

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

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Any one receiving the American Sentinel without having ordered it may know that it is sent by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

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THE Government tolerates no counterfeit of a thing upon which it has placed its stamp. And if such a counterfeit be wrong, what must be said of a counterfeit of that which bears the stamp of Heaven?



COUNTERFEIT money interferes seriously with the business of earthly government; and a religious counterfeit works no less evil in the government of God. Recognizing this truth, the devil has ever sought to force as many religious counterfeits upon the world as was in his power to do.



THE Sabbath institution bears the stamp of Heaven, being "the Sabbath of the Lord thy God." What, then, must be said of a weekly day of rest which is not the Sabbath of the Lord? What must be said, for example, of the "civil sabbath," which is confessedly something different from the divine institution, although to most people it is just the same *in appearance*? Or what must be said of a weekly sabbath in which there is any alteration, however slight, from the Sabbath instituted for the race by the Creator? And is not an institution which most nearly resembles the divine institution, without being that institution in fact, the most dangerous of sabbath counterfeits?



THERE is a counterfeit of the Holy Spirit in the world, and its effects have been very widespread and disastrous. When the Holy Spirit descended on the disciples at Pentecost, some who were in their company

said, "These men are drunk with new wine." The Holy Spirit is given to fill men with joy, to lift them above the fears, discouragements and trials of this life; but men have been led to the use of wine and strong drink to attain to this desirable condition. And this has been a terrible delusion, bringing physical and moral death upon countless numbers, and engaging to-day the earnest endeavors of upright men and women to stay its progress.



AND surely those who cry out against the gigantic evil of intemperance, who demand legislation against it, cannot consistently favor any counterfeit of that which is divine, or demand that man's substitute for a divine institution be forced by legislation upon the people.



The Promise of Liberty.

THE world is hearing much to-day, as it has always heard, of the promise of liberty made by one people to another. But can one people confer liberty upon other people? and if so, what people can do this? These were always important questions, and were never more so than just now.

The Apostle Peter wrote about a class of men who promised liberty; and we have therefore some information on the subject from an authority that church people at least will not question. He speaks of a class who while they promise liberty to others, are themselves the "servants of corruption." 2 Peter 2:19. And this is equivalent to a plain statement that nobody who is himself in bondage can confer any true liberty upon another. And this is to say that the promise of liberty made by the servant of sin is an empty boast; for it is of the bondage of sin that the apostle is speaking.

We may set aside, then, as altogether vain and de-

lusive, the promises of liberty made by any people who are not themselves free from the chains of sin. Such people do not know what real freedom is. And having the tyranny of sin upon themselves, they perforce have the spirit of tyranny in their hearts, which seeks never to confer liberty, but always to restrict it.

To-day we hear the promise of liberty made by one people to another whom they are trying to overcome. Can such a promise of liberty be realized? The answer of Scripture to the question is, "Of whom a man is overcome, of the same is he brought in bondage;" and though a whole nation should with united voice deny this statement, it would still be true.

One man is not overcome by another man, or one people by another people, to be made free. And when the conqueror is himself the servant of corruption, it is doubly impossible that the conquered should be made more free.

The work of setting men free was undertaken by the Author of freedom, who came not to overcome any man, but to overcome the evils by which men are bound; not to get the victory over any man, but to give to every man a victory gained over the whole world. And only as men work with Him, will the cause of freedom be really advanced in the earth. His promise of liberty, and his only, will be gloriously fulfilled.

The Needed Power.

THE following stirring words from an address by Dr. W. A. Spencer, Secretary of the Church Extension Society of the M. E. Church, strike at the root of the problem of the means by which the church to-day can become equipped to grapple with prevalent evils and accomplish the reforms that are so urgently needed in society. Endued with the power of which this earnest man speaks, the church is prepared to do just that work that is needed in the nation to-day, and that God would have her do; but equipped with any other power, as the power of legislation or of the ballot, she is not prepared for her task, and the reforms accomplished by such means will be of the wrong kind, that can only make the situation worse:—

"In our pulpits to-day we have a multitude of preachers, too, who have lost their power, but, like Samson, they wist not that their power is departed from them, and try to make up for the old time power by scholarship, polish, and dignity. Think, beloved, what times we have fallen upon, when the Board of Bishops of the Methodist Episcopal Church, with her revival history back of her, has to send out a piteous appeal to our people to pray for a revival of religion within our own borders! It ought to be enough to send every one of us to our faces in the dust, crying out for a return of the old-time power! . . .

"See how our D. D.'s have been trying to account for the depletion in the life-blood of Methodism! Oh,

my God, why don't they strike the true secret of it, and recognizing it, fall upon their faces all along the line and cry out for a return of Pentecost, instead of trying to blame it upon this and that that has no more to do with it than the wind blowing among these mountain pines! God help us!

"But then, if a man has heart paralysis, you can't blame the poor fellow if he doesn't work as he did before he was afflicted. Neither can you expect a church member or a Christian, if he is devoid of power, to do much. Some things follow each other as a natural sequence, and this is one of them. A powerless Christian is a useless Christian.

"But you ask, How shall we have convincing, persuasive power in the pulpit and pew? I reply, Get it down from heaven. It is there. God hasn't died. Christ is on the throne. The Holy Ghost is yet alive. His power is at your command. Get it, for God's sake, for your own sake, and for the sake of this old dying world!"

A Baneful Progress.

ABOUT two years ago, in this paper we gave some Bible Studies in Christian Citizenship and Church and State, for the especial benefit of the *Christian Citizen*.

At that the *Christian Citizen* was very diligently working for a union of church and state in every relationship of men throughout this whole land; and at the same time was denying it, and even seemed not to be able to discern it. For this reason we printed in the SENTINEL, addressed to the *Christian Citizen*, the Bible Studies in Christian Citizenship and Church and State.

These lessons were all simply studies of the plain statements of the New Testament and of confessed fact. These scriptures just as they stand, with a study of simply what they say, showed plainly that there cannot be any such thing as Christian Citizenship of this world without a union of church and state. A candid study of confessed facts demonstrated the same thing.

It therefore appeared perfectly plain that, *directly contrary to the plain word and principles of Christ*, the *Christian Citizen* was definitely pushing a propaganda of the union of church and state in every relationship of men throughout this whole nation; and that this Christian Citizenship idea and the Christian Citizenship movement as a whole, and in each individual feature of it, is nothing else than a propaganda of the union of church and state after the very likeness of things in the Dark Ages. All this plainly appeared, whether or not it was discerned by the *Christian Citizen* and those who are engaged in the Christian Citizenship movement.

And now, as announced in last week's SENTINEL, all this is acknowledged in the changing of the name of the *Christian Citizen* and now calling the same paper *Church and State*; because as stated by itself, "The name *Church and State* expresses the Christian Citizenship principles we wish to advocate better than the old name *Christian Citizen* did or could."

