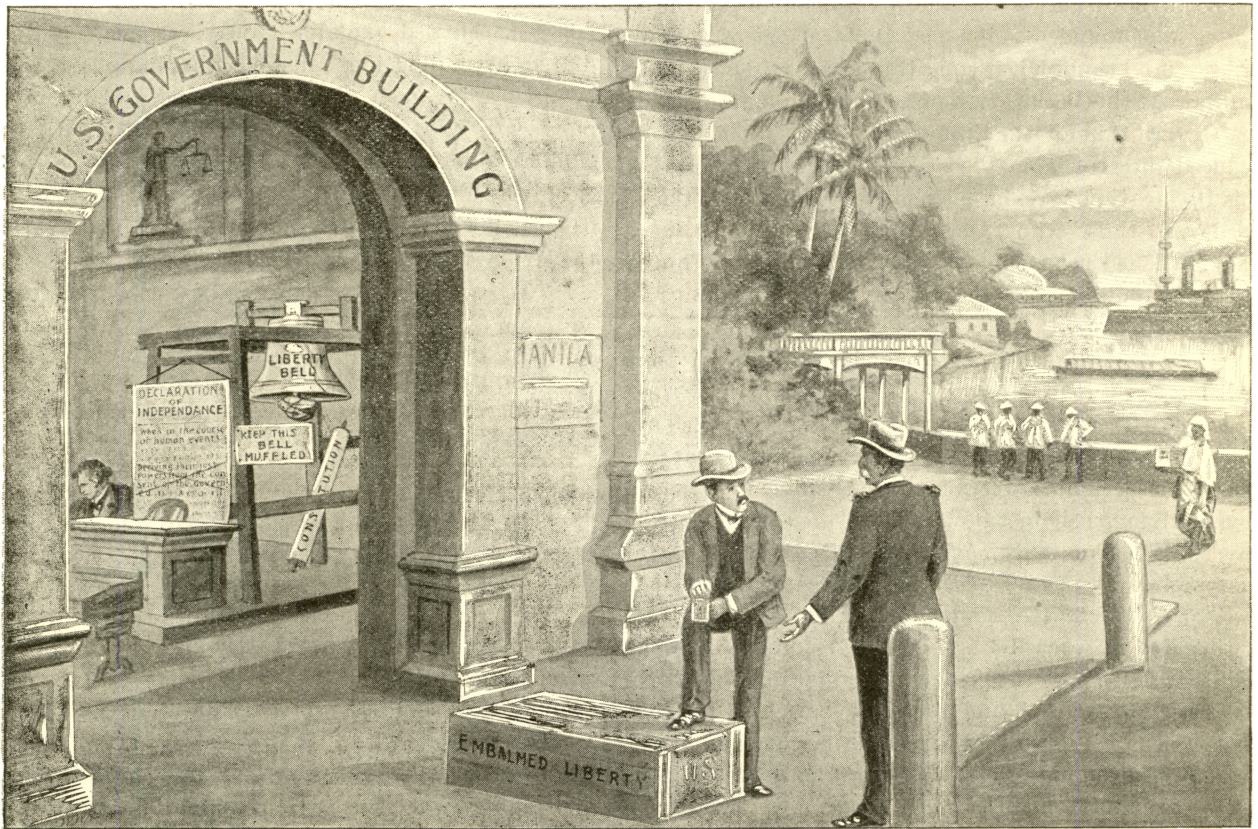
AMERICAN SENTINEL

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

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AMERICAN GOVERNMENT AS IT SEEMS LIKELY TO BE SET UP IN THE PHILIPPINES.

AMERICAN Government in the Philippines, without those constitutional safeguards of liberty which apply alike to individuals of every race and color and without the Declaration of Independence which affirms the principle upon which these safeguards are set up, would be something vastly different from American government as it has been understood for one hundred years past in the United States. But if the Declaration of Independence should be taken there, that part would have to be cut out which affirms that governments derive their just powers from the consent of the governed, since it is not proposed to govern the natives by their voluntary consent at all. And the principles of government having been repudiated, the Constitution would be equally useless so far as concerns the security of the rights of the governed. Such a government would be in no sense free government.

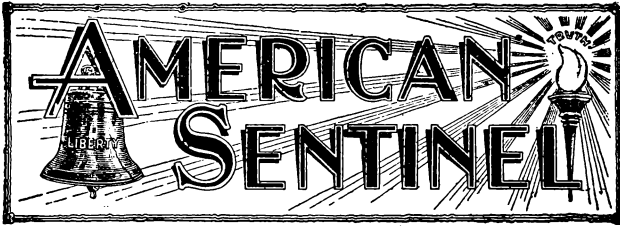
LIBERTY is not a thing of race or color; when it is made such, it becomes despotism for all the weak.

FREE government recognizes every man as a son of Adam, and Adam as a son of God.



THE real question is not, What have I power to do? but, What ought I to do? To exercise power unlawfully leads surely to the loss of the power.

EVERY real American of the first class, recognizes every other American as being on a legal equality with himself.



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.

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Human Rights.

EVERYBODY knows that the Government of the United States was founded upon the Declaration of human rights. And though it is equally true, yet not everybody knows that this Declaration of human rights upon which the Government of the United States was founded, was deduced directly from Christianity. The principles of this Declaration were intentionally adopted from Christianity, by those who framed the Declaration, and were laid down as the basis of the Government of the United States, upon which this Government was to stand forever.

The two vital principles of that Declaration are, that "All men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;" and that "to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." Thus this nation presented to the world every man first of all subject *to the Creator and by the Creator* endowed with inalienable rights. The founders of this nation, when discussing this before the people, said that these were the principles upon which the gospel was first propagated, and upon which the Reformation was carried on. They said that the Almighty God, being Lord of the human mind, and Lord only of the conscience, and having all power, chose not to propagate his religion by impositions of power upon the bodies or minds of people as was in his almighty power to do, but that he created the mind free, and that he left it free.

Thus and here for the first and only time in history the Christian principles of civil and religious liberty were intentionally chosen and established as the foundation of a nation. And thus from its beginning this nation has been the beacon light of liberty, civil and religious, "the classical land of religious liberty," to all the world. Through these principles alone, in quietness and peaceful isolation, this nation has most powerfully influenced all other nations in the world and drawn them away from their former selves toward enlightenment and lib-

erty. This was the wisdom and this the power of this nation in the eyes of all the other nations, who were compelled to say "Surely this is a wise and understanding people."

But suddenly a change has come: and how great the change! a complete revolution in principle and practice. To-day the United States Government has abandoned the principles which were laid down as the foundation upon which the Government should stand, and by which alone it could be able or worthy to stand. The United States Government to day openly denies to people the equal right to life, liberty, and the pursuit of happiness; and is governing, and expects forever to govern, people without their consent.

To day in this nation the Declaration of Independence which has ever been the pride and the ultimate source of appeal of every American, which has been taught to the youth as the sum of all earthly good, is ignored, belittled, explained away, set aside, and repudiated, by leading journalists, both religious and secular, by leading men of all professions, and by national representatives at the Capitol. The following passage from the *Congressional Record*, of Dec. 19, 1898, p. 330, is only a sample of much that has been said at the Capitol, all of which has been indorsed by the ratification of the treaty of peace:—

"MR. HOAR.—May I ask the senator from Connecticut a question?

"MR. PLATT, of Connecticut.—Certainly.

"MR. HOAR.—It is whether, in his opinion, governments derive their just powers from the consent of the governed?

"MR. PLATT, of Connecticut.—From the consent of some of the governed.

"MR. HOAR.—From the consent of some of the governed?

"MR. PLATT, of Connecticut.—Yes."

Long ago it was written, "If the foundations be destroyed, what shall the righteous do?" So in this case, when the foundation is destroyed, what shall the people, even the people of other nations, do?