It is acknowledged also in the very idea, and *almost* in the very words, of the Studies, that, "In the make up of individuals they are essentially one; for the same man may be both a Christian and a patriot." And there can be no possible shadow of a doubt that when "the same man" proposes to "be both a Christian and a patriot," at the same time both a member of the church and a member of the state, there is in the "same man" a positive union of church and state.

That Christian Citizenship and the union of church and State are one and the same thing, is acknowledged by *Church and State*, which was the *Christian Citizen*, also in the confession that "Clearly church and state are one in the individuals of which they are composed." This is the very point upon which we insisted in the Studies with the *Christian Citizen* as making it absolutely certain that political Christian Citizenship is inevitably the union of church and state. The truth of that can never be escaped. Every candid mind, every honest soul, must acknowledge that in every individual who proposes to be at the same time a member of the church and a member of the state, there is decidedly a union of church and state.

In one sense it is a distinct gain to have these people take their stand openly in favor of a union of church and state, when they advocate the principles of such a union. Yet it marks a deplorable apostasy when people who know the evils of a union of Church and State *do* openly take a stand in favor of it. And that they do know the thing to be unworthy of advocacy is evident from the fact that at first they professed to be opposed to a union of church and state, though they maintained the same identical principles that they now maintain. For what but apostasy can it possibly be for people to espouse that which they had professed to avoid, knowing it to be evil?

Yet this case of the *Christian Citizen* and those whom it represents, is only an item which illustrates a general tendency among the churches and the religious organizations of this time. From the beginning of the organized form of the National Reform in 1863, they of every division and every phase of it have *at first* persisted that they were opposed to any union of church and state. Yet all the time they all advocated principles that meant nothing but a complete union of church and state.

Now, however, they have about all ceased making that plea, and *some*, like the *Christian Citizen*, openly acknowledge that they advocate a union of church and state. Religious journals which at first opposed the National Reform movement, *because* it meant only a union of church and state, now favor not only that movement but also a union of church and state.

All these things show a steadily moving tide toward a recognized union of church and state in the United States. And the thing about it which is particularly to be remarked is that this union of church and state is recognized and promoted by the very people who *at the*

first have invariably professed to oppose the union of church and state as an evil, and such an evil as to deserve the opposition of every true Christian—of every right-thinking person. This then reveals a steadily moving tide of apostasy. For again we ask, Without apostasy how can it be possible for people to advocate what they have long opposed as a confessed and well-known evil?

If in the beginning they were really opposed to a union of church and state, and honestly believed that what they were advocating was *not* in principle the union of church and state, then *sincerity of purpose* would have led them to abandon the whole scheme the moment that they discerned that their principles did involve the union of church and state. But the facts of experience demonstrate that when they are obliged to acknowledge that their principles do indeed mean a union of church and state, instead of abandoning it they espouse it and definitely advocate it. And all this certifies either that they were not sincere in the beginning, or else that the tide of an acknowledged evil has proved too strong for them and has carried them away from their own sincerity to the espousal of a confessed evil.

A. T. J.

Christianity in Darkest Africa.

A SEVENTH-DAY Baptist missionary in Africa, Mr. Joseph Booth, in a report of his work and experience teaching the Bible to the natives of the interior, says:—

"Now let me tell you some of the questions and comments of this people. They ask, 'Are the same words for all people?' I answer, 'Yes.' They ask, 'Why have not the white men in Blantyre told the people the same words?' I answer, 'I cannot tell.' They ask, 'If we now begin to keep God's day and obey his commands, will he forgive and hear us if we pray?' I answer, 'Yes;' and forthwith a number of strangers who are returning home from a long journey say, 'We much wish to travel and get home to our families, but now we will rest on this day of God and pray to him to make white men also hear his words "Thou shalt not covet, or steal, or kill."' They ask, 'Does the Book of God say it is wicked for white men to kill the black men?' I answer, 'Yes; the Book of God commands them not to kill or steal.' They say this is very good news for their country, for during this last month some English soldiers sent to the same village and whipped some and put others in chains and made them go away to fight against their brothers not far away. They ask, 'Is it not bad for black men to be made to take the life of their friends?' I answer, 'Yes, it is very wicked in the sight of God.' They ask if the white men will punish me for speaking these words, and I say I cannot tell; I leave that with God; he is able to take care of me. So now they have all gone away to talk over these words which seem wonderful to them."

And that is a striking comment upon the "national

Christianity" exemplified by the soldiers of the "Christian" powers, with whom these poor ignorant people have come in contact.

Is War Consistent With Christianity?—No. 4.

By Jonathan Dymond.

NOW I CONTEND that for all the purposes of the argument, the cases of the martyr and the assaulted person are precisely similar. He who was about to be led to the stake, and he who was about to lose his life by the assassin, are both required to regulate their conduct by the same laws, and are both to be prepared to offer up their lives in testimony of their allegiance to Christianity: the one in allegiance to her, in opposition to the violation of her moral principles and her moral spirit; and the other, in opposition to errors in belief or to ecclesiastical corruptions. It is therefore in vain to tell me that the victim of persecution would have suffered for religion's sake, for so also would the victim of the ruffian.

There is nothing in the sanctions of Christianity which implies that obedience to her moral law is of less consequence than an adherence to her faith; nor, as it respects the welfare of the world, does the consequence appear to be less; for he who, by his fidelity to Christianity, promotes the diffusion of Christian dispositions and of peace, contributes, perhaps, as much to the happiness of mankind, as he who by the same fidelity recommends the acceptance of an accurate creed.

A great deal hangs upon this question, and it is therefore necessary to pursue it farther. We say, then, first—that Christianity has not declared that we are ever at liberty to kill other men; secondly—that she virtually prohibits it, because her principles and the practise of our Saviour are not compatible with it: and, thirdly—that if Christianity allowed it, she would in effect and in practise allow war, without restriction to defense of life.

The first of these positions will probably not be disputed; and upon the second, that Christianity virtually prohibits the destruction of human life, it has been the principal object of this essay to insist. I would, therefore, only observe, that the conduct of the Founder of Christianity, when his *enemies approached him "with swords and staves,"* appears to apply strictly to self-defense. These armed men came with the final purpose of murdering him; but although he knew this purpose, he would not suffer the assailants to be killed or even to be wounded. Christ, therefore, would not preserve his own life by sacrificing another's.