This nation which God established for the enlightenment of the human race upon the divine principle of human rights—when this nation abandons these principles in the eyes of all the nations, what then? Where then lies hope for the other nations who have never yet had any opportunity to have any benefit of these principles except as the principles by their own inherent power have forced themselves upon the other nations? There is the danger that is involved in this subject of human rights. Abraham Lincoln, when he was conducting that immortal contest in behalf of human freedom against human slavery in the United States, said, "Not only do I hate slavery because it is slavery, but I hate it in addition, because it leads so many good men to whittle away the Declaration of Independence."

There is to-day the cry of "national expansion," "imperial America." This cry is a fact. The nation has

entered upon her world's career—no longer the career of the quiet and peaceable conquest of sound *principles*, but the career of conquest, and so of *force*. And when the defense of this new feature compels so many good men to explain away the Declaration of Independence and openly repudiate divine principle, there is in it all an element of danger to the world: and as in the days of Abraham Lincoln, it is a thing to be supremely hated.

Lord Salisbury, last November, in his speech to the world—for when the Prime Minister of Britain speaks he speaks to the world, and all the world listens—mentioning the fact that the United States Government had entered as a new element in world's affairs and the Eastern question, said that this does not promise peace to the world. But that though that may be so, it promises only good to Britain—no harm to her, but it is not an element that makes for peace among the nations.

The nations themselves are staggering and about to fall, under the weight of the immense armaments which they are compelled to maintain because of the mutual anger and jealousies that have persisted for more than half a century. The tension is already so great that by the chief ones concerned it has been likened to a magazine with the train already laid, and every moment in danger of being touched with the fire.

All this being acknowledged to be so, what alone can be the effect of the entrance into this awful arena of this new world-power which, beforehand, the world is told by its chiefest spokesman, is not an element that will make for peace to the world? And above all, what alone can be the effect of it, when this new world-power enters that awful arena with the direct repudiation of its own fundamental and native principles which alone can make for peace, and which are the very principles of the Prince of Peace?

What alone can be the influence of this nation upon the world when it has repudiated the principles by which alone it has influenced the world for good, the principles which were its life, which were given to it for the world, and which alone can make for peace on earth and good will to men?

In all these things there is involved the great question of Human Rights. The American people must face this fact. They cannot ignore it and still regard human rights. And when *this* nation openly disregards human rights, what shall humanity do?

A. T. J.

Sunday-Law Agitation in Pittsburg.

AN agitation to arouse public sentiment in favor of Sunday enforcement, is going on in the city of Pittsburg, Pa. There the churches and a large labor union—the Amalgamated Association of Iron and Steel Workers—have joined hands, and both labor and church parties are equally earnest in the movement. At a mass meeting

held February 19, resolutions were adopted denouncing the "Sabbath" work in certain mills of the city as being "unpatriotic, unconstitutional, and in direct opposition to the unalienable birthright of all toilers," and pledging coöperation with the clergy "to stop this nefarious system by said firms." A "monster mass meeting" of labor organizations is announced for some date in April, to further arouse public opinion against Sunday desecration.

The usual arguments were offered at this meeting in proof of the necessity of a weekly rest, and the usual effort made to set up a distinction in Sabbath observance on religious and civil grounds. No such distinction can exist in fact, since both civil and religious laws for Sabbath observance demand rest from secular employments as the foundation of the observance, and such weekly rest is itself distinctly a religious act. This has been made so by the act of God, and no amount of mass-meeting resolutions or of legislation can make it different. The Sabbath itself was created a religious institution, and no amount of argument or of legislation can give it a "civil" character.

The subject of Sabbath observance is everywhere inseparably bound up with varying religious views and practices of men and their convictions of conscience; and when the State steps in with its man-made law of Sabbath observance for one and all, the result can only be that far more harm will be done than good. In the matter of Sabbath legislation, human authority, power, and wisdom, come into conflict with divinity, and achieve only a failure as complete as their effort was unnecessary.

Sabbath observance is a law of God. To obey God's law is the duty of one and all, and no human legislation is necessary to enable an individual to do his duty. Duty rests upon no such uncertain basis, and the law of God needs no such uncertain support. Let any individual decide to obey God's law, and he will find support in that law itself. Duty is to do right without human assistance, the same as with it. The assistance necessary to right doing comes from God, and is amply sufficient for the demands of duty under all circumstances.

In Sabbath observance, [as] in any moral duty, men need look only to God, and they are bound to look to God rather than to man. Whoever looks away from the Creator and Author of the Sabbath, to man as a legislator concerning it, will surely be drawn into a snare.

"The Sabbath was made for man." God made it and made it for man to day, as in all other ages of time. Is the Sabbath then suited to man, just as God made it? It is if God knew enough to make it so; and as he made both man and the Sabbath, and is omniscient, there ought never any question to arise in any sane mind upon this point. Let the Sabbath and the law of observing it be as God has made it. Not to do so is to impugn the wisdom and authority of the Creator.

Toe to the Scratch.

BY FRANCES E. BOLTON.

THERE'S a scratch of your knowing,
 You have drawn it yourself,—
 A scratch for your toeing
 You keenly-eyed elf;
 But if for some other,
 You think, sir, to watch,
 Your own feet will wabble
 Away from the scratch,
 Simply toe to the scratch.

If others stand crooked
 What matter to you?
 The force of example
 To them is your due.
 Just look to the standard,
 Lest error you match;
 Be meek and be manly,
 And stand to the scratch,
 Simply toe to the scratch.

"I wouldn't do this way,
 Or I wouldn't do that"
 Without the right action,
 Falls empty and flat.
 The true to the sample,
 The custom will catch,
 And the room still is ample
 To stand to the scratch,
 Simply toe to the scratch.

The scale to the balance,
 The yard to the tape,
 The truth to the telling,
 The fit to the make,
 The right thing in secret,
 And the pattern will match,
 And you need not go shouting,
 That you stand to the scratch,
 Simply toe to the scratch.

But mark you, the person
 Who's ready to fine,
 And to punish all others
 Who fail of the line,
 Will bully and bluster
 Delinquents to catch,
 And his Dark-Ages measures,
 His manners will match,
 While he fails of the scratch.

Look all the world over
 Look into all time.
 One stands as a Brother
 In meekness sublime.
 No law of the tyrant
 Some sinner to catch,
 But there He stands LOVING.
 (Who'll seek him to match?)
 Simply toeing the scratch.

And if for your toeing
 The line is too straight,
 And you balance unequal,
 Or your weakness too great.
 O then for your helping;
 That Brother will watch.
 Lean hard upon Jesus,
 Till life and line match
 With Him toeing the scratch.

True Sabbath Observance.

BY E. J. WAGGONER.

WHEN the Jews persecuted Jesus for the good deed done to the impotent man, he justified himself by saying, "My Father worketh hitherto, and I work." That was a real justification of his act, for to do that which God does is the most perfect righteousness. Moreover, the acts of Jesus were not simply copies of what the Father did; if they were, then there would be in them no lessons or help for us, for it would show no connection between him and frail human beings. But he said, "I do nothing of myself;" "but the Father that dwelleth in me, he doeth the works." John 8:28; 14:10. There is no man so weak that he cannot let God work in him to will and to do of his good pleasure.

Jesus was accused of violating the Sabbath, and he did indeed break the Jewish Sabbath, but not the Sabbath of the Lord. The Jewish Sabbath consisted in formal cessation of all labor on the seventh day of the week, even though human life was lost thereby. It was simply a yoke, a burden, an act of penance, by which they thought to make themselves righteous. It had nothing in common with the Sabbath of the Lord except that it was kept on the same day of the week. The Lord's Sabbath is absolute rest in him and his word,—dependence on his life; and since his life is activity,—service for others,—it follows that true Sabbath keeping may sometimes involve severe physical labor. How can one tell what works are lawful on the Sabbath day, and what are not?—No list of lawful and unlawful works can be given, but this principle will guide: whatever labor is necessary for the welfare of suffering humanity, whether the disease be of body or of soul, and from which the laborer derives absolutely no profit or benefit except the consciousness of God's presence, is proper Sabbath labor. True Sabbath keeping is rest in God,—absolute and unqualified acceptance of his word.

"My Father worketh hitherto, and I work." How does God work, and how had Jesus done the work for which he was now persecuted?—By his word. Mark this: it was not as a man works by giving orders to another. No man may flatter himself that he is keeping the Sabbath while others are laboring in his employ. Whosoever does a thing by another does it himself. It is not the way that God works, and it was not in that way that Jesus healed the impotent man. He did not speak the word which set somebody else to work, but *his word itself did the work*. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "He spake, and it was." Ps. 33:6, 9. This miracle of Jesus was therefore simply a manifestation of the creative power of God's word.

In six days God created the heavens and the earth; and then he rested on the seventh day, not because to

have continued the work of creation would have been a sin, but for the good reason that it was all done. The word, however, continued to work in upholding that which it had created. All the works of God since that time (so far at least as this earth is concerned) are simply to uphold or to restore, and the works which he does for us and through us are to the same effect. Keeping the Sabbath of the Lord is simply the absolute resting in God's finished work, and allowing him to put them into us. The absolute ceasing from all our own works on the seventh day,—from everything by which we may get gain,—is an indication of our trust in God for "life, and breath, and all things." If one dare not trust God to keep him if he should rest on what is to all the world (and even the greater part of the professed Christian world,) the busiest day of the week, how can he persuade himself that he is trusting God for eternity?

Anglo-Saxon Government in India.

In justification of the "expansion" policy it was mentioned by the attorney-general of the United States in a recent speech, that "we belong to a race that has governed India."

This was a pertinent remark, but its real bearing on the subject is quite different from that intended by the speaker. The governing of India, ethically considered, casts no glory upon the fact that "we" belong to the race that has done it, and affords no justification for a policy of following in their steps.

In "Around the World with General Grant," a book published by the late Mr. John Russell Young, well known as an official of the Government, are mentioned some facts connected with the administration of government in India which may be cited in evidence upon this point. A description is given of the methods employed by the British government for keeping the Hindoos in subjection. The occasion observed by Mr. Young when these methods were put into operation, was that of the flight of an unarmed native regiment of infantry, after one of their number had murdered an English major. He says:—

"The Twenty-sixth Native Infantry had been disarmed in May and kept under guard. On July 30 some madman in the regiment killed the major. The author of this murder was a favorite named Prakash Pandey, who rushed out of his hut, called upon his comrades to rise, and, seeing the major, killed him. The sergeant-major was also slain. The Twenty-sixth had served with distinction in many campaigns, notably in the Afghan campaign of 1842. It was thought that the fugitives would run south to Delhi to join the king.

"But they took a northern direction, away from the war, anxious to reach Cashmere, to be out of India. They had no guns. There was a drenching rain, and the country was almost flooded. The troops came up with them, shooting 150 and driving them into the river,

drowned inevitably, 'too weakened and famished, as they must have been after their 40 miles' flight, to battle with the flood.' The main body escaped, swimming and floating to an island, where they might be descried crouching like a brood of wild fowl. Mr. Cooper started out to capture them."

The men were captured, and the British officer proceeded to deal with them:—

"The doomed men, with joined palms, the Hindoo attitude of entreaty, crowded into the boats and were brought on shore. 'In utter despair forty or fifty dashed into the stream and disappeared.' No order was given to fire, and the fugitives, says Mr. Cooper in a spirit of playfulness, became possessed of a 'sudden and insane idea that they were going to be tried by a court-martial after some luxurious refreshment.'

"So they were brought on shore, one by one, tightly bound, their decorations and necklaces ignominiously cut off. 'Some begged that their women and children might be spared, and were informed that the British Government did not condescend to war with women and children.' They were marched to the town, 'the gracious moon,' Mr. Cooper informing us, coming out through the clouds, and reflecting herself in myriad pools and streams to 'light the prisoners to their fate.'

"They arrived at midnight. Next morning at day-break Mr. Cooper took his seat. He had 282 prisoners, besides numbers of camp followers. He sent his Mohammedan troops, fearing they might hesitate to shoot Mohammedans, to a religious festival, and, alone with his 'faithful Sikhs,' proceeded to do justice. 'Ten by ten,' says Mr. Cooper, 'the Sepoys were called forth. Their names having been taken down in succession, they were pinioned, linked together, and marched to execution, a firing party being in readiness. Every phase of deportment,' says Mr. Cooper, in a critical, observant spirit, 'was manifested by the doomed men, after the sullen firing of volleys of distant musketry forced the conviction of inevitable death—astonishment, rage, frantic despair, the most stoic calmness.'"

Of the demeanor of the men as they passed by the commanding officer to execution, it is said:—

"Others again petitioned to be allowed to make one last salam to the sahib. About 150 having been thus executed, one of the executioners swooned away (he was the oldest of the firing party), and a little rest was allowed. Then, proceeding, the number had arrived at 237, when the district officer was informed that the remainder refused to come out of the bastion, where they had been imprisoned temporarily a few hours before. Expecting a mob and resistance, preparations were made against escape, but little expectation was entertained of the real and awful fate which had fallen on the remainder of the mutineers. They had anticipated by a few short hours their doom. The doors were opened, and, behold, they were nearly all dead. Unconsciously the tragedy of the Black Hole had been re-enacted.

"No cries had been heard during the night in consequence of the hubbub, tumult, and shouting of horsemen, police tehsel guards, and excited villagers. Forty-five bodies dead from fright, exhaustion, fatigue, heat, and partial suffocation were dragged into light and consigned, in common with the other bodies, into one

common pit by the hands of the village sweepers. One sepoy was too much wounded to be shot and was sent to Lahore along with 41 subsequent captives, where they were all blown from cannon. The assembled natives, says Mr. Cooper, expected to see the women and children thrown into the pit, and because this was not done 'marveled at the clemency and the justice of the British.'

"Mr. Cooper's superiors approved his acts. Sir John Lawrence informed him that he had acted with energy and spirit and deserved well of the State. The judicial commissioner was more enthusiastic. 'My dear Cooper: * * * It will be a feather in your cap as long as you live.' 'You will have abundant money to reward all, and the (executioners) Sikhs should have a good round sum given to them.' 'You have had slaughter enough. We want a few for the troops here (to be blown from cannon), and also for evidence.'"

In justification of this it may be said that it was necessary. But for what was it necessary? "To maintain British dominion in India," it will be answered. That may be true enough; but for that very reason—because such horrors are necessary to the maintenance of Anglo-Saxon sovereignty over the people—is it not evident that humanity forbids such sovereignty? If to this it is replied that without that sovereignty the people would fight and massacre each other, the answer still is, that this does not excuse such deeds on the part of the governing race. If two men are fighting with intent to murder each other, this does not justify a third person in murdering one of them himself to prevent his murdering or being murdered by, the other.

"We belong to the race that has governed India," that is true. But let us learn from the fact the lesson that it teaches, from a moral standpoint,—a lesson that will caution rather than stimulate us in considering a career of conquest.

Fallen Protestantism.

BY JOHN MCCARTHY.

TO PROVE how great has been the fall of Protestantism, we shall quote from the writings of celebrated theologians in the Protestant world; since many of the optimistic class may count us as being awfully pessimistic in our views, and reject the statements made as being full of prejudice, unsavory to the taste, and discordant to the ear of the modern Protestant.

Dr. A. de Moss, writing in the *Christian Standard*, in Aug. 13, 1893, said, "The saddest of all things is, that the church of Christ has stultified itself, and taken one step backward towards Romanism." Again in the *Lutheran Observer*, February, 1893, Professor Richards presented some startling facts from the writings of Doctor Stoecker, of Germany, who, writing of the progress of Catholicism in that country, says, "We can only oppose Rome with a better faith, which faith is not the 'liberal Protestantism,' nor a mish-mash of the liberal

and positive; but the *biblical*, confessional faith of our church. We have the advantage of Rome in biblical truth, but we do not guard it. Professors and pastors, synods and church elders renounce the Bible, and deny the foundation of Christianity, the essential divinity of Christ; and still the church authorities are silent."