But we say, thirdly, that if Christianity allows us to kill one another in self-defense, she allows war, without restriction to self defense. Let us try what would have been the result if the Christian Scriptures had thus placed

human life at our disposal: suppose they had said—*You may kill a ruffian in your own defense, but you may not enter into a defensive war.* The prohibition would admit, not of *some* exceptions to its application—the exceptions would be so many, that no prohibition would be left; because there is no practical limit to the right of self-defense, until we arrive at defensive war. If one man may kill one, two may kill two, and ten may kill ten, and an army may kill an army:—and this is defensive war. Supposing, again, the Christian Scriptures had said, *an army may fight in its own defense, but not for any other purpose.* We do not say that the exceptions to *this* rule would be so many as wholly to nullify the rule itself; but we say that whoever will attempt to apply it in practise will find that he has a very wide range of justifiable warfare; a range that will embrace many more wars than moralists, laxer than we shall suppose him to be, are willing to defend. If an army may fight in defense of their own lives, they may and they must fight in defense of the lives of others: if they may fight in defense of the lives of others, they will fight in defense of their property: if in defense of property, they will fight in defense of political rights: if in defense of rights, they will fight in promotion of interests: if in promotion of interests, they will fight in promotion of their glory and their crimes. Now let any man of honesty look over the gradations by which we arrive at this climax, and I believe he will find that, *in practise*, no curb can be placed upon the conduct of an army until they reach it.

There is, indeed, a wide distance between fighting in defense of life, and fighting in furtherance of our crimes; but the steps which lead from one to the other will follow in inevitable succession. I know that the letter of our rule excludes it, but I know the rule will be a letter only. It is very easy for us to sit in our studies, and to point the comma, and semicolons, and periods of the soldier's career; it is very easy for us to say he shall stop at defense of life or at protection of property, or at the support of rights; but armies will never listen to us—we shall be only the Xerxes of morality throwing our idle chains into the tempestuous ocean of slaughter.

What is the testimony of experience? When nations are mutually exasperated, and armies are levied, and battles are fought, does not every one know that with whatever motives of defense one party may have begun the contest, both, in turn, become aggressors? In the fury of slaughter, soldiers do not attend, they cannot attend, to questions of aggression. Their business is destruction, and their business they will perform. If the army of defense obtains success, it soon becomes an army of aggression. Having repelled the invader, it begins to punish him. If a war is once begun, it is vain to think of distinctions of aggression and defense. Moralists may *talk* of distinctions, but soldiers will *make* none; and none can be made; it is without the limits of possibility.

But, indeed, what is defensive war? A celebrated moralist defines it to be, war undertaken in consequence of "an injury perpetrated, attempted or feared," which shows with sufficient clearness how little *the assassin* concerns the question, for fear respecting life does not enter into the calculation of "injuries." So, then, if we fear some injury to our purses, or to our "honor," we are allowed to send an army to the country that gives us fear, and to slaughter its inhabitants; and this, we are told, is defensive war. By this system of reasoning, which has been happily called "martial logic," there will be little difficulty in proving any war to be defensive. Now we say that if Christianity allows defensive war, she allows all war—except indeed that of simple aggression; and by the rules of this morality, the aggressor is difficult of discovery; for he whom we choose to "fear" may say that he had previous "fear" of us, and that his "fear" prompted the hostile symptoms which made us "fear" again. The truth is, that to attempt to make any distinctions upon the subject is vain. War must be wholly forbidden, or allowed without restriction to defense; for no definitions of lawful or unlawful war will be, or can be, attended to. If the principles of Christianity, in any case, or for any purpose, allow armies to meet and to slaughter one another, her principles will never conduct us to the period which prophecy has assured us they shall produce. There is no hope of an eradication of war but by an absolute and total abandonment of it.—From "An Inquiry into the Accordancy of War with the Principles of Christianity."

Sunday Golf.

THE increase of Sunday golf playing is noted in religious journals as a "startling evidence of the decadence of keeping Sunday on the part of professing Christians." A writer in *Christian Work*, who makes this statement, relates that "Parents and young people who two hours before had come home from God's house, and even from the Sacrament table, set out regularly on Sunday afternoon, by cab, wheel, or on foot, to the golf links! And this going 'only to play a quiet game of golf on Sunday afternoon' means staying to supper at the golf house, with the promiscuous company and conditions of such a gathering."

That, of course, is not Sabbath-keeping, and would not be even were Sunday the true Sabbath day. Supposing, then, that these people were restrained by law from going to the golf links on Sunday, would anything be gained by it on the side of Sabbath observance? Would these Sunday golfers be keeping the Sabbath any better than before? If so, then Sabbath keeping is a matter of the outward conduct only. And as Christianity is never a matter of the outward conduct alone, it would necessarily follow that Sabbath-keeping is not a

part of Christianity. "That which proves too much proves nothing at all."

It may be claimed that the example of such people is demoralizing, and this might appear to be true of those who believe that Sunday is a sacred day. But if the example of people who regard not the day is demoralizing on the golfing field, what will it be elsewhere? From a religious point of view, the example of one who disregards the Sabbath is bad everywhere on that day, and nowhere worse than where it causes the least shock to the beholder, because there it will be most readily imitated.

From a Christian point of view, a person might just as well be playing golf on the Sabbath as sitting at home talking politics or discussing the yacht races or the crop prospects. And it is just as bad, from this point of view, for a person to learn to do one of these on the Sabbath as to learn to play golf.

And as golf playing is in itself a healthy and innocent exercise, it is certainly to be commended in preference to other forms of Sabbath desecration which do nothing to promote the well-being of either body or mind.

The Crucifixion of Christ in the Nineteenth Century.

BY B. W. MARSH.

"HOWBEIT when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak and he shall show you things to come. He shall glorify me, for he shall receive of mine, and show it unto you." John 16:13, 14.

The crucifixion of our Lord, and Pentecost, are closely related to each other. In both events the power of God was manifested in a way that had never been known since the creation of man.

There was as much power of God manifested at the crucifixion as at Pentecost; and they stand, the first a solemn warning to all, of the fearful results of prostituting the power of God to the insane ambition of fallen man; the other a mighty testimony to all, of what will take place when man *receives* the Holy Ghost.

It requires as much power to kill as to make alive. With all his knowledge of life Lucifer was unable to destroy it until he had stolen the power God had created in man to produce life.

It is a law of sin, that a man will labor harder to accomplish an evil purpose than he will a righteous one; and for this reason the powers of man which were ordained unto life, when perverted by Satan into the channel of death, become mighty factors in destroying that which they have power to let live. There is life and immortality in the privilege of letting live, says Jesus:

"I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life," therefore, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." John 8:12; Matt. 5:16.

Man's knowledge of death is more perfect than his knowledge of life. Men are adepts in taking life, from the life of the little sparrow to that of man created in the image of God. It seems a small matter to many to see death reigning everywhere, and to listen to the sad tales of woe as they multiply and fill the land. Life is considered a small thing and death a matter of little comment. Men are skilled in all the arts and sciences for causing death, and have scarcely a glimmer of light on the great secret of life.

The candle of hope has burned so low that nearly all accept as an inevitable guest the visitation of death, and in stoical despair are conquered, and go into the grave without a ray of faith to light the gloomy way. Christ is regarded as a strange being possessing unnatural instincts, and eternal life in his presence is a blessing feared and shunned by millions; Satan is becoming more and more regarded as a friend and benefactor of the human family, and his knowledge a thing to be desired, and the horrifying result is, that the race is, "wise to do evil, but to do good they have no knowledge." And more than this, the Spirit and life of truth is terribly diminished in the hands of the professing churches through compromise with sin. There are very few who have the moral courage to stand for the right in the face of public sentiment, and for this reason we find a constantly degenerating church pastored by leaders who often compromise the truth in order to meet the favor of a backsliding people. And the result: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge, of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:1, 2. History repeats itself. "The thing that has been is that which shall be, and there is no new thing under the sun." What the Jewish Church did to Christ, the Apostate Church of the 19th century will do for his people.

The gospel of Christ is too broad for creeds and catechisms, and the creed-bound professor will sooner or later be found a persecutor. The Jews placed their tradition of the gospel above the gospel; they held their opinion of Christ in higher esteem than the living Christ. Their tradition was such a strange gospel, and their opinion of the Saviour so different from that which he really was, that they had to give up their traditions, sacrifice their opinion, and believe the true gospel, or crucify the Lord. And they choose to stain their hands with the blood of murder, rather than humble themselves before the Son of God. They reasoned that upon them rested the responsibility of maintaining the dig-

nity of the church, and that Christ had no right to reveal himself as the Saviour, nor preach his gospel of salvation, unless duly authorized to do so by them. But the Bible proves that Christ invested no man with the authority to maintain the dignity of his church and gospel. The Holy Spirit alone can maintain the dignity of the Church of Christ, and to him only has the Lord given authority to direct the minds and destinies of men.

"For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9:17, 18. It required a mighty testimony of righteousness to decide the Jews in their action toward the Lord. His message of sinless life was not found in their traditions. His doctrine of spiritual liberty was not taught by their priests and elders. God's message of love and freedom was received as one of bondage and condemnation, and so they reasoned: "If we let him thus alone, all men will believe in him; and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient that one man should die, and that the whole nation perish not." John 11:48, 49.

The Jews argued that the doctrine of Christ was a menace to the nation, and it would be better to kill him, and thus settle the matter, than to permit him to preach his unpopular doctrine, and ruin them all. This is not altogether an old argument, for we have identically the same reasoning in this 19th century and with the same object in mind.

Let us compare modern reasoning with that of the Pharisees, and take warning from the similarity:—

"It is plainly discoverable that they (Seventh-day Adventists) more than any other class, are responsible for the Sabbath [Sunday] labor of to-day and for the disregard for the Sabbath that now disgraces us as an American people.

"While churches have been growing conscienceless on the question of Sabbath observance, the various classes who perform compulsory Sabbath labor have grown in disregard for the churches until now there is a condition among a large body of laboring people, of hatred toward the churches, and disrespect toward all who profess to be Christians. Instead of our Saturdarian people comprehending the real cause of the present situa-

"Then gathered the chief priests and the Pharisees a council, and said, What do we, for this man doeth many miracles."

"If we let him alone, all men will believe on him: and the Romans shall come and take away our place and nation."

tion, they are undertaking work, which, if accomplished, will deepen the disregard for the Sabbath, and intensify among all classes of people, their hatred for the churches.

"A form of religion that cannot exist without working on the Sabbath, even if it helps to send four or five men to hell every year, that one man might be protected in this liberty to pollute the Sabbath, should be regarded and understood as it really is: the greatest enemy to labor that exists, the devil excepted. Shall not the Christian people of this land rise up and guard against such a stream of poisonous literature being put into the hands and heads of the women and youth of this country? If you love the souls of the toiling thousands who are robbed of their rest, will you not manifest that love by standing firmly in the battle for a Sabbath for all the sons of toil?"

"If the conditions are allowed to be made worse along the lines that our Saturdarian folks are moving toward, labor will be driven downward with rapidly-increasing velocity, or a revolution will be provoked. Every patriotic citizen should take his stand to prevent either of the above issues from being forced upon us."

Every honest soul will awake to this warning parallel. For by it we can see how near we are to the climax, for arbitrary means is always Satan's last resort. But the torch of truth in the hands of fearless men and women will throw light on these dark designs, and prove more than conqueror over every combination of sin and force, be it as wide as the world. The very fact that we as a "people are few in numbers" should inspire us to a godly zeal; for as instruments in the hands of God, his truth through us is to stir the inhabitants of earth to a final decision. Let the gospel of freedom roll throughout the land. And may the statesmen of this favored nation go on the record books of heaven as men who had courage to meet public opinion with principles of truth, and to stand for the right when the world went wrong.

Goldfield, Colorado.

THE indifference and even contempt which the President has displayed toward American ideas and toward the proper aspirations of a brave people, I for one cannot forget, and, politically speaking, cannot forgive. He has done his best to turn the great statue in New York Harbor of Liberty Enlightening the World into a colossal joke. He has made us and our boasted ideals the derision of the people of Europe. He has caused the nations of our own continent to drill armies and stand guard against the United States as a great freebooter, watching to rob them of their birthright. He and his counselors have largely thrown away our finest national

possession—our moral influence. He has put into our history a black page which will shame us forever.—*Prof. A. H. Tolman, of Chicago University.*

The Philippine Purchase.

New York "World," Oct. 17.

THE imperialist organs were not slow in seeing the significance of Judge Day's admission that our title to the Philippines rests upon a purchase. They insist that the islands became ours "by conquest."

One single question disposes of this claim: If we made a conquest of the islands, why haven't we got them? Why, after eight and a half months of war, are we still repelling attacks in the suburbs of Manila, and fearful of an uprising in the city itself, as yesterday's despatches reported? Would the capture of New York by a foreign foe complete a "conquest" of the United States?

Judge Day, as president of the American commission that made the treaty of peace with Spain, certainly knows the terms on which we secured our claim to the Philippines. And he says:—

"By the cession for a consideration we obtained an indisputable title. . . . It was not claimed (by the American commissioners acting on the President's instructions) that the United States had a right to the Philippines as a matter of conquest. The United States has never undertaken, so far as I know, to wrest from a foreign country lands or possessions simply by right of conquest.

"Had we been disposed to do so," adds Judge Day, "it must be remembered that we were in possession only of the city, bay, and harbor of Manila, under the protocol," and that "the capture, after the signing of the protocol, by General Merritt and his forces, whatever its legal effect may have been, included no more territory than we were entitled to hold under the protocol."

Judge Day claims that this title by purchase is "indisputable," but the inhabitants of Luzon have disputed it quite successfully thus far. The President, in his Pittsburg speech, took the same ground as his commissioner, saying that "peace brought us the Philippines by treaty cession from Spain." Waiving the important point that Spain could not cede that which she did not possess—that what she sold us was really, as Mr. Bryan says, only "an option on a war"—Mr. McKinley has put this free Republic in the position of having purchased "sovereignty" over 10,000,000 unwilling people, and then sending for their subjugation the largest army ever employed by the United States except in the civil war.