Is this a false accusation against Protestantism? Every truly honest-minded person must admit the veracity of this statement. Error, like a cancer, is gnawing away the very life of Protestantism; and the great majority of "Protestants" seem to be unconscious of the fact. Ministers of different denominations have accepted "new theologies," and have joined the mighty army of "higher critics;" they are ashamed of the "old time gospel" handed down to us generation after generation; some deny the divinity of Christ; others question the inspiration of Revelation; others regard as a first-class fable the fall of man; some with an assumed philosophical turn of mind, in a most authoritative and hypercritical tone, declare that the prophecies of Daniel are on a par with the "Arabian Nights;" while many who enroll themselves as benefactors of the human race view with especial horror the circulation of the Bible, since they maintain that the books of Moses must have a pestilential and immoral influence wherever they are disseminated; and with sanctimonious gestures they demand the exclusion of said books from the sacred records.

To prove how pusillanimous the Protestant church is to-day, we shall quote from the *Arena*, of Boston, June, 1893. It said: "The ministry of to-day in all great metropolitan centres, have so lost their power over the people, that they can no longer fill the pews. I received a letter from a leading orthodox minister of Boston, which contains the following frank, but mournful confession:—

"The churches have all they can do to keep alive. They have no religion to spare. There is scarcely a church where religious truth is the central attraction. We ministers must conjure by the social principle, by amusing or lecturing to the audience in an engaging manner, or we have empty pews. Look at the topics we advertise."

From another paper from Oakland, we clip the following: "The pastors of this city are seemingly afraid that preaching Christ will not draw the people. On Sunday, the 5th, one of them preached Blaine, one preached Gough, another preached an ex-mayor of the city. A few weeks ago most of them preached Philips Brooks. The subjects of all these sermons are dead. When ministers of the popular churches get through preaching a living Christ, we may well conclude that 'Babylon is fallen.'"

The great Teacher said, "And I, if I be lifted up will draw all men unto me." Again the divine Book states that "there is none other name given under heaven among men, whereby we must be saved." Jesus only should be the theme of our preachers. But alas, it is not

so. They are fed upon the husks of man's dramatical theorizings, instead of receiving the nutrimental wheat from the celestial table.

Listen to the rebuke from Cardinal Satolli, former papal legate to the United States. He says: "From the want of prejudice I have remarked in America, it looks as if many were Protestants *more in name than in reality.*" When the Catholic Church can thus cast her darts at Protestantism, is it not time for us to look about, and ascertain wherein lies the defect? The primitive reformers stood upon the Bible as their "only" guide. They withstood the world for the maintenance of principle, nor would they compromise a single point. To them principle was worth more than life. *They were true Protestants.* To-day Protestants have not the backbone of former days, they are more pliable, not so "narrow," more compromising in character. They have no fixed principles, but are carried to and fro by every wave of false teaching that comes along. We take up the strain of Canon Farrar, in *The Christian*, Jan. 4, 1894: "Oh that God would give us one real saint among the conventional echoes of artificial churchiness; one living voice among the 20,000 priests. If He would give us but one prophet!"

We would say, "Oh that God might raise up living Christians, those having a living connection with Jesus; those who will oppose error and heresy uncompromisingly. Who will fall in line with the late Pastor Spurgeon, in his action against down gradism, when he said, "To pursue union at the expense of truth, is treason to Jesus Christ. To tamper with his doctrines, is to become traitors to him. We have before us the wretched spectacle of men professedly orthodox, publicly avowing union with those who deny the faith, who call the fall of man a fable; and deny the personality of the Holy Ghost."

Dowling, the far-famed historian, says: "The Bible, I say, the Bible only, is the religion of Protestants! nor is it of any account in the estimation of the genuine Protestant, how early a doctrine originated, if it is not found in the Bible. The consistent, true hearted Protestant, standing upon the Rock, '*the Bible and the Bible only,*' can admit no doctrine upon the authority of tradition. He who receives a single doctrine upon the authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, and passes over the line that separates Protestantism from the papacy; and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of the Roman Catholic Church upon the same authority."—"*History of Romanism,*" book 2, chap. 1.

The gospel is the only remedy for all the social evils of the present day. It is an old remedy, one that has been well proven in every corner of the earth; and it has always been efficacious. This is the gospel of which Paul said, "I am not ashamed of the gospel, for it is the power of God unto salvation to all who believe." True Prot-

estantism is synonymous with the gospel of Jesus Christ. Let us not be content with the counterfeit, but let us procure the genuine. The excellent things are always imitated; and for this reason Protestantism is imitated on every hand; but such imitations lack the divine authentication, as is proved by their being opposed to the teachings of Holy Writ.

Brother, where wilt thou stand? upon the side of the Bible, and nothing else? or upon modern theology with its traditional innovations? "Choose ye this day, whom ye will serve."

The Everlasting Gospel: What Is It?

BY C. H. KESLAKE.

TO SAY that true Sabbath reform is to be carried on through the preaching of the "everlasting gospel," with sole reliance thereon, may mean much, or it may mean little, according to what one's idea of the gospel is.

Without doubt all have too narrow an idea of the meaning of the gospel; yet a very large number of those who profess to believe it have little or no conception whatever as to its meaning. Only when we find God's own definition of this expression can we begin rightly to understand its true meaning.

It is of the highest importance for us to know what God's definition of "everlasting gospel" is; for those who stand upon the side of the gospel are to have arrayed against them the power of the "beast and his image." This power is something more than mere earthly or human power, although we are wont to speak of it in those terms. It really means that the true gospel believers are to have *superhuman* power arrayed against them.

Look at the following scriptures and see what they say. Of the government which is to cause the image of the beast to be made, the prophet says: "And he exerciseth *all* the power of the first beast before him." Rev. 13:12. But what power did this first beast possess? Here is the answer: "And the *dragon* gave him [the first beast] his *power*, and seat, and great authority." Verse 2. But who is the dragon? Again we read: "And the *dragon* was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

Retracing our steps, as it were, and reading these scriptures, beginning with the last verse quoted, it can be easily determined what power it is by which the two-horned beast will accomplish his work. And so leaving out the symbols, the agencies, through which Satan is to work, the prophet (Rev. 12:17), speaking of the remnant church, the people of God, who stand upon the everlasting gospel at the very time when the mark of the beast is being enforced, says: "And the dragon was wroth with the woman [church] and went to make war with the remnant of her seed, which *keep the commandments*

of God [the identical thing which the everlasting gospel requires], and have the testimony of Jesus Christ."

Such will be the situation of the people of God at this time, and the only thing that they will have to sustain them is the everlasting gospel. How necessary therefore that we get, as before remarked, God's own definition of this term.

Beginning our search we turn to Rom. 1:16, and read: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation," etc. Thus we see that the gospel is simply the power of God. So that when we read the message of Rev. 14:6, 7, we can lawfully substitute "power of God" for "gospel" and read it thus: "And I saw another angel . . . having the everlasting power of God to preach," etc. Can we doubt that the power of God will be more than a match for the power of the dragon?

But there is still more to God's definition of the word "gospel." We read again (1 Cor. 1:24): "But unto them which are called, both Jews and Greeks, *Christ the power of God, and the wisdom of God.*"

The center and circumference of the "everlasting gospel" then is Jesus Christ. Back of Christ there is no power. He himself is the "power of God." Some idea of this "power of God" may be obtained in beholding the work of creation. Says the prophet Isaiah, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by name, by the greatness of his might; for that he is strong in power; not one faileth." (Chap. 40:26.)