These are the exact facts as to the Philippine purchase.

How CAN we tell when people are fit for freedom? Why, sir, when they will die for it.—*Rev. Herbert S. Bigelow (Cincinnati).*



THE New York State Assembly of Mothers has been in session at Albany. The feature of one day's session—the 18th inst.—was a speech by Governor Roosevelt on the training of children. As reported, he advocated a truly imperialistic style of training, and made this remarkable statement:—

“A boy that won't fight is not worth his salt. He will be no use in life and is a coward. Teach him to use his strength on the side of righteousness. Do not punish him if he fights if he is right. Teach him to be able to take care of himself and know how to act under all circumstances.”

The governor was given a vote of thanks at the conclusion of his address; from which fact we may infer that his sentiments on the necessity of learning to fight were received by the assembled mothers with approval.

* * *

LET us look a little into the nature of this advice. “The boy that won't fight”—who is he? In the first place, if our observations count for anything, he is a very scarce product, decidedly more so than the boy who is a coward. Cowards are plentiful enough; but the boy who will not fight is so scarce as hardly to come within the observation of most people.

* * *

THE coward will fight. Yes, the coward who is “not worth his salt”—if there be such a person—will fight, and do as much fighting as anybody else, too. He will fight because he is a coward; because the fighting instinct is a cowardly instinct. Who has not met at least once the individual who has acquired the title of “the bully,” who is always fighting for the pleasure of it? He is usually mentioned as the “big bully,” who relies on his superior size to gain the advantage over his opponents; for that is the only difference between the coward and the other boy who fights,—the former chooses an antagonist smaller than himself. And when the bully at last meets his match, he shows that he is a coward, and people tell with satisfaction how the “big coward” was soundly thrashed. The boy who is brave is the boy who “goes quietly about his own business,” and is never ready to pick a quarrel.

* * *

COWARDICE is the natural source of fighting; for fighting comes from an attempt to perpetrate injustice,

and an attempt to perpetrate injustice is a cowardly exhibition always. To be just, and to be generous, are always accompaniments of true courage. “The boy who won't fight” is scarce enough; but the boy who is too cowardly to fight is so much scarcer that it may well be doubted whether any authenticated specimen of the class is in existence.

* * *

BUT in any case, whether against a weaker antagonist or a stronger one, fighting is, relatively, a manifestation of cowardice. It is below the highest standard of courage. The boy who fights to avenge an insult or to maintain his rights is braver than the boy who under like circumstances is afraid to do so. But the boy who can endure insult and injustice without retaliation, for the sake of principle, has the true courage, compared with which all other forms of so called courage are only degrees of cowardice. And to train a child so that he will develop just this courage, is not at all a chimerical idea.

* * *

THAT this is so, every believer in Christianity must admit. The mothers to whom Governor Roosevelt spoke—most of them certainly—must admit it; and the governor himself must admit it, for they are believers in Christianity. They are believers, professedly at least, in the supreme excellence of an Individual who as a child, as well as in later years, exemplified this very thing. For certainly no one who believes the Bible will claim that the child Jesus Christ ever used his fists upon one of his young companions. That he was, as a child, subjected to the ordinary experiences of childhood,—that he had occasion at times to feel insulted, that his rights were not always respected by his youthful associates, that some of them occasionally tried to “run over” him, cannot be doubted; for this is what every child has to meet. But that he ever retaliated, that he ever stood up for his rights with doubled fists, that he ever left a mark of violence upon one of his companions, is wholly beyond belief.

* * *

THE picture of the child Christ engaging in a rough-and-tumble fight in the streets of Nazareth—such a conception no believer in his divinity could entertain for a moment. And even if anyone could entertain such a distorted conception of Christ's nature, he would be obliged with it to repudiate Christ's plain teaching on the subject of the proper treatment of one's enemies. Christ was the same in youth that he was when he taught his followers not to retaliate when smitten, but to pray for those who used them despitefully; the same in youth that he was when he forbade Peter to fight in his behalf; the same that he was when, without the least retaliation, he was crowned with thorns, smitten with

reeds, and spit upon. It is absolutely certain, therefore, that the child Jesus was a boy who would not fight.

* * *

AND therefore, in saying that "The boy who won't fight isn't worth his salt," the governor of the State of New York really said that Jesus Christ, as a boy, was not worth his salt! Think of it,—the world's Redeemer not worth his salt! Of course the governor did not mean this; he would be shocked at the idea, as we are; but that is what he really said, and what everybody says who holds to the idea that a boy cannot become manly without being taught to fight. And whoever holds to that idea and carries out the principle of it to the end, will certainly repudiate Jesus Christ in the end as an individual for whom he has no use.

* * *

SO, MOTHERS, YOU at least who believe in Christianity, don't teach your boys to fight. Teach them that there is a manlier way to act under provocation than to give way to anger; a better way to settle controversies than by brute force. Teach them that a human being is on a higher level than a brute, and should settle disputes in a higher way than brutes do. Teach them that "Greater is he that ruleth his own spirit than he that taketh a city." Teach them that to overcome evil with good is the divine way, and the surest way of gaining a complete and lasting victory.

* * *

THE idea that a boy can cultivate courage only by learning to fight, is manifestly absurd. And it is just as absurd to suppose that a nation must be weak unless it is pugnacious. That is the idea of the prize-fighter; the argument he offers to justify his plea that prize-fighting ought to be fostered by the nation rather than frowned down. And it is perfectly logical, too, if it be premised that the boys ought to learn to fight in order to become manly. And what can be expected of boys who are encouraged to fight in their youthful days, but that they will retain the fighting propensity when they are grown up; and that prize-fighting and its attendant evils will flourish in the land as the direct result? The nature of the crowd which always waits upon and encourages a contest of brute force, ought to stamp such a contest, in the minds of all good people, as a thing not deserving of encouragement in young or old.

* * *

THE governor of New York is an ardent supporter of "expansion." That policy is, in his view, an application of the principle of using brute force to promote the cause of righteousness. It is the cause of righteousness, he believes, that is now being advanced by the armies in the Philippines. The small boy, who is in his own eyes an eminent judge of righteousness, should be taught

to use his little fists when he is sure that he is fighting for righteousness; and when he becomes a man he will be just as sure that he is fighting for righteousness when he is helping to subjugate the weaker people of a foreign land. The "righteousness" which such actions promote is a kind that is contrary to the whole spirit of Christianity, and that every precept of Christianity condemns.

Scripture for Sunday Closing.

A RELIGIOUS journal, the *Christian Work*, says that "We have no accurate date of when a 'Sunday-closing movement' was carried out in Jerusalem."