What may be learned by lifting up our eyes on high is told by the Apostle Paul (Rom. 1:20): "For, ever since the creation of the world, his invisible attributes, even his eternal power and divinity, being perceived from his works, are clearly seen, so that they might be without excuse."—*Noye's Translation.*

In the things that are created we have before us continually an object lesson of the power of Jesus Christ. "For in him were all things created, in the heavens, and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities or powers; all things have been created through him, and unto him." Col. 1:16 (R. V.) No wonder that the shepherd Psalmist as he lifted up his eyes on high, and beheld who had created all these things, was led to exclaim, "The heavens declare the glory of God, and the firmament showeth his handiwork." Ps. 19:1.

But much as creation tells us of the power and glory of its Creator, it does not, cannot, tell us all. Very beautifully Job gives us the truth concerning the matter when he says, "By his Spirit he hath garnished [made beautiful] the heavens: his hand hath wounded the flying serpent. Lo, these are but parts of his ways; they convey but a whisper of his glory: but the thunder of his power who can understand?" Chap. 26:13, 14.

Thus the power and glory of the Creator revealed in

the things that are created as compared to the *fulness* of his power, is as but a faint whisper in comparison to the loudest thunder.

And it is the "*thunder of his power*" that is given us in the "everlasting gospel." Not simply is a portion of the power that is in Christ given to us in the preaching of the gospel: It is Christ himself, "in whom dwelleth all the fulness of the Godhead bodily."

Very fitting is it therefore that when this "everlasting gospel" is preached, all people are called upon to "worship him that made heaven and earth, the sea, and the fountains of waters."

Is this a Christian Nation?

H. F. PHELPS.

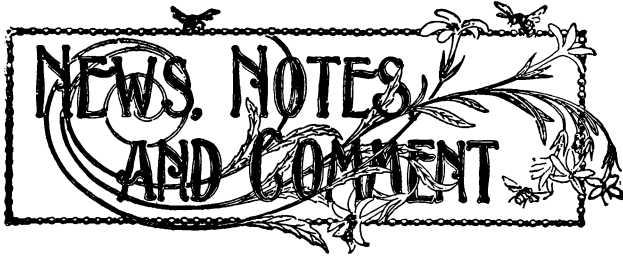
It is a principle of the Word of God, which is the text-book of the Christian religion, that to every man is given, as one of his inalienable rights, the right of the exercise of the individual conscience in all matters of religion; and that he is responsible alone at the bar of God upon all questions of religion. This is a Christian principle. If to deny this principle of Christianity, as is now being done in some of the States by dragging men and women before the courts of Cæsar, to answer at the bar of the State, because they seek to understand the word of God and conform their lives thereto, in the observance of the fourth commandment—if this is Christian, then, without doubt, this nation is in a fair way to become a Christian nation.

If to seek a combination of the religious element in the nation for the purpose of securing the influence to Cæsar by legislative enactment for the furtherance of the interests of the church, and the enforcement of her institutions, is Christian—if this is Christlike—then beyond question this is a Christian nation.

If it is according to Christian principles for ministers to enter the arena of politics and preach politics instead of the gospel of Jesus Christ, as is now being done in all the States of the Union; then, again, this is a Christian nation. But the Author of Christianity gave the plainest instructions to his church and to the ministry that they should have nothing in common with Cæsar.

One of the plainest principles of the Reformation, and the foundation principle of Protestantism itself, was the denial of the right of the intrusion of the magistrate in matters of conscience. But by the masses of so-called Protestants this principle is forgotten and ignored to-day. If to forget a principle of the Christian religion, and to override and ignore it, is Christian, and if it is according to the principles of Christianity for this Government to repudiate that which stamps it as a Protestant and Republican Government, as this nation is now doing, then indeed may we admit that this is a Christian nation.

But to do all or any of these things is not Christian in any sense of the word.



A SECT has arisen in the vicinity of Ottawa, Canada, who hold the belief that swine are possessed of the devil, and deem it their duty to conduct a war of extermination against all animals of that species. As the law of that district does not sanction the destruction of swine from religious motives, the sect has come into conflict with the civil authorities, and some prosecutions are threatened. Whatever exceptions are taken to this feature of their belief, it must be admitted that the view that swine constitute a habitation of evil spirits, is not without some degree of plausibility. The use of swine as food has been known to occasion actions and sensations in individuals which might well be considered as supporting this view; and it is to be remembered that on one occasion when the Saviour cast out a legion of devils, they went by choice into a herd of swine. And it is further recorded of those who in that day set great value upon swine, that they came and besought the Saviour to depart out of their coasts.

* * *

A CONSIDERABLE portion of the city of Manila having been burned by the Filipinos, who are fighting the United States forces now occupying the city, the question has arisen whether the United States is not responsible for the loss of property caused by it to the residents, among whom are subjects of European and other governments. The settlement of this question will call for the exercise of diplomacy, and must at least be viewed as a token of the complications in which this Government as an occupant of the Philippines will be involved.

* * *

THE subject of fraud in spiritualism has at last come to engage the serious attention of Spiritualists, who are stirred over the effect which counterfeit manifestations are having upon the "real truths" of their religion. At the conference of the National Spiritualistic Association, at Chicago, February 16, this was a principal topic of discussion, and measures were considered for suppressing the work of impostors. A "strong organization" of the adherents of spiritualism was advocated as the most effective means of protection against those who assume the guise of "mediums" from mercenary motives.

* * *

THERE are many people who regard the "manifestations" of spiritualism as the work of impostors alto-

gether. The Spiritualists themselves do not so regard them, and the measures taken by them at this conference constitute interesting evidence upon this point. Believers in the doctrines of spiritualism ought to be better acquainted with the character of these manifestations than are the general public who know of them only by hearsay and the exhibitions of traveling showmen. Spiritualists themselves know that there are genuine manifestations of "spirit" power, aside from the immense amount of fraud which is practiced in the name of spiritualism; and the public, while skeptical now, will yet be convinced that this is true. For it is a plainly-taught doctrine of Scripture that supernatural or "spirit" manifestations will abound in the "last days" in connection with the spread of wickedness and false doctrine, and that these manifestations will culminate in the working of actual "miracles." See Rev. 13:13, 14; and 16:13, 14.

* * *

IN the last days, false doctrine as well as true doctrine will be supported by miracles, and the manifestation of supernatural power will afford no real proof of the doctrine in connection with which it is given. The doctrines of men must be tested in another way, and those who stand ready to be convinced by the sight of a miracle, are prepared for fatal deception. The divine counsel to all is, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8:19, 20. The word of Omniscience is surer evidence than the sight of the eye, or the testimony of any human sense. Judged by that Word, spiritualism is indeed a fraud, not as an unreal thing, but a fraud in its very reality, and therefore a deception of the most dangerous kind. It is evident that the time is ripe for spiritualism to assert itself with greater power than it has done for many years heretofore.

* * *

THE antagonism between the Italian government and the Vatican has again come to the surface in connection with the czar's coming peace congress. The Italian government has sent the czar an unqualified refusal to be represented in the conference in case there is a representative of the Vatican. This statement comes in reply to an effort by Russia and Holland to effect a compromise which would permit both Italy and the Vatican to participate in the congress.

* * *

IT is important, of course, that Italy should participate in the deliberations of this gathering. Italy stands among the leading military powers of Europe, and if not bound by the decisions of the congress—as would follow if she were not a party to the agreement reached—the whole plan for disarmament would be left upon a very unstable basis. All the powers that are able materially

to disturb the peace equilibrium of Europe by an increase in armament must be bound by mutual agreement in the matter, or there will be left an advantage to one or more powers over the others; and no power will consent to be placed at a disadvantage for the sake of anything there is in the scheme of the czar. So unless the mind of the Italian government can be changed, it would seem either that the Vatican will be left out or that the congress will not be held at all. The omission of a papal delegate would not, of course, be considered such an obstacle to success as in the case of Italy, since the pope commands no large army or navy, and has nothing to do directly with the increase of military armaments.

* * *

BUT if the papal representative is left out, this will be in effect a snub upon the Vatican; which is what the Italian government desires. The temporal and spiritual powers in Italy have for years been studiously snubbing each other, and the czar's peace congress offers an opportunity for one or the other to gain a decided advantage in this respect. The Vatican desires to be recognized among the powers of Europe. She claims the right to temporal dominion in common with those powers, and to be invited to sit and participate with them in the discussion of international problems, must have some effect in furthering this claim which she has so long and earnestly maintained. All these features of the situation are of course obvious to the diplomats of Europe, and between them the scheme for disarmament seems to be placed in a dilemma where only the most skillful diplomacy can save it from failure at the start.

The Filipinos Ready for the Gospel.

ACCORDING to press dispatches of recent date, the American Bible Society is in receipt of information which shows that the Filipinos, previous to the outbreak of war with the United States, were ready to welcome the labors of Protestant missionaries and were desirous of conforming to Protestant principles in government. The information comes from the Rev. John R. Hykes, D. D., who recently visited the islands as the Bible Society's agent.

It is stated that "a young man who was correspondent for one of the leading Chinese newspapers during the war, writes him from Hong Kong that the Filipino congress has passed by a large majority a bill providing for complete religious liberty in the Philippine Islands, and the entire separation of the church from the state.

"He states that in course of conversation with one of Aguinaldo's intimate native friends, he was assured that the Filipinos will extend a hearty welcome to Protestant missionaries, of whose religion they know only enough, he says, to convince them that it is a truer and

far more elevating faith than that which has hitherto been taught in their unhappy islands.

"Aguinaldo's special representative in the Hong-Kong colony—said to be a most courteous and well-meaning gentleman—told him that Aguinaldo would be glad to give any help in his power to ministers of the gospel (Protestant) desirous to proceed to the islands. 'Ask them to come to see me,' said Aguinaldo, 'so that I may talk with them and give them letters which will be of use to them.'

"A Christian young man in the United States army at Manila writes to Dr. Hykes that the people are anxious to receive the Bible. Some Bible distributors went up to the terminus of the railroad with about one thousand gospels, and after distributing about half of them from the car window on the way up, they attempted to pass the remainder out to people on the streets; but a crowd collected, and they were forced to go into a Chinese shop and bar the door, and pass the books out through an iron-barred window.

"Books are not plentiful in the provincial dialects, and such as are obtainable are quite expensive; so the people were quite anxious to get books at a reasonable price.

"The gospels referred to were in the Pangasinan dialect, and some two thousand copies were disposed of in a few days. It is said to be gratifying that the Filipino congress has realized the fact that, if the natives are to have any part in the government of the islands, they must grant absolute religious freedom, because this is Americanism, as distinct from the union of church and state under Spanish sovereignty."

How unfortunate the present outbreak of hostilities is, cannot be fully understood apart from the facts here stated. The Filipino congress "passed by a large majority a bill providing for complete religious liberty," and "the entire separation of the church from the state" in the islands. That is Protestantism and that is Americanism. But it is greatly to be feared that Americanism has now lost the high standing it had in the islands, and that Protestantism in government, because it is Americanism and is recognized as such, will become, if it is not already, a fast-waning sentiment in the minds of the people. To this result the war must directly tend, though it may be hoped that the antipathy of the Filipinos to papal principles, developed by centuries of oppression, will be strong enough to survive even the shock of the war.

Let Protestant missionaries improve this opportune time—if it yet remains—to go to the Filipinos with the gospel; not as the representatives of a government hostile to them, or of any earthly government, but solely as representatives of the government of heaven. It is for this that they have been delivered from the Spanish yoke, and by this will the present purpose of Providence towards them be fulfilled.

The Proposed Alliance with Great Britain.

LORD CHARLES BERESFORD, Rear Admiral in the British navy, is in this country as the representative of the British government, in the interests of a commercial alliance between Great Britain and the United States. The purpose of this proposed alliance is of course the protection of Anglo Saxon "interests" in China. So far as those interests are concerned, the alliance will be an offensive and defensive one, and under it the United States will be expected to "back up Great Britain's policy in the far East."

The reception accorded Lord Beresford in this country at all points from San Francisco—the point of his arrival—to New York City, has been very enthusiastic, and is understood to indicate the sentiment of representative and influential American people towards the project which has brought the distinguished Briton to these shores. In a number of speeches made along the way, the latter has outlined quite fully the leading features of the situation under which the proposed alliance is deemed necessary, and it will be instructive to quote some of his statements upon this point. In the opinion of Lord Beresford, it is, says the *Chicago Times-Herald*, "imperatively necessary that the powers act and act at once" to prevent the segregation of China and guarantee its integrity, for the "good of the world in general and of the commercial world in particular." Of the prospects for the realization of an Anglo-American alliance, he says:—

"I base my opinion of the success of this venture not only on the enthusiasm displayed by the American commercial bodies since my arrival at San Francisco last week, but on the letters and telegrams I have received from prominent business men throughout the United States in favor of the proposition. Even while in China studying this subject I was in receipt of letters from prominent Americans in all parts of the country. I have preserved all the letters and telegrams, which I shall display to the English commercial bodies as an evidence of the good faith of the Americans and their united interest in the project.

"Then, too, I am now gathering whenever possible, memorials, resolutions, and other forms of the expressions of the commercial bodies of this country in relation to the subject. For instance, in San Francisco I received most extraordinary encouragement and carry as souvenirs of the occasion numerous letters of commendation of the great plans I am contributing to. Many of these letters are from commercial men of the Pacific coast, and in addition I have a memorial from the Chamber of Commerce of that city which pledges its unqualified support of the plans I am working on.

"Of course I will exhibit all these testimonials in England, but the more practical advantage will be the influence these gentlemen in America will contribute toward the forming of a wave of public sentiment that will have some practical effect in urging the importance of the situation on the national congress of the United States.

"I can say that in San Francisco I did not meet a single individual who was not enthusiastically in favor of the great enterprise. Of course the Pacific coast expects to benefit very largely from the development of the trade in the far East, where the United States is concerned. This would really give the people of San Francisco a selfish interest in the success of the idea. But aside from that I believe many men favor the project through unselfish motives, because they see in it the only solution of the Chinese question, which, if not settled very shortly along these lines, must inevitably result in the partition of that empire among the great nations of the world, a consequent restriction of trade, and perhaps be the direct means of contributing to a world's war, in which life and treasure will be squandered in such volume as was never conceived of before.

Of his plans for pushing the projected alliance in this country he said:—

"I shall ask that the commercial bodies of that city [Chicago] adopt resolutions favoring the plan, pledging their support and active coöperation toward that end, and the urging upon the Congress of the United States of the importance of official action. In addition I shall secure, if possible, individual letters from the merchants of that city, especially from those of world-wide business reputation, showing their personal interest in the proposition and their determination to do what they can for the success of the alliance. These letters and commercial club resolutions I shall exhibit in England as the evidence of the unqualified support the American people are giving the question of alliance for commercial purposes in the Orient.

"In New York, which I will visit after leaving Chicago, I desire to secure about the same thing. I will also go to Washington, and probably get some testimonials, if possible, from men of public prominence there. I am quite anxious to visit other cities of the country before I return to England, but am not yet sure I can do so."

Lord Beresford has in view a formal alliance, rather than an informal one. On this point he says:—

"This is a question, no doubt that will bear the most careful discussion. My study of the proposition in the Orient and in other sections of the world leads me to the conclusion that a formal alliance is the proper manner in which the subject should be handled.

"Of course, community of interests is the mainspring of all national alliances, whether they are formal alliances or merely friendly arrangements for a given purpose. The subject matter for a community of action between America, England, Germany, and Japan certainly exists. If a formal alliance is entered into between these nations the object of the same can be fully set forth and there can be no room for a misunderstanding between the powers acting in concert nor those not in the alliance. The formal alliance will be notice to the civilized world of the determination of these strong nations to act in behalf of China, and I conceive that the best result can be obtained from a formal alliance."