Think of it—a Sunday closing movement in Jerusalem! This journal thinks there was such a movement there and that we have the record of it, only without the date. It says further:—

"But we do know that the first marked censure to merchants who were engaged in money lending and other week-day occupations was when 'the Lord of the Sabbath' overturned and threw out from the synagogue the desks and all the men so engaged, and closed Jerusalem's 'Wall Street' with an anathema upon those who were spending his day as they did the other six!"

This incident of the cleansing of the temple, as every reader of the narrative can see, had no reference at all to Sunday or to Sabbath observance; yet it is seized upon and made to serve in the interests of Sunday closing. There is one thing this shows, and that is that ignorance of the Scripture and the Sunday-closing sentiment go well together.

Notes from the Church Congress.

THE Episcopal Church Congress held its nineteenth annual session in St. Paul, Minn., October 10, 11, 12, and 13. Speakers of note occupied the time. Among the subjects that were considered, were: "Does National Expansion Involve Imperialism?" and "The Sunday Question." "Empire for Christ," was a dominant theme in the discussions.

Bishop Potter, of New York, gave the opening address to the Congress, discussing the first topic. He took the affirmative of the question. The subject was presented in an interesting manner.

Among other things Bishop Potter showed that it took England 250 years after the beginning of her imperial policy to get a decent civil service. Comparing the Philippines and India, he said:—

"There are the same diversions of race, condition, religion, tribal religion, and the like, and in the case of these insular communities, there is no binding interest whatever. To undertake to superimpose upon them our free institutions would seem to be an utterly hopeless

task, and, in such a situation, what is the alternative but a form of government which, while not nominally, yet practically, in its essential absolutism, is imperial?"

Several times during the reading of the paper and at its close, the bishop was greeted with applause. Other speakers followed, taking the opposite ground. One speaker lamented that there were some who "speak slightingly of a benevolent assimilation policy."

H. F. PHELPS.

The Fine Sample and the Shoddy Goods.

THE *New York Journal* is one of the most outspoken advocates of the policy of foreign conquest; and when such a journal affirms that affairs in the Philippines under American rule are entirely out of harmony with the oft-repeated talk of the President and his supporters about the good government that would come in those islands with American rule, we may safely believe it speaks the truth. And this is what the *Journal* admits, on the strength of a dispatch from the Manila correspondent of the *Hong Kong Mail*:—

"Taxes are higher now than under Spanish rule, and the inhabitants bitterly complain that living expenses have doubled. The native police have been discharged, and the Americans appointed in their stead, being totally unacquainted with the language and modes of life of the civil population, are giving endless dissatisfaction. The old inhabitants state that murders, robberies, and crimes of every description are greater than before, and the American police, in their blundering endeavors to search out criminals, resort in their ignorance of the haunts and methods of the criminals to the most tyrannical means to obtain information for the capture of offenders. Another source of discontent is the use of the money secured from taxes and from customs for the support of the army, instead of using the funds for carrying out much-needed municipal necessities. All these causes serve to prolong the war by keeping the natives, who have lived in hope on promises of good government, in a constant state of irritation."

"The trouble with all the President's lofty professions," remarks the *Journal*, "is that his goods do not come up to sample." Of course! And the trouble is, further, that he has hardly more than a sample of the "goods" at home. There is hardly more than a sample, if there is even that, here at home of the wonderfully fine and just government which has been so loudly promised for the Philippines. And when the supply of good government at home does not begin to fill the demand, how can there be any surplus for export to other lands?

"It is true," adds the *Journal*, "that the American people do not want to oppress anybody in the Philippines, that they are there to liberate, and all the rest of it; but if the agents sent by Mr. McKinley to carry out their will impose higher taxes than the Spaniards did, double the living expenses of the inhabitants of Manila,

use the money extorted from the taxpayers for the support of the army instead of for municipal necessities, and permit crime to run rampant, is it surprising that our benevolent intentions are mistrusted?"

No; it is not surprising. And the only surprising thing about it all is that anybody familiar with history should be surprised that the agents of a foreign power sent over to manage affairs in the Philippines, should run the government to suit themselves and their backers at home, rather than to suit the conquered and despised natives.

That is the way this kind of government has always been conducted. The United States is only repeating the old familiar story, and this was the only thing to be expected.

What Kind of Charity is This?

DURING the carnival festivities at Knoxville, Tenn., the Midway Show in which is especially featured the Oriental or choochee-choochee dance, was given under the auspices of the Elks, a local organization of this city. Among other things the advertisement reads: "The Elk's Carnival Midway; a benefit for the *Charity Fund* of the Knoxville Lodge B. P. O. E."

Dr. C. W. Dabney, President of the University of Tennessee, speaks of the show as follows:—

"In the name of holy charity and under the auspices of a local benevolent society there was brought into this city this year the vile, sensual dance with which the rotting oriental races debauched themselves since the days of Sodom and Gomorrah. This exhibition is too filthy for description; but it needs none; everybody, alas! knows what it was. Two years ago the moral sense of the country was shocked by the story of the Seeley dinner in New York. It is said that, besides the filthy public exhibition that everybody knows of, *the worst features* of that dinner were given in Knoxville last week behind closed doors. . . . That this filthy show has slipped in here in connection with our carnival, with the permission of its management, and under the shelter of a local benevolent order, will be an eternal disgrace to us. Think of it, good people of Knoxville! This indescribable horror, the choochee-choochee, brought here by our representatives, admitted free of county and city tax because it was for a local benevolent purpose, and then put in the heart of our city, on our best street, and run for more than a week, in the face of our city ordinance, and apparently thus with the approval of our city authorities,—could a more awful infamy be put upon us?"

Is the world growing better, or is that prophecy being fulfilled which says: "But evil men and seducers shall wax worse and worse, deceiving and being deceived?" 2 Tim. 3:13.

The lamentable picture of wickedness, drawn by inspiration, fortelling the end of the world, is every day more plainly discernible on the canvas of time.

CYRUS SIMMONS.

Militarism and Public Morals.

"Scribner's Magazine."

THE degradation of character due to militarism takes many forms. There is the vicious ethics of war carried into social and industrial life. The deceit and fraud, more common in militant countries than in pacific, are evils that women must endure with men. There are the callousness and cruelty of war, from which they suffer far more than men. There is, finally, the moral laxity of war. The full story of the sufferings of women from this cause cannot be written. The standing armies of Europe spread a poison that penetrates the remotest corner of the social fabric. No class escapes it. The gallantry of officers is notorious. Not less so are their mercenary marriages. Among the rank and file occur those illegitimate unions common to every garrison town. Among the toilers the same evil prevails. Militarism acts directly and indirectly to make them unwilling to assume the responsibilities of marriage. How serious this evil has become may be gathered from the report of Dr. Hirscherberg, of Berlin. In that city alone in 1897 8,000 victims of these Arbeiter-Ehen, as they are called, who had been deserted by their companions, appealed for public relief. In 1895 the number reached 12,000. But Berlin is not the only capital thronging with these unfortunates. They crowd the dark corners of the cities of all the militant countries of Europe.