But formal or informal, the alliance must, in his view, be concluded speedily. "Still I am satisfied," he says, "that an informal alliance with the same objects in view

is preferable to the present situation. The present arrangement in China cannot long endure, in my estimation, without embroiling the powers in a war, the termination and scope of which no man can foresee.

"In fact, the status quo is not being maintained to-day. Russia on the one side is encroaching and extending its armies beyond its recognized sphere of influence. So are the French, and perhaps the English. Of course each nation is straining every nerve to secure its full share of the trade of this great empire of the Orient.

"Some of the nations—notably France and Russia—are not satisfied with trade. They want territory. To-day England stands out as the grand exponent of unrestricted trade throughout the empire. The open door is our hobby. Trade, not territory, in China, is what the English people to-day want."

"I have been in the Orient many months as the representative of the English commercial bodies, investigating the situation and with a view to determining just what action may be taken, not only to preserve the open door but to increase British trade in that section. My close attention to this subject convinces me that the time for action has arrived.

"To delay longer is dangerous to the peace of the world. I consider the proposed alliance conducive to the world's peace. These nations can guarantee it, and really I do not think France and Russia would object very seriously to such an arrangement, as soon as they are assured of fair treatment and the maintenance of the status quo.

"To-day China is helpless. Any nation of consequence can seize this or that territory, with nothing more to fear than a mild form of protest. Russian encroachments are worthy of close attention. She is pouring soldiers into north China and menacing the peace of the world thereby. At present she has an army of well-armed soldiers numbering something like 20,000 in the province of Manchuria, and the completion of the Siberian railroad gives Russia the means of placing an army of big size in that section on short notice. Therefore Russia is a factor that must be considered at an early date."

Of the present position of America in the Orient, and the opportunities and duties arising from it, as viewed from a commercial standpoint, Lord Beresford said:—

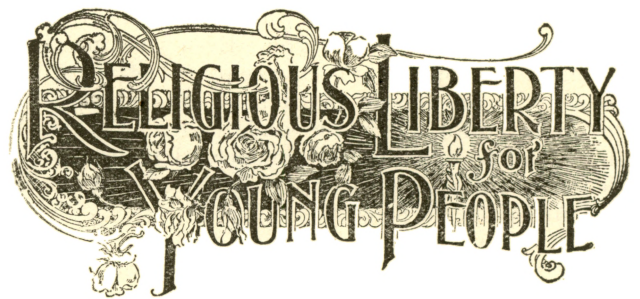
"America has some trade in that section of the world, and of course the prominence the late war has given the American Republic necessarily makes it one of the powers in that remote section of the world. Her trade to-day is small in China, and unless something is done shortly to protect it there will be none left. The interests of the republic in the Philippines make it imperative that the American people take some interest in the Chinese question."

"I want to impress one thing especially upon the minds of the Americans. And that is the vast prestige the great American Republic has secured in the Orient through the magnificent work of its army and navy

against Spain. The battle of Manila Bay did more to impress upon the higher classes of Chinese the efficiency of modern methods in war over methods used by effete nations than anything that could have occurred. Then, too, it gave the average Chinamen respect for the stars and stripes that they could have secured in no other way. Dewey's work was an object lesson not only to the Chinese but to the Orient. It placed the stars and stripes in the front rank.

"Americans, of course, appreciate the efficient work of their bold and gallant admiral, but in the east the naval victory at Manila and the celerity with which the administration rushed vast bodies of troops half way around the world to support its navy had the effect of impressing upon many nations of the Orient the boundless power of the great republic, the strength of the great nation on the other side of the world, which at a single bound has placed itself in the front rank of the powers of the world."

From all this it must be evident to the candid mind that the proposed alliance with Great Britain is not by any means a chimerical project; that the spectacle of the military forces of this country joined with those of Great Britain against the power of Russia and France—and other nations of Europe, it may be—cannot be considered an impossibility of the near future; that the spectacle of the United States "backing up British policy in the far East," at a tremendous cost of American blood and treasure, is one which can be pictured almost without the aid of imagination. These things are full of meaning. They mean much more than Lord Beresford has put into words; they mean more than the advocates of an Anglo-Saxon alliance can now foresee. There is an intensely serious side to this program, which only the developments of the future can fully reveal.



The War of Principle.—No. 19.

"ALECK, that last question of yours has followed me day and night. *What am I going to do?* We studied the Bible till I am sure that your statement is right. But there's such a lot of things involved that it seems impossible to obey."

"It only seems so, Cecil. There can be no obstacle too great for divine power."

"No; but Aleck, there's my situation. I'll lose it if I keep the Sabbath."

"What if you do?"

"Why, that means bread and butter, home and advantages!"

"O Cecil. Where is *your* faith in the working of God for you. If you cannot trust in so small a matter as this, what would you do in the face of a Sunday law with prison bars and penalties behind? What would you do in the swelling of Jordan?"

"I do not know. I had no idea I was so weak. I've always counted myself strong before. Then, that's not all, Aleck; there's social position. I know if I keep the Sabbath I will be an outcast from society."

"Have I not been over this road, Cecil? This is not a new path. But Jesus walks ahead. Will the loss of worldly society outbalance the divine fellowship, or make greater advantages accrue to you?"

"N-no, but I can't see where I am going. Up to now I have known what I would do day after day, week after week. I have had a pretty clear idea of the society I would move in, and of what my future would be; but now I know nothing."

"Cecil, put the principle to the test. All your past has been marked by self-dependence. Swing loose. See what God will do for you. What will all your worldly advantages amount to if you are on the wrong side? 'What shall it profit a man if he gain the whole world, and lose his own soul?' Besides, Cecil, in the struggle that is sure to come, are you going to be on the side of force or of love?"

"Can't I be neutral?"

"No, indeed. 'He that is not with Me is against Me.'"

"Aleck, you believe in prayer. Pray for me."

Cecil and Aleck spent an hour on their knees together with an open Bible before them. They proved the promise that 'where two of you are agreed concerning anything it shall be done.' Gradually faith came into Cecil's heart, the first trembling faith that meets the outstretched hand of Christ. With that same faith came the first love,—sweet, simple, childlike—that rests wholly on infinite power. Aleck and Cecil rose, and the scales had fallen from Cecil's eyes. He was beholding the heavenly vision, and was prepared to obey God. The joy and peace he had long questioned about were his as he laid hold of Christ as his portion forever.

"Let me know how the battle goes," said Aleck, as Cecil started away.

"Keep on praying for me," said Cecil.

He had a long talk with his employer. Cecil told him the reason he must close his work on Friday night at sunset, and was met with arguments he himself would once have thought feasible. When arguments failed, he had ridicule and sneers, and when that left him unmoved he was discharged from his position.

As for his companions—they thought him a "crank," spoke of him as a lunatic and a fool. Yet not all. Some heard his reasons, and turned like the noble Bereans to the study of the Word, and placed their reliance in God.

How did he live? He lived by "every word that proceedeth out of the mouth of God." He learned how God can fulfill his promise, and add every necessary thing. For those who abandoned him, he found a hundred-fold of friends; but best of all, he kept the Saviour with him.

"How are you getting on?" asked Aleck.

"Gloriously," said Cecil. "I'm working for others as you worked for me. How blind I was! How blind others are! The folks down my way are talking Sunday law more furiously than ever. My conversion and the conversion of others seems to have stirred them all up."

"You remember, Cecil, how you said you didn't blame the Ephesians for shouting, 'Great is Diana.'"

"Yes, I see what you mean. I don't blame our folks either for shouting, Great is the American Sabbath! The Ephesians threw away their idols when they learned the truth, and so will men to-day. But I tell you, Aleck, there's more in the principle than can be told in words."

"And experience to come will teach us still more," said Aleck.

F. E. B.

A Card.