The Reality and the Ideal.

It is perfectly consistent that the United States, having reached the point of progress(?) where it denies to dark-skinned people both at home and abroad the privilege of self-government, should find itself bound by unwonted ties to the empire of Great Britain. For of that empire's attitude toward the like races of mankind it is truthfully said:—

"In the Transvaal difficulty the British profess that they will establish 'equal rights for all white men in South Africa.' Sometimes the phrase varies, and it reads, 'equality between white races in South Africa,' but however expressed, there is always used in it the word 'white.' The word is used intentionally, and it means that the British have not the slightest intention of granting political rights to colored men in South Africa. 'Equality' in that region is to be for a limited class—always and necessarily white in color of skin."

"The American ideal," to quote further from the same authority, "is far higher and is embodied in the Fifteenth Amendment, to the effect that 'the rights of the citizens of the United States to vote shall not be denied or abridged by the United States or any State on account of race, color, or previous condition of servitude.' That this amendment is not enforced as it ought

to be makes no difference; it has been written into the Constitution, and will there remain as an American ideal, no matter who may be false to it."

How to Change a Bad Law.

[THIS question, which engages so much attention here among promoters of reforms in political and social life, is ably discussed and clearly answered in *Present Truth*, of London, Eng., as follows:—]

By a bad law we do not mean a law that some people do not like, but a law that requires something that is wrong. Many people dislike that which is good; and human nature is ever inclined to make itself the standard of goodness, and to say that whatever is opposed to its desires is bad; but our tastes and inclinations are not to be taken into account at all; there is one standard of right, and that is the law of God—God's own life. Whatever is contrary to God's Word—the word of life—is bad, and should be shunned as one would shun the plague. To obey a bad law is identical with breaking a good law.

Now there are laws that are bad. They are found to a greater or less extent in every nation. Such are the laws that are directly opposed to the law of God, although they may be in harmony with the sentiments of the majority of the people. In every nation there are also to be found men who are sorely distressed over the existence of such laws, and who exert themselves in various ways to have them repealed. This opposition usually takes the form of political agitation, of the same nature as that by which the laws were enacted, sometimes going even to the extent of armed rebellion and revolution. In some instances the opposition is apparently successful, but in most it is an open failure, and in no case is the success real and lasting.

At the present time in this country the burning question is that of ritualism in the church. Inasmuch as the Established Church is in reality a state institution, so long as it remains an established church, dissenters as a rule feel that they have as much interest in the controversy as have churchmen. Accordingly both Protestant and Catholic journals discuss the question freely, but there is a great difference of opinion among anti-ritualists as to how the swelling flood of sacerdotalism in the church is to be checked.

In the *Contemporary Review*, Dr. Guinness Rogers has an article on "The Archbishops and the Ritualists," in which he says, "I do not believe in coercive legislation, even in the interests of Protestantism." To this statement the *Methodist Times* takes exception. It should be stated that Dr. Rogers declares that "we shall resist all efforts to Romanize the establishment—that is, we shall do our utmost to prevent the present compromise from being altered in a sacerdotal direction. Whereupon the *Methodist Times* responds thus:—

"But how does he propose to resist the Romanizers except by 'coercive legislation?' At every period of history the only kind of suasion that has any effective influence over clerical extremists is legal suasion. In the last resort, as in the days of the Reformation, the House of Commons, representing the laity, must compel lawless priests to obey or resign."

It is not our purpose to enter into the controversy; but it is a duty to point out that since state legislation—politics in the church—brought about the present state of things, state legislation, even though it be called into requisition for the purpose of reformation, can only perpetuate the existing evil, possibly under another form.

How then can any reform ever be effected? This is what we propose to show: and since nothing is so convincing as a case already worked out, we shall content ourselves with referring to an instance where a bad law was effectually changed.

Nebuchadnezzar, King of Babylon, the greatest king that the world ever saw, made a great image of gold, ninety feet high, and set it up in the plain of Dura, and then gathered the chief men from all parts of the world to come and fall down before it. Under threat of the most terrible death if they disobeyed, all were commanded to fall down and worship the image at a given signal.

Here was a law directly contrary to God's law, which says: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." It was therefore a bad law, although the most of the people had nothing against it. At least they obeyed it without question.

But there were three men who knew the law to be bad, and who knew that to obey it would be to sin against God; so while the others fell down and worshiped, they stood upright. We all know the story well. The king was very gracious toward them, and though they had not heeded his law, he was willing to give them another chance. But they gave him to understand that they were fully decided, and did not need any time to think over the matter. They said, "Be it known unto thee O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

This was not disobedience but obedience. They were not law-breakers, but law-keepers. The true law was, "Thou shalt worship the Lord thy God, and him only shalt thou serve;" the king's law was in itself an act of despite to the law, so that when the three men refused to regard it, they were only showing their faithfulness to law.

Let it be noted, however, that these men were not rebellious. They did not attempt to raise any insurrection. They did not harangue the people about the injustice of the law, and the wickedness of the threatened punishment. They made no appeal for sympathy, but

simply proclaimed the power of their God. They were not there to oppose the king, nor to defend themselves, but to honor God. So they refused to be disobedient to their Creator, and willingly allowed themselves to be bound and cast into the burning furnace.

Everybody knows the result. They fell down in the furnace, bound hand and foot, but immediately stood up again, for the fire destroyed their bonds, and set them free. Rather, it demonstrated their freedom. It had no power over them. They walked about in the fire, with the Lord by their side, as comfortably as though they were promenading in the cool of a summer evening.

Then the king called them out, and bore witness before all the assembled rulers that these three men had changed the law. "Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word." Dan. 3:28. There is no doubt but that the law was changed, abolished, for nobody was again commanded to worship the golden image. Nebuchadnezzar himself recognized God as the only One to be worshiped, and declared that these three captive Jews had changed his decree. Surely this was a wonderful deed.

How did they do it? As we have seen, they made no stir, they did not appeal to the people, they circulated no petitions, they did not plead, and they did not threaten. They used no coercive legislation, nor any other kind. How then did they succeed in getting the law changed? King Nebuchadnezzar himself tells us. He said, "They have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God."

This confirms what we before said. They were not disobedient, but obedient. They were not rebellious, but yielding. They changed the law by yielding their bodies to death, rather than do wrong. That was all, but it was sufficient, for there is almighty power in righteousness.

That "Little Insurrection."

IN his stump speech No. 45, in South Dakota, Mr. McKinley said:—

"We have a little insurrection in the Philippines which I trust will be very promptly suppressed."

Yesterday morning a Washington dispatch said—

"The combined military and naval forces of the United States in the Philippines, when all the troops and ships now under orders reach their destination, will aggregate more than seventy thousand men and forty-five war vessels."

A list of the regiments and ships was given. Is not this considerable of a force to put down a "little insur-

rection?" The army in the Philippines is more than double the size of our entire standing army before the war with Spain. It is three times the size of the force required to whip Spain in Cuba and Porto Rico. And it is three and a half times bigger than the armies under Scott and Taylor that conquered Mexico.—*N. Y. World.*

No Sympathy for Weak Peoples.

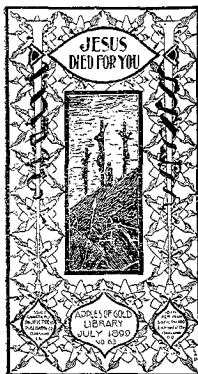
"Pittsburg Labor Tribune."

It is interesting to note the uncertain tone of the public press of this country in its comments on Great Britain's threatened war of conquest in South Africa, the inevitable result of which will be the absorption of the South African republics by the British empire. Ordinarily, American sympathy would be wholly with the menaced republics. But since we have started upon a policy of conquest ourselves, the old American sympathy for the oppressed is growing feeble, and we know not what to say about imperial tyrants. Let us wait a little longer and we may yet grow fond of them.

"Benevolent Assimilation," "Blessed Mission of Humanity," "Liberty," "Justice," etc.

WHEN the American army entered Manila there were five or six saloons; now there are 435 saloons and brothels where a decent man has not room to stand. One of our regiments contracted debts in Cavite amounting to \$2,500, and the government could not compel them to pay. Another regiment did the same. We have not shown these people the virtues of temperance or good living. There is an American monopoly of drink at Manila, and what wonder that they should hate and despise Americans.—*Rev. Peter MacQueen.*

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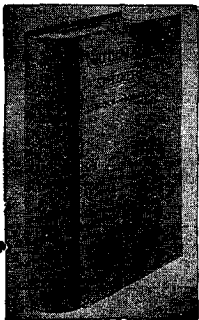
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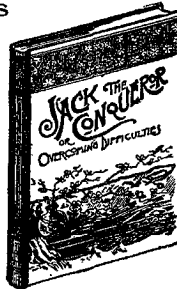


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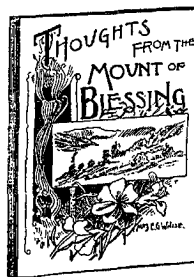
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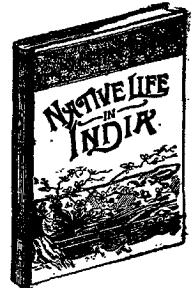
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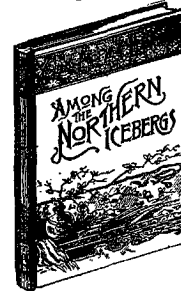
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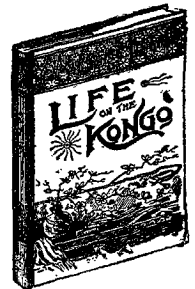
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NEW YORK, OCTOBER 26, 1899.

FROM a political point of view, from any worldly point of view, the prospect is not bright. But from the Christian point of view, the prospect is altogether glorious. The Christian has no cause for discouragement in what he sees around him; and while he may point out these things, he does not imply by that that he is a pessimist. It is from this standpoint that the SENTINEL would call attention to existing wrongs and dangers.

HON. Joseph Chamberlain, speaking for Great Britain, says that the latter must be the "paramount" power in South Africa, and anything that would interfere with this must be put down. It is announced further by the British government that the South African republics will at the conclusion of the war be made over into a British province fashioned somewhat like the Dominion of Canada. And this is only a plain statement of what has been the real issue from the first—the survival or disappearance of these republics from the map of Africa.

THE SENTINEL has appealed to the civil authorities in behalf of religious freedom, upon the basis of the Declaration of Independence, which affirms that all men have equal rights, and that government must be by consent of the governed. If this great American document is set aside, that basis for an appeal for religious freedom is gone; and if the SENTINEL allows it to be set aside without protest, it in effect surrenders the doctrine of rights which the Declaration affirms. But that doctrine is the only basis upon which a plea for religious liberty can be made that will stand against all the

assaults of sophistry and worldly logic. We cannot surrender the basis of eternal truth.

WRITING on "Religious Liberty in the Philippines," in *The Independent*, of October 19, Rev. N. H. Harriman, who spent some weeks there under circumstances exceptionally favorable for getting at the truth of the subject, says that under American military government the Catholics will "get a mighty start of all other bodies," and that "If Protestants do not stir themselves, according to the present trend of favor shown to Catholics and withheld from Protestants, their task will be well nigh impossible at the close of the war." This partiality shown to the Catholics is due to the political influence of Catholics in the United States, and is in the same degree an injury to Protestants, contrary to the principles of government by which the nation is bound.

THE New England Sabbath Protective League announces through its organ, *The Defender*, that its purpose is to defend "the Sabbath against the persistent encroachments upon its *sacredness* by business and pleasure" (Italics ours); and in the same connection adds "Therefore this League aims to defend and secure such legislation as will maintain a proper observance of the Lord's day." What is this, therefore, but a statement that the League wants legislation to maintain the *sacredness* of the Sabbath! And what power is there in legislation to preserve the sacredness of a divine institution?

The rest day which God instituted is sacred, and its sacredness is altogether independent of human legislation. No legislation can therefore affect the sacredness of the Sabbath day itself. The resting of God upon the seventh day, which remains a fact, and his blessing, which remains on the day, maintain its sacredness.

But may not legislation enforce

sacred conduct on the part of the people in Sabbath observance, so that in this sense it may be said that legislation will preserve the sacredness of the day? The answer must still be, No. Legislation can affect only the outward conduct; and the outward conduct of the man who does not in his heart keep the Sabbath holy, amounts to nothing. It is not sacred at all, and if it appears to be such is only a pretense and a cloak for hypocrisy.

Having neither the power to make the day itself sacred, nor to compel any person to observe it sacredly, how can legislation possibly do anything to preserve the sacredness of the Sabbath?

A FRIEND of the SENTINEL advises us that we should be careful to say nothing against imperialism by *name*. But how can we talk against the *thing*, so that people will know what we are talking about, and yet will not recognize the thing by name? This requires a skill in which we confess to be lacking. And if people are not to recognize what you are talking about, what point will they see in what you say, and what use will there be in saying it?

THE famine now prevailing in India affects about 30,000,000 people, of whom about 250,000 have been helped by the relief measures of the government.

THERE can be neither self-government nor religious freedom where the doctrine is denied that rightful government is by the consent of the governed.

It is manifestly true that nothing can be forced upon the Lord; and therefore no individual can be brought to the Lord by force. When force is used upon an individual in religion, if he yields to it at all, he is always forced further away from God.