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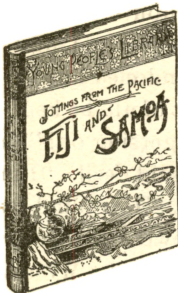
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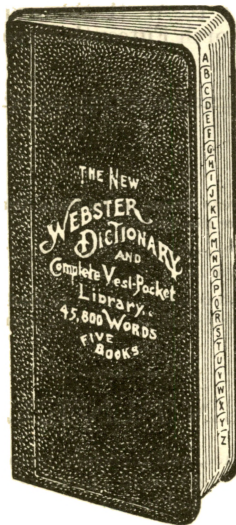
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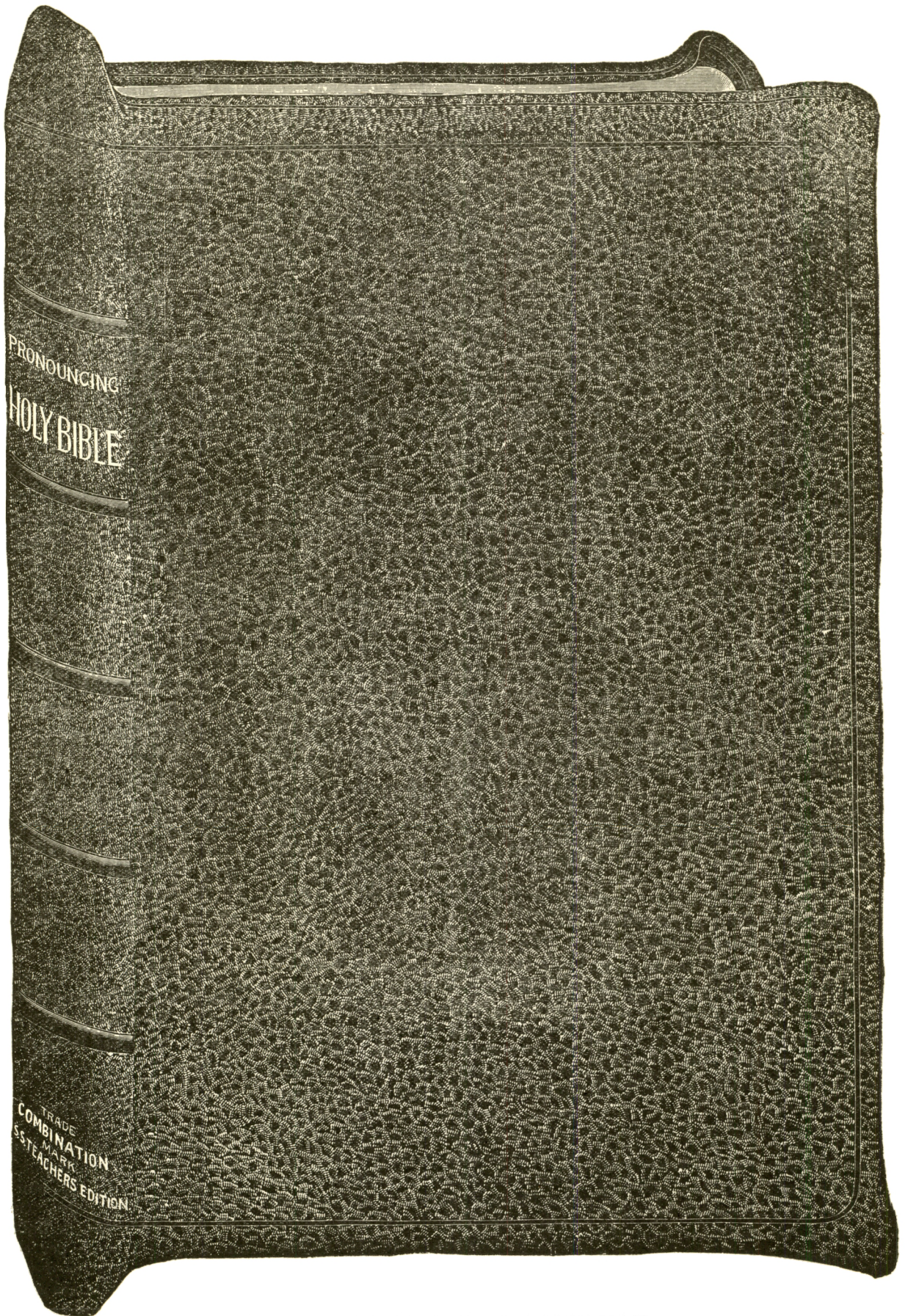
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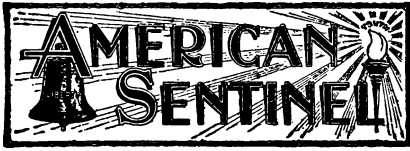
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POLITICAL complications are arising in the Philippines, and Admiral Dewey has cabled the Washington authorities to send the battleship "Oregon" "for political reasons." This request is regarded as an intimation of interference from European powers.

THE fighting at and around Manila has continued almost daily since the first outbreak, and the Government has determined to send additional troops and warships to reinforce the armament already there. All of which adds to the certainty that the United States has entered the Philippines *to stay*.

SOME time ago Russia "leased" the Chinese port of Talien Wan, and very soon afterwards proceeded to collect taxes from the residents; and the Chinese resisting the attack, several hundred of the latter were killed. This is an illustration of the pressure being brought to bear upon China

on the Russian side, and both Russia and her ally, France, want not only Chinese trade, but Chinese territory. Facts like these lend a strong emphasis to the statements of Lord Charles Beresford, British soldier and statesman—that China must soon go to pieces unless England and America step in to prevent it. The situation has been vigorously set before the American people by Lord Beresford during his tour in this country, and definite results in the shape of an Anglo-American alliance can hardly fail to follow. See p. 139.

WE have much to say about the policy of "expansion" just now because there is much in it of significance in relation to the subject of free government and the recognition of human rights. In this policy as portrayed by current events there is strikingly illustrated the extent to which this country has drifted away from its foundation principles of government,—a condition which might have been guessed at, but the truth of which could not have been realized as it now is from existing facts. When we know that we have been drifting for a long time, it is very fortunate to arrive at some means of knowing just where we are.

THE *Press*, of this city, has told why it is that the Government has taken and means to hold the Philippine Islands. It says:—

"We have taken the Philippines primarily to secure our position in the East. No one is optimistic enough to pretend that the islands themselves will ever make a return on the cost of their keep. But it has been frequently urged that we may more readily possess an increasing share of the Asiatic market by reason of our military and naval establishment at or near its doors. Well, the Asiatic market is to a great extent the Chinese market. We need no such show of empire to increase our trade with Japan. But if the Chinese Empire falls, what Asiatic market will there be? None, in the sense in which the term has been employed. The Chinese market will be the Rus-

sian, German, French, and, in case Great Britain is driven to a change in her 'open-door' policy, the English market.' . . . To permit this state of affairs to come about, when we have acquired the Philippines for no other known purpose of rational self-interest except to prevent it, would be the height of absurdity."

There is little in this about "benevolent assimilation," or the duty of bestowing liberty, etc., upon downtrodden humanity; but a reason is given that is in harmony with the spirit of the times—the spirit of modern enterprise that says "There's money in it." This spirit is accustomed nowadays to disguise itself under a cloak of philanthropy.

A CORRESPONDENT in the West finds fault with us for laying so much stress just now upon the Constitution and the Declaration of Independence, and informs us that the SENTINEL has "lost its charm" for him. We are sorry for the paper, of course, and still more sorry for him. Nevertheless, we can't apologize for laying stress—even great stress—upon these great charters of human liberty. With all the stress that we can possibly lay upon them, there is little enough—and far too little—importance given to them in this country to-day. And we never knew anybody to minimize the principle of government by consent of the governed, who was willing at the same time to take a humble position himself.

IF the United States and Great Britain were Christian nations, there would be no need of the great effort now put forth to have them stand together.

Back Numbers.

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